

OPERA OMNIA DESIDERII ERASMI

OPERA OMNIA
DESIDERII ERASMI
ROTTERODAMI

RECOGNITA ET ADNOTATIONE CRITICA INSTRVCTA
NOTISQVE ILLVSTRATA

ORDINIS SEXTI TOMVS SECVNDVS



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Constantijn Huygens Instituut

Boîte Postale 90754, 2509 LT La Haye, Pays-Bas

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IN HOC VOLVINE CONTINETVR

NOVVM TESTAMENTVM
AB ERASMO RECOGNITVM

II

EVANGELIVM SECVNDVM IOHANNEM
ET ACTA APOSTOLORVM

ed. Andrew J. Brown

PREFACE	VII
INTRODUCTION	I
CONSPECTVS SIGLORVM	12
EVANGELIVM SECVNDVM IO(H)ANNEM	13
ACTA APOSTOLORVM	211
LIST OF ABBREVIATIONS	501
INDEX VERBORVM	503

PREFACE

This twenty-ninth volume in Erasmus' *Opera omnia* (ASD) is the second within 'ordo' VI, that is the 'ordo' of the New Testament and the Annotations; the *Paraphrases* belong to 'ordo' VII. The division into 'ordines' – each 'ordo' being devoted to a specific literary or thematic category – was laid down by Erasmus himself for the posthumous publication of his works (see *General introduction*, ASD I, pp. x, xvii-xviii, and C. Reedijk, *Tandem bona causa triumphat. Zur Geschichte des Gesamtwerkes des Erasmus von Rotterdam*. Vorträge der Aeneas-Silvius-Stiftung an der Universität Basel, XVI, Basel/Stuttgart, 1980, p. 12 sqq., 21-22).

The present volume (tom. VI, 2, edited by Andrew J. Brown, London) contains the second part of Erasmus' edition of the *Nouum Testamentum* (Greek and Latin text), to wit John and Acts.

The other books of the *Nouum Testamentum* will be published in ASD VI, 1 and 3-4. ASD VI, 5-9 will comprise the Annotations on the New Testament; tom. VI, 5 (the Annotations on Matthew-Luke) was published in 2000. The order of publication depends on when the respective volumes are finished.

With regard to the edition of 'ordo' VI the Editorial Board is much indebted to Professor H.J. de Jonge (Leiden) for his expert advice.

The Editorial Board and the editor of the present volume are grateful to all libraries that kindly put books, photostats, microfilms, and bibliographical material at their disposal.

Constantijn Huygens Instituut
Postbus 90754
2509 LT Den Haag
June 2001

The Editorial Board

NOVVM TESTAMENTVM
AB ERASMO RECOGNITVM

II

EVANGELIVM SECVNDVM IOHANNEM
ET ACTA APOSTOLORVM

edited by

Andrew J. BROWN

London

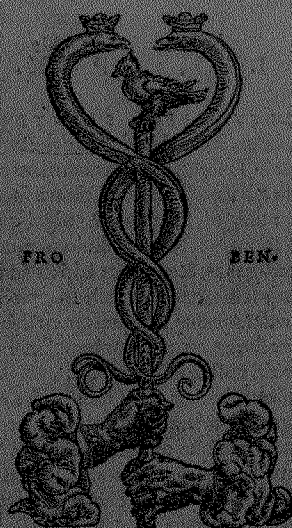
NOVVM TESTA-

MENTVM IAM QVINTVM ACCVRA-

tissima cura recognitum à DES. ERASMO ROTER.

cum Annotationibus eiusdem ita locupletatis, ut

propetmodum opus nouum uideri possit.



*¶ ut ydicy riuay
atq; hinc uerore hauriant.*

En margaritam nobile,
Eme, si cupis diuifcere.

BASILEAE ANNO M D XXXV

Cum priuilegio Caesareæ maiestatis in annos quatuor.

INTRODUCTION

This volume contains the Gospel of John and the Acts of the Apostles from Erasmus' Greek and Latin New Testament, published in five major editions between 1516 and 1535. For a general introduction, the reader is referred to the first volume, *ASD* VI, 1. A summary of the main points can be given here.

The Greek and Latin Text

The historical significance of Erasmus' editions of the Greek New Testament, in helping to shape the form of text which for several hundred years would be used by Bible translators, theologians, preachers, and students, has often been emphasised. Less attention has been given to the important role played by the Latin translation, which Erasmus provided in a parallel column beside the Greek text. At a period when the Greek language remained unfamiliar to many, and the universal language of scholarly discourse was Latin, Erasmus' translation supplied an essential key to the understanding of the Greek words. His aim was to convey the meaning of the Greek more accurately and more clearly than the existing Latin Vulgate version, and at the same time to employ a more elegant classical Latin style, purged from linguistic barbarism.

Given the importance, in principle, of such a work, attention has also often been drawn to the excessive haste with which the 1516 *editio princeps* of the Greek New Testament was produced, and the numerous mistakes which it consequently contained. The first edition of Erasmus' Latin translation was not affected by the same frequency of error, but the unrevised state of many passages, the discrepancies between the Greek and Latin texts, and the inconsistencies of translation method in different sections of the New Testament, tend to leave the reader with the impression that this too was a work of rapid preparation. Such defects were progressively removed in Erasmus' subsequent editions, especially in his second edition of 1519.

In an earlier stage of his labours on this project, between 1512 and 1514 while Erasmus was living in England, he made a study of the differences between the Latin Vulgate translation and the Greek New Testament text, using such Greek manuscripts as were available to him. He also consulted manuscripts of the Vulgate, comparing them with the late form of Vulgate text which was found in the contemporary printed editions. He recorded his observations in a set of notes on more than a thousand passages. If these notes at all resembled his later published Annotations, they were partly comprised of a series of alternative

renderings or corrections to the Vulgate wording. Whether these notes on matters of translation were inscribed in the margins of a printed copy of the Vulgate, or sometimes involved a handwritten alteration of the printed text, or were compiled into a separate "fair copy", or all three, is not known. Whatever their exact nature, these revisions and corrections would later provide a starting point for the new Latin translation which Erasmus eventually issued in 1516.

According to his later statements on the subject, Erasmus did not originally envisage that he would publish a new translation, but was at one time, in 1514, considering the possibility of publishing his annotations in conjunction with a continuous Greek New Testament text alongside the Latin Vulgate translation. If that was his plan, it was quickly superseded by the idea that the Greek would be accompanied by his own Latin version instead of the Vulgate. There is no reason to think that he had prepared a continuous Greek or Latin text before 1514.¹ Certainly, when Erasmus travelled to Basle in that year, to arrange for publication, he did not take with him any Greek manuscript.

The simplest expedient for arriving at a complete Greek text was to select an existing Greek manuscript and give it straight to the printer, after making just a few alterations. This was what Erasmus hoped to do. When he reached Basle, however, where the work was to be printed, he soon found that the available manuscripts contained many errors of spelling which had to be corrected. More than this, he discovered that these manuscripts presented unexpected differences of wording, so that he was obliged to resort to textual criticism in order to ascertain the *graeca veritas*. The result was that his edition was in some degree an eclectic text, and not merely a reproduction of a single, chosen manuscript.

The preparation of the Latin translation which was published in 1516, on the other hand, probably absorbed more of Erasmus' time than his editorial labours on the Greek text, and was in many ways an original, creative endeavour. It was nevertheless, in some respects, an unfinished work. Many passages simply reproduced the Vulgate wording without change. Some passages were only lightly corrected, based on his comparisons between the contemporary printed Vulgate and earlier Vulgate manuscripts, and on his perusal of the scripture citations in the writings of the church fathers: at these points, it is possible to regard Erasmus' Latin translation as being little more than a corrected edition of an ancient Latin text. Other passages, however, were far more extensively revised.

Because of this unevenness of treatment, the nature of Erasmus' translation cannot be satisfactorily assessed from just a few randomly selected portions of text. For example, if the first thirteen verses of John's Gospel in the 1516 Latin version were the only passage to be examined, occupying twenty-four lines, it would be

¹ No account is taken here of the mistaken notion that Erasmus' Latin translation was originally compiled between 1506 and 1509: see A. J. Brown "The Date of Erasmus' Latin Translation of the New Testament" *Cambridge Bibliographical Society Transactions* viii (1984), pp. 351-80. Further discussion and bibliography relating to this topic will be found in the introduction to *ASD* VI, 1.

found that there are no differences from the Vulgate at all, from which it might be wrongly concluded that Erasmus had scarcely touched the translation. By contrast, the first twenty-four lines of the Acts of the Apostles, covering the first seven verses, contain thirty-eight changes of vocabulary, as well as two omissions, twenty-three words added, and ten changes of word-order, amounting to a radically altered version.

It seems that, in the first edition of his translation, Erasmus devoted most effort to his rendering of the Epistles and the first two Gospels, but did less work on Acts, and spent even less time on Luke, John and the Apocalypse. This may reflect the chronological order in which he worked on the various New Testament books. His more detailed revision of the Epistles was perhaps, in part, motivated by the desire to produce a version which was superior to the translation of the Epistles which Jacques Lefèvre had published in 1512. Despite this inconsistency in the way that Erasmus handled different parts of the New Testament, it would still be correct to describe the Latin version of 1516 as a new translation. In 1519, the translation was more thoroughly revised, with particular attention to those passages which had previously been left unchanged.

The Greek and Latin texts printed in the present edition are based on the last folio edition of the New Testament which Erasmus published in 1535. In matters of wording and spelling, the only changes which have been made are corrections of evident printing errors, all of which are shown in the accompanying apparatus. In most cases, such corrections have been taken from one or more of Erasmus' earlier editions. No attempt has been made to correct any readings which appear to have been deliberately introduced by Erasmus or his assistants, or which could have been derived from consultation of Greek manuscripts.

In matters of Greek orthography, the text has been modernised. Capital letters are placed at the beginning of paragraphs, direct speech, and proper names. Accentuation is made to conform with modern practice. In the 1535 edition, the moveable $-\varsigma$ on οὐτω was usually added, even before a following consonant, but moveable $-ν$ on dative plurals, and on third-person singular and plural of verbs, was usually added only before a following vowel: these features are retained, but are made consistent throughout the text. In both the Greek and the Latin, word-division is conformed with modern practice, and all abbreviations are expanded. Paragraphing is introduced, and verse-numbers are inserted (the latter in general conformity with the 27th Nestle-Aland edition of the Greek New Testament).² All cross-references in the apparatus and commentary are keyed to these verse-numbers, as is usual for a biblical text, rather than adopting a separate system of line-numbers. The punctuation has been modified, most noticeably by the use of the Greek colon (·), and by other changes designed to produce greater consistency between the Greek and Latin texts, but not where a change of meaning would result. The Eusebian canons and τίτλοι are omitted, together with all prefatory material.

² Nestle-Aland *Novum Testamentum Graece* (Stuttgart, 1993: 27th edition), abbreviated as N²⁷.

The Apparatus

The apparatus is printed below the text in two consecutive parts, Greek and Latin, giving the variants of Erasmus' 1516, 1519, 1522, 1527, and 1535 editions where they differ from the printed text. For the symbols used to represent these editions, see the the *Conspectus Siglorum* at the end of this introduction. In compiling the apparatus, no attempt has been made to exclude a variant on the grounds that it may have originated as a printing error. In the 1516 edition, in particular, many mistaken readings which at first sight appear to be mere 'printing errors' are in fact derived from the underlying Greek manuscripts which Erasmus consulted, and even defects in the Latin text sometimes appear to have been taken over from editions of the printed Vulgate which Erasmus used as his working copy. To delete such errors would be to remove a significant part of the evidence as to the origin and characteristics of Erasmus' Greek and Latin New Testament. For the sake of consistency and completeness, all differences of wording and spelling are therefore included. Following the practice of modern critical editions of the New Testament, Greek variants are presented in lower-case letters, without accents or breathings.

The Commentary

The commentary discusses those passages where Erasmus' Latin or Greek texts differ from the Latin Vulgate, and also those passages where his Greek text differs from the Greek manuscripts which were used as printer's copy. The following material is presented. The relevant verse-number is given, followed by the lemma, citing a portion of the Latin and Greek texts. If the lemma differs from the text of the Latin Vulgate or from the text of one or more of Erasmus' editions of his Latin translation, the relevant variant is then cited within brackets. For this purpose, the Latin Vulgate is defined as the 'late Vulgate', as printed either in the Vulgate column of Erasmus' 1527 New Testament (the only edition of Erasmus which adds a full Vulgate text) or in the Vulgate lemma of one or more editions of his Annotations. Where this late Vulgate reading agrees with the standard critical editions of the earlier Vulgate,³ it is simply designated as 'Vg.', or if it disagrees with those editions it is designated more fully as 'late Vg.' In this way, at every passage of Erasmus' translation, it is easily seen to what extent his work was original or dependent on the Vulgate editions which he used. Where there is a discrepancy between the 1527 Vulgate and the Vulgate lemma of the Annotations, further comparisons are made with other late Vulgate editions, particularly those printed by Johann Froben in 1491 and 1514.

³ The standard Vulgate editions used for this purpose are those of J. Wordsworth - H. J. White, *et al.*, *Novum Testamentum Domini Nostri Iesu Christi Latine Secundum Editionem Sancti Hieronymi* (Oxford, 3 vols., 1889-1954); R. Weber, *et al.*, *Biblia Sacra Iuxta Vulgatam Versionem* (Stuttgart, 1983: 3rd edition).

Where possible, the commentary aims to identify the main reason, though not necessarily a full explanation, for any departure from the Vulgate wording, and to place this in context by referring to Latin usage at other New Testament passages, whether in the Vulgate or in Erasmus' Latin translation. Often a further discussion of the same point will be found in the Annotations, in which case a cross-reference is given. Sometimes a change of wording can be explained in terms of an elementary principle of Greek grammar. For example, Erasmus often replaces the present participle of the Latin Vulgate by a past tense when translating the Greek aorist: at such points, a two-word comment, "Greek aorist", is all that needs to be provided. Elsewhere, it can be shown how a particular rendering has been influenced by other considerations of classical Latin style, vocabulary and grammar, or by a comment in the Annotations of Lorenzo Valla,⁴ or some other source. Relevant illustrative material is also provided from Valla's *Elegantiae*,⁵ and from Erasmus' paraphrase or epitome of that work.⁶

Cross-references are given to points of text and translation which are discussed in Erasmus' apologetic writings against Lee, Stunica, Caranza, and other critics. Further reference is also made to a series of prefaces included in the New Testament editions of 1519, 1522 and 1527, consisting of lists of deficiencies in the Vulgate translation, divided into seven categories:

1. *Soloecismi per interpretem admissi manifestarii et inexcusabiles, e plurimis pauci decerpti* (= *Soloecismi*).

2. *Loca obscura et in quibus lapsi sint magni nominis interpretes, ex innumeris pauca decerpta* (= *Loca Obscura*).

3. *Loca manifeste deprauata, sed ex infinitis, vt occurrebant, pauca decerpta* (= *Loca Manifeste Deprauata*).

4. *Ad placandos eos, qui putant in sacris libris nihil neque superesse, neque deesse, quaedam excerpimus* (= *Ad Placandos*).

5. *Quae sint addita in nostris exemplaribus* (= *Quae Sint Addita*).

6. *Quae Per Interpretem Commissa*.

7. *Vbi Interpres Ausus Sit Aliquid Immutare*.⁷

For the sake of comparison, a parallel quotation is often given from the Latin translation by Giannozzo Manetti, a fifteenth-century contemporary of Valla.⁸

⁴ L. Valla *Adnotationes* (Paris, 1505).

⁵ L. Valla *Elegantiae*, cited from the *Laurentii Vallae Opera* (Basle, 1540)

⁶ Erasmus *Paraphrasis in Elegantias Laurentii Vallae*, edited in *ASD* I, 4.

⁷ A transcript of these prefaces is given in A. Reeve - M. A. Screech *Erasmus' Annotations on the New Testament, Galatians to the Apocalypse* (Leiden, New York and Köln, 1993: vol. lii in *Studies in the History of Christian Thought*), pp. 9-29.

⁸ Manetti's New Testament translation exists in two manuscripts of the Vatican Library: *Urb. Lat. 6* and *Pal. Lat. 45*. Neither of these gives a definitive text, but *Urb. Lat. 6* at many points appears to represent an inferior copy of *Pal. Lat. 45*, especially as the first ms. is characterised by omissions which exactly coincide with whole lines of text in the second.

Although it need not be supposed that Erasmus had ever seen Manetti's version, which existed only in manuscript, it is instructive to see to what extent they arrived at the same Latin wording, or produced alternative renderings, both working independently from Greek manuscripts.

At many passages, the commentary seeks to identify the manuscript sources which underlie Erasmus' printed Greek text. The Greek material for John and Acts which Erasmus supplied to the printer for his 1516 edition consisted of two Greek manuscripts which were made available to him at Basle, and which he marked up with such alterations as he felt were necessary. Both of these documents have been preserved, now designated as codex 2, containing the four Gospels, and codex 2815, containing the Acts and Epistles.⁹ Erasmus and his assistants also made use of three other manuscripts at Basle for these portions of the New Testament text, namely codex 1, containing the Gospels, Acts and Epistles,¹⁰ codex 817, containing the Gospels together with a commentary by Theophylact, and codex 2816, containing the Acts and Epistles. These sources may be tabulated as follows, accompanied by their current shelf-mark in the university library at Basle, together with an indication of their date:

(a) Gospel of John:

1. Cod. 1, formerly known as 1^{cap} (A.N. IV. 2) - 12th century.
2. Cod. 2, formerly known as 2^c (A.N. IV. 1) - 12th century.
3. Cod. 817 (A.N. III. 15) - 15th century.

(b) Acts of the Apostles:

1. Cod. 1 (details as above).
2. Cod. 2815, formerly known as 2^{ap} (A.N. IV. 4) - 12th century.
3. Cod. 2816, formerly known as 4^{ap} (A.N. IV. 5) - 15th century.

Codex 2815 was once owned by the Amerbach family, who presumably loaned it to Erasmus or Johann Froben. The remaining four manuscripts at that time belonged to the Basle Dominicans, from whom Erasmus seems to have borrowed codices 2, 817 and 2816 directly, whereas Johann Reuchlin had previously borrowed codex 1 and in turn lent it to Erasmus (cf. *ASD* IX, 2, p. 130, ll. 432-435; Ep. 300, ll. 31-36). At an earlier stage, while preparing his Annotations in England, Erasmus consulted additional Greek sources. In his statement in the 1516 *Apologia*, "Nos in prima recognitione quatuor Graecis adiuti sumus, in

⁹ The use of the symbols 2815 and 2816 instead of 2^{ap} and 4^{ap} is a recent innovation, and has the advantage of avoiding confusion with codices 2^c and 4^c, which contain only the Gospels and are completely different manuscripts. The use of 2^{ap} and 4^{ap} was a relic of the older system of manuscript numeration, introduced in the eighteenth century by J. J. Wettstein. The new numbers have been adopted by N²⁷ (see n. 2) and K. Aland, *et al.*, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (Berlin and New York, 1994: 2nd. edition).

¹⁰ An edition of that portion of codex 1 which contains the Gospels is provided by K. Lake *Codex 1 of the Gospels and its Allies* (Cambridge, 1902: vol. vii, 3 in *Texts and Studies: Contributions to Biblical and Patristic Literature*).

posteriore quinque”, he seems to imply that he had used four Greek manuscripts in England, and five in Basle, covering various parts of the New Testament (these figures perhaps do not include certain manuscripts which were attached to a patristic commentary). One of these documents in England was closely related to the manuscript group which is now designated as ‘family 13’, resembling but not necessarily identical with codex 69, the fifteenth-century ‘Leicester Codex’ containing the Gospels, Acts and Epistles (Leicester, Leicestershire Record Office: 6 D 32/1).¹¹

While the work was going through the press in 1515-16, the Greek text underwent a further stage of revision, by Erasmus and also, with a degree of independence, by his scholarly assistants, Nikolaus Gerbel and Johannes Oecolampadius. In view of Erasmus’ recorded complaint that these helpers made excessive use of codex 1 (see on *Ioh.* 1,33, in the present volume), it is reasonable to suppose that he was not directly responsible for the wording of some of the passages where the published text agrees with that manuscript rather than with the printer’s copy, codices 2 and 2815. At certain other passages, where the published text agrees with none of Erasmus’ known manuscripts, it seems likely that Erasmus or his helpers have resorted to conjecture (see on *Ioh.* 4,48). For these reasons the present commentary sometimes uses the phrase ‘Erasmian text’ to designate readings which are found in Erasmus’ printed Greek text, but which do not correspond with the printer’s copy, and hence could have been the responsibility of Erasmus’ assistants. The 1516 edition of the Greek New Testament was, in effect, a composite work by several hands. This remained true of the later editions, as Erasmus only partly revised the resulting text.

Erasmus made use of further Greek sources for his later editions. For the 1519 edition, he used codex 3 of the Gospels, Acts and Epistles, owned at that time by the Augustinian canons at Corsendonck (this twelfth-century ms. is now at Vienna, Österreichische Nationalbibliothek: Supp. Gr. 52). It is mentioned in several places in the Annotations: see especially on *2 Cor.* 8,4. The adoption of a number of unusual readings in 1519, not derived from codex 3 or from his other known manuscripts, reflects Erasmus’ consultation of additional sources. One of these was an unidentified copy of the Gospels, borrowed from another house of Augustinian canons, at Mount St. Agnes near Zwolle (see Epp. 504 and 515). As mentioned in the *Apologia*, his 1522 edition (and occasionally also the 1519 edition) utilised the 1518 Aldine Greek Bible, which was largely a copy of Erasmus’ own first edition but also contained a number of independent variant readings derived from manuscripts at Venice. For his 1527 edition, he was able to consult the New Testament volume of the Complutensian Polyglot, which was printed in 1514 but not publicly distributed until about 1522.

¹¹ See J. Geerlings *Family 13 (The Ferrar Group): The Text According to John* (Salt Lake City, 1962: vol. xxi in *Studies and Documents*). A complete collation of codex 69 is found in F. H. A. Scrivener *An Exact Transcript of the Codex Augiensis, ... To which is added a Full Collation of Fifty Manuscripts* (Cambridge, 1859).

Where Erasmus' printed Greek text deviates from codices 2 and 2815, the commentary aims to identify the other sources which were followed. At such passages, and also at passages where the Vulgate appears to have followed a different Greek text, reference is made to the larger body of Greek manuscript evidence which is now available, in order to place Erasmus' work in the wider context of the history of the New Testament text.

In the section of the commentary relating to the Gospel of John, Greek manuscripts from the second to sixth centuries A.D. are cited individually, while manuscripts from the seventh century and later are collectively described as 'late mss.' or 'later mss.' In the section relating to the Acts of the Apostles, where fewer manuscripts survive, these categories have been slightly adjusted, so that manuscripts up to the seventh century are cited individually, while the term 'later mss.' is applied to manuscripts from the eighth century onwards. These chronological distinctions are made purely as a matter of convenience, to simplify the available data, having in mind that there are more than 2,000 manuscripts of the Gospel of John, and more than 600 manuscripts of the Acts of the Apostles. There are many divergent groups, families and clusters of manuscripts within the later manuscript tradition, which are being increasingly studied, but no attempt will be made to represent these complex layers of evidence in this edition. Another simplification has been adopted with regard to successive stages of correction within some of the early uncials: for the present purpose, all such corrections are abbreviated as 'corr.', without distinguishing the hands of individual correctors.

The principal sources from which information has been gathered concerning the readings of manuscripts, other than those used by Erasmus, are:

C. Tischendorf *Novum Testamentum Graece* (Leipzig, 2 vols., 1869-72: 8th edition); H. F. von Soden *Die Schriften des Neuen Testaments* (Göttingen, 4 vols., 1902-13); Nestle-Aland *Novum Testamentum Graece* (Stuttgart, 1993: 27th edition); W. J. Elliott - D. C. Parker *The New Testament in Greek, iv, The Gospel According to St. John, vol. i, The Papyri* (Leiden, New York and Köln, 1995); K. Aland, *et al., Text und Textwert der griechischen Handschriften des Neuen Testaments, iii, Die Apostelgeschichte, Band 1, Untersuchungen und Ergänzungsliste* (Berlin and New York, 1993: vol. 20 in *Arbeiten zur neutestamentlichen Textforschung*). Where necessary, these have been supplemented by consultation of the standard editions and facsimiles of individual mss. The readings of $\text{P}^{106 107}$ have been taken from *The Oxyrhynchus Papyri lxxv* (1998), nos. 4445-6.

One theme of the commentary is that it is not an adequate procedure merely to contrast Erasmus' text with the form of Greek text which has been popularised in the modern critical editions, which tend to reflect the assumption that the later manuscripts generally represent an inferior form of text. Since all of Erasmus' Greek manuscripts belonged to the later period, it is inevitable that a crude application of such a comparison has an inherent bias, which has in the past resulted in an adverse judgment on the quality of the text which Erasmus published. The term 'later mss.' does not in itself indicate a difference of quality, as it

is demonstrable from patristic and versional evidence that many of the readings which enjoy almost unanimous support among the later manuscripts were in existence at least as early as the fourth century, even when lacking support among the Greek manuscripts which happen to have survived from that early period.

The real problem with Erasmus' text is not that he somehow 'failed' to embrace the form of text found in the earliest uncials (such as codex B, of which he was later supplied with a list of its characteristic readings: cf. on *Act. 27,16*), but that he did not examine a sufficient number of manuscripts, or with sufficient care, to enable him to eliminate the errors which had crept into some sectors of the manuscript evidence during the later part of the medieval period, that he made excessive use of conjecture to restore the text, and that he did not exercise proper control over his assistants, who were unduly favourable towards the adoption of Greek variants which supported the Vulgate. What Erasmus published, despite these shortcomings, was for the most part a recognisably ancient form of Greek New Testament text, which provided a justification for the new Latin translation which accompanied it.

To obtain fuller details of certain aspects of Erasmus' work on the Greek New Testament, for example concerning his treatment of the evidence of the church fathers, it will be necessary to consult the volume containing his Annotations. However, the information supplied in the present edition makes it possible to distinguish between those readings of Erasmus which enjoy hardly any manuscript support, and are therefore suspect (some of which found their way into the later *Textus Receptus* of Robert Estienne and the Elzeviers), and those readings which have widespread or ancient attestation and are hence worthy of further consideration as representing an early form of New Testament text.

TABLE OF NEW TESTAMENT MANUSCRIPTS CITED IN THE COMMENTARY

Codex	Date	Codex	Date
<i>(Gospel of John)</i>			
Ⲑ ⁵	III	W	V
Ⲑ ⁶	IV	060	VI
Ⲑ ²²	III	065	VI
Ⲑ ²⁸	III	068	V
Ⲑ ⁴⁵	III	070	VI
Ⲑ ⁶⁶	II/III	078	VI
Ⲑ ⁷⁵	III	083	VI/VII
Ⲑ ⁹⁰	II	086	VI
Ⲑ ¹⁰⁶	III	087	VI
Ⲑ ¹⁰⁷	III	091	VI
Ⲡ	IV	0162	III/IV
A	V	0216	V
B	IV	0217	V
C	V	0301	V
D	V	1	XII (formerly cod. 1 ^{cap})
N	VI	2	XII (formerly cod. 2 ^c)
P	VI	3	XII
Q	V	69	XV
T	V	817	XV
<i>(Acts of the Apostles)</i>			
Ⲑ ⁸	IV	057	IV/V
Ⲑ ³³	VI	066	VI
Ⲑ ³⁸	III/IV	076	V/VI
Ⲑ ⁴⁵	III	093	VI
Ⲑ ⁴⁸	III	096	VII
Ⲑ ⁵⁰	IV/V	097	VII
Ⲑ ⁵³	III	0165	V
Ⲑ ⁵⁶	V/VI	0175	V
Ⲑ ⁷⁴	VII	0189	II/III
Ⲑ ⁹¹	III	0236	V
Ⲡ	IV	0244	V
A	V	0294	VI/VII
B	IV	1	XII (formerly cod. 1 ^{cap})
C	V	3	XII
D	V	69	XV
E	VI	2815	XII (formerly cod. 2 ^{ap})
048	V	2816	XV (formerly cod. 4 ^{ap})

Further details of these manuscripts can be found in
 Aland *Kurzgefasste Liste* (see p. 6, n. 9, above).

CONSPECTVS SIGLORVM

Editiones

- A:* ed. pr., Basileae, Io. Frobenius, Febr. 1516 (*Nouum Instrumentum*).
B: ed. Basileae, Io. Frobenius, Mart. 1519 (*Nouum Testamentum*).
C: ed. Basileae, Io. Frobenius, 1522.
D: ed. Basileae, Io. Frobenius, Mart. 1527.
E: ed. Basileae, Hier. Frobenius et Nic. Episcopus, Mart. 1535
(fundamentum huiusce editionis).

Signa superscripta

- * textus editionum
(vbi ei opponitur diuersa lectio vel in *b* vel in *c* vel in *mg*).
b verbum in ima paginae ora impressum
(vocatam a typographis, *reclamans*; Anglice, *catchword*).
c lectio data in tabula corrigendorum.
mg lectio marginalis.

ΕΥΑΓΓΕΛΙΟΝ
ΚΑΤΑ ΙΩΑΝΝΗΝ

EVANGELIVM
SECVNDVM IOANNEM

LB 337

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν | θεόν, καὶ θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³ πάντα δι' αὐτοῦ ἐγένετο,

1 In principio erat sermo, et sermo erat | apud deum, et deus erat ille sermo. ² Hic erat in principio apud deum. ³ Omnia per ipsum facta sunt:

LB 338

Inscriptio IOANNEM A B D E: IOHANNEM C | 1,1 prius sermo B-E: verbum A | alt. sermo B-E: verbum A | ille B-E: om. A | tert. sermo B-E: verbum A | 2 Hic B-E: Hoc A

1,1 sermo (1st.-3rd.) λόγος (“verbum” 1516 = Vg.). In his 1516 *Annot.*, Erasmus was content to observe that this Greek word was capable of being rendered in several different ways in the Latin language, listing *sermo* as one of the alternatives for *verbum*. The word *sermo* was already well established in the Latin Vulgate translation at more than one hundred other places throughout the New Testament. However, to alter the familiar wording of a passage which related to the person and deity of Christ was a most sensitive issue. In his decision to revise this section, Erasmus may have been partly influenced by Lorenzo Valla’s advocacy of *sermo* in a note on *Ioh.* 1,14 (Valla *Annot., ad loc.*). Although Erasmus did not change the translation of the present passage until 1519, he had already substituted *sermo* for *verbum* at forty-three other places in the 1516 edition, starting from *Mt.* 7,24. In 1519, he introduced this change more widely, at a further 109 places including the present verse. Generally Erasmus retained *verbum* where the context indicated that λόγος denoted a single word, but where it referred to a longer utterance, or speech, or sermon, or “the word of God”, he preferred to render it by *sermo*. The changed rendering of this particular verse in 1519 provoked a virulent controversy, for which he was not wholly unprepared: in 1522 *Annot.*, he remarked that the reason why he had not altered this passage in 1516 was that he feared it might give a handle to potential detractors. His seemingly innocent change to the traditional wording of

such a familiar passage was at once seized upon as a dangerous theological innovation. Such was the storm of criticism that he found it necessary to defend this aspect of his translation in a separately printed work, the *Apologia de ‘In principio erat sermo’*, which was issued in 1520 (LB IX, 111 B-122 F), as well as by a greatly expanded note in 1522 *Annot.*, justifying his rendering of the passage on the grounds of theology, linguistic usage, and the testimony of the church fathers.

1 ille (omitted in 1516 = Vg.). Erasmus adds *ille* to express the Greek article, ὁ (i.e. not merely “a word” but “the Word”), and to indicate the subject of the verb. Similar additions of a pronoun, with the intention of improving clarity and precision, are frequent throughout the N.T. This usage does occur in the Vulgate elsewhere, but less often than in Erasmus. Among the changes made in the translation of the Gospel of John, in 1519, these additions are more frequent in the first and sixth chapters. However, such added pronouns are untypical of classical Latin idiom, which lacks a proper equivalent of the article, and they tend to convey a greater emphasis than the Greek article would normally imply. See *Annot.*, and also Erasmus’ further comments in *Resp. ad annot. Ed. Lei*, LB IX, 169 F-171 C; 251 D-F.

2 Hic οὗτος (“Hoc” 1516 = Vg.). This change follows from the substitution of a masculine noun, *sermo*, in the previous verse.

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. | ⁶ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ἐν τῷ κόσμῳ ἦν, καὶ

et sine eo factum est nihil, quod factum est. ⁴In ipso vita erat, et vita erat lux hominum, ⁵et lux in tenebris lucet, et tenebrae eam non apprehenderunt. | ⁶Erat homo missus a deo, cui nomen Ioannes. ⁷Hic venit ad testificandum, vt testaretur de luce, vt omnes crederent per ipsum. ⁸Non erat ille lux illa, sed *missus erat*, vt testaretur de luce. ⁹Erat lux illa, lux vera: quae illuminat omnem hominem venientem in mundum. ¹⁰In mundo erat, et

3 eo B-E: ipso A | 5 apprehenderunt B-E: comprehenderunt A | 6 Erat B-E: Fuit A | nomen B-E: nomen erat A | Ioannes A B E: Iohannes C D | 7 ad testificandum B-E: in testimonium A | testaretur B-E: testimonium perhiberet A | luce B-E: lumine A | ipsum B-E: illum A | 8 illa B-E: om. A | missus erat B-E (*ital.*): om. A | testaretur B-E: testimonium perhiberet A | luce B-E: lumine A | 9 lux illa B-E: om. A | in B-E: in hunc A

3 eo αὐτοῦ (“ipso” 1516 = Vg.). The pronoun is changed, on this occasion, for little more than stylistic variety, to avoid repetition of *ipsum*, which was used earlier in the verse.

3 *nihil, quod factum est* οὐδὲ ἓν, ὃ γέγονεν (“nihil. Quod factum est” Vg.). The different punctuation exhibited by the Vulgate makes *quod factum est* the subject of the following verb, with support from B^{75corr} C D W^{supp} and a few later mss. Erasmus follows the punctuation found in codd. 1, 2 and 817, supported by N^{corr} and most of the later mss. Valla *Annot.* mentioned this change of punctuation, and further suggested that *extitit* should here be substituted for *factum est* (though Erasmus, in *Annot.*, misunderstands Valla to mean that *extitit* should replace *fuit* in vs. 6).

5 *apprehenderunt* κατέλαβεν (“comprehenderunt” 1516 = Vg.). A similar substitution is found at *Phil.* 3,12. In a different context, at 1 *Cor.* 9,24, Erasmus retains *comprehendo* from the Vulgate. At the present passage he deliberately avoids the sense, “understood”, preferring “grasped”. However, the Greek verb is ambiguous, and it could be said that the Vulgate preserves that ambiguity. See also on *Iob.* 11,57.

6 *Erat* ἐγένετο (“Fuit” 1516 = Vg.). From *Annot.*, it appears that this change of tense was designed to match the use of *erat* in vs. 8.

6 *nomen* ὄνομα (“nomen erat” 1516 Lat. = Vg.). The Vulgate addition may reflect a Greek variant, adding ἦν, as in $\text{N}^* \text{D}^* \text{W}^{\text{supp}}$, or it may simply have been an arbitrary decision of the translator as suggested in 1516 *Annot.* Despite complaining of the Vulgate rendering in *Annot.*, Erasmus retained the verb in the first edition of his translation. As at many other passages, this apparent inconsistency can plausibly be attributed to the fact that, in the hasty production of the 1516 edition, he did not finish preparing his annotations until after the sheets containing the translation had been printed: the alternative explanation, or excuse, that such inconsistencies arose from Erasmus’ professed fear of incurring criticism, is limited mainly to those points of translation which were capable of giving rise to theological debate (cf. on *sermo* at vs. 1). In 1516, his revision of the Vulgate translation was less thorough in Luke-John than in Matthew-Mark, owing to pressure of time, so that in 1519 the further revisions which were required in Luke-John were correspondingly more numerous. In 1519, Erasmus made his rendering of this passage conform more closely with his Greek text, perhaps influenced by the literal translation, *nomen ei Ioannes*, which was offered by Valla *Annot.*

6 *Ioannes* (“Iohannes” 1522-7). There is considerable variation among Erasmus’ editions as to

the Latin spelling of this name throughout the N.T. In 1516-19, the form is usually *Ioannes*, but *Iohannes* is found in 1516 at *Mt.* 9,14; 11,11-13; *Gal.* 2,9; *Ap. Iob.* 1,1, and in 1519 at *Mc.* 5,37; *Lc.* 3,15. In 1522, the spelling is generally changed to *Iohannes*, except for *Mt.* 3,1, 4; *Mc.* 1,9, 14; *Lc.* 11,1; *Iob.* 3,23 - 5,36; *Act.* 11,16; 13,24, 25; *Gal.* 2,9. In 1527, *Iohannes* is changed back to *Ioannes* at *Mt.* 3,13; 9,14 - 21,25; 21,32; *Mc.* 1,4, 6; 2,18; 3,17; 5,37; 6,24; 11,30, 32; *Lc.* 1,13; 3,15; 20,6; *Act.* 1,5; 12,12; *Ap. Iob.* 21,2; 22,8. Elsewhere, inconsistently, the 1527 edition changes *Ioannes* to *Iohannes* at *Lc.* 11,1; 16,16; *Iob.* 3,23, 25-7; *Act.* 10,37. Finally in 1535, *Ioannes* is uniformly restored throughout the N.T.

7 *ad testificandum* εἰς μαρτυρίαν ("in testimonium" 1516 = Vg.). The Vulgate is more literal here. Elsewhere, in rendering the similar phrase, εἰς μαρτύριον, Erasmus always retains *in testimonium*. At the present passage, however, he may have wished to avoid the possible misunderstanding of *venit in testimonium* as meaning "came into the testimony". Another instance of the use of the gerundive in rendering εἰς occurs in 1519 at *Act.* 7,5 (*possidendam* for *in possessionem*).

7 *testaretur* μαρτυρήσῃ ("testimonium perhiberet" 1516 = Vg.). The verb μαρτυρέω occurs thirty-three times in the Gospel of John. In 1516, Erasmus generally retained *testimonium perhibeo* of the Vulgate. In 1519, he frequently changes this to *testor*, in accordance with Vulgate usage at *Iob.* 3,11, 32, but still retained *testimonium perhibeo* in eight places. At other passages of John, in 1519, he also put *testis sum*, *testifcor*, *testimonium reddo*, and *testimonium fero*, and at *Act.* 15,8, *testimonium praebeo*. Then in 1522, most of the passages which he has formerly changed to *testor* are now changed again to *testifcor*, but not at the present passage. Since these alterations are carried out with little consistency, it may be concluded that they are made for the sake of varying the vocabulary, to reduce the constant repetition of the cumbersome phrase *testimonium perhibeo*. Valla *Annot.* suggested using *testificaretur* in vs. 7, and *testaretur* in vs. 8. This may be compared with Giannozzo Manetti's consistent substitution of *testifcor* at all thirty-three instances of μαρτυρέω in this book, in his fifteenth-century N.T. translation.

7 *luce* φωτός ("lumine" 1516 = Vg.). This change, which was recommended by Valla *Annot.*, conforms with the use of *lux* at *Iob.* 1,4,

5, 8, 9. A similar substitution occurs at *Mt.* 10,27; *Eph.* 5,13; 1 *Petr.* 2,9. Elsewhere, Erasmus is often content to retain the variety of style displayed by the Vulgate, whether *lux* or *lumen*. See *Annot.* on vs. 8.

7 *ipsum* αὐτοῦ ("illum" 1516 = Vg.). In 1516 *Annot.*, Erasmus mentions the ambiguity of the Greek pronoun, as referring equally to John or to the light. He later decided, on the authority of certain "doctores" (1527 *Annot.*), that the pronoun refers to John, and hence substitutes *ipsum* to exclude the alternative interpretation. This change was anticipated by Manetti.

8 *lux illa* τὸ φῶς ("lux" 1516 = Vg.). The added pronoun in 1519 was designed to convey the force of the Greek article (i.e. although John was "a light", only Christ was "the Light"), and to show the connection with previous references to *lux* in vs. 4-7, as had already been proposed in 1516 *Annot.* For Edward Lee's objection to this change, and Erasmus' reply, see *Resp. ad annot. Ed. Lei, LB IX, 177 F-179 A.*

8 *missus erat* (omitted in 1516 = Vg.). This verb was inserted in smaller type in 1519 (converted to italics in 1535), to supply what was implicit in the elliptical Greek expression here. See *Annot.*

8 *testaretur* μαρτυρήσῃ ("testimonium perhiberet" 1516 = Vg.). See on vs. 7.

8 *luce* τοῦ φωτός ("lumine" 1516 = Vg.). See on vs. 7.

9 *lux illa* (omitted in 1516 = Vg.). These words were inserted to avoid the misinterpretation that "the true light" here referred to John the Baptist. Although the phrase has no explicit equivalent in the Greek text, Erasmus did not on this occasion make use of the smaller type which he had used for *missus erat* in the previous verse. See *Annot.*

9 *mundum* τὸν κόσμον ("hunc mundum" 1516 = late Vg.). In *Annot.*, Erasmus comments that the Vulgate quite often uses *hic* to render the Greek article, but that it produced an inconsistency with the following verse, where *mundus* occurs three times without *hic*. A similar addition was made in the late Vulgate at *Iob.* 11,27. At other passages Erasmus was sometimes content to retain this Vulgate usage, and at *Iob.* 17,5 he even added *hic* where it was lacking in the Vulgate. At the present passage, Manetti similarly omitted *bunc*.

ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἤλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹³ οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. ¹⁴ καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς νο-
 LB 341 γενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου

mundus per ipsum factus est, et mundus eum non cognovit. ¹¹ In sua venit, et sui eum non receperunt. ¹² Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, videlicet his qui credidissent in nomen ipsius: ¹³ qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex deo nati sunt. ¹⁴ Et sermo ille caro factus est, et habitavit in nobis: et conspeximus gloriam eius, | gloriam velut vnigeniti a patre: plenus gratia et veritate. ¹⁵ Ioannes testificatur de ipso, et clamat dicens: Hic erat de quo dicebam, qui quum me sequeretur, antecessit me, quia prior me

LB 342

1,15 ο οπισω B-E: οπισω A

11 sua B-E: propria A | 12 ut liceret B-E: potestatem A | videlicet B-E (ital): om. A | credidissent B-E: credunt A | nomen ipsius B-E: nomine eius A | 14 sermo ille B-E: verbum A | factus B-E: factum A | conspeximus B-E: vidimus A | plenus gratia et veritate B-E: plenum gratiae et veritatis A | 15 Ioannes A B E: Iohannes C D | testificatur C-E: testimonium perhibet A, testatur B | clamat B-E: clamavit A | quum ... antecessit me B-E (exc. cum pro quum B-D): post me venturus est, prior me coepit esse A

11 sua τὰ ἴδια ("propria" 1516 = Vg.). The same substitution occurs in 1516 at 1 Cor. 3,8; 15,38; 1 Petr. 3,5; and in 1519 at Ioh. 16,32. Erasmus puts sua here to make clear that it is based on the same Greek word as sui later in the same verse, thus removing an inconsistency of the Vulgate: see Annot. He is content to retain proprius at a number of other passages, e.g. Mt. 25,15; Ioh. 7,18; 8,44. Sometimes he changes suus or tuus to proprius: Mc. 15,20; Lc. 6,41 (1519); Rom. 8,3; 10,3 etc.

12 ut liceret ἐξουσίαν ("potestatem" 1516 = Vg.). In 1519, Erasmus often changes potestas to autoritas, but in the present context he felt that a different expression was required, to convey the sense that the possibility of becoming a child of God was conferred by divine permission rather than as something which depended on the acquisition of a special power or authority.

12 videlicet (omitted in 1516 = Vg.). This word was added in smaller type in 1519 (converted

to italics in 1535), to show that it was an amplification of the meaning. The same addition, without using a different typeface, was made in 1519 at Act. 15,29; 19,22.

12 credidissent πιστεύουσιν ("credunt" 1516 = Vg.). The Greek present participle could be rendered by either the present or the imperfect tense in Latin. Erasmus' substitution of the pluperfect tense was unsatisfactory, as the Greek expression meant not only coming to faith but the continuing exercise of that faith.

12 in nomen εἰς τὸ ὄνομα ("in nomine" 1516 = Vg.). Erasmus conforms more closely with the Greek accusative. The same substitution occurs at Ioh. 2,23; 3,18 (both in 1519), but not at 1 Ioh. 5,13. See Annot., and Valla Annot., ad loc.

12 ipsius αὐτοῦ ("eius" 1516 = Vg.). By using ipsius, Erasmus makes clear that αὐτοῦ refers back to the main subject of the sentence, i.e. Christ or the Word.

14 *sermo ille ... factus est* ὁ λόγος ... ἐγένετο (“verbum ... factum est” 1516 = Vg.). For *sermo*, see on vs. 1. Erasmus adds the pronoun *ille* to show the connection with that verse: see *Annot.*

14 *conspeximus* θεασάμεθα (“vidimus” 1516 = Vg.). This change was made to distinguish between θεάομαι and ὁράω. Erasmus does not use *conspicio* to translate θεάομαι elsewhere, though he uses a related verb, *conspicor*, at vs. 38 (1519). In 1516 *Annot.*, he recommended using *specto*, which he introduced into his rendering of *Mt.* 6,1; 23,5 (1519). More often he is content to retain *video*.

14 *velut* ὡς (“quasi” Vg.). This is the first change of wording to be found in the 1516 translation of the Gospel of John. Erasmus here wished to convey the sense that the glory of the Word made flesh did not merely resemble but truly was the glory of the only begotten Son of God. In the Gospels, the Vulgate has *quasi* twenty-two times, and *velut* just five times. Erasmus shows a definite tendency to avoid *quasi*, which he uses in the Gospels in only four places (seven in 1516), while using *velut* or *veluti* in fifteen places (fourteen in 1516). A similar substitution occurs at ten further N.T. passages. See *Annot.* This was in accordance with the suggestion in Valla *Annot.*, that *velut*, *tanquam*, or *ut* were all to be preferred to *quasi* at this passage. Cf. also Valla *Elegantiae* II, 36; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 327, ll. 316-328. The use of *quasi* appears in Erasmus’ list of notable “solecisms” of the Latin Vulgate, the *Soloecismi*, attached to his 1519-27 editions. He further defended his treatment of the passage in *Epist. apolog. adv. Stun.*, LB IX, 396 B-C. See further on vss. 32 and 39, and also on *Rom.* 9,32.

14 *plenus gratia et veritate* πλήρης χάριτος καὶ ἀληθείας (“plenum gratiae et veritatis” 1516 = Vg.). Usually the Vulgate constructs *plenus* with the ablative, but Erasmus retains the genitive after *plenus* at *Ap. Ioh.* 5,8; 15,7. Both constructions are allowed by Valla *Elegantiae* III, 33; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 296, ll. 453-455.

15 *testificatur* μαρτυρεῖ (“testimonium perhibet” 1516 = Vg.; “testatur” 1519). See on vs. 7.

15 *clamat* κέκραγε (“clamavit” 1516). The change made in 1516 was in exact conformity with the Greek perfect tense here, and had already been made by Manetti. In *Annot.*, Erasmus drew attention to the curious shift

from present to perfect tense exhibited by μαρτυρεῖ and κέκραγε, and considered the possibility that the tense of the second verb was perfect in form but present in meaning, with the result that in 1519 he reverted to the Vulgate rendering.

15 *de quo dicebam* ὃν εἶπον (“quem dixi” Vg.). A comparable use of *de quo* occurs at *Ioh.* 1,45, *de quo scripsit*. Erasmus strives for a more Latin turn of phrase, compared with the over-literal Vulgate rendering. However, his use of the imperfect tense is not warranted by the Greek text: for other such alterations of tense, see *Ioh.* 1,30; *Act.* 11,8; 22,10; *Hebr.* 3,10.

15 ὁ. This word was omitted from the 1516 Greek text, probably by accident, as such an omission is virtually unsupported by Greek mss., and it is correctly cited in 1516 *Annot.*

15 *quum me sequeretur* ὀπίσω μου ἐρχόμενος (“post me venturus est” 1516 = Vg.). The same change occurs at vs. 27, but at vs. 30 Erasmus inconsistently retains *venit*, which could be understood as either a present or a perfect tense. In *Annot.*, he argues that a past tense is required here because of the tense of the following verb, γέγονεν. Valla *Annot.* preferred, more literally, *post me veniens*.

15 *antecessit me* ἔμπροσθεν μου γέγονεν (“ante me factus est” Vg.; “prior me coepit esse” 1516). The purpose of this change is to distinguish between γίνομαι and ποιέω, and to avoid the unsuitability of *factus* (“made” or “created”) in referring to the Son of God. A similar substitution occurs at vss. 27 and 30 (both in 1519). The only other N.T. occurrence of *anteceō* is at *Lc.* 22,47, where Erasmus follows the Vulgate rendering of προέρχομαι. In 1516 *Annot.* on the present verse, he advocated either *coepit esse ante me* or *iam praecessit*. This may be compared with his note on vs. 17, where he suggested rendering γίνομαι by *coepio esse* or *orior*. The phrase *coepio esse* was also introduced into his translation at *Mt.* 16,2; *Mc.* 4,10, but it was less appropriate at *Ioh.* 1,15, 17, where γέγονεν and ἐγένετο refer to a definite past event. Elsewhere, Erasmus finds a variety of other ways of translating γίνομαι (see, for example, the following note), though he also often retains *facio* from the Vulgate. Other examples include the substitution of *innotesco* for *notum facio*, in rendering γνωστὸν ἐγένετο and φανερὸν ἐγένετο (see on *Act.* 1,19); *aedo* for *facio* in rendering ποιέω, in connection

ἦν. ¹⁶ καὶ ἐκ τοῦ πληρώματος αὐτοῦ, ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ¹⁷ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖ | νος ἐξηγήσατο.

¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; ²⁰ καὶ ὠμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός. ²¹ καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. ²² εἶπον οὖν αὐτῷ, Τίς εἶ, ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς; τί λέγεις περὶ σεαυτοῦ; ²³ ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. ²⁴ καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ²⁵ καὶ ἠρώτησαν αὐτόν, καὶ

erat. ¹⁶ Et de plenitudine eius, nos omnes accepimus, et gratiam pro gratia: ¹⁷ quia lex per Moysen data est, gratia et veritas per Iesum Christum exorta est. ¹⁸ Deum nemo vidit unquam. Unigenitus filius, qui | est in sinu patris, ipse enarrauit.

¹⁹ Et hoc est testimonium Ioannis, quando miserant Iudaei ab Hierosolymis sacerdotes et Leuitas, vt interrogarent eum: Tu quis es? ²⁰ Et confessus est, et non negauit. Et confessus est, *inquiens*: Non sum ego Christus. ²¹ Et interrogauerunt eum: Quid ergo? Helias es tu? Et dicit: Non sum. Es tu propheta ille? Et respondit: Non. ²² Dixerunt ergo ei: Quis es, vt responsum demus his qui miserunt nos? Quid dicis de te ipso? ²³ Ait: Ego vox clamantis in deserto, dirigite viam domini: sicut dixit Hesaias propheta. ²⁴ Et qui missi fuerant, erant ex Pharisaeis. ²⁵ Et interrogauerunt eum, ac

LB 344

18 ουδεὶς B-E: ουδες A | 23 τη B-E: om. A | 24 εκ A-D: εν E

17 exorta B-E: facta A | 19 Ioannis A B E: Iohannis C D | miserant B-E: miserunt A | 20 *inquiens* B-E (*ital.*): om. A | 21 dicit A^c B-E: dixit A* | Es tu propheta ille B-E: Propheta es tu A | 23 Hesaias E: Esaias A-D | 25 ac B-E: et A

with the performance of miracles and signs (see on *Iob.* 2,11); *seruo* for *saluum facio* (see on *Iob.* 3,17); *vespera est* for *sero factum est* (see on *Iob.* 6,16); and the replacement of *facio* by *praesto* (see on *Iob.* 7,19), *efficio* (see on *Act.* 3,12), and *accido* (see on *Act.* 7,40). See also on *Iob.* 3,21, for avoidance of such expressions as *veritatem facio*, *iudicium facio*, *legem facio*, and *miserericordiam facio*. At the present passage, Valla *Annot.* suggested using *genitus est* or *exitit*.

¹⁷ *exorta est* ἐγένετο ("facta est" 1516 = Vg.). See on vs. 15, above, regarding Erasmus' avoidance of *facio*. He nowhere else puts *exorior* for γίνομαι, but uses it for such verbs as ἀνατέλλω and ἀνίστημι (see on *Act.* 6,9). He substitutes *orior* for *facio* at thirteen further passages, mostly

in the book of Acts in 1519, and occasionally the same edition introduces *coorior* (*Act.* 20,37; 23,10) and *oborior* (*Act.* 2,43).

¹⁹ *miserant* ἀπέστειλον ("miserunt" 1516 = Vg.). Erasmus has a tendency to prefer the pluperfect tense in his Latin rendering, but the change is not strictly necessary here, as the main verb, ἐστίν, is in the present tense. Other changes to the pluperfect, often improving the sequence of tenses, occur e.g. at *Lc.* 19,32; 22,13; *Iob.* 1,33; 2,22; 4,46, 50 (all in 1519); 6,13; 7,50 (1519); 8,3, 31 (1519); 12,9; 18,9; 21,23; *Act.* 11,12.

¹⁹ *Leuitas* Λευίτας ("Leuitas ad eum" Vg.). The Vulgate follows a different Greek text, adding

πρὸς αὐτόν, as in $\mathfrak{B}^{66\text{corr}}$ vid A and some later mss. In codd. B C*, πρὸς αὐτόν is added after these words, with support from \mathfrak{B}^{66*} 75 N C^{corr} W^{suppp} and most of the later mss., including codd. 1 and 817. Thus, in his first significant departure from the text underlying the Vulgate in this Gospel, Erasmus adopted a reading which would later turn out to have the most widespread support among the mss., not only from the medieval period but also from as early as the third century. The words *ad eum* were similarly omitted by Manetti.

20 *inquiens* (omitted in 1516 = Vg.). Erasmus adds *inquam*, *inquit*, etc. at six passages in 1516, and at a further eight passages in 1519, whether to supply an ellipsis in the narrative, or to mark a shift from indirect to direct speech, or for a particular emphasis. Sometimes these additions are in brackets or (as here) in smaller type in the 1519 edition, and in italics in 1535. The Vulgate generally confines its use of this verb to passages containing φημί. See *Annot.* on the present verse, and on *Act.* 1,4; 17,3.

20 *Non sum* ὅτι Οὐκ εἰμί (“*Quia non sum*” Vg.). Erasmus omits *quia*, arguing in *Annot.* that the word could lead to an absurd misunderstanding that the subject of the verb was the writer of the gospel rather than John the Baptist (cf. on *Ioh.* 4,17). When dealing with *quia* and *quoniam* for ὅτι elsewhere, he frequently deletes these words, regarding them as superfluous when used merely to introduce direct speech, or he substitutes a different word such as *quod* (which, in 1519, was often accompanied by the subjunctive). In this verse, Manetti has *quod* for *quia*. This aspect of Vulgate usage is included in the *Soloecismi*. Erasmus elsewhere retains *quia* mainly in the sense of “because”. The point is further discussed in *Annot.* on *Rom.* 8,36.

21 Ἠλίας. Generally following cod. 2, the rough breathing was used for this name throughout the 1516-35 editions, except for a few passages where no breathing was added because the name was printed with a capital letter.

21 *dicit* λέγει (“*dixit*” 1516 Lat. text = late Vg.). In the 1516 errata, Erasmus changes to *dicit*. The perfect tense of the late Vulgate is unsupported by Greek mss.

21 *Es tu propheta ille* Ὁ προφήτης εἶ σύ (“*Propheta es tu*” 1516 = Vg.). The added pronoun, *ille*, indicates that it is not just “a prophet”

but specifically the prophet whom Moses had promised would come: see *Annot.* on vs. 25.

23 τῆ. The Greek article was incorrectly omitted in 1516, through misreading a correction in cod. 2. In that ms., the words ἐν τῆ were originally omitted, but were restored by a later corrector, though in an earlier hand than that of Erasmus.

23 *Hesaias* Ἡσαΐας (“*Esaias*” 1516-27 = Vg.). In 1516, the spelling *Hesaias* occurs only at *Lc.* 3,4; 4,17. In 1519, it is introduced also at *Ioh.* 12,38; 39, 41. In 1522, it is further introduced at *Mt.* 3,3. Finally in 1535, all remaining instances of *Esaias* are converted to *Hesaias*. In the Greek text, in accordance with the usual practice of cod. 2, the name was uniformly printed with a rough breathing from 1516 onwards, or with no breathing at all at a few passages where the name was provided with a capital letter.

24 ἐκ. The substitution of ἐν in the 1535 edition is grammatically impossible, and is clearly a printing error. Other evident misprints introduced by that edition, affecting the Greek text, are found at *Ioh.* 1,46; 4,33; 7,20, 37. For Greek misprints in Acts, see on *Act.* 7,27. The absence of newly created errors of this kind from the last fourteen chapters of John or the first six chapters of Acts (approximating to signatures o - q), in the 1535 edition, could indicate that a different typesetter, or a more careful proof-reader, was at work in that part of the N.T., though not to the extent of avoiding all errors of accentuation.

25 *ac* καί (“*et*” 1516 = Vg.). The substitution of *ac* and *atque* is frequent in most of the New Testament books, for the sake of stylistic variety. From Matthew to Philemon, most occurrences of *ac* were introduced in 1519. Neither *ac* nor *atque* is used anywhere in the Gospel of John in 1516. Even in 1519, *ac* is not found in chapters 14 to 17 of John’s Gospel, and nowhere in the Johannine epistles. In Acts, the word occurs thirteen times in 1516, but in a further 109 places in 1519, and sporadically at additional passages in 1522-35. From Hebrews to the Apocalypse, nearly all substitutions of *ac* occurred in 1516, with little change in the later editions. In the Vulgate, *ac* is not often used. Another way of avoiding *et* was by adding *-que* to the following word, a frequent practice in 1519: see on vs. 39, below. Other common alternatives were *quoque* and *etiam*: see on *Ioh.* 5,27; 6,36.

εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἡλίας, οὔτε ὁ προφήτης; ²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε. ²⁷ αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ εἰμι ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ²⁸ ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹ Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει,

dixerunt ei: Cur ergo baptizas, si tu non es Christus, neque Helias, neque propheta ille? ²⁶ Respondit eis Ioannes, dicens: Ego baptizo aqua, sed in medio vestrum stat quem vos nescitis. ²⁷ Ipse est qui quum me sequeretur, antecessit me: cuius ego non sum dignus, vt sol-uam corrigiam calciamenti. ²⁸ Haec in Bethabara facta sunt trans Iordanem, vbi Ioannes baptizabat.

²⁹ Postero die videt Ioannes Iesum venientem ad se, et ait:

25 ο προφητης C-E: προφητης A B | 27 εμπροσθεν B-E: εμπροθεν A

25 Cur B-E: Quid A | ergo A-D: ego E | ille D E: om. A-C | 26 Ioannes A B E: Iohannes C D | aqua B-E: in aqua A | sed in medio C-E: medius autem A, sed medius B | stat B-E: stetit A | 27 quum ... antecessit me B-E (ex. cum pro quum B-D); post me venturus est, qui ante me factus est A | corrigiam B-E: eius cortigiam A | 28 Ioannes baptizabat B E: erat Ioannes baptizans A, Iohannes baptizabat C D | 29 Ioannes A B E: Iohannes C D

25 Cur Τι ("Quid" 1516 = Vg.). This substitution occurs elsewhere in John at four other passages, all in 1519. The purpose was perhaps to avoid the misinterpretation of *quid* as meaning "what" instead of "why", though at a number of passages Erasmus leaves *quid* unaltered. In the Vulgate N.T., *cur* is used only at *Act.* 5,3, but much more frequently in the O.T. See also *Annot.* on *Ioh.* 4,27.

25 ergo οὖν ("ego" 1535). The 1535 reading makes no grammatical sense in this context, and must therefore be considered a misprint.

25 neque (2nd.) οὔτε ("nec" Vg. 1527). Erasmus conforms with the earlier Vulgate spelling, as found in *Annot.*, lemma, and also in Manetti.

25 propheta ille ὁ προφήτης ("propheta" 1516-22 = Vg.). In the 1516-19 editions, ὁ is omitted from the Greek text, even though it is found in nearly all mss., including those which Erasmus usually consulted. A similar omission of ὁ before προφήτης occurs at *Ioh.* 7,40. It is likely that in both passages the omission was unintentional, resulting from an oversight by the printer, which went undetected either by Erasmus or his assistants. As will be seen elsewhere, he occasionally resorted to conjecture

to emend the text, but when he did so his tendency was to add articles rather than omit them. The accidental omission led him astray when preparing 1519 *Annot.*, in which he assumes that the 1516 Greek text accurately reproduced the wording of his mss. and that the article must therefore have been omitted by the writer of the Gospel, so that the passage meant "a prophet". At the same time he now acknowledged the existence of other mss. in which ὁ was present, which he could have found, for example, in cod. 3. Then in 1522, he silently restores ὁ to the Greek text, but without making a corresponding change in the Latin translation or in *Annot.* Finally in 1527, he added *ille* to the Latin translation, to conform with his rendering of vs. 21, but 1527-35 *Annot.* continue to make the mistaken omission of ὁ from the citation of the Greek text.

26 aqua ἐν ὕδατι ("in aqua" 1516 = Vg.). Erasmus also omits *in* before *aqua* in vss. 31, 33, in the 1519 edition, and makes a similar change at *Mt.* 3,11; *Mc.* 1,8, taking ἐν in an instrumental sense, rather than as denoting the location or method of baptism. Erasmus also frequently treats ἐν in this way when followed

by other nouns, e.g. omitting *in* before *spiritu* at *Ioh.* 1,33; 4,23, 24 (all in 1519).

26 *sed in medio* μέσος δέ (“medius autem” 1516 = Vg.; “sed medius” 1519). Erasmus frequently substitutes *sed*, *at*, *caeterum*, *contra*, *immo*, *porro*, *rursus*, *tamen*, *vero*, or *verum*, in order to produce greater variety of style, and to reduce the monotonous repetition of *autem*. The word *autem* nevertheless remains in more than 1,500 passages throughout the N.T. The prepositional phrase *in medio* was less literal than the Vulgate: probably Erasmus disliked the coupling of the adjective *medius* with a following genitive, a usage which was comparatively infrequent in classical Latin idiom.

26 *stat* ἔστηκεν (“stetit” 1516 = Vg.). This change is in conformity with Vulgate usage elsewhere, e.g. at *Mt.* 12,47; 20,6; *Lc.* 8,20; *Act.* 7,33. As indicated in *Annot.*, the Greek verb is perfect in form, but present in meaning.

27 *quum me sequeretur* ὀπίσω μου ἐρχόμενος (“post me venturus est” 1516 = Vg.). See on vs. 15.

27 *antecessit me* ὃς ἔμπροσθέν μου γέγονεν (“qui ante me factus est” 1516 = Vg.). See on vs. 15, where a similar change occurs. At the present passage, there is an additional relative pronoun, ὃς, which was not found in vs. 15, and is left untranslated by Erasmus, who probably regarded it as redundant: cf. his omission of *eius* later in the sentence. The spelling ἔμπροσθεν in 1516 is a misprint. The same error occurs in vs. 30.

27 *corrigiam* αὐτοῦ τὸν ἰμάντα (“eius corrigiam” Vg.; “eius cortigiam” 1516). Erasmus objects in *Annot.*, that *eius* is superfluous in translation, as the same sense was already given by *cuius*. He recognised that such repetitions were characteristic of Hebrew idiom, but regarded them as producing poor style when translated word for word into Latin. The spelling *cortigiam* in 1516 is a misprint. Manetti replaced *eius corrigiam calciamenti* by *corrigiam calciamenti sui*.

28 *Bethabara* Βηθαβαρά (“Bethania” Vg.). Erasmus’ Greek text here follows his cod. 2, in which the word is a roughly written correction, made by an earlier user of the ms. The original scribe of cod. 2 seems to have put Βηθανία. On finding this textual alteration, if Erasmus now turned to consult his cod. 1, he would have found that this too had Βηθαβαρά. Elsewhere in the Gospels, there are several references to a place called Bethany, near to Jerusalem,

which may have led certain early scribes to substitute this familiar name, mistakenly, for the less well-known Bethabara which lay beyond the river Jordan. A similar point was made by Chrysostom, whose testimony Erasmus cites in *Annot.* Both of these variant forms of text are of great antiquity. Among the Greek mss., Βηθανία is found in Φ^{6675} \aleph^* A B C* N W^{supp} and many later mss., including cod. 817, while Βηθαβαρά is supported by cod. \aleph^{corr} C^{corr} T^{vid} 083 and another large section of the later mss. A range of early patristic and versional evidence can be adduced for each reading. Erasmus included *Bethania* among his *Loca Manifeste Deprauiata*, first issued in 1519.

28 *baptizabat* ἦν βαπτίζων (“erat ... baptizans” 1516 = Vg.). Erasmus regarded the Vulgate use of the present participle, in combination with an auxiliary verb in the imperfect tense, as being poor Latin style, even if it was faithful to the exact form of the Greek expression. Another change of this kind occurs at *Ioh.* 3,23, and also at *Mc.* 1,4 (both in 1519), in rendering ἐγένετο βαπτίζων. Occasionally Erasmus made such substitutions in his 1516 edition, e.g. *perseuerabant* for *erant perseuerantes* at *Act.* 1,14. In 1519, this change of usage became more frequent, putting *aegrotabat* for *erat ... languens* at *Ioh.* 11,1; *stabat ... et calefaciebat* for *erat ... stans et calefaciens* at *Ioh.* 18,25; *dormiebat* for *erat ... dormiens* at *Act.* 12,6; and *pertrahebat ... et caedebam* for *eram concludens ... et caedens* at *Act.* 22,19. Further examples will be found at *Lc.* 1,10, 22; 4,44; 19,47. At *Ioh.* 10,40, however, Erasmus has *fuerat baptizans*, similar to the Vulgate rendering, and he retains *eram*, *erat* or *erant* with a present participle at *Ioh.* 13,23 and many other passages.

29 *Postero die* Τῆς ἑπαύριον (“Altera die” Vg.). A similar substitution, for *altera* and *alia*, occurs at *Mt.* 27,62; *Mc.* 11,12; *Ioh.* 1,35; 6,22; *Act.* 25,6, 23, in the pursuit of greater precision. Further, whereas the Vulgate often treated *dies* as feminine in gender, Erasmus regarded it as masculine. Inconsistently he retains a feminine adjective with *dies* at *Mt.* 20,19; 27,62; *Mc.* 10,34; *Lc.* 9,22; 13,32; 18,33; *Ioh.* 2,1; *Ap. Ioh.* 18,8. See also *Annot.*, where Erasmus also suggests using *postridie*, an idea which he tacitly borrowed from Valla *Annot.* On *postridie*, see on *Act.* 10,9.

29 *videt* βλέπει (“vidit” late Vg.). The perfect tense of the late Vulgate is unsupported by Greek mss. Manetti also had *videt*.

Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρ-
 τίαν τοῦ κόσμου. ³⁰ οὗτός ἐστι περὶ οὗ
 ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς
 ἐμπροσθέν μου γέγονεν· ὅτι πρῶ|τός
 μου ἦν, ³¹ κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ'
 ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο
 ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ³² καὶ
 ἐμαρτύρησεν Ἰωάννης, λέγων ὅτι Τεθέ-
 αμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ πε-
 ριστερὰν ἐξ οὐρανοῦ, καὶ ἔ|μεινεν ἐπ'
 αὐτόν· ³³ κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ
 πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός
 μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός
 ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
³⁴ κἀγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι
 οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰω-
 ἀννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο·

Ecce agnus ille dei, qui tollit pec-
 catum mundi. ³⁰ Hic est de quo
 dice|bam: Post me venit vir, qui
 me antecessit: quia prior me erat, ³¹ et
 ego nesciebam eum: sed vt manifes-
 tus fiat Israeli, propterea veni ego
 aqua baptizans. ³² Et testificatus est
 Ioannes, dicens: Vidi spi|ritum des-
 cendentem specie columbae de coelo,
 et mansit super eum: ³³ et ego non
 noueram eum, sed qui misit me
 vt baptizarem aqua, is mihi dixit:
 Super quem videris spiritum descen-
 dentem ac manentem super eum,
 hic est qui baptizat spiritu sancto.
³⁴ Et ego vidi et testificatus sum,
 hunc esse filium dei.

³⁵ Postero die iterum stabat Io-
 annes, et ex discipulis eius duo,

30 εμπροσθεν B-E: εμπροθεν A | 32 ιωαννης A B D E: ιωουνηης C | εμεινεν A^b B-E:
 ενεν A* | 33 αλλ ο C-E: αλλα A B | υδατι B-E: τω υδατι A

29 ille B-E: om. A | 30 me antecessit B-E: ante me factus est A | 31 manifestus fiat B-E:
 manifestetur A | aqua B-E: in aqua A | 32 testificatus est C-E: testimonium perhibuit A, testatus
 est B | Ioannes A B E: Iohannes C D | specie columbae B-E: quasi columbam A | 33 non
 noueram B-E: nesciebam A | aqua B-E: in aqua A | is B-E: ille A | ac B-E: et A | spiritu B-E:
 in spiritu A | 34 testificatus sum C-E: testimonium perhibuit A*, testimonium perhibui A,
 testatus sum B | hunc esse filium B-E: quod hic est filius A | 35 Ioannes A B E: Iohannes C D

29 *agnus ille* ὁ ἀμνὸς (“agnus” 1516 = Vg.). A similar addition occurs at vs. 36. By rendering the article in this way, Erasmus signified Christ’s uniqueness as the Lamb of God, and not just “a lamb”.

29 *dei* θεοῦ (“dei, ecce” late Vg.). The added *ecce* of the late Vulgate lacks Greek ms. support, and probably arose by contamination from the Old Latin version. The word *ecce* was omitted by Manetti.

29 *peccatum* ἁμαρτίαν (“peccata” late Vg.). In *Annot.*, Erasmus mentions that Vulgate mss. have the singular form, *peccatum*. He included *peccata* in his *Loca Manifeste Depravata*.

30 *dicebam* εἶπον (“dixi” Vg.). See on vs. 15 for a similar unnecessary substitution of the imperfect tense by Erasmus’ translation.

30 *me antecessit* ἐμπροσθεν μου γέγονεν (“ante me factus est” 1516 = Vg.). See on vs. 15, regarding *antecedo*. The spelling ἐμπροθεν in 1516 is a misprint. The same error occurred in vs. 27.

31 *manifestus fiat* φανερωθῇ (“manifestetur” 1516 = Vg.). This change reflected Erasmus’ uneasiness over the use of the verb *manifesto*, because of its relative infrequency in classical Latin. At nineteen out of forty-three passages where this verb occurred in the 1516 edition, he changed it in 1519 to *manifestus fio* and a variety of other expressions, such as *conspicius fio* (see on *Ioh.* 3,21), *declaro* (see on *Ioh.* 7,4), and *patesfacio*.

31 *Israeli* τῷ Ἰσραήλ (“in Israel” late Vg., and some Vg. mss.). The late Vulgate use of *in* is

LB 346

LB 348

LB 345

LB 347

unsupported by Greek mss.: see *Annot.* In 1516, Erasmus treats *Israel* and *Israhel* as indeclinable, with the exception of *Israeli* here and at *Act.* 13,24, and *Israheli* at *Rom.* 11,25. In 1519, the exceptions become more numerous: *Israeli* at *Act.* 1,6; 5,31; 13,23; *Israelis* at *Ioh.* 3,10; *Act.* 28,20; *Eph.* 2,12; and *Israelem* at 1 *Cor.* 10,18; *Gal.* 6,16. The reason for giving it a dative form here, perhaps, is to avoid Israel being misunderstood as the subject of *manifestus fiat*, and to make clear that Christ was to be manifested to Israel and not merely in Israel.

31 *aqua* ἐν τῷ ὕδατι ("in aqua" 1516 = Vg.). See on vs. 26.

32 *testificatus est* ἐμαρτύρησεν ("testimonium perhibuit" 1516 = Vg.; "testatus est" 1519). See on vs. 7.

32 *Vidi* ὅτι Τεθέαμαι ("quia vidi" Vg.). See on vs. 20. Manetti put *quod vidi*.

32 *specie columbae* ὡσεὶ περιστέρων ("quasi columbam" 1516 = Vg.). This substitution may be compared with the Vulgate rendering of σωματικῶ εἶδει ὡσεὶ by *corporali specie quasi* at *Lc.* 3,22. In *Annot.* on *Mt.* 3,16, Erasmus emphasised that the Spirit appeared in the visible shape of a dove, and that the comparison with a dove did not relate merely to the manner of descent. There is a degree of inconsistency, however, in his replacement of *sicut* by *tanquam* at *Mt.* 3,16, and of *tanquam* by *quasi* at *Mc.* 1,10, in rendering the same Greek word in exactly the same context. Manetti used *sicut columbam* at the present verse, in accordance with Vulgate usage at the passage in Matthew. On *quasi*, see further on vss. 14 and 39.

33 *non noueram* οὐκ ᾔδειν ("nesciebam" 1516 = Vg.). Erasmus' use of the pluperfect is more accurate: see on vs. 19, and *Annot.* He did not make the same alteration at vs. 31, where the same Greek word occurs. His general practice was to use *scio* and *nescio* with reference to knowledge of a fact or a skill, but to substitute other verbs for knowledge of a person or thing: cf. *Ioh.* 6,64; 7,27-29; 8,19, 55; 10,4; 13,17; 14,17; 15,21; 18,2 (all in 1519); 20,9; 21,17.

33 *sed qui* ἄλλ' ὁ. The 1516-19 editions had ἄλλά, omitting ὁ, through misreading the text of cod. 2, which supports Erasmus' later wording.

33 *ut baptizarem* βαπτίζειν ("baptizare" Vg.). Erasmus frequently avoids using an infinitive

to express a purpose, preferring to use *ut* followed by a subjunctive form of the verb, or sometimes a gerund. Other examples are found at *Ioh.* 4,7, 15, 38; 6,10; 8,5. Manetti similarly avoided such infinitives, but more frequently preferred to replace them with a gerund (in *Pal. Lat.* 45, his text originally seems to have retained *baptizare* from the Vulgate, but this was changed to *ad baptizandum* by a later correction).

33 *aqua* ... *spiritu* ἐν ὕδατι ... ἐν πνεύματι ("in aqua ... in spiritu" 1516 = Vg.). See on vs. 26. The 1516 Greek text departed from codd. 2 and 817 here, and followed cod. 1 in adding τῷ before ὕδατι, with support from \mathfrak{P}^{66} \aleph and a few later mss. In 1519, Erasmus silently deleted τῷ, in conformity with cod. 3, supported by \mathfrak{P}^{75} A B C N P W^{supp} and most later mss. It is possible that the article was an unauthorised addition by one of Erasmus' assistants, who had cod. 1 to hand while correcting the proofs of the 1516 edition. As will be seen at other passages, they had a tendency to adopt from cod. 1 those readings which conformed more closely with the Latin Vulgate (cf. Erasmus' complaint in *Apolog. adv. monach. hisp.*, LB IX, 1049 D; *Apolog. resp. inuect. Ed. Lei*, Ferguson, pp. 274-5, ll. 909-916), but this particular variant was not capable of affecting the Latin translation.

33 *is* ἐκεῖνος ("ille" 1516 = Vg.). Substitutions of *is qui* for *ille qui* occur at a number of other passages in 1519, e.g. at *Ioh.* 5,10, 11; 7,50.

33 *ac* καί ("et" 1516 = Vg.). See on vs. 25.

34 *testificatus sum* μαρτύρηκα ("testimonium perhibui" 1516 errata = Vg.; "testatus sum" 1519). See on vs. 7.

34 *hunc esse filium* ὅτι οὗτός ἐστιν ὁ υἱός ("quia hic est filius" Vg.; "quod hic est filius" 1516). Examples of similar substitutions of the accusative and infinitive construction can be found in 1516 at *Ioh.* 4,1, and in 1519 at *Ioh.* 5,32; *Act.* 4,16; 1 *Cor.* 14,23; 15,12; 2 *Cor.* 12,4; 1 *Ioh.* 4,13. In this way, Erasmus could avoid the possible misunderstanding of *quod* as meaning "because". For the removal of *quia*, see on vs. 20. Manetti put *quod hic est filius*, as in Erasmus' 1516 edition.

35 *Postero die* Τῇ ἐπούριον ("Altera die" Vg.). See on vs. 29, and *Annot.*

³⁶ και ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ³⁷ και ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, και ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ στραφεὶς δὲ ὁ Ἰησοῦς, και θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββεί (ὃ λέγεται ἐρμηνευόμενον, διδάσκαλε), ποῦ μένεις; ³⁹ λέγει αὐτοῖς, Ἔρχεσθε και ἴδετε. ἦλθον και εἶδον ποῦ μένει, και παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη. ⁴⁰ ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, και ἀκολουθησάντων αὐτῷ. ⁴¹ εὗρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, και λέγει αὐτῷ,

³⁶ et intuitus Iesum ambulantem, dicit: Ecce agnus ille dei. ³⁷ Et audierunt eum duo discipuli loquentem, et sequuti sunt Iesum. ³⁸ Conuersus autem Iesus, et conspiciatus eos sequentes se, dicit eis: Quid quaeritis? Qui dixerunt ei: Rabbi (quod dicitur si interpreteris, magister), vbi habitas? ³⁹ Dicit eis: Venite et videte. Venerunt, videruntque vbi maneret, et apud eum manserunt die illo: hora autem erat ferme decima. ⁴⁰ Erat Andreas frater Simonis Petri, vnus ex duobus qui audierant a Ioanne, et sequuti fuerant eum. ⁴¹ Reperit hic prior fratrem suum Simonem, et dicit ei:

38 αὐτῷ *A C-E*: οὕτω *B* | λέγεται *A B*: λέγετε *C-E*

36 ille *B-E*: *om. A* | 38 conspiciatus *B-E*: videns *A* | si interpreteris *B-E*: interpretatum *A* | 39 videruntque *B-E*: et viderunt *A* | ferme *B-E*: fere *A* | 40 Ioanne *A B E*: Iohanne *C D*

³⁶ *intuitus* ἐμβλέψας (“respiciens” *Vg.*). For the sake of accuracy, Erasmus very frequently replaces a Vulgate present participle by a past tense, where the Greek has an aorist participle, as used here. Where possible, he would substitute a deponent verb for this purpose, as the past participle would then usually retain an active sense, as it does in this verse, but he was often prepared to convert active to passive where a suitable deponent verb did not exist. The substitution of *intuitus* here had already been suggested by Valla *Annot.*, on analogy with the Vulgate usage of this word at vs. 42. The Vulgate also used *intueor* at *Mt.* 10,21, 27. In *Annot.*, Erasmus further objected that *respicio* meant to look back with one’s head turned, rather than simply to look at. A similar substitution of *intueor* occurs at *Lc.* 22,61 (1519). At *Mt.* 6,26, Erasmus changes to *verto oculos*. Elsewhere, he retains *respicio* in the sense of “have regard for”, in rendering βλέπω (*Mt.* 22,16), ἐφορώ (*Lc.* 1,25), ἐπιβλέπω (*Lc.* 1,48; 9,38) etc. Sometimes *respicio* is replaced by *aspicio*, in rendering βλέπω at *Act.* 3,4; *Ap. Ioh.* 5,3, and ἐφορώ at *Act.* 4,29.

³⁶ *dicit* λέγει (“dixit” late *Vg.*). The perfect tense of the late Vulgate is unsupported by Greek mss. Manetti also had *dicit*.

³⁶ *agnus ille* ὁ ἀμνός (“agnus” 1516 = *Vg.*). See on vs. 29.

³⁸ *conspiciatus* θεασάμενος (“videns” 1516 = *Vg.*). This is the only place where Erasmus uses *conspicor*. See on vs. 14 for his use of the related verb, *conspicio*, to distinguish between θεάομαι and ὁράω. At the present passage, *conspicor* is a more convenient verb for rendering the Greek aorist participle (cf. on *intuitus* at vs. 36).

³⁸ *sequentes se* ἀκολουθοῦντας. Erasmus retains *se* from the Vulgate, although the Vulgate rendering may reflect a different Greek text, adding αὐτῷ, as in \mathfrak{P}^{66} C*. Nearly all other Greek mss. lack the pronoun. For this reason *se* was omitted by Manetti.

³⁸ *Qui* οἱ δέ. Erasmus follows the Vulgate in leaving δέ untranslated, while Manetti had *ipsi autem*.

³⁸ αὐτῷ. The spelling οὐτῷ in 1519 can be seen from the accentuation to be a misprint for αὐτῷ rather than an attempt to substitute οὐτῷ, which would have given a different meaning.

³⁸ Ῥαββεί. Erasmus adopts the spelling of cod. 2, whereas most other mss. have Ῥαββί.

The same occurs at all fourteen other passages in the Gospels where this word occurs.

38 λέγεται. The variant, λέγετε, found in 1522-35, is a misprint arising from itacism.

38 *si interpreteris* ἐρμηνευόμενον ("interpretatum" 1516 = Vg.). A similar substitution occurs in 1516 at *Mc.* 15,22, and in 1519 at *Ioh.* 1,41, 42; 9,7. Erasmus also puts *si quis interpretetur* at *Mt.* 1,23; *Mc.* 5,41; 15,34. Although he does not favour the passive use of this verb, it is retained at *Act.* 9,36; 13,8.

39 *videruntque* καὶ εἶδον ("et viderunt" 1516 = Vg.). The use of *-que* is frequently adopted in 1519, especially to join pairs of verbs or nouns, giving greater stylistic variety. This usage is more frequent in Matthew to Luke, and Acts. In the Gospel of John, it does not occur at all in 1516 or the Vulgate, and only twenty-one times in 1519. See also on *ac* at vs. 25.

39 *autem* δέ. In nearly all mss., including codd. 1 and 2*, δέ is omitted. Erasmus added the word in the margin of cod. 2, no doubt after finding δέ in cod. 817, which here conformed with *autem* of the Vulgate. In the following sentence, by contrast, given an identical set of data in respect of the presence or absence of δέ, he decided to omit the word, together with its accompanying Latin rendering. From one point of view, this might be seen as just another example of haphazard editing. However, this would be to ignore the part played by contextual considerations in Erasmus' method of work. In *Annot.*, he argued that this reference to the "tenth hour" showed that the visit of the two disciples of Jesus was late in the day and not at a time which would usually have been regarded as convenient. On finding δέ in one of his mss., he may well have felt that it helped to emphasise the surprising nature of this part of the narrative, to which he had drawn attention, and he therefore decided to include it in his text. The same consideration would not have applied to the following sentence, where the addition of δέ would have seemed superfluous to the sense. What Erasmus did not know was that, among the Greek mss. as a whole, the support for δέ in vs. 39 was very weak, being found in just a few late mss., of which his cod. 817 happened to be one. Partly through the influence of the Vulgate, and partly because of Erasmus' opinion as to the requirements of the context, this poorly

supported variant passed into the *Textus Receptus*. Manetti deleted *autem*.

39 *ferme* ὡς ("quasi" Vg.; "fere" 1516). Similar substitutions of *ferme* in rendering ὡς and ὡσεὶ occur at *Mc.* 8,9; *Ioh.* 4,6; 6,10, 19; 19,14 (1519), 39; *Act.* 5,7; 10,3 (1519); 19,34; *Ap. Ioh.* 8,1 (1519). Occasionally Erasmus also substitutes *fere* or *circiter*. The Vulgate N.T. sometimes has *fere* but never *ferme*. In *Annot.*, Erasmus objects to *quasi* in such contexts, dismissing Suetonius' use of the word as a novelty, not common in classical usage. On *quasi*, see further on vss. 14 and 32, above. On *fere*, see Valla *Elegantiae* II, 49; Erasmus *Paraphr. in Eleg. Laur. Vallae*, *ASD* I, 4, p. 254, ll. 301-308.

40 *Erat* ἦν ("Erat autem" Vg.). The Vulgate addition reflects a Greek variant, ἦν δέ, found in codd. A W^{supp} and a few later mss., including cod. 817. Erasmus follows his codd. 1 and 2, supported by most other mss., commencing with $\text{P}^{66\ 75}$ K B C P. Regarding δέ, see further on vs. 39.

41 *Reperit* εὗρισκει ("Inuenit" Vg.). This substitution occurs more than fifty times in the N.T. The word *reperio* is found nowhere in the Vulgate N.T., though it is frequently used in the O.T. In *Annot.* on vs. 45 (and also on *Act.* 8,40), Erasmus distinguishes between *reperio*, in the sense of finding accidentally or coming across something, and *inuenio*, in the sense of finding as a result of searching. If this rule were applied to the present verse, it would mean that Andrew came across (*reperit*) his brother, Simon, and told him that they had found (*inuenimus*) the Messiah, that is, as the culmination of their spiritual quest. With the same consideration in view, Erasmus occasionally uses *offendo* as an alternative for *reperio* (see on *Act.* 10,27), and *nanciscor* as an alternative for *inuenio* (in the sense of "find and obtain": see on *Ioh.* 12,14). On this subject, see Valla *Elegantiae* V, 2; Erasmus *Paraphr. in Eleg. Laur. Vallae*, *ASD* I, 4, p. 264, ll. 564-565; p. 279, ll. 996-998; p. 286, ll. 204-206; p. 310, ll. 848-850; *Apolog. resp. Iac. Lop. Stun.*, *ASD* IX, 2, pp. 148-50, ll. 755-771. However, in classical usage, these distinctions were not so rigidly observed.

41 *prior* πρῶτος ("primum" Vg.). The Vulgate seems to reflect a different Greek text, πρῶτον, as found in $\text{P}^{66\ 75}$ K^{corr} A B 083 and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by K^* W^{supp} and most of the later mss. Although the reading πρῶτον

Εὐρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶ μεθερμηνευόμενον, χριστός. ⁴² καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς, εἶπε, Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται πέτρος.

⁴³ Τῇ ἑπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. ⁴⁴ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁵ εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέθ. ⁴⁶ καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ

Inuenimus Messiam, quod est, si interpreteris, vnctus. ⁴² Et adduxit eum ad Iesum. Intuitus eum Iesus, dixit: Tu es Simon, filius Iona: tu vocaberis Cephas, quod sonat, si interpreteris, lapis.

⁴³ Postero die voluit Iesus exire in Galilaeam, et reperit Philippum, et dicit ei: Sequere me. ⁴⁴ Erat autem Philippus a Bethsaida, ciuitate Andreae et Petri. ⁴⁵ Reperit Philippus Nathanael, et dicit ei: De quo scripsit Moses in lege et prophetae, inuenimus, Iesum filium Ioseph Nazarenum. ⁴⁶ Et dixit ei Nathanael: A Nazareth potest aliquid boni esse? Dicit ei

41 ευρηκαμεν A^c B-E: ευρικαμεν A* | tert. τον A B D E: το C | μεσσιαν B-E: μεσιαν A | 45 ευρηκαμεν B-E: ευρικαμεν A | 46 ναζαρεθ A-D: ναζαρεθ E

41 si interpreteris, vnctus B-E: interpretatum Christus A | 42 Iona B-E: Ioanna A | sonat, si interpreteris, lapis B-E: interpretatur Petrus A | 45 Nathanael B-E: Nathanahel A | 46 Nathanael B-E: Nathanahel A

is of venerable antiquity, it is possible that it could have been deliberately substituted for πρῶτος by an ancient scribe who supposed that to call Andrew “the first” detracted from the preeminence of Peter among the apostles (cf. *Mt.* 10,2). On Erasmus’ preference for the comparative adjective, in Latin, see on *Ioh.* 20,4.

41 Εὐρήκαμεν. The misspelling, εὐρίκαμεν, in the 1516 text, was taken from cod. 2. In vs. 45, this time without the support of cod. 2, the 1516 edition again has εὐρίκαμεν, probably arising from a simple harmonisation with the error in vs. 41. In the 1516 errata, the misspelling in the present verse is corrected, but not at vs. 45.

41 Μεσσίαν. The 1516 edition has μεσίαν, as found in codd. 2 and 817, with most other late mss. The change to μεσσίαν in 1519 corresponded with the text of $\mathfrak{P}^{66\ 75\ 106vid}$ & A B W^{supp} 083 and some later mss., including cod. 1 (but not cod. 3, which had μεσίαν). Erasmus made a similar change at *Ioh.* 4,25.

41 si interpreteris μεθερμηνευόμενον (“interpretatum” 1516 = Vg.). See on vs. 38.

41 vnctus χριστός (“Christus” 1516 = Vg.). This is the only place where Erasmus renders χριστός as an adjective, “anointed”. Elsewhere, he retains it as a name, *Christus*. Cf. his substitution of *lapis* for *Petrus* in vs. 42.

42 Intuitus ἐμβλέψας (“Intuitus autem” Vg.). The Vulgate reflects the addition of δέ, as found in \mathfrak{P}^{75} and many later mss; in cod. W^{supp} it is καὶ ἐμβλέψας. Erasmus followed his usual mss., which all omit δέ, in company with $\mathfrak{P}^{66\ 106}$ & A B and another large section of the later mss.

42 Iona Ἰωνᾶ (“Ioanna” 1516 Lat. = Vg.). Erasmus’ Greek spelling here follows the text of all his usual Greek mss., supported by most other mss., commencing with codd. A B^{corr.}. The Vulgate resembles a Greek variant, Ἰωαννᾶ, found in only a few of the later mss. Another variant, Ἰωάννου, is found in $\mathfrak{P}^{66\ 75\ 106}$ & B* W^{supp} and a few later mss. In support of Ἰωάννου as the original reading, it has been

suggested that ἰωνᾶ could be a harmonisation with the reference to Βάρ ἰωνᾶ at *Mt.* 16,17. However, the reading adopted by Erasmus has a good claim to authenticity. If ἰωνᾶ were original, a far nearer source of scribal corruption is available as an explanation of the variant ἰωάννου in the present verse: namely, a harmonisation within the immediate context, through careless scribal confusion with the name of John the Baptist, ἰωάννου, in vs. 40. On another passage involving a textual variation as to the spellings, ἰωνᾶ, ἰωαννᾶ, and ἰωάννου, see on *Ioh.* 21,15-17. See also *Annot.* The same change was made by Manetti.

42 *sonat, si interpreteris ἐρμηνεύεται* ("interpretatur" 1516 = Vg.). A comparable use of *sono* occurs at *Mt.* 1,23; *Ioh.* 9,7 (1519). On the use of *interpreter*, see on vs. 38, above.

42 *lapis πέτρος* ("Petrus" 1516 = Vg.). As with *vnctus* for *Christus* at vs. 41, Erasmus in 1519 here translates the word πέτρος rather than leaving it as a name.

43 *Postero die Τῆ ἐπαύριον* ("In crastinum" Vg.). Following a hint from Valla *Annot.*, this change produced consistency with vs. 29. Erasmus had a further reason for objecting to *in crastinum*, meaning literally "tomorrow" rather than "on the next day", as he regarded this as being more suitable for direct speech, as may be seen from *Annot.* on the present passage and on *Act.* 20,7. Accordingly he retains the same phrase at *Mt.* 6,34 to render εἰς τὴν αὔριον, in a passage where Jesus was directly addressing his disciples.

43 *voluit Iesus ... dicit ei ἠθέλησεν ὁ Ἰησοῦς ... λέγει αὐτῷ* ("voluit ... dicit ei Iesus" Vg.). Erasmus here follows the reading of his cod. 2, with the support of some other late mss. Another section of the later mss. altogether omits ὁ Ἰησοῦς. However, most of the mss., commencing with $\mathfrak{P}^{66\ 75\ 106}$ \aleph A B Ψ^{supp} , agree with the Vulgate in placing ὁ Ἰησοῦς after αὐτῷ, as found in Erasmus' codd. 1 and 817.

43 *reperit εὗρίσκει* ("inuenit" Vg.). See on vs. 41.

44 *ciuitate* ἐκ τῆς πόλεως. Erasmus leaves ἐκ untranslated, as in the Vulgate. In *Annot.*, he argued that, for translation purposes, the context made this word redundant. Manetti, more precisely, added *de* before *ciuitate*.

45 *Reperit εὗρίσκει* ("Inuenit" Vg.). See on vs. 41, and *Annot.*

45 *De quo* "Ὁν" ("quem" Vg.). See on *Ioh.* 1,15 (*de quo dicebam*).

45 εὐρήκαμεν. For the misspelling εὐρίκαμεν in 1516, see on vs. 41.

45 *Nazarenum* τὸν ἀπὸ Ναζαρέθ ("a Nazareth" Vg.). A similar substitution occurs at *Act.* 10,38. Erasmus makes this change in order to show that these words, in the Greek text, are applied to Christ and not to Joseph. See *Annot.* The spelling Ναζαρέθ is taken from codd. 1 and 2, in conformity with the Vulgate. Most mss., however, seem to read Ναζαρέτ, as found in cod. 817. The same applies to vs. 46. Elsewhere, Erasmus uses the adjectival form of several other place names to designate the inhabitants, in 1519 unless otherwise indicated: *Aegyptii* (*Act.* 7,10 - in 1516), *Arimathiensis* (*Ioh.* 19,38), *Asiani* (*Act.* 6,9), *Bethaniensis* (*Ioh.* 11,1), *Cilices* (*Act.* 6,9; *Act.* 21,39 - in 1527), *Ioppenses* (*Act.* 10,23), *Itali* (*Hebr.* 13,24 - in 1516), *Samaritana* (*Ioh.* 4,7), *Thessalonicenses* (*Act.* 17,13 - in 1516), *Thyatiri* (*Act.* 16,14).

46 Ναζαρέθ. On this spelling, see the previous note. The variant Ναξαρέθ, introduced in 1535, is clearly a misprint: see on *Ioh.* 1,24. In the 1516 edition, this sentence is punctuated as a statement rather than a question, in both the Greek and Latin texts. In 1516 *Annot.*, Erasmus says that "the Greeks" read it as a statement, though his usual mss. all appear to contain a question mark here. In *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 130, ll. 426-441, he further claimed that the question mark was missing from the manuscript which he had at first used ("codice quo primum vtebar"), a phrase which would normally be taken to refer to one or other of the Greek mss. which he consulted in England when preparing the *Annot.* However, it is possible that these assertions by Erasmus were based on the mistaken assumption that the 1516 text here correctly reproduced the copy which he had supplied to the printer. Some of his annotations were not written until after the pages containing the N.T. text had been printed, and hence could have been influenced by errors introduced into the N.T. by an assistant or a typesetter, as Erasmus did not always consult his mss. afresh during his final revision and expansion of the notes for the 1516 edition. In his later editions of the N.T., Erasmus restored the question mark to the Greek text and his Latin version, but not in the Vulgate column of his 1527 edition.

Φίλιππος, Ἔρχου καὶ ἴδε. ⁴⁷ εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. ⁴⁸ λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε. ⁴⁹ ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ, Ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. ⁵⁰ ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις· μείζω τούτων ὄψει. ⁵¹ καὶ λέγει αὐτῷ, Ἀμήν ἀμήν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

Philippus: Veni et vide. ⁴⁷ Vidit Iesus Nathanael venientem ad se, et dicit de eo: Ecce vere Israelita, in quo dolus non est. ⁴⁸ Dicit ei Nathanael: Vnde me nosti? Respondit Iesus, et dixit ei: Priusquam te Philippus vocaret quum esses sub ficu, videbam te. ⁴⁹ Respondit Nathanael, et ait ei: Rabbi, tu es ille filius dei, tu es ille rex Israel. ⁵⁰ Respondit Iesus, et dixit ei: Quia dixi tibi, Videbam te sub ficu: credis. Maiora his videbis. ⁵¹ Et dicit ei: Amen amen dico vobis, posthac videbitis coelum apertum, et angelos dei ascendentes ac descendentes super filium hominis.

2 Et die tertia nuptiae fiebant in Cana Galilaeae, et erat mater Iesu ibi. ² Vocatus est autem et Iesus ac discipuli eius ad nuptias.

47 Nathanael B-E: Nathanahel A | 48 Nathanael B-E: Nathanahel A | nosti B-E: noscis A | videbam B-E: vidi A | 49 Nathanael B-E: Nathanahel A | ei B-E: om. A | prius ille B-E: om. A | alii ille B-E: om. A | 50 Videbam B-E: vidi A | 51 ac B-E: et A
2,1 fiebant B-E: factae sunt A | Cana B-E: Chana A | 2 et Iesus ac B-E: Iesus et A

48 *Dicit* λέγει (“Dixit” late Vg.). The tense of the late Vg. is unsupported by Greek mss. Manetti had *Dicit*.

48 *nostī* γινώσκεις (“noscis” 1516). Erasmus elsewhere usually retains the Vulgate use of the perfect tense of *nosco*.

48 ὁ Ἰησοῦς. In cod. 2, the article ὁ is omitted, with support from most other mss., commencing with \mathfrak{P}^{66} 75 A B W^{supp}. The Erasmusian text imported the word from codd. 1 and 817, supported only by cod. \aleph and a few later mss. This change was not affected by the Vulgate, because of the inability of Latin to express the definite article. Both here and at a number of other passages, the ms. evidence strongly suggests that the original Greek text did sometimes omit ὁ before Ἰησοῦς. At such passages, later scribes would occasionally insert ὁ, whether deliberately or unconsciously, through familiarity with the frequent N.T. usage of inserting

the article before a name. Equipped with relatively fewer mss., which disagreed with one another on this point, Erasmus or his assistants seem to have concluded, mistakenly, that omissions of the article must have resulted from scribal error, and that the ‘missing’ words should therefore be restored. Sometimes there was limited ms. support for making such a change, but on other occasions it is probable that the article was added by arbitrary conjecture. These alterations were made after Erasmus’ marking up of cod. 2 for the printer, as insertions of ὁ before Ἰησοῦς are not to be found among his handwritten corrections in that manuscript. For further additions of an article, see *Iob.* 2,19; 3,5; 4,13; 6,29; 7,21, 39; 9,3; 11,9, 20; 14,23; 18,8, 36; 19,11; 20,14, 31; *Act.* 6,14. At *Iob.* 1,50, by contrast, the article is not added.

48 *videbam* εἶδον (“vidi” 1516 = Vg.). A similar substitution occurs at vs. 50 (1519), and also at

Mt. 17,8; *Mc.* 6,50. Erasmus felt that the context required a tense which would express a continuous action, though since εἶδον is aorist in form, the Vulgate rendering could satisfactorily have been retained here.

49 *Respondit ... ait ei ἀπεκρίθη ... λέγει αὐτῷ* ("Respondit ei ... ait" Vg.; "respondit ... ait" 1516 Lat.). Whereas in his 1516 rendering, Erasmus does not insert *ei* in either position, he conforms in 1519 with his Greek text, based on cod. 2, supported by most other mss., commencing with cod. A. The version of Manetti put *Respondit ... dicit ei*. The Vulgate word-order has the support of only a few late Greek mss. Some early mss. have a further variant, ἀπεκρίθη αὐτῷ Ναθαναήλ (omitting καὶ λέγει), as in \mathfrak{P}^{66} 75 B W^{supp} and a few later mss., favoured by modern editors. A fourth variant is found in cod. \aleph , ἀπεκρίθη Ναθαναήλ καὶ εἶπεν (omitting αὐτῷ). It might perhaps be argued that καὶ λέγει could have been added later, to fit the usual Hebraising formula of "he answered and said". However, the usual form in John is ἀπεκρίθη καὶ εἶπεν, not ἀπεκρίθη ... καὶ λέγει. Indeed, the latter reading could be commended as a *lectio difficilior*, because of the juxtaposition of aorist and present tenses. An ancient editor who sought to match the usual N.T. style is most unlikely to have added καὶ λέγει, but would have put καὶ εἶπεν, to harmonise with the form of expression found in vss. 48 and 50. This rare combination of ἀπεκρίθη and λέγει occurs also at *Mc.* 7,28, where it prompted scribes to create at least six different variants, to avoid the apparent awkwardness of the expression, e.g. by the substitution of λέγουσα for καὶ λέγει (as in codd. D W and cod. 69). Faced with this unusual contrast of tenses, some scribes (as in cod. \aleph or its precursor) may have altered λέγει to εἶπεν, to produce a sequence of two aorists. Other scribes, more radically, perhaps decided to omit one of the 'offending' verbs and to move the position of αὐτῷ so that it could still follow the remaining verb. Many examples of this kind of editorial activity, generally linked with an abbreviating tendency, can be found among the early papyri. The effect on the meaning is relatively slight, but it is arguable that Erasmus has here preserved a superior text.

49 Ῥαββεί. This spelling was taken from cod. 2: see on vs. 38, above.

49 *ille filius ... ille rex* ὁ υἱὸς ... ὁ βασιλεύς ("filius ... rex" 1516 = Vg.). As elsewhere, Erasmus

inserted *ille* to make clear that this was not merely "a son" or "a king", but the unique Son of God and the only true King of Israel, spoken of by the prophets.

50 *Videbam* εἶδον ("vidi" 1516 = Vg.). See on vs. 48.

50 *Maiora* μείζω ("Maius" Vg.). The Vulgate seems to reflect a different Greek text here, reading μείζον, with poor support from Greek mss. In cod. 2*, Erasmus found the reading μείζων, supported by \mathfrak{P}^{75} and some later mss. Another ancient reading was μείζονα, exhibited by \mathfrak{P}^{66} \aleph . After consulting his other mss., however, Erasmus manually corrected his cod. 2, to make it read μείζω, as found in codd. 1 and 817, together with most other mss., commencing with codd. A B (W^{supp}).

51 *posthac videbitis* ἀπ' ἄρτι ὄψεσθε ("videbitis" Vg.). The Vulgate is again based on a different Greek text, omitting ἀπ' ἄρτι, with support from \mathfrak{P}^{66} 75 \aleph B W^{supp} and a few later mss. Erasmus follows cod. 2 (in which he corrected ὄψεσθαι to ὄψεσθε), supported by cod. A and most of the later mss., including codd. 1 and 817. It has been suggested that the words are a scribal 'gloss', derived from *Mt.* 26,64. What the two passages have in common is that ἀπ' ἄρτι refers to a distant future event, whereas the Greek phrase usually refers to something which immediately commences. However, since the two passages are not parallel and relate to different contexts, there was little reason for any scribe to think of adding these words here in John's Gospel, if they were originally absent. It would be easier to argue that a scribe was more likely to omit the words than to add them, perceiving that the usual interpretation of ἀπ' ἄρτι ("from now on") could lead to the strange notion that Nathanael would immediately see the heavens opened and the angels ascending and descending. Valla *Annot.* rendered ἀπ' ἄρτι here by *deinceps*, while Manetti put *a modo*.

51 *ac* καὶ ("et" 1516 = Vg.). See on vs. 25.

2,1 *fiabant* ἐγένετο ("factae sunt" 1516 = Vg.). Erasmus substitutes the imperfect tense, to convey the sense that the events of vss. 1-10 all occurred while the wedding was in progress.

2 *et* καὶ (omitted in 1516 Lat. = late Vg.). The late Vg. omission has little ms. support. Manetti also had *et* here.

2 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

³καὶ ὑπερέσαντος οἴνου, λέγει ἡ μή-
τηρ | τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ
ἔχουσι. ⁴λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ
καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου.
⁵λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ-
τι ἂν λέγει ὑμῖν, ποιήσατε. ⁶ἦσαν δὲ ἐκεῖ
ὕδρια λίθινα ἕξ, κείμενα κατὰ τὸν καθα-
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνά
μετρητάς δύο ἢ τρεῖς. ⁷λέγει αὐτοῖς ὁ
Ἰησοῦς, Γεμήσατε τὰς ὑδρίας ὕδατος.
καὶ ἐγέμισαν αὐτάς ἕως ἄνω. ⁸καὶ λέγει
αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ
ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. ⁹ὡς δὲ ἐγεύ-
σατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν,
οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ
ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος,
¹⁰καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον
τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσ-
θῶσι, τότε τὸν ἐλάσσω· σὺ τετῆρηκας
τὸν καλὸν οἶνον ἕως ἄρτι. ¹¹ταύτην
ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς
ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε
τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς
αὐτόν οἱ μαθηταὶ αὐτοῦ. ¹²μετὰ τοῦ-
το κατέβη εἰς Καπερναοὺμ αὐτὸς καὶ ἡ
μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ
οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμειναν οὐ
πολλὰς ἡμέρας.

³Et vbi defecisset vinum, dicit mater |
Iesu ad eum: Vinum non habent.
⁴Dicit ei Iesus: Quid mihi tecum
est, mulier? Nondum venit hora mea.
⁵Dicit mater eius ministris: Quod-
cunque dixerit vobis, facite. ⁶Erant
autem ibi lapideae hydriae sex, positae
secundum purificationem Iudaeorum,
capientes singulae metretas binas aut
ternas. ⁷Dicit eis Iesus: Implete hyd-
rias aqua. Et impleuerunt eas vsque ad
summum. ⁸Et dicit eis: Infundite
nunc, et ferte architriclino: et tulerunt.
⁹Postquam autem gustasset ar-
chitriclinus aquam in vinum versam,
neque sciret vnde esset, sed ministri
sciebant qui hauserant aquam, vocat
sponsum, ¹⁰et dicit ei: Omnis homo
primo loco bonum vinum ponit, et
quum inebriati fuerint, tunc id quod
deterius est. Tu seruasti bonum vinum
vsque ad hoc tempus. ¹¹Hoc aeditit
initium signorum Iesus in Cana Ga-
lilaeae, et manifestavit gloriam suam,
et crediderunt in eum discipuli eius.
¹²Post haec descendit Capernaum ipse
et mater eius, et fratres eius, et dis-
cipuli eius, et ibi manserunt non
multis diebus.

2,9 ως A C-E: ος B | 10 ἄνθρωπος B-E: ἀνθρώπος A

3 vbi defecisset vinum B-E: deficiente vino A | 4 Dicit B-E: Et dicit A | 5 Quodcunque
A B D E: Quoduncque C | 6 aut B-E: vel A | 7 eis B^c C-E: ei A B* | 8 Infundite B-E:
Haurite A | 9 Postquam B-E: Vt A | gustasset B-E: gustavit A | in vinum versam B-E: vinum
factum A | neque sciret B-E: et non sciebat A | sed ministri B-E: ministri autem A | sponsum
B-E: sponsum architriclinus A | 10 primo loco B-E: primum A | ad hoc tempus B-E: huc A |
11 aeditit B-E: fecit A | Cana B-E: chana A

3 vbi defecisset vinum ὑπερέσαντος οἴνου
("deficiente vino" 1516 = Vg.). Greek aorist: see
on *Ioh.* 1,36.

4 Dicit λέγει ("Et dicit" 1516 Lat. = Vg.).
Erasmus' Greek text follows codd. 1, 2 and 817,
supported by most other mss., commencing
with $\text{P}^{75} \text{N}^*$, whereas the Vulgate is based on
the less well attested variant, καὶ λέγει, found

in $\text{P}^{66} \text{N}^{\text{corr}}$ A B W^{supp} and a few later mss.
As happened quite often in 1516, the Latin ren-
dering reproduced the wording of the Vulgate,
in opposition to the accompanying Greek text.
The inconsistency was remedied in 1519. Manetti
made the same change.

4 tecum καὶ σοί ("et tibi" Vg.). A similar
change occurs at *Mt.* 8,29; *Mc.* 1,24; 5,7; *Lc.* 4,34

(*nobiscum*); 8,28, to produce a more Latin idiom. See *Annot.*, and also Erasmus *Resp. ad annot. Ed. Lei*, LB IX, 179 E-180 A.

6 *aut* ἤ (“*vel*” 1516 = Vg.). Erasmus prefers the more emphatic *aut*, in rendering this Greek word. Similar substitutions occur e.g. at *Mt.* 10,14; 12,25; 15,5 (1519), etc.

7 Γεμήσατε ... ἐγέμησαν. Erasmus found in cod. 2 the inconsistent reading, γεμίσατε ... ἐγέμησαν. Instead of correcting ἐγέμησαν to ἐγέμισαν, he mistakenly altered γεμίσατε to read γεμήσατε, achieving consistency by doubling the original error. A similar misspelling, also derived from cod. 2, occurs at *Ioh.* 6,13.

8 *dicit eis* λέγει αὐτοῖς (“*dicit eis Iesus*” Vg.). The Vulgate addition of *Iesus* is supported by only a few later Greek mss. It is possible that it arose as a scribal corruption in the Old Latin translation, through harmonisation with *dicit eis Iesus* in the previous verse. There was also the possibility of dittography by Greek scribes, accidentally repeating the last three letters of ΑΥΤΟΙΣ to produce ΑΥΤΟΙΣ Ο ΙΣ, corresponding with the usual abbreviated form of the divine name. Erasmus corrected this by reference to his cod. 2, here in agreement with codd. 1 and 817. Manetti likewise omitted *Iesus*.

8 *Infundite* Ἀντλήσατε (“*Haurite*” 1516 = Vg.). This change seems to be for little more than variety of style, to avoid repetition of the same verb in the following verse, which has *hauserant*. Erasmus retains *haurio* for the other instances of ἀντλέω at *Ioh.* 4,7, 15. Elsewhere, he uses *infundo* only once, at *Lc.* 10,34, to render ἐπιχέω.

9 *Postquam autem gustasset* ὡς δὲ ἐγεύσατο (“*Vt autem gustavit*” 1516 = Vg.). This substitution of *postquam* in rendering ὡς occurs only once elsewhere, at *Act.* 27,1. Far more frequently Erasmus retains *vt*. The spelling ὡς in the 1519 edition is clearly a misprint for ὡς.

9 *in vinum versam* οἶνον γεγεννημένον (“*vinum factum*” 1516 = late Vg.). See on *Ioh.* 1,15, for Erasmus’ frequent avoidance of *facio*. The late Vulgate use of *factum* is an error, as the verb should have agreed in gender with *aquam*. The original Vulgate reading, *factam*, was more accurate. At *Ioh.* 4,46, referring to the same miracle, Erasmus retains *facio* but again adds a preposition: *fecerat* (or *fecit*, in 1516) *ex aqua vinum* for *fecit aquam vinum*.

9 *neque sciret* καὶ οὐκ ᾔδει (“*et non sciebat*” 1516 = Vg.). Similar substitutions are found at *Lc.* 24,11; *Ioh.* 10,28 (both in 1519). Usually Erasmus reserves *neque* for a sequence of two negative expressions. He disliked the phrase *non scio*, elsewhere replaced by *nescio*, e.g. at *Mc.* 12,24; *Lc.* 23,34 (1519). For his frequent avoidance of *et* when followed by a negative, see on *Ioh.* 2,16.

9 *sed ministri* οἱ δὲ διάκονοι (“*ministri autem*” 1516 = Vg.). For the avoidance of *autem*, see on *Ioh.* 1,26.

9 *vocat* φώνει ... ὁ ἀρχιτρικλίνος (“*vocat ... architriclinus*” 1516 = Vg.). Since Erasmus had already used *architriclinus* earlier in the verse, he regarded it as redundant for the purpose of translation.

10 *primo loco* πρῶτον (“*primum*” 1516 = Vg.). Erasmus perhaps made this change to avoid the possibility that *primum* might be misunderstood as an adjective rather than an adverb.

10 *Tu* σὺ (“*Tu autem*” late Vg.). The late Vulgate addition lacks Greek ms. support. The word *autem* was also omitted by Manetti.

10 *vsque ad hoc tempus* ἕως ἄρτι (“*vsque adhuc*” Vg.; “*vsque huc*” 1516). In 1516 *Annot.*, Erasmus recommended *vsque nunc*. The 1519 rendering smoothes away the awkwardness of the expression by using a prepositional phrase. This may be compared with *Mt.* 11,12, where he changed *vsque nunc* to *vsque ad hunc diem*. Similarly the phrase *vsque modo* becomes *ad hoc vsque tempus* at *Mt.* 24,21, and *ad hoc vsque temporis* at *Ioh.* 5,17 (both in 1519). Generally he eliminates *vsque modo*, *vsque nunc*, and *vsque adhuc*, and puts *vsque ad* or *hactenus*: see also *Ioh.* 16,24; 1 *Cor.* 4,13; 8,7. Inconsistently he retains *vsque adhuc* at 1 *Ioh.* 2,9.

11 *aedidit* ἐποίησε (“*fecit*” 1516 = Vg.). In 1519, in rendering ποιέω and γίνομαι, Erasmus changed *facio* or *fio* to *aedo* in twenty-five places, nearly all relating to the performance of signs and miracles. In 1516, he used *aedo* only at *Mc.* 13,22, to render διδωμι. There are also several passages where he retains *facio* in a similar context, such as *Ioh.* 3,2; 6,2, 14, 30; 12,37; 20,30. For Erasmus’ avoidance of *facio* elsewhere, see on *Ioh.* 1,15.

12 *haec* τοῦτο. In his rendering, Erasmus retains the plural from the late Vulgate, as at *Ioh.* 11,11; 20,20, 22. By contrast, at *Ioh.* 11,7, he changes *post haec* of the Vulgate to *post hoc*.

¹³ Καὶ ἐγγύς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς· ¹⁴ καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθήμενους. ¹⁵ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· ¹⁶ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· καὶ μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου, οἶκον ἐμπορίου. ¹⁷ ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος

¹³ Et in propinquo erat pascha Iudaeorum, et ascendit Iesus Hierosolymam, ¹⁴ et reperit in templo eos, qui vendebant boues et oues et columbas, et numularios sedentes. ¹⁵ Et quum fecisset flagellum e funiculis, omnes eiecit e templo, oues simul ac boues, et numulariorum effudit aes, mensasque subuertit. ¹⁶ Et his qui columbas vendebant, dixit: Auferte ista hinc: nec facite domum patris mei, domum mercatus. ¹⁷ Recordati vero sunt discipuli eius, quod scriptum est: Zelus

14 βοας B-E: τους βοας A | 15 φραγελλιον C-E: φραγγελιον A B | κολυβιστων B-E: κολυβιστων A

13 in propinquo B-E: prope A | pascha B-E: pasca A | 14 reperit B-E: inuenit A | eos ... oues B-E: vendentes oues et boues A | numularios B-E: nummularios A | 15 prius e B-E: de A | alt. e B-E: de A | simul ac B-E: et A | numulariorum B-E: nummulariorum A | mensasque B-E: et mensas A | 16 nec facite B-E: et nolite facere A | 17 vero sunt B-E: sunt vero A

13 in propinquo ἐγγύς (“prope” 1516 = Vg.). Erasmus usually retains *prope*, except here and at *Lc.* 21,30, 31 (both in 1519). At *Ioh.* 11,55, where the Vulgate has *proximum ... erat*, the 1516 edition has *in propinquo ... erat*, which Erasmus changed in 1519 to *instabat*. At *Ioh.* 7,2, in 1519, he substitutes *in propinquo* for *in proximo*, probably to avoid giving the impression that the feast was necessarily to be held on the very next day (the Vulgate column of his 1527 edition actually has *in proximo die* at that passage). The phrase *in propinquo* does not occur in the Vulgate.

14 reperit εὔρεν (“inuenit” 1516 = Vg.). See on *Ioh.* 1,41.

14 eos qui vendebant τοὺς πωλοῦντας (“vendentes” 1516 = Vg.). Erasmus uses a more Latin turn of phrase here, avoiding the use of the present participle as if it were a noun. Similar substitutions occur at *Mt.* 25,9; *Mc.* 11,15, but not at *Lc.* 19,45.

14 boues et oues βόας καὶ πρόβατα (“oues et boues” 1516 Lat. = late Vg.). The late Vulgate

word-order lacks support from Greek mss., other than cod. N*. In 1516, Erasmus followed cod. 2 in adding τοὺς before βόας, with negligible ms. support. Manetti had the same word-order as Erasmus’ 1519 edition.

15 flagellum φραγέλλιον (“quasi flagellum” Vg.). In 1516-19, Erasmus follows the text of his cod. 817, which has φραγγέλιον, while cod. 2 has φραγέλιον. In 1522, he changed his Greek text to read φραγέλλιον, which is the spelling found in 1516 *Annot.*, supported by most other mss. In 1519-35 *Annot.*, is found the further variant, φραγγέλλιον. More important than these variations of spelling is the question of the presence or absence of ὡς before φραγέλλιον, as it is evident that the Vulgate is based on a Greek text that had ὡς φραγέλλιον. That reading is found in P⁶⁶ 75 N W^{supp} 0162, cod. 1 and a few later mss. Erasmus’ omission of ὡς is supported by his codd. 2 and 817, in company with most other mss., commencing with N A B P. In this instance, modern editors have come down on the side of Erasmus in

spite of the opposing evidence of the third-century papyri, on the grounds that the word *ὥς* was more likely to have been added by copyists to soften the apparent harshness of the simple statement that Jesus made a whip. Erasmus states in *Annot.*, that *quasi* is not added in the Greek mss. Since cod. 1 has *ὥς*, it is evident that he did not consult it at this point. Manetti made the same change as Erasmus.

15 *e ... e ἐκ ... ἐκ* ("de ... de" 1516 = Vg.). For this substitution, see *Annot.* on *Mt.* 1,3, where Erasmus objects that the Vulgate's frequent use of *de* in the sense of "from" was not typical of classical idiom. Out of more than 300 instances where the Vulgate had *de* for *ἐκ*, Erasmus changed it at eighty-nine passages in 1516, mostly in Matthew, Mark and the Epistles, but scarcely touched Luke, John, Acts and the Apocalypse. This corroborates many other pieces of evidence that he began his translation work on the Epistles and then turned to the Gospels, but after completing Mark, he found he had insufficient time to revise the remaining books, which were treated more superficially. In preparing his second edition of 1519, he was able to go through the remaining four books more thoroughly, introducing a further fifty-three substitutions for *de*, while making just eight further such changes in the rest of the N.T. While this helped to redress the uneven distribution of his previous editorial changes, these four books still remained less thoroughly corrected, a situation which continued in the three later editions of 1522-35. He left more than half the instances of *de* for *ἐκ* unchanged.

15 *simul ac τε ... καί* ("quoque et" Vg.; "et" 1516). In *Annot.*, Erasmus objects to the rendering of *τε* by *quoque* (meaning "also"). This is comparable with his removal of such words as *etiam* and *itaque* in translating *τε* at other passages. He sometimes also replaces *quoque* by *-que*, *ac*, and *et*. He was content to use *quoque et* in rendering *καί ... καί* at *Mt.* 8,27; *Lc.* 8,25 (1519). Manetti used *et ... et* at the present passage. On *τε ... καί*, see further on *Act.* 1,1.

15 *κολυβιστῶν*. This spelling was adopted in 1519, possibly as an arbitrary correction by Erasmus (it was not supported by cod. 3). The same spelling was used already in 1516 at *Mt.* 21,12, without authority from his usual mss.

In most of the mss., it is *κολλυβιστῶν*, as printed in 1516 at the present passage.

15 *mensasque καὶ τὰς τραπέζας* ("et mensas" 1516 = Vg.). See on *Ioh.* 1,39 re *-que*.

16 *nec facite καὶ μὴ ποιεῖτε* ("et nolite facere" 1516 = late Vg.). Alterations introducing *nec* (and *neque*) are frequent in 1519, though less so in Matthew and the Epistles. Its occurrence in 1516 in Luke-John-Acts-Apocalypse is noticeably less frequent than in the remaining books. Erasmus often preferred to avoid the use of *et* followed by a negative, but since many instances of *et non* are retained, it may be concluded that such changes were mainly intended to vary the style. In adding *καί*, his Greek text here follows codd. 1 and 817, supported by \mathfrak{P}^{66} A W^{supp} and a few later mss., reproducing the text which underlay the Vulgate rendering. In his cod. 2, *καί* is omitted, with support from most other mss., commencing with \mathfrak{P}^{75} K B N P 0162. From the point of view of scribal habits, it could be said that *καί* was more likely to have been added later to smooth out what may have appeared to be an abrupt transition to a new statement. It is possible that this deviation of the Erasmusian text from cod. 2 was among those passages where his over-zealous assistants imposed a pro-Vulgate reading from cod. 1: cf. on *Ioh.* 1,33. Manetti put *et ne facite*.

16 *mercatus ἐμπορίου* ("negociationis" Vg.). This is the only instance of *mercatus* in Erasmus' N.T., to render the only instance of *ἐμπόριον*, echoing the Vulgate use of *mercator* for *ἐμπορος* at *Ap. Ioh.* 18,3, 15, 23. However, at *Mt.* 22,5 he retains *negociatio* to render *ἐμπορία*, and also *negociator* for *ἐμπορος* at *Mt.* 13,45; *Ap. Ioh.* 18,11. Whereas *negociatio* (or *negotiatio*) refers generally to the conduct of business transactions, *mercatus* in classical usage relates more specifically to the holding of a market, and is hence a more suitable expression in the present context.

17 *Recordati vero sunt ἐμνήσθησαν δὲ* ("Recordati sunt vero" 1516 = late Vg.). The change of Latin word-order is unaffected by the Greek text. Erasmus preferred to make *vero* and *autem* the second word of a sentence, as was more frequent in classical usage. Manetti put *Recordati sunt autem*.

17 *quod ὅτι* ("quia" Vg.). See on *Ioh.* 1,20. Manetti similarly had *quod* here.

τοῦ οἴκου σου κατέφαγέ με. ¹⁸ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; ¹⁹ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ²¹ ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

²³ Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς,

domus tuae exedit me. ¹⁸ Responderunt ergo Iudaei, et dixerunt ei: Quod signum ostendis nobis, quod ista facias? ¹⁹ Respondit Iesus, et dixit eis: Destruite templum hoc: et in tribus diebus erigam illud. ²⁰ Dixerunt ergo Iudaei: Quadraginta et sex annis extructum est templum hoc, et tu in tribus diebus eriges illud? ²¹ At ille dicebat de templo corporis sui. ²² Quum ergo resurrexisset e mortuis, recordati sunt discipuli eius, quod hoc dixisset eis, et crediderunt scripturae et sermoni quem dixerat Iesus.

²³ Quum autem esset Hierosolymis in pascha in die festo, multi crediderunt in nomen eius, videntes signa eius quae edebat. ²⁴ Ipse autem Iesus non credebat semet ipsum eis,

22 αὐτοῖς C-E: om. A B

17 exedit B-E: comedit A | 18 quod ista facias B-E: quia haec facis A | 19 Destruite B-E: Soluite A | erigam B-E: excitabo A | 20 extructum B-E: aedificatum A | eriges B-E: excitabis A | 21 At ille B-E: Ille autem A | 22 e B-E: a A | eis C-E: om. A B | 23 pascha B-E: pasca A | nomen B-E: nomine A | edebat E: faciebat A, aeдебat B C D

17 *exedit* κατέφαγε (“comedit” 1516 = Vg.). Erasmus’ choice of *exedo* in 1519 is a stronger word, well suited to figurative expressions such as this. An alternative might have been *deuorauit*, consistent with his retention of *deuoro* at *Lc.* 15,30; *Ap. Ioh.* 10,9, 10; 12,4; 20,9. However, he may have felt that *deuoro* had pejorative connotations, which led him to seek a new word, from outside the Vulgate’s stock of vocabulary. Erasmus here deserts his cod. 2, which offered him the reading καταφάγεται (future tense), correcting it to read κατέφαγε by a note in the lower margin of the ms. His motive was probably not primarily to conform with the text underlying the Vulgate, but to find a reading which agreed more closely with the wording of *Ps.* 69,9, to which the present passage refers. He took κατέφαγε from his cod. 817, supported by only a few other late mss., including cod. 69. However, the fact that καταφάγεται is found in most of the Greek mss., commencing

with P^{75} & A B N P 083 0162, as well as in cod. 1, gives strong grounds for suspecting that the Vulgate reading was based on a harmonisation with the Old Testament passage. Through Erasmus, the poorly supported καταφάγεται passed into the *Textus Receptus*.

18 *quod ... facias* ὅτι ... ποιεῖς (“quia ... facis” 1516 = Vg.). See on *Ioh.* 1,20. Manetti put *quod ... facis*.

18 *ista* ταῦτα (“haec” 1516 = Vg.). Erasmus generally paid great attention to subtle distinctions of meaning between *iste*, *hic*, *ille*, *ipse*, *is*. In the present context *iste* conveys a note of disapproval. In the Gospel of John, the Vulgate uses *iste* at five passages, to render οὗτος, each time followed by Erasmus’ 1516 edition. In 1519, he introduced *iste* at six further passages of John, including this verse. Sometimes the implied meaning is “this thing of which you have just spoken” (e.g. at *Ioh.* 4,15; 6,34; 12,7),

or sometimes it is merely an expedient to avoid repetition of *hic* (*Ioh.* 5,16; 6,5).

19 ὁ Ἰησοῦς. As at *Ioh.* 1,48 (see note *ad loc.*), the Erasmusian text imports ὁ from codd. 1 and 817, to remedy what was believed to be an omission in cod. 2. The addition is supported by \aleph N 083 with a few later mss. The word is omitted by most other mss., commencing with \mathfrak{P}^{66} 75 A B P W^{supp}. The less well attested reading passed from Erasmus into the *Textus Receptus*.

19 *Destruite* λύσσετε (“*Soluite*” 1516 = Vg.). Erasmus prefers to use *soluo* in the sense of “loosen”. The other N.T. passages relating to the destruction of the temple have καταλύω, for which he retains *destruo* at *Mt.* 26,61; 27,40, but substitutes *demolior* for *destruo* at *Mc.* 15,29; *Act.* 6,14 (1519), and *diruo* for *dissoluo* at *Mc.* 14,58.

19 *erigam* ἐγερῶ (“*excitabo*” 1516 = Vg.). In 1519, Erasmus appears to be content with *excito* in *Annot.*, but changes his translation to read *erigo* both here and in vs. 20. Elsewhere, he uses *erigo* to refer to a literal raising up, but *excito* for awakening from sleep or raising from the dead. In the present context of a building, *erigo* seemed more appropriate. He also substitutes *erigo* for *leuo* at *Mt.* 12,11, for *eleuo* at *Mc.* 1,31; 9,27; *Act.* 10,26 (1519), and for *alleuio* at *Iac.* 5,15: see further on *Ioh.* 4,35.

20 *extructum est* ἠκοδομηθη (“*aedificatum est*” 1516 = Vg.). A similar substitution occurs at *Mc.* 14,58; 15,29; *Lc.* 12,18 (all in 1519). The verb *extruo* does not occur at all in 1516 or in the Vulgate N.T. At most occurrences of οἰκοδομέω, Erasmus is content with *aedifico*, including *Mt.* 26,61; 27,40 which refer to the building of the temple.

20 *eriges* ἐγερεῖς (“*excitabis*” 1516 = Vg.). See on vs. 20.

21 *At ille* ἐκεῖνος δέ (“*Ille autem*” 1516 = Vg.). See on *Ioh.* 1,26.

21 αὐτοῦ. This is the first instance, in the Gospel of John, of the use of a rough breathing on the third-person pronoun, introduced in the 1519 edition. In 1519 *Annot.*, on *Ioh.* 6,5, Erasmus argued that where this pronoun is reflexive in sense, it should be written with a rough breathing (i.e. on analogy with ἐαυτοῦ), though he commented that this practice was not observed by the Greeks in “ecclesiastical” books. In his Greek text of 1519, he introduced

the rough breathing at many instances of the reflexive third-person pronoun throughout the N.T., including thirty-six in the Gospel of John, and seven in Acts. The 1522 edition later reverted to αὐτῶν from αὐτῶν at *Act.* 15,26, but introduced αὐτοῦ for αὐτοῦ at *Act.* 21,11. In addition, in the 1535 edition of John’s Gospel, there are three instances of wrongly-placed rough breathings (αὐτῶ at *Ioh.* 14,23 and 18,5; αὐτοῖς at *Ioh.* 20,23), which are now corrected by reference to the previous edition of 1527. The difference between the 1516 and later editions on such points are not recorded in the present apparatus.

22 *e* ἐκ (“*a*” 1516 = Vg.). Similar substitutions occur, e.g. at *Mc.* 9,10; *Act.* 17,31 (both in 1519); *Rom.* 6,4. Elsewhere, Erasmus more often retains *a mortuis* for ἐκ νεκρῶν.

22 *quod* ... *dixisset* ὅτι ... ἔλεγεν (“*quia* ... *dicebat*” Vg.). See on *Ioh.* 1,20. The Vulgate is more accurate here in reproducing the Greek imperfect tense. Manetti preferred *quod* ... *dicebat*.

22 *eis* αὐτοῖς (omitted in 1516-19 = Vg.). The reading αὐτοῖς is found in just a few of the later mss., but not in any which Erasmus is known to have consulted. He did not include it in his text of 1516, as it was not in the mss. which he used for that edition, nor was it in the Vulgate. It is striking that αὐτοῖς is found in the Complutensian Polyglot, whose distribution was in progress during 1522, but it is unlikely that Erasmus received a copy of the Polyglot in time to use it for his own third edition which was published in that year. He does not directly mention the Polyglot in his *Annot.* until 1527. The existence of a number of other unusual Greek variants in his 1522 edition, most of them not coinciding with the Complutensian Polyglot (one exception is at *Ioh.* 13,36), may indicate that he at that time had a passing enthusiasm for a particular ms. which had come to his attention between 1519 and 1522. This poorly supported reading found its way into the *Textus Receptus*.

22 *dixerat* εἶπεν (“*dixit*” Vg.). By using the pluperfect here, Erasmus improves the sequence of tenses. See on *Ioh.* 1,19 for other examples.

23 *in nomen* εἰς τὸ ὄνομα (“*in nomine*” 1516 = Vg.). See on *Ioh.* 1,12.

23 *edebat* ἐποίηε (“*faciebat*” 1516 = Vg.; “*aedebat*” 1519-27). See on vs. 11.

διὰ τὸ αὐτὸν γινώσκειν πάντας, ²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα, ἄρχων τῶν Ἰουδαίων. ² οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ. ³ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. ⁴ λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι, γέροντων; | μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι; ⁵ ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ τὸ γεγεννημένον ἐκ τῆς σαρκός, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι. ⁷ μὴ θαυμάσης ὅτι εἶπόν σοι ὅτι δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ

LB 351

eo quod ipse nosset omnes, ²⁵ nec opus haberet vt quisquam testaretur de homine: ipse enim sciebat quid esset in homine.

3 Erat autem homo ex Pharisaeis, Nicodemus nomine, princeps Iudaeorum. ² Hic venit ad Iesum nocte, et dixit ei: Rabbi, scimus quod a deo veneris magister. Nemo enim potest haec signa facere quae tu facis, nisi fuerit deus cum eo. ³ Respondit Iesus, et dixit ei: Amen amen dico tibi, nisi quis natus fuerit e supernis, non potest videre regnum dei. ⁴ Dicit ad eum Nicodemus: Quomodo potest homo nasci, quum sit senex? Num potest | in ventrem matris suae iterum introire ac nasci? ⁵ Respondit Iesus: Amen amen dico tibi, nisi quis natus fuerit ex aqua et spiritu, non potest introire in regnum dei. ⁶ Quod natum est ex carne, caro est: et quod natum est ex spiritu, spiritus est. ⁷ Ne mireris quod dixi tibi, oportet vos nasci e supernis. ⁸ Spiritus vbi vult, spirat, et

LB 352

25 nec opus *B-E*: et quod opus non *A* | testaretur *B-E*: testimonium perhiberet *A*

3,3 natus *B-E*: renatus *A* | e supernis *B-E*: denuo *A* | **4** *alt.* potest *B-E*: potest homo *A* | iterum *B-E*: iterato *A* | ac nasci *B-E*: et renasci *A* | **5** natus *B-E*: renatus *A* | **7** Ne *B-E*: Non *A* | e supernis *B-E*: denuo *A*

24 *omnes* πάντας. This reading seems to have been taken from codd. 1 and 817, with support from nearly all other mss., as well as from the Vulgate. Erasmus' cod. 2 originally had πάντα, which he corrected into πάντας. In 1516 *Annot.*, in a note which may have been prepared earlier while he was in England, he states that the Greek text ("graece") has τὰ πάντα, a reading which is not found in his usual mss. at Basle. Unless he was misquoting the ms. in question, however, his source for τὰ πάντα was not cod. 69, for this agrees with cod. 2 in omitting τὰ. When revising his *Annot.* for publication in the 1516 edition, he did not recheck this part of

his material. In 1519, he amended his *Annot.*, to acknowledge that other mss. have a different reading. See also *Resp. ad annot. Ed. Lei*, LB IX, 180 A-B.

25 *nec opus haberet* καὶ ὅτι οὐ χρεῖαν εἶχεν ("et quia opus ei non erat" Vg.; "et quod opus non haberet" 1516). For the use of *nec*, see on vs. 16. Elsewhere, *opus habeo* replaces *opus est* at *Mt.* 9,12. It is also substituted for a variety of other expressions: for *indigeo* at *Mt.* 6,32; *Iob.* 13,10 (1519); for *nece habeo* at *Mc.* 2,17; for *necessitatem habeo* at *Mc.* 2,25 (1519); for *necessarius est* at *Mc.* 11,3; for *necessarium habeo* at *Lc.* 11,8; 19,34

(both in 1519); for *desidero* at *Mt.* 14,63; for *operam desidero* at *Lc.* 19,31. Erasmus retains *opus est* at *Mt.* 3,14; 6,8; *Ioh.* 13,29.

25 *quisquam* τις (“quis” Vg.). Erasmus frequently makes this change where τις means “anyone”, while reserving *quis* as an interrogative pronoun and in phrases such as *ne quis*, *si quis*, and *nisi quis*. However, he has *quis* on its own as an indefinite pronoun at *Ioh.* 9,32; 15,13; 16,30.

25 *testaretur* μαρτυρήσει (“testimonium perhiberet” 1516 = Vg.). See on *Ioh.* 1,7.

3,1 ὄνομα. Nearly all mss., including those of Erasmus, read ὄνομα ἀπό, apart from \aleph^* which has ὀνόματι (which is more frequent in N.T. usage at other passages). The word ἀπό seems to have been deleted here through carelessness, for it is retained after ὄνομα at *Ioh.* 1,6; *Ap. Ioh.* 6,8; 9,11.

2 Ῥαββεί. This spelling was derived from cod. 2: see on *Ioh.* 1,38.

2 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

3 *natus fuerit* γεννηθῆναι (“renatus fuerit” 1516 = late Vg.). Erasmus here restores the more accurate rendering found in the earlier Vulgate, in conformity with his Latin mss.: see *Annot.* The use of *renascor* is dependent on the interpretation of ἄνωθεν as meaning *denuo*: see the following note. Further discussion of this point is found in *Resp. ad annot. Ed. Lei, LB IX, 180 B-C*. Manetti also had *natus fuerit*. Valla *Annot.*, however, preferred *genitus fuerit*.

3 *e supernis* ἄνωθεν (“*denuo*” 1516 = Vg.). This substitution occurs also at vs. 7: see *Annot.* The Greek word can be understood in either of these senses, whether “from above” or “again”. The latter sense is found at *Gal.* 4,9. At five further passages in 1519, Erasmus puts *e supernis* for *de sursum* or *de super*: *Ioh.* 3,31; 19,11; *Iac.* 1,17; 3,15, 17. At *Mt.* 21,7 (1519), in rendering ἐπάνω, Erasmus replaces *desuper* by *super*, and again at *Ioh.* 19,23, in rendering ἐκ τῶν ἄνωθεν, he replaces *de super* by *a summo*. The result was that *de sursum* and *de super* were removed from the Latin vocabulary of the N.T. Manetti put *de super* here, but inconsistently retained *denuo* in vs. 7.

4 *Dicit* λέγει (“*Dixit*” Vg. 1527). Erasmus conforms with the earlier Vulgate as required by the Greek text. Manetti likewise had *Dicit*.

4 *nasci* (twice) γεννηθῆναι (“renasci” late Vg.; “nasci ... renasci” 1516). As in vs. 3, Erasmus

restores the earlier Vulgate rendering, in accordance with his Latin mss.: see *Annot.* The version of Manetti also had *nasci* in this verse.

4 *Num* μή (“*Numquid*” Vg.). In rendering μή and μήτι, Erasmus in 1519 virtually eliminates *numquid* or *nunquid* from his N.T., except at *Lc.* 6,39; *Ioh.* 8,53; *Act.* 7,28; *Rom.* 10,19; *Iac.* 3,11, 12.

4 *potest* (2nd.) δύναται (“*potest homo*” 1516). This insertion of *homo* in 1516 adds nothing to the sense, and may possibly not have been intended by Erasmus, as it duplicates the occurrence of *homo* earlier in the verse.

4 *iterum* δεύτερον (“*iterato*” 1516 = Vg.). Erasmus recognised that *iterato* was not common in classical usage.

4 *ac* καί (“*et*” 1516 = Vg.). See on *Ioh.* 1,25.

5 ὁ ἰησοῦς. As at *Ioh.* 1,48 (see note *ad loc.*), the Erasmian text added the article. It was omitted by cod. 2, supported on this occasion by codd. 1 and 817, in company with \aleph^{66} \aleph^{75} \aleph^A \aleph^{supp} and most later mss. Authority for adding ὁ is found in codd. B N and some later mss., including cod. 69. It is possible, however, that Erasmus or his assistants made an arbitrary correction here. This less well attested reading passed into the *Textus Receptus*.

5 *natus fuerit* γεννηθῆναι (“renatus fuerit” 1516 = Vg.). See on vs. 3. Manetti made the same change.

5 *spiritu* πνεύματος (“*spiritu sancto*” late Vg.). The late Vulgate addition lacks Greek ms. support. In *Annot.*, Erasmus comments on the absence of *sancto* from one of his Latin mss.

7 *Ne* μή (“*Non*” 1516 = Vg.). This change produced a better Latin construction. A similar correction occurs at *Ioh.* 14,1, 27; 19,24 (all in 1519). Manetti anticipated Erasmus in making this change.

7 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

7 *oportet* ὅτι δεῖ. Erasmus’ addition of ὅτι follows cod. 2, supported by hardly any other mss. Probably the reading arose from a scribe’s attempt to smooth the introduction to the quotation. As elsewhere, Erasmus treats the word as redundant for the purpose of translation: see on *Ioh.* 1,20.

7 *e supernis* ἄνωθεν (“*denuo*” 1516 = Vg.). See on vs. 3.

τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ ἀπεκρίθη Νικόδημος, καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; ¹⁰ ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐκ ἐπιστεύετε, πῶς ἐὰν εἶπω τὰ ἐπουράνια, πιστεύσητε; ¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁶ οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

vocem eius audis, sed nescis unde veniat et quo vadat. Sic est omnis qui natus est e spiritu. ⁹ Respondit Nicodemus, et dixit ei: Quomodo possunt haec fieri? ¹⁰ Respondit Iesus, et dixit ei: Tu es ille magister Israelis, et haec ignoras? ¹¹ Amen amen dico tibi, quod scimus, loquimur: et quod vidimus, testamur: et testimonium nostrum non accipitis. ¹² Si terrena dixi vobis, et non creditis, quomodo si dixero vobis coelestia, credituri sitis? ¹³ Et nemo ascendit in coelum, nisi qui descendit e coelo, filius hominis, qui est in coelo. ¹⁴ Et sicut Moses exaltauit serpentem in deserto, ita exaltari oportet filium hominis: ¹⁵ vt omnis qui credit in eum, non pereat, sed habeat vitam aeternam. ¹⁶ Sic enim deus dilexit mundum, vt filium suum vnigenitum daret: vt omnis qui credit in eum, non pereat, sed habeat vitam aeternam. ¹⁷ Non enim misit deus filium suum in mundum, vt condemnet mundum, sed vt seruetur mundus per eum.

3,12 ΟΥΚ ΕΠΙΣΤΕΥΕΤΕ B-E: ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ A | ΠΙΣΤΕΥΣΗΤΕ B-E: ΠΙΣΤΕΥΣΕΤΕ A | 15 ΕΧΗ A^c B-E: ΕΧΕΙ A* | 16 ΗΓΑΠΗΣΕΝ B-E: ΗΓΑΠΗΣΑΝ A | ΩΣΤΕ B-E: ΩΣ A | ΕΧΗ A^c B-E: ΕΧΕΙ A* | ΑΙΩΝΙΟΝ A C-E: ΑΙΩΝΙΩΝ B

8 e B-E: ex A | 10 Israelis B-E: Israel A | 12 creditis B-E: credidistis A | credituri sitis B-E: credetis A | 13 e B-E: de A | 15 eum B-E: ipso A | 17 condemnet B-E: iudicet A | seruetur B-E: saluetur A | eum B-E: ipsum A

8 *et* (2nd.) καὶ (“aut” late Vg.). The late Vulgate rendering reflects a different Greek text, having ἢ, as in cod. A and a few later mss. Erasmus follows cod. 2, supported by P^{66} ⁷⁵ K B N W^{supp} 083 086 and most later mss., including codd. 1 and 817. Manetti had the same wording as Erasmus and the earlier Vulgate.

10 *ille magister* ὁ διδάσκαλος (“magister” Vg.). Erasmus adds *ille* to convey the sense that Nicodemus was not just any teacher,

but a teacher with a grand reputation. See *Annot.*

10 *Israelis* τοῦ Ἰσραήλ (“in Israel” Vg.; “Israel” 1516). The rendering *Israel*, adopted in 1516, was in accordance with a suggestion of Valla *Annot.* In 1519, the further change to *Israelis* made it clearer that this was a genitive: see *Annot.*, and also on *Ioh.* 1,31.

11 *quod* (1st.) ὅτι ὁ (“quia quod” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

12 *non creditis* οὐκ ἐπιστεύετε (“non credidistis” 1516). The 1516 edition had οὐκ ἐπιστεύσατε, corresponding with the changed tense of the Latin rendering, and following cod. 2, with support from a few other late mss. (cod. 2* may originally have had an incorrect spelling, οὐκ ἐπιστεύσετε, as the -α- of ἐπιστεύσατε appears to be in a different hand, though by an earlier corrector than Erasmus). In 1519 *Annot.*, Erasmus comments that other mss. read οὐ πιστεύετε, in the present tense, and this is in fact the reading of most of the Greek mss., including his cod. 3. Strangely, however, he changes the 1519 text to read οὐκ ἐπιστεύετε, in the imperfect tense, a reading which he does not report in *Annot.*, and having negligible ms. support, while restoring his translation to the present tense as in the Vulgate.

12 *dixero vobis* εἶπω. Erasmus retains *vobis* from the Vulgate, though the latter reflects the addition of ὑμῖν, as found in codd. 1, 817^{corr} and most other mss. His Greek text follows cod. 2.

12 *creditori sitis* πιστεύσητε (“credetis” 1516 = Vg.). In 1516, Erasmus put πιστεύσετε, as in cod. 817, and this also seems to be the original reading of cod. 2 (which was overwritten by a later correction, though in an earlier hand than Erasmus, to read πιστεύσητε). In 1519, he substitutes πιστεύσητε, which he reports in *Annot.* as being the reading of “correct Greek copies” (“emendatis exemplaribus Graecis”). This variant is found in many of the later mss., including codd. 1, 3 and 69. A few mss. also have πιστεύετε, as in \mathfrak{P}^{75} (N) 083. However, Erasmus’ original choice in 1516 had wider support among the mss., as πιστεύσετε is found in most mss., commencing with \aleph A B.

13 *e* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

15 *in eum* εἰς αὐτόν (“in ipso” 1516 Lat. = Vg.). The Vulgate may reflect a different text, either ἐν αὐτῷ, found in \mathfrak{P}^{75} B T W^{sup}PP 083, or ἐπ’ αὐτῷ, as in \mathfrak{P}^{66} , each reading having additional support from a few later mss. However, these mss., unlike the Vulgate, also omitted the words μὴ ἀπόληται ἀλλ’, giving rise to the supposition that εἰς αὐτόν μὴ ἀπόληται ἀλλ’ was a later addition, designed to harmonise with the following verse. An alternative explanation is that the shorter reading was the work of an ancient abbreviator whose purpose was to remove or rewrite passages whose wording appeared to be repetitious. Further, it is

questionable whether the evangelist, who is elsewhere careful in matters of word-order, would have chosen a wording which created an ambiguity as to whether ἐν αὐτῷ was to be connected with πιστεύων or the following ἐχῆ. At *Ioh.* 20,31, by contrast, the prepositional phrase ἐν τῷ ὀνόματι αὐτοῦ is carefully positioned after ζῶην ἐχῆτε, making clear that it is not connected with πιστεύοντες. A further variant, ἐπ’ αὐτόν, is found in cod. A. Erasmus’ Greek text here follows cod. 2, supported by most of the mss., commencing with \aleph N (086). Manetti put *in ipsum* here.

15-16 ἐχῆ (twice). In 1516, Erasmus’ Greek text had ἔχει in both vs. 15 and 16, which was the original reading of cod. 2. He had corrected the ms. to read ἐχῆ in both places, as in cod. 1^{corr} and most other mss., but the typesetter seems to have misread the correction, or perhaps one of Erasmus’ assistants imported the error from cod. 817, which also has ἔχει. The subjunctive form, ἐχῆ, is expected here, following on from ἴνα. The error was corrected in the 1516 errata.

16 ἡγάπησεν. In 1516, the plural form, ἡγάπησαν, makes no sense in the context, and must be considered a misprint, possibly as a result of misreading a standard abbreviation used by the scribe of cod. 2. Another misprint has given rise to the substitution of ὡς for ὥστε later in the verse.

17 *condemnet* κρίνη (“iudicet” 1516 = Vg.). See *Annot.*, for the distinction between *condemno* and *iudico*. The Greek word can be translated in either way, but Erasmus felt that in the present context a rendering was required which would more effectively convey the opposite of *seruo* (“save”). A similar substitution occurs at *Mt.* 7,1; *Ioh.* 3,18; *Act.* 13,27; *Iac.* 5,9 (all in 1519).

17 *seruetur* σωθῆ (“saluetur” 1516 = Vg.). The usual Vulgate word for “save” is *saluo* or *saluum facio*, and sometimes *saluifico*. Erasmus substituted *seruo* in about fifty places, mostly in 1519, removing all instances of *saluo* and *saluifico*, neither of which exists in classical Latin. He similarly replaced *saluator* by *seruator*: see on *Ioh.* 4,42.

17 *eum* αὐτοῦ (“ipsum” 1516 = Vg.). The reason for this change is that *ipsum* referred back to *deus* rather than to *filium*: Erasmus’ translation makes it clearer that salvation was to be through the Son.

¹⁸ ὁ πιστεύων εἰς αὐτόν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. ¹⁹ αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ αὐτοῦ τὰ ἔργα. ²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. ²³ ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγύς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ²⁴ οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ²⁵ ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. ²⁶ καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ, Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὧ σὺν μεμαρτύρηκας, ἶδε οὗτος βαπτίζει,

¹⁸ Qui credit in eum, non condemnatur. Qui vero non credit, iam condemnatus est, quia non credidit in nomen unigeniti filii dei. ¹⁹ Haec est autem condemnatio, quod lux venit in mundum, et dilexerunt homines magis tenebras quam lucem. Erant enim eorum mala opera. ²⁰ Omnis enim qui mala agit, odit lucem: nec venit ad lucem, ne arguantur opera ipsius. ²¹ Qui autem operatur veritatem, venit ad lucem: ut conspicua fiant facta ipsius, quod per deum sint facta.

²² Post haec venit Iesus et discipuli eius in terram Iudaeam, et illic morabatur cum eis, ac baptizabat. ²³ Baptizabat autem et Ioannes in Aenon iuxta Salim, quia aquae multae erant illic, et veniebant ac baptizabantur. ²⁴ Nondum enim coniectus fuerat Ioannes in carcerem. ²⁵ Orta est autem quaestio ex discipulis Ioannis cum Iudaeis de purificatione. ²⁶ Et venerunt ad Ioannem, et dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce is baptizat,

18 condemnatur *B-E*: iudicatur *A* | vero *B-E*: autem *A* | condemnatus *B-E*: iudicatus *A* | nomen *B-E*: nomine *A* | **19** Haec est autem condemnatio *B-E*: Hoc est autem iudicium *A* | **20** nec *B-E*: et non *A* | ipsius *B-E*: eius *A* | **21** operatur *B-E*: facit *A* | conspicua fiant facta ipsius *B-E*: manifestentur opera eius *A* | per deum *B-E*: in deo *A* | **22** ac *B-E*: et *A* | **23** Baptizabat ... Ioannes *B C E*: Erat autem et Ioannes baptizans *A*, Baptizabat ... Iohannes *D* | Aenon *B-E*: Aennon *A* | ac *B-E*: et *A* | **25** Orta *B-E*: Facta *A* | quaestio *B-E*: questio *A* | Ioannis *A-C E*: Iohannis *D* | **26** Ioannem *A-C E*: Iohannem *D* | is *B-E*: hic *A*

18 *condemnatur* ... *condemnatus est* κρίνεται ... κέκριται ("iudicatur ... iudicatus est" 1516 = Vg.). See on vs. 17.

18 *vero* δέ ("autem" 1516 = Vg.). In the present passage, the substitution of *vero* is mainly for stylistic variety: see on *Ioh.* 1,26. However, in other contexts, *vero* could be useful in conveying a continuative rather than an adversative sense.

18 *in nomen* εἰς τὸ ὄνομα ("in nomine" 1516 = Vg.). See on *Ioh.* 1,12.

19 *Haec ... condemnatio* αὕτη ... κρίσις ("Hoc ... iudicium" 1516 = Vg.). A similar substitution

occurs elsewhere at *Iob.* 5,24, 29; *Rom.* 5,16; *1 Cor.* 11,34; *1 Tim.* 3,6 (all in 1519), rendering either κρίσις or κρίμα. Usually Erasmus retains *iudicium*. See on vs. 17 re *condemno*, and *Annot.*

19 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

20 *mala* φαῦλα ("male" late Vg.). In *Annot.*, Erasmus objects to the possible misunderstanding of the late Vulgate translation as referring to a person who is afflicted by evil, rather than one who performs evil deeds. Manetti preferred *prava* here.

20 *nec* καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

20 *ne* ἴνα μή (“ut non” Vg.). Erasmus generally eliminates *ut non* in final clauses, except e.g. at *Ioh.* 4,15; 7,23; 19,31; *Ap. Ioh.* 3,18; 20,3.

20 *ipsius* αὐτοῦ (“eius” 1516 = Vg.). By making this change, Erasmus presumably wished to make clear that the pronoun refers back to the subject of the sentence rather than to *lux*. Manetti put *sua*.

20 αὐτοῦ τὰ ἔργα. This word-order was derived from cod. 2, supported by \mathfrak{P}^{75} A W^{supp} and a few later mss. including cod. 1. The most widely attested reading, however, is τὰ ἔργα αὐτοῦ, found in cod. 817 and most other mss., commencing with \mathfrak{P}^{66} N B N 083 086.

21 *operatur* ποιῶν (“facit” 1516 = Vg.). The expression “to do the truth” occurs elsewhere in the N.T. only at 1 *Ioh.* 1,6, where Erasmus inconsistently retains *veritatem non facimus*. He may have felt that *facio* was not a suitable verb, as a person can speak, believe, or know the truth, whereas what a person does is not the truth itself but may be the result of believing that truth. Comparable substitutions in 1519 are: *iudico* for *iudicium facio* at *Ioh.* 5,27, *factis praesto legem* for *facio legem* at *Ioh.* 7,19, and *legem factis exprimo* for *factor legis* at *Rom.* 2,13; *praesto misericordiam* for *facio misericordiam* at *Iac.* 2,13; and in 1516, *sermonem ... factis exprimo* for *verbi ... factor* at *Iac.* 1,23. For Erasmus’ avoidance of *facio voluntatem*, see on *Ioh.* 4,34.

21 *conspicua* *fiant* φανερωθῆ (“manifestentur” 1516 = Vg.). See on *Ioh.* 1,31. Erasmus uses *conspicuis* in four other places: *Mt.* 6,5, 18 (both in rendering φαίνω); *Act.* 4,16 (in 1519, for γνωστός); *Rom.* 10,20 (for ἐμφανής). The word does not occur anywhere in the Vulgate.

21 *facta* (1st.) ἔργα (“opera” 1516 = Vg.). A similar substitution occurs at about twenty-five other places, mostly in 1516, in accordance with Vulgate usage at e.g. *Lc.* 23,41; *Rom.* 8,13. Usually Erasmus retains *opus*. Possibly the present alteration was intended to preserve the linguistic connection between ἔργα and εἰργασμένα (rendered by *sint facta*), whereas the use of *opus* made it appear to be connected with *operor* earlier in the sentence, which was based on a different Greek verb, ποιέω.

21 *ipsius* αὐτοῦ (“eius” 1516 = Vg.). See on *ipsius* in vs. 20. Manetti again preferred *sua*.

21 *quod ... sint* ὅτι ... ἐστὶν (“quia sunt” Vg.). See on *Ioh.* 1,20.

21 *per deum* ἐν θεῷ (“in deo” 1516 = Vg.). Erasmus treats ἐν as having an instrumental sense here: cf. on *Ioh.* 1,26. Similar changes occur at *Ioh.* 13,31-2; 14,13-14; 16,25, 30; 17,11, 17, 19; 20,31 (all in 1519).

22 *morabatur* διέτριβε (“demorabatur” Vg.). This substitution also occurs at *Act.* 25,14 (1516 only). At four passages, Erasmus retains *demoror*: *Act.* 14,3; 15,35; 20,6; 25,6. At other passages, in 1519, he tries *commoror* (*Act.* 14,28; 16,12; 25,14), following Vulgate usage at *Act.* 12,19; and *versor* (*Ioh.* 11,54). Manetti substituted *commorabatur*.

22 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

23 *Baptizabat* ἦν ... βαπτίζων (“Erat ... baptizans” 1516 = Vg.). See on *Ioh.* 1,28.

23 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

24 *coniectus* βεβλημένος (“missus” Vg.). Erasmus makes a similar substitution at seventeen other passages, as *mitto* primarily relates to “sending” rather than “throwing”. Elsewhere, Erasmus uses several other compounds of *iacio* to replace *mitto*: including *iacio*, *abiicio*, *eiicio*, *obiicio*, and *proiicio*. On *coniicio*, see further on *Ioh.* 7,44; and see on *Ioh.* 13,2, for the alternative substitution of *immitto*.

25 *Orta est* ἐγένετο (“Facta est” 1516 = Vg.). See on *Ioh.* 1,17.

25 *autem* οὖν. Erasmus retains *autem* from the contemporary printed Vulgate, whereas the more literal *ergo* might have been expected, as in many Vulgate mss. The use of *autem* is closer to the Greek δέ, as found in \mathfrak{N}^* . Other instances of *autem* for οὖν occur at *Ioh.* 12,2; 19,13.

25 *Iudaeis* Ἰουδαίων. The Erasmusian text here follows cod. 1, in agreement with the Vulgate (“some Jews”, or “the Jews”), supported by \mathfrak{P}^{66} \mathfrak{N}^* and a few later mss. Erasmus’ codd. 2 and 817 had Ἰουδαίου (“a Jew”), in company with most other mss., commencing with \mathfrak{P}^{75} $\mathfrak{N}^{\text{corr}}$ A B N W^{supp} 070 086. The less widely attested reading passed from Erasmus into the *Textus Receptus*.

26 Ῥαββεί. This spelling was derived from cod. 2: see on *Ioh.* 1,38.

26 *is* οὗτος (“hic” 1516 = Vg.). This change was possibly intended to avoid any misunderstanding of *hic* as meaning “here”, a kind of ambiguity

LB 353

καὶ πάντες ἔρχονται πρὸς αὐτόν. ²⁷ ἀπεκρίθη Ἰωάννης, καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμι ἐγὼ ὁ Χριστός, | ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. ³⁰ ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἔλαττοῦσθαι. ³¹ ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί, ³² καὶ ὁ ἔώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. ³⁴ ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός τὸ πνεῦμα. ³⁵ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶ ὁ πιστεύων

et omnes veniunt ad eum. ²⁷ Respondit Ioannes, et dixit: Non potest homo accipere quicquam, nisi fuerit ei datum e coelo. ²⁸ Ipsi vos testes estis, quod dixerim, Non sum ego Christus, sed missus sum ante illum. | ²⁹ Qui habet sponsam, sponsus est: amicus autem sponsi qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. ³⁰ Illum oportet crescere, me vero minui. ³¹ Qui e supernis venit, supra omnes est. Qui e terra profectus est, terrenus est, et e terra loquitur. Qui e coelo venit, supra omnes est, ³² et quod vidit et audiuit, hoc testatur, et testimonium eius nemo accipit. ³³ Qui accepit eius testimonium, is obsignavit quod deus verax sit. ³⁴ Nam is quem misit deus, verba dei loquitur: non enim huic ad mensuram dat deus spiritum. ³⁵ Pater diligit filium, et omnia dedit illi in manum. ³⁶ Qui credit

LB 354

27 Ioannes A-C-E: Iohannes D | e B-E: de A | 28 testes estis B-E: testimonium perhibetis A | 30 vero B-E: autem A | 31 e supernis B-E: desursum A | alt. e B-E: de A | profectus B-E: om. A | terrenus B-E: de terra A | tert. e B-E: de A | quart. e B-E: de A | 33 eius testimonium, is B-E: is eius testimonium A | 34 Nam is quem B-E: Quem enim A | huic B-E (ital.): om. A | 35 illi in manum B-E: in manu eius A

to which Erasmus was sensitive. A similar substitution occurs at *Act.* 1,18; 9,20 (both 1519). Erasmus also sometimes puts *iste* for *hic*, for the same reason: see *Act.* 6,14 (1519); 8,10 (1522). Cf. also on *Act.* 9,14, on *hoc loco* for *hic*.

27 e ἐκ ("de" 1516 = Vg.). See on *Iob.* 2,15.

28 vos ὑμεῖς ("vos mihi" Vg.). The Vulgate is based on a different Greek text, having ὑμεῖς μοι, as in \mathfrak{P}^{66} A B D 083 086^{vid} and many later mss. In cod. 1 is found the similar ὑμεῖς ἐμοί. Erasmus follows his codd. 2 and 817, supported by \mathfrak{P}^{75} \aleph and many later mss. The same change was made by Manetti.

28 testes estis μαρτυρεῖτε ("testimonium perhibetis" 1516 = Vg.). See on *Iob.* 1,7.

28 sed ἀλλ' ὅτι ("sed quia" Vg.). See on *Iob.* 1,20. Manetti put *sed quod*.

30 vero δὲ ("autem" 1516 = Vg.). See on *Iob.* 1,26.

31 e supernis ἄνωθεν ("desursum" 1516 = Vg.). See on vs. 3.

31 supra (twice) ἐπάνω ("super" late Vg.). This substitution, in effect, restores the earlier Vulgate wording. There are many discrepancies among the Vulgate mss. at other passages containing these words. Erasmus generally reserves *supra* for "above" (rendering ἐπάνω, ὑπέρ, and occasionally παρά and ὑπεράνω), and *super* for "on" (rendering ἐπί), though with some inconsistencies. This resulted in many alterations

to the late Vulgate, which seems to use the words interchangeably. For this distinction of meaning, see Valla *Elegantiae* II, 53; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 320, ll. 137-139.

31 *e* (2nd. to 4th.) ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15, and *Annot.*

31 *e terra profectus est* ὧν ἐκ τῆς γῆς (“de terra est” 1516 = late Vg.; *Annot.*, lemma). The word-order *de terra est* is found in several printed editions of the late Vulgate, including that of Froben in 1491. It was also exhibited by the much earlier printed edition, supposedly dated c. 1465, which Erasmus acquired between 1522 and 1525 (“meus veteris typographiae”: *Annot.* 1527; cf. *Apolog. adv. de bacch. Petr. Sutor.*, LB IX, 766 E). In *Annot.*, Erasmus further attributes the same reading to some Vulgate mss. However, the earlier Latin mss. generally have a different word-order, *est de terra*, and this is the reading found in Froben’s Vulgate edition of 1514, as also printed in the Vulgate column of Erasmus’ 1527 N.T. Similar additions of *proficiscor* occur at *Mt.* 1,20; 5,37: see also the next note. Manetti put *Existens autem de terra*.

31 *terrenus est* ἐκ τῆς γῆς ἔστι (“de terra est” 1516 = Vg.). In 1519, Erasmus distinguishes between the two occurrences of ἐκ τῆς γῆς by translating the first in the sense of origin (*proficiscor e*), and the second, here, in the sense of character (*terrenus*). This has the further benefit of avoiding the confusing repetition of *de terra est*. As indicated in *Annot.*, some copies of the late Vulgate omitted *de terra est et*, as exemplified by the Koberger folio edition of 1501 and the Sacon folios of 1506 and 1509. This clause was, however, included in the Froben editions of 1491 and 1514, and was duly printed in the Vulgate column of Erasmus’ 1527 N.T. The passage is listed in the *Ad Placandos*, from 1519 onwards.

33 *Qui* ὁ (“Qui autem” late Vg.). The late Vulgate addition lacks Greek support.

33 *accepit* λαβών (“acceperit” late Vg.). This use of *accepit* (whether understood as a perfect subjunctive or a future perfect) was not required by the sentence structure, though it was widespread among the printed editions of the late Vulgate at this passage. Erasmus more correctly substituted the perfect indicative. The earlier Vulgate had *accipit*.

33 *is* (Vg. omits; 1516 inserts *is* after *accipit*). The pronoun is clearly misplaced in the 1516 edition, arising from a mistake by the printer or one of Erasmus’ assistants. Either in his working copy of the Latin Vulgate, or in a transcript prepared by an assistant, Erasmus probably added *is* in the margin, intending that this pronoun should link the second verb more smoothly with the subject of the sentence. If he did not legibly mark the position in the line where the word was to be inserted, this could easily have given rise to a later error.

33 *obsignavit* ἐσφράγισεν (“signavit” Vg.). A similar substitution occurs at *Mt.* 27,66; *Rom.* 15,28 (for *adsigno*); *2 Cor.* 1,22; *Eph.* 1,13; 4,30; *Ap. Ioh.* 10,4; 22,10 (both in 1519), but retains *signo* at *Ap. Ioh.* 5,1; 7,3-8; 20,3. At *Ioh.* 6,27 (1519) he puts *consigno*. Although *signo* is common in classical usage in the sense of attaching a seal, it has a wide range of other connotations. Erasmus prefers a word which less ambiguously conveys the required sense of confirming with a seal. See *Annot.*

33 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also made this change.

34 *Nam is quem* ὃν γάρ (“Quem enim” 1516 = Vg.). In 1516, the substitution of *nam* for *enim* occurs twenty-eight times in Matthew and Mark, and also frequently in the Epistles, but with only three instances in Luke, John and Acts, and none in the Apocalypse, providing another example of Erasmus’ less thorough revision of these four books. In 1519, *nam* is introduced into Luke, John and Acts at eight further passages. The change is mainly for the sake of varying the vocabulary. Overall, *enim* remains more frequent than *nam*. Another substitute for *enim* is *siquidem*, used frequently in the Epistles, and also at *Ioh.* 4,47 (1519): see *ad loc.* Erasmus further inserts the pronoun *is*, to provide a clearer subject for *loquitur*.

34 *huic* (omitted in 1516 = Vg.). Erasmus adds a pronoun here, in italics, to make clear that the Spirit was given “without measure” to Christ alone. See *Annot.*, and also *Resp. ad annot. Ed. Lei*, LB IX, 252 B-C.

35 *illi in manum* ἐν τῇ χειρὶ αὐτοῦ (“in manuius” 1516 = Vg.). Erasmus gives a less literal rendering here, in order to avoid the interpretation of *in manu* as implying “by the hand of Christ”: see *Annot.*

εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

filio, habet vitam aeternam: qui vero non credit filio, non videbit vitam, sed ira dei manet super eum.

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης ²(καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ), ³ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ⁴Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. ⁵ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας, λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθίζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡσεὶ ἕκτη· ⁷ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας, ἀντλήσασα ὕδωρ. λέγει αὐτῇ

4 Vt ergo cognouit dominus, audisse Pharisaeos, quod Iesus plures discipulos faceret et baptizaret quam Ioannes ²(quanquam Iesus ipse non baptizaret, sed discipuli eius), ³reliquit Iudaeam et abiit iterum in Galilaeam. ⁴Oportebat autem eum transire per Samariam. ⁵Venit ergo in ciuitatem Samariae, quae dicitur Sychar, iuxta praedium quod dedit Iacob Ioseph filio suo. ⁶Erat autem ibi fons Iacob. Iesus ergo fatigatus ex itinere, sedebat sic super fontem. Hora erat ferme sexta: ⁷venit mulier Samaritana, vt hauriret aquam. Dicit ei

4,6 *prius* πηγη *A B D E*: πυγη *C* | 7 *αυτη* *B-E*: αυη *A*

36 *prius* filio *C-E*: in filium *A B* | vero non credit *C-E*: autem incredulus est *A B*
4,4 *per A^c B-E*: per mediam *A** | 5 dicitur *A-C E*: dixitur *D* | 7 Samaritana *B-E*: Samaria *A*

36 *filio* (1st.) εἰς τὸν υἱόν (“in filium” 1516-19 = Vg.). The 1522 edition makes a similar change at *Joh.* 11,48. At the present passage, perhaps, the intention was to produce a neat symmetry with *credit filio* in the next part of the sentence. However, this rendering is less accurate, as the Greek construction is not the same in both places. Usually Erasmus retains *credo in*, followed by the accusative, when rendering πιστεύω εἰς at other passages. The difference of meaning is not unimportant, as the use of the dative case might indicate no more than a belief that the words of Christ were true, whereas the use of *credo in* followed by the accusative implies a belief in or upon the person of Christ: expressing the difference between mere intellectual belief and a truly spiritual faith and trust. The usage “believe upon” is very common in John’s Gospel, but infrequent elsewhere.

36 *vero* δέ (“autem” 1516 = Vg.). See on *Joh.* 1,26.

36 *non credit* ἀπειθῶν (“incredulus est” 1516-19 = Vg.). Erasmus chooses a simpler expression here. By contrast, at *Rom.* 11,30, he substitutes *incredulus* for *non credo*, influenced by the presence of *incredulitas* later in that verse.

36 μένει. In *Annot.*, Erasmus cites an alternative reading, μενεῖ, in which the changed accent indicates a future tense (“will remain”), found in cod. 817. His own preference was for the present tense, μένει, in accordance with other mss. (“nonnullis exemplaribus”), as exemplified by codd. 1 and 2. This matter was further discussed in *Resp. ad annot. Ed. Lei, LB IX*, 180 E-F.

4,1 *dominus* κύριος (“Iesus” Vg.). The Vulgate reflects a Greek text having Ἰησοῦς, as found in *℣ D 086* and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, here supported by *℣⁶⁶ 75 A B C W^{supp} 083* and most of the later mss., together with the mss. used by Valla *Annot.* The doubtful repetition of

Ἰησοῦς in this sentence, as exemplified by cod. **N**, has been claimed by some as a *lectio difficilior*, proving authenticity. From the point of view of transcriptional probability, however, as both of these divine names were generally abbreviated as IC and KC, an accidental change could equally have been made in either direction. For other examples of substitutions of Ἰησοῦς for κύριος, enjoying support from D and cod. 1, see e.g. *Lc.* 7,13; 13,15; 22,61. At the present passage, it remains that ὁ κύριος is the more widely attested reading, as well as being the first instance in the Gospel of John where Jesus is directly referred to as “the Lord”. Manetti similarly had *dominus*.

1 *audisse Phariseos* ὅτι ἤκουσαν οἱ Φαρισαῖοι (“quia audierunt Pharisei” Vg.). See on *Ioh.* 1,34 for other substitutions of the accusative and infinitive construction. Manetti put *quod audierant Pharisei*.

2 *Iesus ipse* Ἰησοῦς αὐτός (“Iesus” Vg.). The Vulgate omission is supported by only a few of the later Greek mss. Manetti made the same change as Erasmus.

3 *iterum* πάλιν. The Erasmusian text follows cod. 1 and the Vulgate in adding πάλιν, supported by **ϐ**⁶⁶ **75** **N** **B**^{corr} C D **W**^{supp} 083 086 and a few later mss. In codd. 2 and 817, the word is omitted, with support from most other mss., commencing with codd. A B*. Since Erasmus made no mark or correction in cod. 2 at this point, it is possible that this is among the passages where his assistants made unauthorised use of cod. 1 to make the Greek text conform more closely with the Vulgate. It has been suggested that the omission of this word could have arisen from an ancient scribal error, or through deliberate deletion. It is also true that the word is used more frequently in John than in the other Gospels, and could therefore be said to be a distinctive feature of his style. However, there is the further possibility that the word was an ancient editorial insertion, designed to indicate that this was a second return into Galilee, having in mind that an earlier return appears to be referred to at *Ioh.* 1,43. See on *Ioh.* 6,15 for another passage where there is a divergence among the mss. concerning πάλιν. Manetti omitted the word, following the text of most Greek mss.

4 *per* διὰ (“per mediam” 1516 Lat. text = late Vg.). This late Vulgate addition lacks Greek

support, and was deleted in the errata of the 1516 edition, thus restoring the earlier Vulgate reading; see *Annot.* In Manetti’s version, *mediam* was omitted.

4 Σαμαρίας. This spelling is derived from cod. 2, while most mss. have σαμαρείας. In vs. 5 where cod. 2 has σαμαρείας, the Erasmusian text puts σαμαρίας to conform with vs. 4. See also *Ioh.* 4,7, 9, 39; 8,48.

6 *ergo* οὖν (“autem” Vg. 1527 and some Vg. mss.). The late Vulgate reading has little support from Greek mss. Cf. on *Ioh.* 3,25. Manetti put *igitur*.

6 ἐκαθίζετο. This is an arbitrary correction by Erasmus or his assistants, without ms. authority: his mss. all had ἐκαθέζετο. His text made similarly unsupported changes from ἐκαθεζόμεν to ἐκαθιζόμεν at *Mt.* 26,55; from καθεζόμενον to καθιζόμενον at *Lc.* 2,46; and from καθεζόμενοι to καθιζόμενοι at *Act.* 6,15; while retaining ἐκαθέζετο at *Ioh.* 11,20, and καθεζομένους at *Ioh.* 20,12.

6 *super* ἐπί (“supra” late Vg.). See on *Ioh.* 3,31 for the distinction of meaning. Erasmus here restores the earlier Vulgate reading; see *Annot.* The version of Manetti also had *super*.

6 *Hora* ὥρα (“Hora autem” late Vg.). The late Vulgate addition is virtually unsupported among the Greek mss., except by cod. **W**^{supp}.

6 *ferme* ὡσεὶ (“quasi” Vg.). See on *Ioh.* 1,39.

7 *Samaritana* ἐκ τῆς Σαμαρίας (“de Samaria” Vg.; “Samaria” 1516). The substitution of *Samaritana* is superior to the Vulgate rendering, for the context indicates that the woman was from the town of Sychar, in the region of Samaria, rather than from the city named Samaria. The spelling Σαμαρίας, for Σαμαρείας, is derived from cod. 2, as in vs. 4. For the change to an adjectival form of the name, see on *Ioh.* 1,45 (*Nazarenus*).

7 *ut hauriret* ἐντλήσει (“haurire” Vg.). See on *Ioh.* 1,33 (*ut baptizarem*). Manetti anticipated Erasmus in this rendering. At vs. 15, in a similar context, Erasmus again resembles Manetti in putting *ad hauriendum*.

7 *Dicit* λέγει (“Dixit” Vg. 1527). Erasmus conforms with the earlier Vulgate, more accurately rendering the present tense. Manetti likewise had *Dicit*.

ὁ Ἰησοῦς, Δός μοι πιεῖν. ⁸ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθησαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. ⁹ λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ¹⁰ ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. ¹¹ λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹² μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; ¹³ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει | πάλιν. ¹⁴ ὃς δὲ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶν αἰῶνιον. ¹⁵ λέγει πρὸς αὐτόν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθέ ἐνθάδε.

Iesus: Da mihi quod bibam. ⁸ Nam discipuli eius abierant in ciuitatem, vt cibos emerent. ⁹ Dicit ergo ei mulier illa Samaritana: Quomodo tu Iudaeus quum sis, potum a me poscis quae sum mulier Samaritana? Non enim commercium habent Iudaei cum Samaritanis. ¹⁰ Respondit Iesus, et dixit ei: Si scires donum dei, et quis sit qui dicit tibi: Da mihi quod bibam: tu petisses ab eo, et dedisset tibi aquam viuam. ¹¹ Dicit ei mulier: Domine, neque quo haurias, habes, et puteus profundus est: vnde ergo habes aquam illam viuam? ¹² Num tu maior es patre nostro Iacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii eius et pecora eius? ¹³ Respondit Iesus, et dixit ei: Omnis qui bibit ex aqua hac, sitiet ite|rum. ¹⁴ Quisquis autem biberit ex aqua quam ego dabo ei, non sitierit in aeternum: sed aqua quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam. ¹⁵ Dicit illi mulier: Domine, da mihi istam aquam vt non sitiam, neque veniam huc ad hauriendum. ¹⁶ Dicit ei Iesus: Vade, voca virum tuum, et veni huc.

LB 355

LB 356

9 σαμαρεῖτις B-E: σαμαριτις A | σαμαρειτιδος B-E: σαμαριτιδος A | σαμαρειταις B-E: σαμαριταις A | 14 διψηση B-E: διψησει A

7 quod bibam B-E: bibere A | 9 potum B-E: bibere A | commercium habent B-E: commertium A | 10 quod bibam B-E: bibere A | 11 profundus B-E: altus A | 14 sitierit B-E: sitiet A | 15 illi B-E: ad eum A | istam B-E: hanc A | ad hauriendum B-E: haurire A | 16 ei A B D E: ai C

7 *quod bibam* πιεῖν ("bibere" 1516 = Vg.). Erasmus substitutes a more Latin phrase for the literal Vulgate rendering. Similar changes occur at *Mt.* 14,16; *Mc.* 6,37; *Lc.* 9,13; *Ioh.* 4,10, 33 (all in 1519), but not at *Mt.* 25,35. Sometimes he supplies a noun, as in *dare cibum* at *Mt.* 25,42; *Lc.* 8,55, and *poscis potum* at *Ioh.* 4,9 (all in 1519). Manetti preferred *ad bibendum* both here and in vs. 10 (the first hand of *Pal.*

Lat. 45 had *bibere* in both places, changed to *ad bibendum* by a later correction).

8 *Nam* γάρ ("enim" Vg.). See on *Ioh.* 3,34.

8 ἀπεληλύθησαν. This spelling came from cod. 2. Most other mss. have ἀπεληλύθεισαν.

9 Σαμαρεῖτις ... Σαμαρεῖτιδος ... Σαμαρεῖταις. The 1516 edition had -τις, -τιδος and -ταις, partly derived from cod. 2. This ms. originally

had -εἴτις, -εἴτιδος and then, inconsistently, -ίταις. Erasmus changed the first two spellings to agree with the third, writing his corrections into the ms. See on vss. 4, 5, 7, 39.

9 *potum* πιεῖν (“bibere” 1516 = Vg.). See on vs. 7.

9 *commercium habent ... cum* συγχρῶνται (“cotutuntur” Vg.; “commertium ... cum” 1516, omitting “habent”). The omission of *habent* in 1516 is a grammatical error, probably arising from the printer or one of Erasmus’ assistants misreading his intended alteration here. In *Annot.*, he notes the absence of the verb *contor* from classical usage, and further includes this in the *Soloecismi*. He defended his treatment of this word in *Epist. apolog. adv. Stun.*, LB IX, 396 D.

10 *sit* ἔστιν (“est” Vg.). This subjunctive is made necessary by the earlier use of *scires*.

10 *quod bibam* πιεῖν (“bibere” 1516 = Vg.). See on vs. 7.

10 *petisses* ἄν ἦτησας (“forsitan petisses” Vg.). Erasmus comments in *Annot.* (following Valla *Annot.*), that *forsitan* is a misunderstanding of ἄν, and inconsistent with the treatment of ἔδοκεν ἔν shortly afterwards. He similarly omits *forte* and *forsitan* at *Mt.* 11,23; *Ioh.* 5,46 (1516 only); 8,19. Manetti here substituted *utique* for *forsitan*, similar to the unsatisfactory change which Erasmus made in 1519 at *Ioh.* 5,46, in accordance with Vulgate usage at a number of other passages. In *Annot.* on *Ioh.* 14,7, 28, Erasmus expresses approval of the Vulgate use of *utique*, and appears to take issue with Valla’s objection to the word. However, Valla’s approach to the present passage was preferable, treating ἔν as redundant for the purpose of translation. See on *Ioh.* 18,30 for Erasmus’ questionable use of *haudquaquam* for οὐκ ἔν and μὴ ἔν. In *Annot.*, he also suggests *poposcisses* as an alternative for *petisses*.

11 *quo haurias* ἀντλημα (“in quo haurias” Vg.). Adopting a suggestion of Valla *Annot.*, Erasmus regarded the omission of *in* as better Latin style. In *Annot.*, again borrowing from Valla, he recommends an alternative, *haustrum*, which was found in Lucretius 5, 516. He did not, however, venture to include this word in his translation, perhaps on the grounds of its rarity in classical usage. Manetti tried *instrumentum hauriendi*.

11 *profundus* βάθυ (“altus” 1516 = Vg.). The logical reason for Erasmus’ objection to *altus* is that this word relates to height, while *profundus* relates to depth: cf. *profunditas* for *altitudo* (βάθος) at *Mt.* 13,5; *Rom.* 11,33; *Ap. Ioh.* 2,24; *profundus* for *altissimus* at 2 *Cor.* 8,2. See *Annot.*

11 *aquam illam* τὸ ὕδωρ τό (“aquam” Vg.). Erasmus adds *illam* to convey the significance of the Greek article in referring back to the mention of living water in vs. 10.

12 *Num* μή (“Numquid” Vg.). See on *Ioh.* 3,4.

13 ὁ Ἰησοῦς. The Erasmusian text again arbitrarily inserts the article, contrary to the reading of codd. 1, 2, 817 and most other mss., commencing with $\text{P}^{66} \text{75} \text{N} \text{A B C D W}^{\text{supp}}$ 083. The addition is supported only by codd. N 086 and a few later mss. This less well attested reading passed into the *Textus Receptus*. See on *Ioh.* 1,48.

14 *Quisquis* ὅς ... ἔν (“Qui” Vg.). Erasmus quite often substitutes *quisquis* and *quicumque* for *qui* and *omnis qui*, but also retains *qui* at many other such passages. In the Vulgate, *quisquis* occurs only rarely. For the interchangeability of *quisquis* and *quicumque*, see Valla *Elegantiae* III, 16; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 308, ll. 774-775.

14 *sitierit* διψήση (“sitiet” 1516 = Vg.). The 1516 edition has διψήσει, following codd. 1, 2 and 817, in company with $\text{P}^{75} \text{N} \text{A B D N}$ 083 and some later mss. In 1519, Erasmus’ adoption of διψήση was supported by $\text{P}^{66} \text{C}^{\text{corr}} \text{W}^{\text{supp}}$ 086 and most of the later mss. (but not by cod. 3, which has διψήσει).

15 *illi* πρὸς αὐτόν (“ad eum” 1516 = Vg.). A similar substitution occurs e.g. at *Act.* 22,10. Erasmus’ use of the dative was more in accordance with good Latin style, but was less literal than the Vulgate. He was content to retain *ad eum* at *Ioh.* 2,3; 3,4. At *Act.* 1,7, he puts *ad illos* for *eis*.

15 *istam* τοῦτο (“hanc” 1516 = Vg.). The use of *istam* makes clear the connection with the living water of which Jesus had just spoken: see on *Ioh.* 2,18 for this idiomatic use of *iste*.

15 *ad hauriendum* ἀντλεῖν (“haurire” 1516 = Vg.). See on *Ioh.* 1,33 (*vt baptizarem*). Manetti anticipated Erasmus in making this change (the first hand of *Pal. Lat.* 45 had *haurire*, changed to *ad hauriendum* by a later correction). At vs. 7, Erasmus again resembled Manetti in putting *vt hauriret*, in a similar context.

16 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 7.

17 ἀπεκρίθη ἡ γυνή, καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ὁ ἀνὴρ. τοῦτο ἀληθὲς εἶρηκας. 19 λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. 21 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστευσόν μοι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ

17 Respondit mulier, et dixit ei: Non habeo virum. Dicit ei Iesus: Bene dixisti, Non habeo virum. 18 Quinque enim viros habuisti, et nunc quem habes, non est tuus vir. Hoc vere dixisti. 19 Dicit ei mulier: Domine, video quod propheta es tu. 20 Patres nostri in monte hoc adorauerunt: et vos dicitis, quod Hierosolymis est locus, vbi oporteat adorare. 21 Dicit ei Iesus: Mulier, crede mihi, venit hora quando neque in monte hoc, neque Hierosolymis adorabitis patrem. 22 Vos adoratis quod nescitis, nos adoramus quod scimus, quia salus ex Iudaeis est. 23 Sed venit hora, et nunc est, quando veri adoratores adorabunt patrem spiritu ac veritate. Nam et pater tales quaerit qui adorent ipsum. 24 Spiritus est deus, et eos qui adorant eum, spiritu ac veritate oportet adorare. 25 Dicit ei mulier: Scio quod Messias venturus est, qui dicitur Christus: quum ergo venerit ille, nobis nuntiabit omnia. 26 Dicit ei Iesus: Ego sum qui loquor tibi.

27 Et continuo venerunt discipuli eius, et mirabantur quod cum

21 ἰησοῦς B-E: ἰησοῦν A | ἱεροσολυμοῖς B-E: ἱεροσωλυμοῖς A | 23 προσκυνηταὶ C-E: προσκηνηταὶ A B | 25 μεσσίας B-E: μεσίας A | 27 τούτῳ A^c B-E: τουτο A*

20 oporteat adorare B-E: adorare oportet A | 21 Hierosolymis B-E: in Hierosolymis A | 23 spiritu B-E: in spiritu A | ac B-E: et A | ipsum B-E: se A | 24 spiritu B-E: in spiritu A | ac B-E: et A | 25 venturus est B-E: veniet A | 27 quod B-E: quid A

17 Respondit ἀπεκρίθη (“Respondit ei” Vg. 1527). The additional pronoun of the late Vulgate lacks Greek ms. support. Manetti also omitted *ei*.

17 dixit ei εἶπεν αὐτῷ (“dixit” Vg.). The Vulgate reflects a Greek text omitting αὐτῷ, supported by (ⲛ) A D and most of the later mss., including codd. 1 and 817. Erasmus follows cod. 2, in company with 36⁶ 75 B C N 086 and

many later mss. It is possible that the addition of αὐτῷ originally arose as a scribal harmonisation to context, influenced by the ubiquitous presence of indirect pronouns after verbs of speech in this part of the chapter.

17 Dicit λέγει (“Dixit” Vg. 1527). See on vs. 7.

17 dixisti εἶπας ὅτι (“dixisti, quia” Vg.). In *Annot.*, Erasmus objects strongly to the use of *quia* at this point, not only because it is

superfluous and not good Latin usage, but because it makes Jesus appear to say, absurdly, that he had no husband. Manetti solved the problem by putting *dixisti quod non habes*.

18 ὁ ἀνὴρ. Erasmus, or one of his assistants, adds the article, ὁ, from cod. 1, with little other ms. support: the reading seems to be peculiar to family 1. He perhaps felt that the article was required by the sense.

19 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

20 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti again made the same change.

20 *oporteat adorare* δεῖ προσκυνεῖν (“adore oportet” 1516 = Vg.). Erasmus observes classical Latin usage in adopting the subjunctive for reported speech. The Vulgate reflects a different Greek word-order, προσκυνεῖν δεῖ, found in $\mathfrak{P}^{66\ 75}$ \aleph A B C* D N (W) and a few later mss. The word-order of Erasmus’ text follows codd. 1, 2 and (817), with cod. C^{corr} and most of the later mss.

21 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 7.

21 *venit* ὅτι ἔρχεται (“quia veniet” Vg. 1527 = some Vg. mss.). See on *Ioh.* 1,20. Some older Vulgate mss. have *quia venit*. Manetti put *quod veniet*.

21 *Hierosolymis* ἐν Ἱεροσολύμοις (“in Hierosolymis” 1516 = Vg.). Such substitutions of the locative case of place names occur elsewhere in 1519 at *Lc.* 2,25, 43; 9,31; 13,4; 24,18; *Ioh.* 10,22; *Act.* 1,8; 2,5; 6,7; 8,40; 9,21, 28, 36, 43; 10,1; 13,5; 14,1, 8, 25; 16,2; 25,4; 1 *Thess.* 2,2. At three passages in 1519, Erasmus uses the locative of the singular form of the name, *Hierosolymae* (*Act.* 1,19; 9,13; 21,11). The locative appears in the Vulgate at many other passages, e.g. at *Mc.* 14,3; *Lc.* 23,7; *Ioh.* 2,23; 4,20 (late Vg.), 45; 5,2. In 1516, the misspelling Ἱεροσωλύμοις is taken from cod. 2.

23 *spiritu* ἐν πνεύματι (“in spiritu” 1516 = Vg.). See on *Ioh.* 1,26

23 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

23 *ipsum* αὐτόν (“eum” Vg.; “se” 1516). The change to *ipsum* makes clear that the one who is to be adored is God the Father, the subject of the sentence: see *Annot.*

24 *spiritu* ἐν πνεύματι (“in spiritu” 1516 = Vg.). See on *Ioh.* 1,26.

24 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

25 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also made this change.

25 Μεσσίας. The 1516 edition has Μεσίας, as in codd. 2 and 817 and most other late mss. (but not cod. 1). The substitution of Μεσσίας in 1519 is supported by $\mathfrak{P}^{66\ (75)}$ \aleph A B C D N W^{supp} and some later mss. (but not cod. 3). Erasmus made a similar change at *Ioh.* 1,41.

25 *venturus est* ἔρχεται (“venit” Vg.; “veniet” 1516). The change to *veniet* in 1516 was in accordance with some mss. of the Vulgate, as cited in *Annot.* The rendering of the present tense of ἔρχομαι by a future tense in Latin occurs in 1516 at *Ioh.* 5,24, 25, 28; 16,2, and in 1519 at *Ioh.* 4,35; 7,41, 42; 11,27; 14,3; 16,25, and is consistent with Vulgate usage at *Ioh.* 6,14.

25 *nuntiabit* ἀναγγελεῖ (“annunciabit” Vg.). This change was unnecessary and inconsistent with Erasmus’ retention of *annuncio* at ten other passages, though the Vulgate itself uses *nuntio* at *Ioh.* 5,15; *Act.* 16,38.

25 πάντα. This reading was taken from cod. 1, either by Erasmus or by his assistants, with support from $\mathfrak{P}^{66\ 75}$ \aleph B C* W^{supp} and a few later mss. In Erasmus’ codd. 2, 817, the spelling is πάντα, as found in codd. A C^{corr} D N 086 and most of the later mss. The form πᾶτας is not used elsewhere by John, but is most frequent in Luke and Acts.

26 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 7.

26 *tibi* σοι (“tecum” Vg.). Erasmus is more literal here. The Vulgate rendering may have been influenced by the presence of *loqueris cum ea* in the following verse, where the Greek has μετ’ αὐτῆς rather than αὐτῆ.

27 τοῦτω. The 1516 edition has τοῦτο in the Greek text, as in cod. 2, without other ms. support, but Erasmus correctly has τοῦτω in *Annot.*, and in the 1516 errata.

27 *quod* ὅτι (“quid” 1516 = *Annot.*, lemma; “quia” Vg. 1527 = Vg. mss.). Erasmus notes in *Annot.*, that *quid* is not a correct translation of ὅτι, and speculates that the Vulgate is based on a Greek text reading τί here, though there appears to be no ms. authority for this. The late Vulgate rendering which he cites is no doubt a corruption internal to the Latin tradition, originally *quia* but harmonised with the two following occurrences of *quid* later in the same verse. Manetti anticipated Erasmus in substituting *quod*.

γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς, ἢ τί λαλεῖς μετ' αὐτῆς; ²⁸ ἀφήκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, ²⁹ Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; ³⁰ ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. ³¹ ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββεί, φάγε. ³² ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. ³³ ἔλεγον οὖν οἱ μαθηταί πρὸς ἀλλήλους, Μήτις ἤνεγκεν αὐτῷ φαγεῖν; ³⁴ λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμᾶ ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. ³⁶ καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζῶνῃ αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρη, καὶ ὁ θερίζων. ³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων,

muliere loqueretur. Nemo tamen dixit, Quid quaeris, aut cur loqueris cum ea? ²⁸ Reliquit ergo hydriam suam mulier, et abiit in ciuitatem, et dicit illis hominibus: ²⁹ Venite, videte hominem, qui dixit mihi omnia quaecunque feci: num hic est ille Christus? ³⁰ Exierunt ergo e ciuitate, et veniebant ad eum. ³¹ Interea rogabant eum discipuli, dicentes: Rabbi, comede. ³² Ille autem dixit eis: Ego cibum habeo comedendum, quem vos nescitis. ³³ Dicebant ergo discipuli inter se: Nunquis attulit ei quod ederet? ³⁴ Dicit eis Iesus: Meus cibus est vt faciam quod vult is qui misit me, et perficiam opus eius. ³⁵ Nonne vos dicitis: Adhuc quatuor menses sunt, et messis veniet? Ecce dico vobis, attollite oculos vestros, et videte regiones, quoniam albae sunt iam ad messem. ³⁶ Et qui metit, mercedem accipit: et congregat fructum in vitam aeternam: vt et qui seminat, simul gaudeat, et qui metit. ³⁷ In hoc enim est sermo verus, quod alius est qui seminat,

33 ἀλλήλους *A-D*: ἀλλήλους *E* | 36 *ali* ο θερίζων *B-E*: θερίζων *A*

27 *cur B-E*: quid *A* | 29 num *B-E*: Nunquid *A* | 30 *e B-E*: de *A* | 31 comede *B-E*: manduca *A* | 32 comedendum *B-E*: manducare *A* | 33 Nunquis *B-E*: Num quis *A* | quod ederet *B-E*: manducare *A* | 34 quod vult is *B-E*: voluntatem eius *A* | et *B-E*: vt *A* | 35 dicitis *B-E*: dicitis quod *A* | veniet *B-E*: venit *A* | attollite *B-E*: leuate *A* | quoniam *B-E*: quod *A* | sunt *B-E*: sint *A* | 37 sermo verus *B-E*: verbum verum *A*

27 *cur* τί ("quid" 1516 = Vg.). See on *Iob.* 1,25, and *Annot.*

28 *dicit* λέγει ("dixit" Vg. 1527). See on vs. 7.

29 *Venite* Δεῦτε ("Venite et" late Vg.). The late Vulgate addition lacks Greek support. Manetti also omitted *et*.

29 *num* μήτι ("Nunquid" 1516 = Vg.). See on *Iob.* 3,4.

29 *hic* οὗτος ("ipse" Vg.). The Vulgate seems to reflect the substitution of αὐτός for οὗτος,

though without ms. support. Manetti made the same change as Erasmus.

29 *ille Christus* ὁ Χριστός ("Christus" Vg.). The use of *ille* conveys the force of the Greek article, "the Christ".

30 *e* ἐκ ("de" 1516 = Vg.). See on *Iob.* 2,15.

31 Ῥαββεί. This spelling was derived from cod. 2: see on *Iob.* 1,38.

31 *comede* φάγε ("manduca" 1516 = Vg.). Erasmus generally eliminates *manduco* from the

N.T., substituting *edo*, *comedo*, *capio cibum*, or *vescor*. In 1519, *manduco* is retained only at *Mc.* 8,1; *Ioh.* 6,31. In classical Latin, *manduco* means “chew” and only later became a standard word for “eat”.

32 *comedendum* φαγεῖν (“manducare” 1516 = Vg.). On *manduco*, see the previous note. For Erasmus’ avoidance of the infinitive, see on *Ioh.* 1,33.

33 *inter se* πρὸς ἀλλήλους (“ad inuicem” Vg.). Erasmus treats *inuicem* as an adverb rather than a noun, and removes all instances of *inuicem* when following a preposition. As well as *inter se*, he also elsewhere substitutes such phrases as *inter sese*, *alius alium*, and *alter ab altero*. Sometimes he simply added a pronoun, as in *vos inuicem* at *Ioh.* 15,12. In the *Soloecismi*, re *Act.* 2,12, Erasmus objects that *ad inuicem* is unknown in classical Latin. See also on *Ioh.* 13,34, below, for his use of *vos mutuo* at several passages. On the uses of *inuicem*, see Valla *Elegantiae* II, 59; III, 74; Erasmus *Paraphr. in Eleg. Laur. Vallae*, *ASD* I, 4, p. 222, ll. 415-417; p. 264, ll. 573-577. The spelling ἀλλήλους in the 1535 edition is clearly a printing error: see on *Ioh.* 1,24.

33 *Nunquis* μήτις (“Nunquid aliquis” Vg.). In 1516, Erasmus had the spelling *Num quis* in his translation, but *nunquis* in *Annot.* At *Ioh.* 7,48 he changed *nunquis* to *num quis* in 1527, leaving the present passage as the only occurrence of *nunquis* in the N.T., possibly by an oversight.

33 *quod ederet* φαγεῖν (“manducare” 1516 = Vg.). See on *Ioh.* 1,33 for avoidance of the infinitive, and on vs. 31 regarding *manduco*. Manetti preferred *ad manducandum* (again, the first hand of *Pal. Lat.* 45 had *manducare*, changed to *ad manducandum* by a later correction).

34 *quod vult* ἰς τὸ θέλημα (“voluntatem eius” 1516 = Vg.). A similar substitution occurs at *Mt.* 21,31; *Ioh.* 6,38; *Eph.* 6,6 (all in 1519). Erasmus inconsistently retains *facio voluntatem* at *Mt.* 7,21; 12,50; *Mc.* 3,35; *Hebr.* 10,7, 9; 13,21; 1 *Ioh.* 2,17. At *Ioh.* 7,17; 9,31 (both in 1519) he substitutes *voluntati obtempero*. See on *Ioh.* 3,21 for Erasmus’ avoidance of other expressions combining *facio* with an abstract concept.

34 *et* καί (“*et*” 1516 Lat. = Vg.). Erasmus is more literal here. Since there is no Greek ms. support for a repetition of ἔτα at this point, it is possible that the original Vulgate rendering was *et* (or *et* *et*), later easily corrupted into *et* within the Latin tradition. See *Annot.* The version of Manetti likewise had *et* here.

35 *Adhuc* ὅτι ἔτι (“quod adhuc” 1516 = Vg.). See on *Ioh.* 1,20, and *Annot.* The version of Manetti put *quod*, omitting *adhuc*, reflecting the omission of ἔτι, as in Φ^{75} D 086^{vid} and many later mss.

35 τετράμηνον. This was the reading which Erasmus cited in *Annot.* His codd. 1, 2 and 817^{corr} have τετράμηνος, as in cod. 69 and nearly all other mss. In cod. 817*, τετράμηνον seems to have been the original reading.

35 *veniet* ἔρχεται (“venit” 1516 = Vg.). In *Annot.*, Erasmus recommends *ventura est*. See on vs. 25, above.

35 *attollite* ἐπάρατε (“leuate” 1516 = Vg.). The verb *attollo* occurs only once in 1516, replacing *extollo* at 2 *Cor.* 11,20. In 1519, Erasmus introduces it at a further six passages: *Lc.* 6,20; 18,13; 21,28; *Ioh.* 11,41; *Act.* 4,21, and at the present verse, replacing either *leuo* or *eleuo*. Other substitutes which he commonly used were *tollo* and *erigo* (see on *Ioh.* 2,19). He also used *tollo* to replace *subleuo* in 1519 at *Ioh.* 6,5; 17,1. The result was that *leuo* and *subleuo* remained at only two passages: 1 *Thess.* 5,14 (where *subleuo* replaced *suscipio*), and *Ap. Ioh.* 10,5, while *eleuo* was completely removed. These verbs occur in classical usage in the sense of “raise” or “lift up”, but they can also mean “lessen” or “make light”. Possibly Erasmus wished to avoid such an ambiguity. Cf. Valla *Elegantiae* V, 81; Erasmus *Paraphr. in Eleg. Laur. Vallae*, *ASD* I, 4, p. 222, ll. 392-396; p. 271, ll. 768-771. Manetti contented himself with substituting *eleuate* here.

35 *quoniam* ... *sunt* ὅτι (“quia ... sunt” Vg.; “quod ... sint” 1516). The change to *quoniam* confines the interpretation to a causal sense, whereas the Vulgate is ambiguous. Manetti put *quod* ... *sunt*.

36 ὁ θερίζων (2nd.). The omission of ὁ in 1516 is unsupported by mss., and inconsistent with ὁ θερίζων and ὁ σπείρων earlier in the verse.

37 *sermo verus* ὁ λόγος ... ὁ ἀληθινός (“verbum verum” 1516 = Vg.). See on *Ioh.* 1,1. In 1516 *Annot.*, lemma, Erasmus attributed *sermo verus* to the Vulgate: even if this was cited incorrectly, it indicated that he was already considering the use of *sermo* in his translation. Manetti had *sermo verax*.

37 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The change was anticipated by Manetti.

καὶ ἄλλος ὁ θερίζων. ³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικός, μαρτυρούσης ὅτι Εἶπέ μοι πάντα ὅσα ἐποίησα. ⁴⁰ ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας· ⁴¹ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ· ⁴² τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. ⁴⁶ ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθῆνει ἐν Καπερναοῦμ.

39 σαμαρειτων B-E: σαμαριτων A | μαρτυρουσης A C-E: ματυρουσης B | οτι B-E: om. A | 46 ουν A C-E: υυν B

38 ad metendum B-E: metere A | 39 sermonem B-E: verbum A | testificantis ... sibi B-E: testimonium perhibentis, dixit mihi A | fecisset B-E: feci A | 40 apud se B-E: ibi A | 41 Ac B-E: Et A | 42 Iam B-E: om. A | orationem B-E: loquelam A | seruator B-E: saluator A | 44 testatus est B-E: testimonium perhibuit A | haberet B-E: habet A | 46 fecerat B-E: fecit A

38 *ad metendum* θερίζειν ("metere" 1516 = Vg.). See on *Ioh.* 1,33. Manetti anticipated Erasmus in making this change (though the first hand of *Pal. Lat.* 45 had *metere*, which was changed to *ad metendum* by a later correction).

38 *labores* τὸν κόπον. Erasmus' rendering follows the late Vulgate. Manetti, more accurately, had *laborem* as in the earlier Vulgate.

et alius est qui metit. ³⁸ Ego misi vos ad metendum, quod vos non laborastis. Alii laborauerunt, et vos in labores eorum introistis.

³⁹ Ex ciuitate autem illa multi crederunt in eum Samaritanorum propter sermonem mulieris, testificantis quod dixisset sibi omnia quaecunque fecisset. ⁴⁰ Quum venissent ergo ad illum Samaritani, rogauerunt eum vt apud se maneret. Et mansit ibi duos dies. ⁴¹ Ac multo plures crediderunt propter sermonem ipsius. ⁴² Et mulieri dicebant: Iam non propter tuam orationem credimus: ipsi enim audiuimus et scimus quod hic est | vere seruator mundi, Christus.

⁴³ Post duos autem dies exiit inde, et abiit in Galilaeam. ⁴⁴ Ipse enim Iesus testatus est, quod propheta in sua patria honorem non haberet. ⁴⁵ Quum ergo venisset in Galilaeam, exceperunt eum Galilaei, quum omnia vidissent quae fecerat Hierosolymis in die festo, et ipsi enim venerant ad diem festum. ⁴⁶ Venit ergo Iesus iterum in Cana Galilaeae, vbi fecerat ex aqua vinum. Et erat quidam regulus, cuius filius infirmabatur Capernaum.

LB 358

39 Σαμαρειτῶν. The 1516 edition has σαμαριτῶν, in accordance with Erasmus' handwritten correction in cod. 2. The ms. originally had -ειτῶν. See on vs. 4, above.

39 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1. Manetti also had *sermonem*.

39 *testificantis* μαρτυρούσης ("testimonium perhibentis" 1516 = Vg.). See on *Ioh.* 1,7.

LB 357

The spelling *μαυτρούσης* in 1519 is a misprint.

39 *quod dixisset* ὅτι Εἶπε (“quia dixit” Vg.; “dixit” 1516). The 1516 omission, both in Greek and Latin, does not appear to have been based on the authority of any Greek ms. For another such omission of ὅτι, see on *Ioh.* 5,24. For the avoidance of *quia*, see on *Ioh.* 1,20. Manetti also put *quod* here.

39 *sibi ... fecisset* μοι ... ἐποίησα (“mihi ... feci” 1516 = Vg.). The conversion of direct to indirect speech avoids ambiguity here: cf. on vs. 17. Erasmus similarly converts to indirect speech at *Ioh.* 16,5.

40 Σαμαρείται. For once the 1516 edition follows the spelling of cod. 2* on this point, even though Erasmus amended the ms. to read *σαμαρίται*. See on vs. 4.

40 *apud se* παρ’ αὐτοῖς (“ibi” 1516 = Vg.). The Vulgate is unsupported by Greek mss. here. Possibly *ibi* represents a harmonisation with the use of this word later in the same verse. Manetti put *apud eos*.

41 *Ac* καί (“Et” 1516 = Vg.). See on *Ioh.* 1,25.

41 *crediderunt* ἐπίστευσαν (“crediderunt in eum” late Vg.). The late Vulgate rendering corresponds with the addition of εἰς αὐτόν in cod. N and some later mss. Erasmus follows cod. 2, supported by most other mss., including codd. 1 and 817. The words *in eum* were also omitted by Manetti.

41 *ipsius* αὐτοῦ (“eius” Vg.). Erasmus explains in *Annot.*, that this change is intended to make clear that the reference is to the word of Christ rather than of the woman.

42 *dicebant: Iam non* ἔλεγον ὅτι Οὐκέτι (“dicebant quia iam non” Vg.; “dicebant, non” 1516). For the omission of *quia*, see on *Ioh.* 1,20. The further omission of *iam* in 1516 may have arisen from an unclear correction by Erasmus in his working copy of the Vulgate, perhaps allowing his pen to score through *quia iam* instead of just through *quia*. Manetti put *dicebant quod non amplius*.

42 *orationem* λαλιάν (“loquela” 1516 = Vg.). Erasmus retains *loquela* at *Mt.* 26,73; *Mc.* 14,70, perhaps on the grounds that λαλιά there referred to the accent or dialect, or manner of speaking, rather than the substance of the speech. However, this consideration cannot

have applied to his retention of *loquela* again at *Ioh.* 8,43. In classical Latin, the word is mainly confined to poetic usage. Erasmus’ use of *oratio* differs from the Vulgate, where this word often occurs in the sense of “prayer”: see on *Act.* 1,14.

42 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

42 *servator* ὁ σωτήρ (“saluator” 1516 = Vg.). This substitution occurs in 1519 at all sixteen passages where *saluator* was used in 1516. See on *Ioh.* 3,17 for the similar removal of *saluo*: neither of these words occurs in classical Latin.

42 *Christus* ὁ Χριστός (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{66\ 75}$ \aleph B C* W^{supp} 083 and a few later mss. Erasmus follows his codd. 1, 2 and 817, in company with most other mss., commencing with codd. A C^{corr} D N. See *Annot.* The same addition was made by Manetti.

44 *testatus est* ἐμαρτύρησεν (“testimonium perhibuit” 1516 = Vg.). See on *Ioh.* 1,7.

44 *quod ... haberet* ὅτι ... ἔχει (“quia ... habet” Vg.; “quod ... habet” 1516). See on *Ioh.* 1,20. Manetti had *quod ... habet*, as in Erasmus’ 1516 edition.

46 *Jesus* ὁ Ἰησοῦς (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{66\ 75}$ \aleph B C D W^{supp} 086 and a few later mss., including cod. 817. Erasmus follows codd. 1 and 2, supported by codd. A N and most of the later mss. Manetti made the same change.

46 *fecerat* ἐποίησε (“fecit” 1516 = Vg.). Having regard to the context, Erasmus wished to make clear that Jesus’ second visit to Cana was subsequent to the miracle of the wine. For other substitutions of the pluperfect tense, see on *Ioh.* 1,19. Manetti had *effecerat*.

46 *ex aqua vinum* τὸ ὕδωρ οἶνον (“aquam vinum” Vg.). Erasmus alleviates the bald, literal rendering of the Vulgate by adding a preposition. Cf. *Ioh.* 2,9, *aquam in vinum versam* for *aquam vinum factum*.

46 βωσιλικός. In *Annot.*, Erasmus expresses his opinion that the true reading should be βωσιλίσκος, while admitting that this was not found in any of his mss. His suggested reading is actually found in cod. D., though with little other support.

⁴⁷ οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτόν, καὶ ἠρώτα αὐτὸν ἵνα καταβῆ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. ⁴⁸ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. ⁴⁹ λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. ⁵⁰ λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῆ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ⁵¹ ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῆ. ⁵² ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ἣ κομψότερον ἔσχε. καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτόν ὁ πυρετός. ⁵³ ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῆ· καὶ ἐπίστευσεν αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

⁴⁷ Hic quum audisset, quod Iesus aduenisset a Iudaea in Galilaeam, abiit ad eum, et rogabat eum vt descenderet, ac sanaret ipsius filium: siquidem is agebat animam. ⁴⁸ Dixit ergo Iesus ad eum: Nisi signa et prodigia videritis, non creditis. ⁴⁹ Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus. ⁵⁰ Dicit ei Iesus: Vade, filius tuus viuit. Credidit homo sermoni quem dixerat ei Iesus, et ibat. ⁵¹ Iam autem eo descendente, serui occurrerunt ei, et nunciauerunt, dicentes: Filius tuus viuit. ⁵² Sciscitatus est ergo horam ab eis, in qua melius habuisset. Et dixerunt ei: Heri hora septima reliquit eum febris. ⁵³ Cognouit ergo pater, quod illa hora erat, in qua dixisset sibi Iesus, Filius tuus viuit: et credidit ipse, et domus eius tota. ⁵⁴ Hoc iterum secundum signum aedidit Iesus, quum venisset a Iudaea in Galilaeam.

48 πιστευσητε B-E: πιστευετε A | 52 την A^c B-E: των A* | χθες B-E: σχθες A | 53 η οικια A-C: οι οικια DE

47 quod B-E: quia A | ac B-E: et A | ipsius filium B-E: filium eius A | siquidem is agebat animam B-E: Incipiebat enim mori A | 50 dixerat B-E: dixit A | 52 Sciscitatus est B-E: Interrogabat A | 53 dixisset sibi B-E: dixit ei A | 54 aedidit B-E: fecit A

47 quod ὅτι (“quia” 1516 = Vg.). See on *Ioh.* 1,20. Manetti also made this change.

47 ac καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

47 ipsius filium αὐτοῦ τὸν υἱόν (“filium eius” 1516 = Vg.). The Vulgate word-order has little Greek support. Erasmus’ use of *ipsius* makes clear that the reference is to the son of the nobleman, the subject of the sentence. Manetti preferred *suum*.

47 siquidem γάρ (“enim” 1516 = Vg.). See on *Ioh.* 3,34 for other substitutions for *enim*. The

change to *siquidem* occurs frequently in the Epistles, but elsewhere only at *Mt.* 12,34. Manetti had *nam* here.

47 is (Vg. omits). Erasmus adds this pronoun to make clear that the subject of the verb is the nobleman’s son.

47 agebat animam ἤμελλε ... ἀποθνήσκειν (“Incipiebat ... mori” 1516 = Vg.). In *Annot.*, Erasmus also suggests *erat enim moriturus*, to replace the strange-sounding phrase of the Vulgate. Manetti actually adopted *moriturus erat*. However, the

use of the future participle could have meant merely that he was going to die at some time in the future (as at *Ioh.* 11,51; 12,33; 18,32), and does not so well express the imminence of death. For the same reason, Erasmus substituted *agebat animam* for *moriturus erat* at *Lc.* 7,2, referring to the centurion's servant. Other examples of the removal of *incipio* are found at *Mc.* 13,4; *Lc.* 21,7 (1519); *Act.* 3,3; 18,14 (1519); 19,27; 23,27; 27,2, 10, 30. Erasmus retained *incipio* for μέλλω at *Act.* 27,33 (contrary to his recommendation in *Annot., ad loc.*); *Ap. Ioh.* 3,16.

48 *creditis πιστεύσητε*. Erasmus' cod. 2 had πιστεύσετε, future tense. The reading which was adopted in 1516, πιστεύετε, in the present tense, has hardly any Greek ms. support, and it is possible that Erasmus or one of his assistants introduced it by conjecture, based on the Vulgate rendering: for other pro-Vulgate conjectures, see on *Ioh.* 6,60 (ἀκούοντες); 8,9, 49; 9,15, 28; 14,22; 17,11, 20; 19,36; 20,29. In 1519, he restored the Greek subjunctive, πιστεύσητε, found in most mss., including codd. 1, 3 and 817, but without making a corresponding change in the translation.

50 *Dicit λέγει* ("Dixit" Vg. 1527). See on vs. 7.

50 *Credidit καὶ ἐπίστευσεν*. Erasmus follows the Vulgate in omitting to render καὶ, though the Vulgate is probably here based on a Greek text which lacked this conjunction, as in $\mathfrak{P}^{66\ 75}$ \aleph B D W^{supp} and a few later mss. His Greek text conformed with cod. 2, supported by codd. A C N and most later mss., including codd. 1 and 817. Manetti accordingly translated this as *et credidit*.

50 *dixerat εἶπεν* ("dixit" 1516 = Vg.). For the improved sequence of tenses by using the pluperfect, see on *Ioh.* 1,19.

51 *serui* οἱ δοῦλοι αὐτοῦ. Erasmus again follows the Vulgate rendering, ignoring the possibility that the latter reflects a Greek text in which αὐτοῦ is omitted, as in \aleph D and a few later mss., including cod. 1. His Greek text here follows codd. 2 and 817, this time supported by $\mathfrak{P}^{66\ 75}$ A B C N (W^{supp}) and most later mss. For once, his assistants did not adopt the reading of cod. 1. Manetti put *serui sui*.

51 *dicentes λέγοντες ὅτι* ("dicentes, quia" Vg.). See on *Ioh.* 1,20. Manetti put *dicentes quod*.

51 *tuus σου* ("eius" Vg.). The Vulgate pronoun reflects a different Greek text, having αὐτοῦ, as in $\mathfrak{P}^{66\ 75}$ \aleph A B C and one or two later mss. Erasmus follows cod. 2, supported by $\mathfrak{P}^{66\ corr}$ D N and virtually all later mss., including codd. 1 and 817 (though the latter has υἱός for παῖς). It has been suggested that σου may be a harmonisation with the similar expression ὁ υἱός σου ζῆ in vs. 50 and 53. However, it is also possible that αὐτοῦ arose through harmonisation with the immediately preceding sequence of αὐτοῦ ... αὐτοῦ ... αὐτῶ within vs. 51 itself. Manetti had *suus*.

52 *Sciscitatus est ἐπύθετο* ("Interrogabat" 1516 = Vg.). Erasmus uses *sciscitor* once elsewhere, to render πυνθάνομαι at *Ioh.* 13,24. A different change occurs at *Mt.* 2,4, from *sciscitor* to *percontor*, a word which he substitutes for *interrogo* at *Act.* 23,19. Elsewhere, he retains *interrogo* in six places to render this Greek verb. The Vulgate's use of the imperfect here may either be an error of translation, or it could have reflected the reading ἐπυνθάνετο, now found in only a few of the later mss. For the distinction between *interrogo*, *percontor*, and *sciscitor*, see *Valla Elegantiae* V, 61; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 266, ll. 634-635. Cf. also on *percontor* at *Act.* 1,6.

52 *habuisset ἔσχγε* ("habuerat" Vg. 1527 and some Vg. mss.). The earlier Vulgate had *habuerit*, as cited in *Annot.*, lemma.

52 *Heri ὅτι Χθές* ("quia heri" Vg.). See on *Ioh.* 1,20. Manetti's rendering was *quod heri*. The spelling σχθές in 1516 is another misprint.

53 *quod ... erat ὅτι ...* ("quia ... esset" late Vg.). See on *Ioh.* 1,20. Manetti had *quod ... sanatus fuerat*.

53 *dixisset εἶπεν* ("dixit" 1516 = Vg.). See on *Ioh.* 1,19 regarding the pluperfect tense. Manetti substituted *dixerat*.

53 *sibi αὐτῶ* ("ei" 1516 = Vg.). Similar substitutions of this reflexive pronoun, to refer back to the main subject, occur at *Mt.* 1,24; 16,1; 18,28; 25,34 (1519); *Mc.* 10,32, 45; *Lc.* 8,39; *Ioh.* 13,3 (1519); 21,17.

53 ἡ οἰκία. The reading οἱ οἰκία in 1527-35 must be considered a misprint.

54 *aedidit ἐποίησεν* ("fecit" 1516 = Vg.). See on *Ioh.* 2,11.

5 Μετά ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. ²ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθσεδά, πέντε στοᾶς ἔχουσα· ³ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν· ⁴ἄγγελος γὰρ κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς

5 Post haec erat dies festus Iudaeorum, et ascendit Iesus Hierosolymam. ²Est autem Hierosolymis ad Probaticam, piscina, quae nominatur Hebraice Bethesda, quinque porticus habens: ³in his iacebat multitudo magna languentium, caecorum, claudorum, aridorum, expectantium aquae motum. ⁴Angelus enim descendebat certo tempore in piscinam, et turbabat aquam. Itaque qui primus descendisset

5,2 ἐπιλεγομένη B-E: λεγομένη A | στοᾶς C-E: στοᾶς A B | 4 ἐτάρασσε το B-E: ἐτάρασσε το A

5,2 Hebraice B-E: haebraicae A | Bethesda C-E: bethesda A, bethseda B | 4 enim B-E: autem A | certo tempore B-E: secundum tempus A | turbabat aquam B-E: turbabatur aqua A | Itaque B-E: Et A | descendisset B-E: descendisset in piscinam A

5,2 *ad Probaticam* ἐπὶ τῇ προβατικῇ (*Probatica* late Vg.). As pointed out in *Annot.*, the earlier Vulgate mss. read *super probatica*. The omission of *super* is supported by cod. \aleph^* and one or two later Greek mss., as well as two mss. of the Old Latin version. The later Vulgate, as at a number of other passages, may here have been contaminated by interaction with part of the Old Latin tradion. Erasmus prefers *ad*, to avoid the ambiguity of *super*, which could be misunderstood as implying “on the Sheep Gate” or even “above the Sheep Pool”. He included the Vulgate rendering among the *Loca Obscura*. The solution offered by Valla *Annot.* was to place *super probatica* before *Hierosolymis*.

2 *quae nominatur* ἡ ἐπιλεγομένη (“*quae cognominatur*” Vg.). This Greek verb occurs only once elsewhere in the N.T., at *Act.* 15,40, where it has the sense of “choose”. Erasmus uses *cognomino* to translate a variety of other verbs, including ἐπικαλέω and ἐπονομάζω. At the present passage he may have felt that *cognomino* was best reserved for names of persons rather than places. On the other hand, the verb *nomino* is elsewhere used to translate καλέω and ὀνομάζω. It would have been more in line with his customary practice in rendering λεγόμενος, if he had used *quae dicitur* (as adopted by Manetti) or *quae vocatur* here: cf. his retention of *quae dicitur Sychar* at *Ioh.* 4,5. The Greek text of the 1516 edition had ἡ λεγομένη following cod. 2, with support from cod. D and some

later mss., including cod. 1. In 1519, Erasmus restored the better attested Greek reading, found in his cod. 3, in company with cod. 817 and most other mss., commencing with $\aleph^{66corr 75}$ \aleph^{corr} A B C N T (W^{supp}) 078.

2 *Bethesda* Βηθσεδά (“*Bethsaida*” Vg.; “*bethsesda*” 1516; “*bethseda*” 1519). Erasmus’ Greek text here follows cod. 2, supported by codd. A C 078 and most later mss., including codd. 1 and 817 (cf. βηθσεδα in cod. N). From the account given in *Apolog. resp. Iac. Lop. Stun.*, *ASD* IX, 2, pp. 130-2, ll. 442-453, it appears that the spelling *bethsesda*, in the 1516 Latin translation, was a misprint for *bethesda*, corresponding with the reading βηθσεδά in the accompanying Greek text. After the pages containing the text and translation had been printed, Erasmus seems to have changed his mind on this point, as he put the spellings βήθσεδα and *Bethseda* in 1516 *Annot.*, and in 1519 he further introduced *bethseda* into the translation (inconsistently leaving βηθσεδά in the Greek text), and advocated the same spelling in the 1519-27 editions of his *Loca Manifeste Depravata*. It does not seem likely that all these manifestations of *bethseda* were solely the fault of the compositor, as Erasmus seems to suggest in his reply to Stunica in 1521. In his 1522 edition, however, he decided to alter the translation and *Annot.* to read *bethesda*, conforming at last with his printed Greek text. His objection to *Bethsaida*, as found in the Vulgate, was that it appeared

to reflect a harmonisation with the town of that name in Galilee, mentioned in *Ioh.* 1,44. The Vulgate is supported by several early mss. which have βηθσαιδά, namely \mathfrak{P}^{75} B T $\mathfrak{W}^{\text{supp}}$ (cf. also βηθσαιδαν in \mathfrak{P}^{66}). If this was the result of a harmonistic scribal corruption, as appears to be the case, it provides an example of how the joint testimony of the venerable mss., \mathfrak{P}^{75} and B, can sometimes preserve an ancient error. Other strange spellings are to be found: βελζεθά in cod. D, and βηθζαθά in cod. \aleph , the latter finding favour with some modern editors.

2 στοάς. Erasmus in 1516-19 has στωάς. His cod. 2 originally had στοάς, which he manually corrected to read στωάς, apparently without Greek ms. authority. He made the same emendation in cod. 2 at *Ioh.* 10,23, but his 1516 edition ignores this change and has the correct reading, στοῶ, at that passage.

4 enim γάρ (“autem” 1516 Lat. = late Vg., with most Vg. mss.). The Vulgate could reflect a Greek variant, δέ, but since this has hardly any ms. support, it is more likely that *autem* arose simply as an imprecision of translation. In this verse, even more than usual, the 1516 Latin rendering reproduces the Vulgate wording without properly reconciling it with the accompanying Greek text: see also the notes on *Itaque* and *descendisset*. Most Vulgate mss. also here add *domini*, supported by the reading κυρίου in cod. A and a few later mss. In omitting κυρίου, Erasmus followed cod. 2, with support from C^{corr} 078 and most of the later mss., including codd. 1 and 817. It should also be mentioned that the whole section, ἐκδεχομένων (vs. 3) to νοσήματι (vs. 4), is omitted by $\mathfrak{P}^{66 75}$ \aleph B C* D T $\mathfrak{W}^{\text{supp}}$, with one or two later mss. Though this section is condemned by many critics as a scribal ‘gloss’, it remains possible that an ancient editor could have deliberately excised the words because of their unusual subject matter, perhaps deeming unorthodox the notion that any miracle of healing could be performed through an angel. Erasmus’ *Annot.* do not show any awareness of such an omission. Manetti made the same change as Erasmus.

4 certo tempore κατὰ καιρὸν (“secundum tempus” 1516 = late Vg., with some Vg. mss.). This change was perhaps made for the sake of clarity, to avoid the obscurity of *secundum tempus*, which could be misunderstood as meaning “a second time”: cf. the substitution of

iuxta for *secundum* in rendering κατὰ τὸν χρόνον at *Mt.* 2,16. At the present passage, Manetti proposed *oportuno tempore*.

4 turbabat aquam ἐτάρασσε τὸ ὕδωρ (“mouebatur aqua” late Vg., with some Vg. mss.; “turbabatur aqua” 1516). The 1516 rendering, in the passive, is consistent with its accompanying Greek text, ἐταράσσετο τὸ ὕδωρ, which was taken from cod. 2, with support from codd. C^{corr} 078 and a few later mss., including cod. 817. However, the spelling ἐταράσσετο seems to have arisen by duplication of the immediately following τό. The active form of the verb, ἐτάρασσε, which Erasmus adopted in 1519, is found in cod. 3, in company with cod. 1 and most other mss., commencing with cod. A. In *Annot.*, he acknowledges the existence of both readings, and also of Vulgate mss. which had *mouebat*. His use of the verb *turbo* is more vivid and forceful than *moueo*, and is consistent with Vulgate usage at vs. 7, in rendering the same Greek verb. Manetti anticipated Erasmus in making this change.

4 Itaque οὖν (“Et” 1516 Lat. = late Vg., with some Vg. mss.). The late Vulgate rendering does not appear to have any Greek support. Erasmus’ Greek text here follows his usual mss. In *Annot.*, he also suggests *igitur* or *ergo*, as found in earlier Vulgate mss. The substitution of *itaque* for *ergo* occurs at sixteen passages elsewhere in the N.T., mainly in the Epistles, and it is also sometimes substituted for *igitur*. However, Erasmus changes *ergo* to *igitur* far more frequently than he changes it to *itaque*: see on *Ioh.* 6,62. The change is mainly for stylistic variety. Manetti began this sentence with *Qui igitur*.

4 primus πρῶτος (“prior” late Vg., with some Vg. mss.). Erasmus’ rendering had been advocated by Valla *Annot.*, and was also found in a portion of the Vulgate mss., as well as in Manetti.

4 descendisset ἐμβάς (“descendisset in piscinam” 1516 Lat. = late Vg., with some Vg. mss.). Here again the late Vg. addition lacks Greek ms. support. Erasmus’ Greek text, as usual, follows cod. 2, together with codd. 1 and 817, while in *Annot.*, he mentions the absence of *in piscinam* from his mss., seeing this variant as an explanatory addition to the text. An interesting comment on this passage in his *Resp. ad annot. Ed. Lei, LB IX, 181 B-D*, implies that, for the 1519 edition of the N.T., he employed an assistant, a “famulus” (described as being

μετὰ τὴν παραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο ᾧ δήποτε κατείχετο νοσήματι. ⁵ ἦν δὲ τις ἄνθρωπος ἐκεῖ, τριάκοντα καὶ ὀκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι; ⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ⁸ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ⁹ καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστὶ σοι ἄραι τὸν κράββατον.

post turbationem aquae, sanus fiebat a quocunque detinebatur morbo. ⁵ Erat autem quidam homo illic, qui triginta et octo annos morbo tenebatur. ⁶ Hunc quum vidisset Iesus decumbentem, et cognovisset quod iam multum temporis morbo teneretur, dicit ei: Vis sanus fieri? ⁷ Respondit ei languidus: Domine, hominem non habeo, ut quum turbata fuerit aqua, mit|tat me in piscinam. Sed interim dum ego venio, iam alius ante me descendit. ⁸ Dicit ei Iesus: Surge, tolle grabatum tuum, et ambula. ⁹ Et statim sanus factus est homo ille, et sustulit grabatum suum, et ambulabat. Erat autem sabbatum in die illo. ¹⁰ Dicebant ergo Iudaei ei, qui sanatus fuerat: Sabbatum est, non licet tibi tollere grabatum.

LB 359

LB 360

4 ἐγένετο C-E: ἐγίνετο AB | νοσηματι A B-E: σηματι A* | 5 ἀσθενεια C-E: ἀσθενια AB | 6 ἰησους B-E: ἰησουη A | 8 κράββατον A C-E: κράββοτον B | 9 κράββατον B-E: γραββατον A | 10 οἱ C-E: om. AB | κράββατον B-E: γραββατον A

5 illic, qui B-E: ibi A | morbo tenebatur B-E: habens in infirmitate A | 6 decumbentem B-E: iacentem A | temporis morbo teneretur B-E: tempus haberet A | 7 Sed ... iam B-E: Dum venio enim ego A | 10 ei B-E: illi A

“Graeci sermonis aliquanto doctior quam nunc etiam est Leus”), to identify and correct the discrepancies which had occurred between the Greek and Latin columns of the previous edition of 1516. Manetti here put *descendebat*.

4 *turbationem* παραχὴν (“motionem” late Vg., with some Vg. mss.). In 1516-27 *Annot.*, lemma, the Vulgate reading is cited as “motum”, as found in some other Vulgate mss. The use of *turbatio* is consistent with Erasmus’ substitution of *turbo* for *moueo* earlier in the verse, to render the related verb, *ταράσσω*. See *Annot.* This rendering was again anticipated by Manetti.

4 ἐγένετο. In 1516-19, Erasmus had ἐγίνετο from cod. 2, supported by codd. 1 and 817. Both spellings have widespread support among the Greek mss.

4 *morbo* νοσήματι (“infirmitate” late Vg., with some Vg. mss.). Erasmus generally reserves *infirmitas* to render ἀσθενεία, and uses *morbus*

to render the stronger expression, νόσος, which he regarded as synonymous with νόσημα. Manetti here preferred *egritudine*. The spelling σήματι in the 1516 Greek text was a misprint, corrected in the errata of that edition.

5 *illic* ἐκεῖ (“ibi” 1516 = Vg.). The same substitution occurs at twenty other passages, mainly in Matthew, where *illic* was absent from the Vulgate in the first twenty-three chapters.

5 *qui ... tenebatur* ἔχων (“habens” 1516 = Vg.). See on *Iob.* 1,28 for Erasmus’ avoidance of the Vulgate combination of present participle and imperfect tense. Erasmus achieves a better Latin idiom here, at the expense of literal accuracy. A similar substitution of *teneo* for *habeo*, and conversion from active to passive, occurs in the next verse.

5 *morbo* ἐν τῇ ἀσθενείᾳ (“in infirmitate sua” Vg.; “in infirmitate” 1516). It would have been better if Erasmus had retained *infirmitas* here,

as *morbus* is now made to stand for two different Greek words in vss. 4-5. In 1516-19, Erasmus has ἀσθενία, a misspelling derived from cod. 2. The Vulgate addition of *sua* corresponds with a Greek variant adding αὐτοῦ, as found in $\mathfrak{P}^{66\ 75}$ \aleph B C* D (W^{supp}) and some later mss., including cod. 1. In omitting αὐτοῦ, Erasmus follows codd. 2 and 817, supported by codd. A C^{corr} 078 and most of the later mss. Manetti had *in infirmitate*, omitting *sua*, as in Erasmus' 1516 edition.

6 *Hunc τοῦτον* ("Hunc autem" Vg. 1527, with some Vg. mss.). The late Vulgate addition lacks Greek support. Manetti omitted *autem*.

6 *decumbentem κατακειμενον* ("iacentem" 1516 = Vg.). A similar substitution occurs in 1519 at *Act.* 9,33; 28,8. Erasmus provides a more precise rendering of the Greek compound verb, but since he retained *iaceo* in vs. 3 (and elsewhere), the present change may also have been partly designed to produce variety of style.

6 *quod ὅτι* ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

6 *temporis χρόνον* ("tempus" 1516 = Vg.). The idiomatic phrase *multum temporis* is also found at *Mc.* 6,35; *Act.* 14,28 (1519), in accordance with Vulgate usage at *Mt.* 25,19. Cf. also Erasmus' use of *pusillum temporis* at *Ioh.* 7,33 (1519), *perpusillum temporis* at *Hebr.* 10,37, *aliquantum temporis* at *Act.* 15,33; 18,23, and *ad hoc usque temporis* at *Ioh.* 5,17 (1519).

6 *morbo teneretur ἔχει* ("haberet" 1516 = late Vg.). For a similar alteration of the literal meaning by substituting the passive of *teneo* for *habeo*, see on vs. 5. Erasmus further adds *morbo* for clarity. See *Annot.*, where he suggests *in infirmitate*.

7 *Sed interim dum ego venio, iam ἐν ᾧ δὲ ἐρχομαι ἐγώ* ("Dum venio enim ego" 1516 = Vg.). Since there is hardly any Greek ms. support for substituting γάρ for δέ, the Vulgate use of *enim* is probably an imprecision of translation. In 1516 *Annot.*, Erasmus recommended the use of *caeterum interea*, but when he came to prepare the 1519 edition, that suggestion was superseded by *sed interim*. His addition of *iam*, though not strictly literal, is a vivid touch which helps to convey the narrative effect of the present tense of the Greek verbs: other additions of *iam* occur in 1516 at *Mt.* 10,23; *Act.* 21,27; 23,27; and in 1519 at *Mc.* 11,19; 14,17; *Lc.* 1,7; 22,14; *Ioh.* 6,16; *Act.* 9,33; 18,14;

24,10, etc. Manetti substituted *Dum autem ego venio*.

8 *Dicit λέγει* ("Dixit" Vg. 1527). Erasmus more accurately renders the present tense, as in the earlier Vulgate. Manetti also had *Dicit*.

8 *grabatum κράββατον* ("grabbatum" late Vg.). On this spelling, see *Annot.* By a misprint, the Greek text became κράββοτον in 1519, corrected again in 1522.

9 *ἐγίνετο*. The sentence καὶ εὐθέως ... περιεπάτει was originally omitted in Erasmus' cod. 2. In the right margin, a barbaric hand, probably earlier than Erasmus, inserts the following wording: καὶ εὐθέως ἐγίνετο οἰγιῆς ὦ ἀνθρώπος καὶ ἤρεν τον κρᾶβατ[ον] αὐτου καὶ περιε[πα]τι. Erasmus replaced this correction by rewriting it, with somewhat improved spelling, in the upper margin, but wrote ἐγίνετο instead of ἐγένετο. Both his codd. 1 and 817 have ἐγένετο here, together with virtually all other mss.

9 *grabatum κράββατον*. The misspelling γράββατον, in the 1516 edition, is not due to cod. 2, but probably to one of Erasmus' assistants, as the same error occurs in the following vss. 10-12. The Greek spelling was, in effect, made to conform with the Latin. Part of Erasmus' correction to cod. 2 has been cropped off during a later rebinding of the ms., damaging the first part of the word κράββατον, so that only the lower strokes of the letters κρᾶβ- can be seen in the top right-hand corner (f. 204r.), but it appears to read κράββατον rather than γράββατον.

10 οἱ. This word was omitted in 1516-19 without ms. authority, possibly from a printer's error.

10 *ei qui τῶ* ("illi qui" 1516 = Vg.). See on *Ioh.* 1,33. Manetti made the same change.

10 *grabatum κράββατον* ("grabatum tuum" Vg.). The spelling in cod. 2, both here and in vss. 11-12, was κρᾶβατον, while cod. 1 has κρᾶββατον, a fact which is not reflected in 1519 *Annot.*, where Erasmus says that "the Greeks" have κρᾶβατον, though the latter spelling is found in codd. 3 and 817. For the misspelling, γράββατον, in the 1516 edition, see on vs. 9. The Vulgate addition of *tuum* may reflect a Greek variant adding σου, as in $\mathfrak{P}^{66\ 75}$ \aleph C* D N W^{supp} and some later mss. In omitting the word, Erasmus follows cod. 2, supported by codd. A B C^{corr} and most later

¹¹ ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ¹² ἠρώτησαν οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; ¹³ ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ μετὰ ταῦτα εὗρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται. ¹⁵ ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ.

¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτόν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. ¹⁸ διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. ¹⁹ ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιεῖ, ταῦτα

¹¹ Respondit eis: Qui me sanum fecit, is mihi dixit, Tolle grabatum tuum, et ambula. ¹² Interrogauerunt ergo eum, Quis est ille homo qui dixit tibi, Tolle grabatum tuum, et ambula? ¹³ Is autem qui sanatus fuerat effectus, nesciebat quis esset. Iesus enim subduxit se quod turba esset eo in loco. ¹⁴ Postea reperit eum Iesus in templo, et dixit illi: Ecce sanus factus es, ne posthac pecces, ne quid deterius tibi contingat. ¹⁵ Abiit ille homo, et nuntiauit Iudaeis quod Iesus esset a quo sanatus fuisset.

¹⁶ Ac propterea persequebantur Iudaei Iesum, et quaerebant illum occidere, quod ista fecisset in sabbato. ¹⁷ Iesus autem respondit eis: Pater meus ad hoc vsque temporis operatur, et ego operor. ¹⁸ Propterea ergo magis quaerebant eum Iudaei interficere, quia non solum soluisset sabbatum, sed et patrem suum dixisset deum, aequalem se faciens deo. ¹⁹ Respondit itaque Iesus, et dixit eis: Amen amen dico vobis, non potest filius a se facere quicquam, nisi quid viderit patrem facientem. Quaecunque enim ille fecerit, haec

11 κραββατον B-E: γραββατον A | 12 κραββατον B-E: γραββατον A | 14 τι σοι B-E: σοι τι A | 19 ποιουντα A C-E: ποιουντα B

11 is B-E: ille A | 13 sanatus E: sanus A-D | subduxit ... eo B-E: declinavit a turba constituta A | 14 reperit B-E: inuenit A | quid deterius tibi B-E: deterius tibi aliquid A | 15 quod B-E: quia A | a quo sanatus fuisset B-E: qui fecit eum sanum A | 16 Ac B-E: om. A | et ... fecisset B-E: quia haec faciebat A | 17 ad hoc vsque temporis B-E: vsque modo A | 18 soluisset B-E: soluebat A | dixisset B-E: dicebat A | 19 quid B-E: quod A

mss., including codd. 1 and 817. It is possible that σου was a harmonisation with κράββατόν σου in vss. 8, 11 and 12. Manetti similarly omitted *tuum*.

11 is ἐκεῖνος ("ille" 1516 = Vg.). See on *Ioh.* 1,33.

13 sanatus ἰαθεὶς ("sanus" 1516-27 = Vg.). The whole expression *sanatus fuerat effectus*, in 1535,

is not likely to have been written by Erasmus, as *effectus* is redundant once *sanus* has been converted to a participle. Manetti, more correctly, had *sanatus fuerat* without *effectus*, and this may have been what Erasmus intended.

13 *subduxit se* ἐξένευσεν ("declinavit" 1516 = Vg.). Erasmus uses *subduco* to render a variety of other Greek expressions: ἀναβιβάζω

(Mt. 13,48), ἀνάγω (Mt. 4,1; Lc. 4,5), ἀνασπάω (Act. 11,10), ἀναφέρω (Mt. 17,1; Mc. 9,2), ἀφαντος γίνομαι (Lc. 24,31 - in 1522), στέλλομαι (2 Thess. 3,6) ὑπολαμβάνω (Act. 1,9), ὑποστέλλω (Gal. 2,12; Hebr. 10,38). Elsewhere, he retains *declino* for κλίνω and ἐκκλίνω. See *Annot.*

13 *quod turba esset* ὄχλου ὄντος ("a turba constituta" 1516 = late Vg.). Erasmus recognises that the Greek genitive absolute construction here expresses a causal connection. See *Annot.* In Manetti, this was rendered by *a turba que* (= *quae*) *erat*.

13 *eo in loco* ἐν τῷ τόπῳ ("in loco" 1516 = Vg.). As elsewhere, Erasmus attaches more emphasis to the Greek article. There was also the possibility that *in loco* might otherwise be misunderstood as meaning "in position". Similar changes occur at *Ioh.* 6,10; 19,41.

14 *reperit* εὕρισκει ("inuenit" 1516 = Vg.). See on *Ioh.* 1,41.

14 *ne posthac pecces* μηκέτι ἀμάρτανε ("iam noli peccare" Vg.). Substitutions of *ne* and a subjunctive, to replace *noli* or *nolite* and the infinitive, are quite frequent elsewhere. The change from *iam* to *posthac* also occurs at *Mc.* 11,14; 14,25, 41; *Lc.* 15,21 (1519); 16,2; *Ioh.* 8,11 (1519); 14,30 (1519); 15,15; 16,10 (1519). The word occurs in the Vulgate only at *Hebr.* 4,8. Erasmus wishes to convey clearly that the instruction applied not only to the present but also to the future. See *Annot.*; Valla *Elegantiae* II, 56; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 222, l. 429; p. 224, l. 439; p. 298, l. 499. See also on *Act.* 20,25, on the substitution of *posthac* for *amplius*. Manetti put *ne amplius pecces*.

14 *quid deterius tibi* χειρόν τί σοί ("deterius tibi aliquid" 1516 = Vg.). The use of *quid* is more normal in classical Latin, following the earlier negative, *ne*. The word-order σοί τι in 1516 is derived from cod. 2, supported by many other mss., commencing with \mathfrak{P}^{66} 75 A B C N. The correction in 1519, from σοί τι to τί σοί, is supported by \mathfrak{N} D W and many later mss., including codd. 1 and 817 (but not cod. 3).

15 *quod* ὅτι ("quia" 1516 = Vg.). See on *Ioh.* 1,20. Manetti also made this change.

15 *a quo sanatus fuisset* ὁ ποιήσας αὐτὸν ὑγιῆ ("qui fecit eum sanum" 1516 = Vg.). The Vulgate is more literal here. Possibly Erasmus wished to prevent any misunderstanding which might

arise from using the pronouns *eum* or *se* here, and also to avoid *facio*.

16 *Ac propterea* Καὶ διὰ τοῦτο ("Propterea" 1516 = Vg.). Since there is little Greek ms. support for the omission of καί, the Vulgate omission of *et* should probably be regarded as an imprecision of translation. Manetti put *et propter hoc*.

16 *et quaerebant illum occidere* καὶ ἐζήτουν αὐτὸν ἀποκτείνειν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{66} 75 \mathfrak{N} B C D W and a few later mss., including cod. 1. Erasmus' Greek text followed codd. 2 and 817, in company with most other mss., commencing with codd. A N (ἀποκτιναι). However, in 1519 *Annot.*, he suggests that the words may have been added to explain the later statement in vs. 18 that the Jews tried "even more" (μᾶλλον) to kill Jesus. Other possible explanations are that the clause could have been omitted in some mss. through scribal carelessness, or through an ancient editorial tendency to delete words and phrases which appeared repetitious. Manetti's rendering was *et quaerebant eum interficere*.

16 *quod* ὅτι ("quia" 1516 = Vg.). See on *Ioh.* 1,20.

16 *ista* ταῦτα ("haec" 1516 = Vg.). This substitution serves little purpose other than stylistic variety. See on *Ioh.* 2,18.

16 *fecisset* ἐποίησεν ("faciebat" 1516 = Vg.). The Vulgate is more literal here, correctly giving the continuous sense of the Greek imperfect tense. The same occurs in vs. 18.

17 *ad hoc usque temporis* ἕως ἄρτι ("vsque modo" 1516 = Vg.). See on *Ioh.* 2,10 regarding *vsque modo*. On the removal of *modo*, see further on *Ioh.* 9,25. For the use of the genitive, *temporis*, see on vs. 6, above.

18 *soluisset ... dixisset* ἔλυε ... ἔλεγε ("soluebat ... dicebat" 1516 = Vg.). See on vs. 16 (*fecisset*).

19 *quid* τι ("quod" 1516 = Vg.). This change makes clear that the word is an indefinite pronoun. See *Annot.*, where Erasmus also suggests that, for the purpose of translation, it is permissible to omit this word. Manetti (*Pal. Lat.* 45) made the same change.

19 ποιῆ (1st). Erasmus here follows codd. 2 and 817^{vid}, supported by cod. A and some later mss. A better attested reading is ποιῆ, as found in codd. 1 and 817^{corr}, together

καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δεῖκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ ὡσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ ἀμήν ἀμήν λέγω ὑμῖν, ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ²⁵ ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. ²⁶ ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ, ²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. ²⁸ μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, ²⁹ καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

³⁰ Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω, καὶ

itidem et filius facit. ²⁰ Pater enim diligit filium, et haec omnia demonstrat ei quae ipse facit: et maiora his demonstrabit ei opera, ut vos miremini. ²¹ Sicut enim pater suscitatur mortuos et vivificat, sic et filius quos vult, vivificat. ²² Neque enim pater iudicat quenquam, sed omne iudicium dedit filio, ²³ ut omnes honorent filium, sicut honorant patrem. Qui non honorat filium, non honorat patrem qui misit illum. ²⁴ Amen amen dico vobis, qui sermonem meum audit, et credit ei qui misit me, habet vitam aeternam, et in condemnationem non veniet, sed transiit a morte in vitam. ²⁵ Amen amen dico vobis, quod veniet hora, et nunc est, quando mortui audient vocem filii dei: et qui audierint, vivunt. ²⁶ Sicut enim pater habet vitam in semet ipso, sic dedit et filio habere vitam in semet ipso, ²⁷ et potestatem dedit ei iudicandi quoque, quia filius hominis est. ²⁸ Nolite mirari hoc, quia veniet hora in qua omnes qui in monumentis | sunt, audient vocem eius, ²⁹ et prodibunt qui bona fecerunt, in resurrectionem vitae: qui vero mala egerunt, in resurrectionem condemnationis.

³⁰ Non possum ego ex me ipso facere quicquam. Sicut audio, iudico, et

20 δεῖκνυσιν B-E: δεικνυσιν A | 20 μείζονα A B E: μείζονα C D

19 itidem et filius B-E: et filius similiter A | 20 haec D E: om. A-C | 23 honorent B-E: honorificent A | honorant B-E: honorificant A | prius honorat B-E: honorificat A | alt. honorat B-E: honorificat A | 24 sermonem B-E: verbum A | condemnationem B-E: iudicium A | 27 iudicandi quoque B-E: iudicium faciendi A | 29 prodibunt B-E: procedent A | condemnationis B-E: iudicii A | 30 ex B-E: a A

with most other mss., commencing with P^{66} N^{B} W.

19 *itidem et filius* καὶ ὁ υἱὸς ὁμοίως ("et filius similiter" 1516 = Vg.). The Vulgate word-order is closer to the Greek text. Erasmus may have

felt that *itidem* expressed a closer identity between the works of the Father and of the Son, somewhat stronger than mere similarity. The only other places where he uses this word are 1 *Tim.* 3,8; *Tit.* 2,3, where the Vulgate uses *similiter* to render ὡσαύτως. Usually Erasmus

is content with *similiter*. Cf. Valla *Elegantiae* II, 50; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 269, l. 707-709, defining *itidem* as meaning "per omnia similiter".

20 *haec omnia* πάντα ("omnia" 1516-22 = Vg.). The Vulgate is more literal here, as the addition of *haec* has no Greek authority.

20 δέικνυσιν. The misspelling δίκνυσιν in 1516 is derived from cod. 2.

23 *honorent ... honorant ... honorat ... honorat* τιμῶσι ... τιμῶσι ... τιμῶν ... τιμῶ ("honorificent" etc. 1516 = Vg.). In 1519, Erasmus eliminates *honorifico* from the three N.T. passages where it occurred in the 1516 edition: here and at *Iob.* 8,49; 12,26. In the other two passages, he put *cobonesto* for the same Greek verb. In 1516, he had already substituted *honoro* for *honorifico* at *Mt.* 15,6. At 1 *Petr.* 2,17 (1519) he again makes the same substitution, in place of *honorifico* of the Vulgate (simply omitted in 1516). The word *honorifico* does not occur in classical Latin usage. Manetti anticipated Erasmus in making these changes.

24 *vobis* ὑμῖν ("vobis, quia" Vg.). Although Erasmus often omits *quia* in quotations (see on *Iob.* 1,20), the Vulgate here follows a different Greek text, adding *ὅτι*, as found in codd. 1, 2, 817^{corr} and virtually all mss. apart from cod. D. Possibly Erasmus' text was influenced by cod. 817*, in which *ὅτι* was originally omitted. A comparable omission of *ὅτι* in 1516 occurs at *Iob.* 4,39. Manetti put *vobis quod*.

24 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Iob.* 1,1. Manetti anticipated this change.

24 *condemnationem* κρίσιν ("iudicium" 1516 = Vg.). See on *Iob.* 3,19.

24 *veniet* ἔρχεται ("venit" Vg.). See on *Iob.* 4,25.

24 *transiuit* μεταβέβηκεν ("transiet" late Vg., with some Vg. mss.). The late Vulgate use of the future tense is unsupported by Greek mss., and may well represent a corruption from *transiit* or *transit*, as found in other Vulgate mss.: see *Annot.* The version of Manetti also had *transiuit* here.

25 *quod* ὅτι ("quia" Vg.). See on *Iob.* 1,20. Manetti made the same change.

25 *veniet* ἔρχεται ("venit" Vg.). See on *Iob.* 4,25.

27 *iudicandi quoque* καὶ κρίσιν ποιεῖν ("iudicium facere" late Vg.; "iudicium faciendi" 1516). See

on *Iob.* 1,33 for Erasmus' avoidance of the infinitive, and on *Iob.* 3,21 for the avoidance of *facio*. Erasmus' use of *quoque* rather than *et* is to be found at more than forty other passages: in Mark, Luke and John, such changes were all made in 1519 rather than the 1516 edition. The word occurs in the Vulgate at twenty passages in the N.T., and much more frequently in the O.T. At the present passage, the late Vulgate omission of *et* is supported by \mathfrak{P}^{66} 75 (N) A B N W 070 and a few later mss., which omit *καὶ*. Erasmus' Greek text follows cod. 2, in company with cod. D and most later mss., including codd. 1 and 817, in agreement with the reading of the earlier mss. of the Vulgate: see *Annot.* The version of Manetti had *ut iudicium faceret* (though in *Pal. Lat.* 45, this was a later correction, and the first hand had *iudicium facere*).

28 *veniet* ἔρχεται ("venit" Vg.). See on *Iob.* 4,25.

28 *eius* αὐτοῦ ("filii dei" late Vg.). The late Vulgate has little Greek ms. support other than cod. N, τοῦ υἱοῦ τοῦ θεοῦ. In *Annot.* 1522, Erasmus comments that his reading, αὐτοῦ (which he cites only in Latin, as *eius*), was found in "a Greek codex" ("Graeco codice"), as if he were using only one Greek ms., whereas it is found in virtually all mss. He objected to the late Vulgate reading as being a redundant repetition of the same statement in vs. 25. Manetti substituted *suam*.

29 *prodibunt* ἐκπορεύσονται ("procedent" 1516 = Vg.). The use of *prodeo* is introduced at five other passages, in rendering ἐξέρχονται at *Mt.* 2,6; *Mc.* 5,30; *Iob.* 18,38 (all in 1519); *Act.* 28,15, and to render ἀναβαίνω at *Mt.* 17,27. It occurs twice in the Vulgate N.T., at *Iob.* 11,44 and 1 *Iob.* 2,19. Elsewhere, Erasmus sometimes retained *procedo*. See *Annot.*, where he suggests that *prodeo* more clearly expresses the sense of coming out from inside a place. In *Annot.* on *Iob.* 15,26, he says that *procedo* is more suitable for referring to a ceremonial public appearance ("proprie procedit, qui pompa quadam prodit in publicum").

29 *condemnationis* κρίσεως ("iudicii" 1516 = Vg.). See on *Iob.* 3,19.

30 *ex* ἄπ' ("a" 1516 = Vg.). The same substitution is found at *Iob.* 8,28 (1522). This change is inconsistent with Erasmus' retention of *a se* at *Iob.* 5,19, and *a me* at *Iob.* 7,17, etc. The Greek idiom occurs mainly in John.

ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζη-
τῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα
τοῦ πέμψαντός με πατρός. ³¹ ἔάν ἐγὼ
μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
μου οὐκ ἔστιν ἀληθής. ³² ἄλλος ἐστὶν
ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι
ἀληθής ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ
περὶ ἐμοῦ. ³³ ὑμεῖς ἀπεστάλακτε πρὸς
Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.
³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρ-
τυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα
ὑμεῖς σωθῆτε. ³⁵ ἐκεῖνος ἦν ὁ λύχνος ὁ
καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε
ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ
αὐτοῦ. ³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν
μεῖζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ
ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά,
αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ
περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε.
³⁷ καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρ-
τύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ
ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ
ἑώρακατε· ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ
ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστει-
λεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
³⁹ ἔρευνατε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε
ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί
εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· ⁴⁰ καὶ
οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.
⁴¹ δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·
⁴² ἀλλ' ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην
τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ ἐγὼ
ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου,

iudicium meum iustum est: quia non
quaero voluntatem meam, sed volun-
tatem eius qui misit me, patris. ³¹ Si
ego testimonium perhiberem de me
ipso, testimonium meum non esset
verum. ³² Alius est qui testimonium
perhibet de me, et scio verum esse
testimonium, quod testificatur de me.
³³ Vos misistis ad Ioannem, et is tes-
timonium reddidit veritati. ³⁴ Ego
autem non ab homine testimonium
accipio, sed haec dico ut vos salvi sitis.
³⁵ Ille erat lucerna ardens et lucens, vos
autem voluistis ad tempus exultare in
luce eius. ³⁶ At ego testimonium habeo
maius testimonio Ioannis. Opera enim
quae dedit mihi pater ut perficiam ea,
ipsa inquam opera quae ego facio,
testificantur de me, quod pater miserit
me. ³⁷ Et qui misit me, pater, ipse
testificatus est de me. Neque vocem
eius unquam audistis, neque speciem
eius vidistis: ³⁸ et sermonem eius
non habetis in vobis manentem: quia
quem misit ille, huic vos non creditis.
³⁹ Scrutamini scripturas, quia vos vide-
mini vobis in ipsis vitam aeternam
habere, et illae sunt quae testificantur
de me, ⁴⁰ nec vultis venire ad me ut
vitam habeatis. ⁴¹ Gloriam ab homini-
bus non accipio, ⁴² sed cognoui vos
quod dilectionem dei non habeatis in
vobis. ⁴³ Ego veni nomine patris mei,

31 perhiberem B-E: perhibeo A | esset B-E: est A | 32 verum esse B-E: quod verum est A |
testificatur C-E: perhibet A, testatur B | 33 is B-E: om. A | reddidit B-E: perhibuit A |
35 tempus B-E: horam A | 36 At ego testimonium habeo B-E: Ego autem habeo
testimonium A | testimonio Ioannis B-E: Ioanne A | inquam B-E: om. A | testificantur C-E:
testimonium perhibent A, testantur B | 37 testificatus est C-E: testimonium perhibuit A, testatus
est B | 38 sermonem B-E: verbum A | manentem B-E: manens A | 39 videmini vobis B-E:
putatis A | testificantur C-E: testimonium perhibent A, testantur B | 40 nec B-E: et non A |
43 prius nomine B-E: in nomine A

30 *patris* πατρός (Vg. omits). The Vulgate
omission is supported by \mathfrak{P}^{66} \mathfrak{R} A B D N
W and some later mss., including cod. 1.

Erasmus follows his codd. 2 and 817, in com-
pany with most other late mss. Manetti also
added *patris*.

31 *testimonium perhiberem ... esset* μαρτυρῶ ... ἔστιν ("testimonium perhibeo ... est" 1516 = Vg.). The Vulgate is more literal here, whereas Erasmus regarded the subjunctive as more normal for a conditional clause. Manetti, as usual, substituted *testificor* for *testimonium perhibeo*.

32 *verum esse* ὅτι ἀληθῆς ἔστιν ("quia verum est" Vg.; "quod verum est" 1516). See on *Ioh.* 1,34 for other substitutions of the accusative and infinitive construction. Manetti put *quod verum est*, as in Erasmus' 1516 edition.

32 *testimonium* (2nd.) ἡ μαρτυρία ("testimonium eius" late Vg.). The late Vulgate reading corresponds with the addition of αὐτοῦ in cod. D^{corr} and a few later mss. It was not in any Greek or Latin mss. known to Erasmus: see *Annot.* 1527. Manetti similarly omitted *eius*.

32 *testificatur* μαρτυρεῖ ("perhibet" 1516 = Vg.; "testatur" 1519). Erasmus seeks to give a more accurate rendering here: see on *Ioh.* 1,7.

33 *et is* καί ("et" 1516 = Vg.). Erasmus inserts a pronoun to mark the change of subject.

33 *testimonium reddidit* μεμαρτύρηκε ("testimonium perhibuit" 1516 = Vg.). This change was for the sake of variety. A similar substitution occurs at *Ioh.* 10,25; *Act.* 13,22; *Gal.* 4,15 (all in 1519); 3 *Ioh.* 1,3 (1522). See also on *Ioh.* 1,7.

35 *tempus ὥραν* ("horam" 1516 = Vg.). Erasmus evidently felt that the literal sense was inappropriate to the context. Similar substitutions occur in 1516 at *Mt.* 18,1; *Mc.* 11,11; *Ioh.* 16,4, and in 1519 at *Ioh.* 16,2, 25, 32. Inconsistently, the same change is not made at *Ioh.* 17,1.

36 *At ego* ἐγὼ δέ ("Ego autem" 1516 = Vg.). See on *Ioh.* 1,26.

36 *testimonium habeo* ἔχω τὴν μαρτυρίαν ("habeo testimonium" 1516 = Vg.). The revised word-order is less literal, but more natural in Latin.

36 *maius testimonio Ioannis* μείζω τοῦ Ἰωάννου ("maius Ioanne" 1516 = Vg.). Erasmus supplies *testimonio* to convey the sense of this elliptical Greek expression, objecting in *Annot.*, that the evangelist does not intend to make a comparison with John the Baptist as a person, but rather with John's testimony.

36 *inquam* (omitted in 1516 = Vg.). See on *Ioh.* 1,20.

36 *testificantur* μαρτυρεῖ ("testimonium perhibent" 1516 = Vg.; "testantur" 1519). See on *Ioh.* 1,7.

36 *quod ... miserit* ὅτι ... ἀπέσταλκε ("quia ... misit" Vg.). See on *Ioh.* 1,20.

37 *testificatus est* μεμαρτύρηκε ("testimonium perhibuit" 1516 = Vg.; "testatus est" 1519). See on *Ioh.* 1,7.

38 *sermonem ... manentem* τὸν λόγον ... μένοντα ("verbum ... manens" 1516 = Vg.). See on *Ioh.* 1,1.

39 *videmini vobis* δοκεῖτε ("putatis" 1516 = Vg.). Erasmus also substituted *videamini* at *Mt.* 3,9 (1516 only). At *Ioh.* 11,56, rendering the impersonal δοκεῖ, he similarly replaces *puto* by *videtur*. Cf. his use of *video* to replace *arbitror* at *Ioh.* 16,2. He was content, however, to retain *puto* for δοκέω at *Lc.* 12,40, 51; 13,2, 4; *Ioh.* 5,45. See *Annot.*

39 *quae testificantur* αἱ μαρτυροῦσαι ("quae testimonium perhibent" 1516 = Vg.; "quae testantur" 1519). See on *Ioh.* 1,7.

40 *neq; καὶ οὐ* ("et non" 1516 = Vg.). See on *Ioh.* 2,16.

41 *Gloriam* δόξαν ("Claritatem" Vg.). The same substitution occurs at *Ioh.* 17,5, 22, 24; *Act.* 22,11; 1 *Cor.* 15,41; 2 *Cor.* 3,18; 4,6; *Col.* 1,11, though *claritas* is retained at *Lc.* 2,9; *Ap. Ioh.* 7,12; 21,11, 23. See also on *Ioh.* 12,23 for the elimination of *clarifico*. While *claritas* conveys certain aspects of δόξα, in the sense of brightness or fame, it is less appropriate in the present passage, where the sense of "praise" or "honour" is required by the context of receiving δόξα from others. See *Annot.* This change was anticipated by Manetti.

42 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

43 *nomine* (twice) ἐν τῷ ὀνόματι ("in nomine" 1516 = Vg.). The omission of *in* before *nomine* also occurs at *Mc.* 9,41; *Ioh.* 10,25; 14,13, 26 (all in 1519); 15,16 (1522); 17,12 (1519). In 1519, at fifteen passages, Erasmus substitutes *sub nomine*, but in 1522, in deference to criticism that this implied a fictitious name, he changed *sub nomine* back to *nomine* and *in nomine* (except at *Lc.* 9,49; 21,8); see *Annot.* on *Act.* 4,17. Sometimes he used *per nomen*, as at *Ioh.* 14,14; 17,11; 20,31 (all in 1519); for the substitution of *per* for *in*, see further on *Ioh.* 3,21. From 1522 *Annot.*, on *Ioh.* 16,23-6, it can be seen that Erasmus regarded *in nomine* as a Hebraism, while accepting that it must be retained in translation, as being part of the "peculiar" language of the scriptures.

καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψεσθε. ⁴⁴ πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; ⁴⁵ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. ⁴⁶ εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ² καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἑγγὺς τὸ πάσχα ἡ ἑωρτὴ τῶν Ἰουδαίων. ⁵ ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγε πειράζων αὐτόν·

nec recipitis me. Si alius venerit nomine suo, illum recipietis. ⁴⁴ Quomodo vos potestis credere, qui gloriam a vobis inuicem accipitis, et gloriam quae a solo deo proficiscitur, non quaeritis? ⁴⁵ Nolite putare quod ego accusaturus sim vos apud patrem. Est qui accusat vos, Moses, in quo vos speratis. ⁴⁶ Si enim credidissetis Mosi, credidissetis utique mihi: de me enim ille scripsit. ⁴⁷ Si autem illius scriptis non creditis, quomodo verbis meis credetis?

6 Post haec abiit Iesus trans mare Galilaeae, quod est Tiberiadis, ² et sequebatur eum turba multa, quia videbant eius signa quae faciebat super his qui infirmabantur. ³ Subiit autem in montem Iesus, et ibi sedebat cum discipulis suis. ⁴ Instabat autem pascha dies festus Iudaeorum. ⁵ Quum sustulisset ergo oculos Iesus, et vidisset quod multa turba veniret ad se, dicit ad Philippum: Vnde ememus panes, ut edant isti? ⁶ Hoc autem dicebat tentans eum:

6,2 ασθενουντων A C-E: ασθενουντων B

43 nec recipitis B-E: et non accipitis A | alt. nomine B-E: in nomine A | recipietis B-E: accipietis A | 44 proficiscitur B-E: est A | 46 prius credidissetis B-E: creditis A | alt. credidissetis B-E: creditis A | utique B-E: et A | 47 scriptis B-E: litteris A

6,1 Tiberiadis B-E: Tyberiadis A | 2 turba multa B-E: multitudo magna A | 4 Instabat autem pascha B-E: Erat autem proximum pascha A | 5 sustulisset B-E: subleuasset A | edant isti B-E: manducant hi A

43 nec καὶ οὐ ("et non" 1516 = Vg.). See on *Ioh.* 2,16.

43 *recipitis* λαμβάνετε ("accipistis" late Vg.; "accipitis" 1516 = Vg. mss.). The use of *accipitis* is recommended here in *Annot.* Other substitutions of *recipio* in 1519 occur at *Ioh.* 6,21; 13,12, 20. Since *accipio* is retained in vs. 44, it is apparent that such changes were for little more than stylistic variety, to counteract the Vulgate preference for *accipio*. Manetti had *accipitis*.

43 *recipietis* λήψεσθε ("accipietis" 1516 = Vg.). See the previous note. Manetti put *accipiatis*.

44 *a vobis inuicem* παρὰ ἀλλήλων ("ab inuicem" Vg.). See on *Ioh.* 4,33. At *Act.* 15,39, Erasmus substitutes *alter ab altero* for *ab inuicem*.

44 *quae ... proficiscitur* τὴν ("quae ... est" 1516 = Vg.). The verb is left unstated in the Greek text. The adoption of *proficiscor*, a verb of motion, is questionable, as the context refers to the "receiving" of glory.

45 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

46 *credidissetis* (twice) ἐπιστεύετε (“crederetis” Vg.; “creditus” 1516). Erasmus prefers the pluperfect tense, as better expressing the sequence of thought here, but the Vulgate more accurately conveys the continuity of the Greek imperfect tense. See *Annot.* In Manetti, this was rendered by *crederitis ... crederetis*.

46 *utique* ἄν (“forsitan” Vg.; 1516 Lat. omits). See on *Ioh.* 4,10, and *Annot.* The 1516 rendering is preferable, simply omitting the word, as advocated by Valla *Annot.* However, Manetti preferred *utique*.

46 *mibi* μοι (“et mihi” 1516 = Vg.). The Vulgate addition is unsupported by Greek mss. Manetti also omitted *et*.

47 *scriptis* γράμμασιν (“litteris” 1516 = Vg.). This change, no doubt, is designed to avoid the usual sense of *litterae* as meaning “letters”.

6,2 *turba multa* ὄχλος πολὺς (“multitudo magna” 1516 = Vg.). A similar substitution occurs at vs. 5. Erasmus prefers to reserve *multitudo* for πλῆθος, *turba* for ὄχλος, and *populus* (or *plebs*) for λαός. In applying this distinction, he has few inconsistencies, except in retaining *turba* for πλῆθος at *Lc.* 23,27; putting *multitudo* for ὄχλος at *Mt.* 14,5; and retaining *populus* for ὄχλος at *Mt.* 27,24; *Lc.* 13,17; *Act.* 21,27. He invariably uses *multa* instead of *magna*, as the appropriate adjective to accompany *turba*. See *Annot.* This change was anticipated by Manetti.

2 *eius signa* αὐτοῦ τὰ σημεῖα (“signa” Vg.). The Vulgate omission may reflect a text omitting αὐτοῦ, as in \mathfrak{P}^{66} \aleph A B D W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by cod. N and most of the later mss. It has been suggested that αὐτοῦ may represent a harmonisation with *Ioh.* 2,23, where the phrase αὐτοῦ τὰ σημεῖα & ἐποίησεν also occurs. However, the two passages are several chapters apart, and have no direct connection, other than a reference to people seeing the miracles which Jesus had done. From the point of view of scribal habits, it is easier to account for the word being original and then subsequently omitted, since the apparent ‘redundancy’ of αὐτοῦ (as the required sense is sufficiently contained in the accompanying verb) may have led to its omission by those scribes who tended to abbreviate the text. Manetti put *signa eius*.

3 *autem* δέ (“ergo” Vg.). The Vulgate reflects a variant reading, οὖν, found in codd. D W and a few later mss., including cod. 1 (cf. vss. 10, 11). A few mss. also have καί, as in cod. \aleph^* . Erasmus follows codd. 2 and 817, supported by most other mss., commencing with \mathfrak{P}^{66} \aleph^{corr} A B N. The same change was made by Manetti.

4 *Instabat autem* ἦν δὲ ἐγγύς (“Erat autem proximum” 1516 = Vg.). A similar substitution occurs at *Ioh.* 11,55. Erasmus introduces *insto*, in this sense, at only one passage in 1516 (*Act.* 18,21), rendering ἐρχομαι. This was comparable with the Vulgate use of *insto* to render ἐνίστημι at 2 *Thess.* 2,2; 2 *Tim.* 3,1; and to render ἐφίστημι at 2 *Tim.* 4,6. In 1519, Erasmus introduces it at nine further passages in the Gospels, including the present verse, rendering ἐγγίζω, ἐγγύς ἐστι and ἐρχομαι. In the Vulgate, ἐγγύς is normally translated by *prope* in Matthew and Luke, and *in proximo* in Mark. In 1519, Erasmus avoids *proximus* in the sense of “near” at *Ioh.* 6,19; 7,2, preferring *appropinquo* and *propinquus*. He may have felt that the use of *proximus*, which can also mean “next”, might give rise to a misunderstanding of the passage as meaning “the next passover was a feast of the Jews”. Manetti put *Erat autem prope*.

4 ἑορτή. This misspelling for ἑορτή, which occurs in all five N.T. editions, has no justification from mss.

5 *Quum sustulisset* ἐπάρατος (“Cum subleuasset” 1516 = Vg.). See on *Ioh.* 4,35. Manetti contented himself here with substituting *eleuasset*.

5 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also made this change.

5 *multa turba* πολὺς ὄχλος (“multitudo maxima” Vg.). See on vs. 2. Manetti put *turba multa*.

5 *se* αὐτόν (“eum” Vg.). See on *Ioh.* 2,21, and also *Annot.*, regarding Erasmus’ use of a rough breathing on the Greek pronoun.

5 *dicit* λέγει (“dixit” late Vg.). Erasmus more accurately renders the present tense, as in the earlier Vulgate and Manetti.

5 *edant* φάγωσιν (“manducant” 1516 = Vg.). See on *Ioh.* 4,31.

5 *isti* οὗτοι (“hi” 1516 = Vg.). The change of pronoun is probably intended to avoid repetition by *hoc* at the beginning of the next sentence.

αὐτὸς γὰρ ἦδει τί ἐμελλε ποιεῖν. ⁷ ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. ⁸ λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, | Ἄνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ⁹ Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσοῦτους; ¹⁰ εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. ¹¹ ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ¹² ὡς

ipse enim sciebat quid esset facturus. ⁷ Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, vt vnusquisque pusillum quippiam accipiat. ⁸ Dicit ei vnus ex discipulis | ipsius, Andreas frater Simonis Petri: ⁹ Est puer vnus hic, qui habet quinque panes ordeaceos et duos pisces: sed haec quid sunt inter tam multos? ¹⁰ Dixit autem Iesus: Facite vt homines discumbant. Erat autem gramen multum in eo loco. Discubuerunt ergo viri numero ferme quinquies mille. ¹¹ Accepit autem panes Iesus, quumque gratias egisset, distribuit discipulis, discipuli vero discumbentibus. Similiter et ex piscibus quantum volebant. ¹² Vt

6 ἐμελλε B-E: ημελλεν A | 11 ηθελον C-E: ηθελεν A B

7 pusillum quippiam B-E: modicum quid A | 8 ipsius B-E: eius A | 9 tam multos B-E: tantos A | 10 vt homines discumbant B-E: homines discumbere A | gramen B-E: foenum A | eo B-E: om. A | ferme quinquies mille B-E: fere quinque milia A | 11 autem B-E: ergo A | quumque B-E (cumque B-D): et cum A | vero B-E: autem A | discumbentibus B-E: discumbentibus A | volebant C-E: volebat A B

6 ἐμελλε. In 1516, Erasmus had ἡμελλεν, supported by his codd. 1, 2 and 817, together with \mathfrak{P}^{66} D and many later mss. He restored ἐμελλε in 1519, corresponding with the text of his cod. 3 and most other mss., commencing with (\mathfrak{P}^{75}) \aleph A B N W.

7 vnusquisque ἕκαστος αὐτῶν. Erasmus' rendering follows the Vulgate, which is based on a different Greek text, omitting αὐτῶν, as in \mathfrak{P}^{66} ⁷⁵ \aleph A B N W and a few later mss. His Greek text follows cod. 2, in company with cod. D and most later mss., including codd. 1 and 817. Manetti added *eorum* here.

7 pusillum quippiam βραχὺ τι ("modicum quid" 1516 = Vg.). A similar substitution occurs at *Ioh.* 7,33. Erasmus sensed that the context required a word meaning "just a little", whereas *modicus* could imply merely an average quantity. The word *modicus* is used eighteen times in the Vulgate Gospels, reduced to three in 1516, and none in 1519. See *Annot.* on *Ioh.* 16,17 regarding the misuse of this expression, and see further

on *Ioh.* 7,33 for Erasmus' treatment of *modicum tempus*. He substitutes *quispiam* for *aliquis* in several places, to convey a greater degree of uncertainty as to the precise identity or quantity. He refrains from using *quid* as an indefinite pronoun, except in the phrases *ne quid*, *nisi quid* and *si quid*, and accordingly replaces *quid* by *quicquam* at *Mc.* 13,15, and by *aliquid* at *Ioh.* 7,4; *Act.* 28,21 (both 1519).

8 *ipsius* αὐτοῦ ("eius" 1516 = Vg.). Erasmus' use of the reflexive pronoun here is not strictly necessary, except for the purpose of varying the vocabulary. Manetti had *suus*.

9 *tam multos* τοσοῦτους ("tantos" 1516 = Vg.). The same substitution occurs at *Mt.* 15,33; *Ioh.* 12,37 (1519); *Gal.* 3,4, following Vulgate usage at 1 *Cor.* 14,10. In the present context, as pointed out in *Annot.*, the reference is to the number of persons rather than their size.

10 *autem* (1st.) δέ ("ergo" Vg.). The Vulgate reflects a Greek variant, οὖν, as found in \mathfrak{P}^{66} D and a few later mss. (cf. vss. 3, 11). In a few

other mss., including $\mathfrak{P}^{75\text{vid}}$ \aleph B, the word is simply omitted. Erasmus follows his cod. 2, supported by codd. A N W and most later mss., including codd. 1 and 817. Manetti put *vero*.

10 *ut homines discumbant* τοὺς ἀνθρώπους ἀναπεσεῖν (“homines discumbere” 1516 = Vg.). See on *Ioh.* 1,33.

10 *gramen* χόρτος (“foenum” 1516 = Vg.). The same substitution occurs at *Mt.* 6,30; 14,19; *Mc.* 6,39 (1519); *Lc.* 12,28 (1519); 1 *Petr.* 1,24. The reason for the change is that, while *gramen* is a good classical word for “grass”, *foenum* means “hay” which is only suitable to the context of 1 *Cor.* 3,12. The word *gramen* nowhere appears in the Vulgate N.T. though it is used a few times in the O.T. See *Annot.*, where Erasmus also suggests *herba*, the rendering which had been adopted by Manetti.

10 *in eo loco* ἐν τῷ τόπῳ (“in loco” 1516 = Vg.). See on *Ioh.* 5,13.

10 *ferme* ὡσεὶ (“quasi” Vg.; “fere” 1516). See on *Ioh.* 1,39.

10 *quinque mille* πεντακισχίλιοι (“quinque milia” 1516 = Vg.) Other substitutions of the adverbial form of the numeral, with *mille*, occur at *Mt.* 14,21; 15,38; 16,9, 10; *Mc.* 5,13; 8,9; *Lc.* 9,14 (1519); *Act.* 2,41.

11 *autem* δέ (“ergo” 1516 = Vg.). The Vulgate again reflects a Greek variant reading, οὖν, as in $\mathfrak{P}^{28\text{vid}}$ 66 \aleph^{corr} A B D W and a few later mss. (cf. vss. 3, 10). In cod. 1, καὶ λαβὼν is substituted for ἔλαβε δέ. Erasmus follows codd. 2 and 817, in company with most other mss., commencing with codd. \aleph^* N, and also supported by Valla *Annot.*

11 *quumque* καὶ ... (“et cum” 1516 = Vg.). See on *Ioh.* 1,39.

11 *discipulis, discipuli vero* τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ (Vg. omits; “discipulis, discipuli autem” 1516). The Vulgate omission is supported by $\mathfrak{P}^{28\text{vid}}$ 66 75^{vid} \aleph^* A B N W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by \aleph^{corr} D and most of the later mss., together with Valla *Annot.* In 1535 *Annot.*, Erasmus suggests that the words may have been added from one of the other Gospels. However, in the Gospel accounts of the feeding of the 5,000, none of the three synoptic Gospels has the wording found here in John. The closest is *Mt.* 14,19, which reads τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταῖ, in most of the mss.

If there was an intention to harmonise with *Mt.* 14,19, it is strange that τοὺς ἄρτους was omitted from the ‘harmonised’ text in John. Another imagined source of harmonisation might be *Mt.* 15,36, where some early mss. read τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ (\aleph B D). However, that passage relates to the separate miracle of the feeding of the 4,000. An alternative explanation of the discrepancy is that an early scribe omitted the five words by the common error of parablepsis, his eye jumping from the first τοῖς to the second, and this mistake then found its way into a number of subsequent copies. By a similar error, one copyist of Manetti’s version (*Urb. Lat.* 6) wrote *discipulis* and then jumped straight to *quantum volebant*, omitting *discipuli ... piscibus*. The other ms. of Manetti (*Pal. Lat.* 45) had *discipulis, discipuli autem ...*, as in Erasmus’ 1516 edition.

11 *volebant* ἤθελον (“volebat” 1516-19 = late Vg.). At the time of preparing his *Annot.*, Erasmus was using a Vulgate edition in which he found *volebant*, as cited in the lemma. This was also the reading of earlier Vulgate mss. There were also copies of the late Vulgate which offered *volebat*, as found in the Froben 1491 and 1514 editions, and this is what was later printed in the Vulgate column of Erasmus’ 1527 N.T. Although he argued for *volebat* in the *Annot.*, it is not possible to say whether his Latin rendering of 1516 at this point represented a conscious act of revision, or whether it was simply based on a late-Vulgate working copy, which already had that reading. The reading ἤθελον, in the 1516-19 editions, appears to be unsupported by Greek mss., and those which Erasmus usually consulted all have ἤθελον. His citation of ἤθελον in 1516 *Annot.*, and later, might be thought to indicate that he had found this reading in an unknown ms. Possibly, however, it was caused by his misreading the script of cod. 817, in which the last two letters are represented by an abbreviation, which would normally be recognised as meaning -ov but could be misunderstood, at a cursory glance, as -ev. Nevertheless, his *Annot.* continued to cite the spelling, ἤθελον, and when he found the same reading in the 1518 Aldine Bible, he took this as further support for his earlier printed text, not realising that the Aldine was itself largely derived from his own edition of 1516. Despite this confusion in *Annot.*, he inserted the correct reading in the Greek and Latin text of 1522-35.

δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. ¹³ συνήγαγον οὖν, καὶ ἐγέμησαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. ¹⁴ οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. ¹⁵ Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

¹⁶ Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ἐμβάντες εἰς τὸ πλοῖον, ἦρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγονεί, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. ¹⁸ ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.

autem impleti sunt, dicit discipulis suis: Colligite quae superfuerunt fragmenta, ne quid pereat. ¹³ Collegerunt ergo, et impleuerunt duodecim cophinos fragmentorum ex quinque panibus ordeaceis quae superfuerant his qui comederant. ¹⁴ Illi ergo homines quum vidissent quod Iesus fecerat signum, dicebant: Hic est vere propheta ille qui venturus est in mundum. ¹⁵ Iesus ergo quum cognouisset quod venturi essent, ac rapturi ipsum ut facerent ipsum regem, secessit iterum in montem ipse solus.

¹⁶ At vbi iam vespera esset, descenderunt discipuli eius ad mare: ¹⁷ et conscensa naui, venerunt traiecto mari ad oppidum Capernaum. Iamque tenebrae erant, nec venerat ad eos Iesus. ¹⁸ Mare autem vento magno flante intumescebat.

15 πάλιν B-E: om. A

12 superfuerunt B-E: superfuerint A | quid pereat B-E: pereant A | 13 ordeaceis B-E: ordeaceis et duobus piscibus A | comederant B-E: manducauerant A | 14 Hic B-E: Quia hic A | ille B-E: om. A | 15 ac rapturi ipsum ut B-E: ut raperent eum et A | alt. ipsum B-E: eum A | 16 At vbi iam vespera esset B-E: Vt autem sero factum est A | 17 conscensa naui B-E: cum ascendissent nauim A | traiecto mari ad oppidum B-E: trans mare in A | Iamque tenebrae B-E: Et tenebrae iam factae A | nec B-E: et non A | 18 intumescebat B-E: exurgebat A

12 *dicit* λέγει (“dixit” Vg.). The perfect tense adopted by the Vulgate lacks Greek support. Manetti also put *dicit*.

12 *superfuerunt* περισσεύσαντα (“superauerant” Vg. 1527; “superfuerint” 1516). Erasmus may have avoided *supero* because of potential confusion with the common meaning of this verb as “overcome”, and also in order to achieve consistency with vs. 13, where the Vulgate uses *superfuerunt* in rendering the same Greek verb. At the present passage, the earlier Vulgate had *superauerunt*.

12 *ne quid pereat* ἵνα μὴ τι ἀπόληται (“ne pereant” 1516 = Vg.). The Vulgate omission to render τι has no early ms. support, and may

be considered an inaccuracy of translation: cf. *Annot.*

13 ἐγέμησαν. This spelling is derived from cod. 2, as in *Ioh.* 2,7, with little other ms. support.

13 *ordeaceis* τῶν κριθίνων (“ordeaceis et duobus piscibus” 1516 Lat. = late Vg.). The late Vulgate addition is unsupported by Greek mss., and may have been partly derived from *Mc.* 6,43. The retention of these words in the 1516 rendering was the result of careless and incomplete revision. Erasmus included this phrase in his *Quae Sint Addita*. See also *Annot.* The additional words were omitted by Manetti.

13 *superfuerant* ἐπερίσσευσε (“superfuerunt” Vg.). Erasmus seeks to improve the sequence of tenses. For his preference for the pluperfect, see on *Ioh.* 1,19. Manetti made the same change.

13 *comederant* βεβρωκόσιν (“manducauerant” 1516 = Vg.). See on *Ioh.* 4,31.

14 *dicebant* ἔλεγον ὅτι (“dicebant. Quia” 1516 = Vg.). See on *Ioh.* 1,20, and *Annot.* In Manetti’s version, this was *dicebant quod*.

14 *propheta ille* ὁ προφήτης (“propheta” 1516 = Vg.). See on *Ioh.* 1,21, and *Annot.*

15 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

15 *ac rapturi ... ut* καὶ ἀρπάζειν ... ἵνα (“ut raperent ... et” 1516 = Vg.). The Vulgate has little Greek support, except from cod. \aleph^* which substitutes καὶ for ἵνα. Manetti’s version had *ut caperent ... et*.

15 *ipsum* (twice) αὐτόν (“eum” 1516 = Vg.). Erasmus substitutes the reflexive pronoun, to refer back to the subject of the sentence. See *Annot.* In Manetti, this was rendered as *eum ... ipsum*.

15 *secessit* ἀνεχώρησε (“fugit” Vg.). The Vulgate may reflect a Greek variant, φεύγει, as found in cod. \aleph^* . See *Annot.* This suggestion that Jesus “fled” may have begun as an interpretation by an ancient commentator, that later found its way into the text. Manetti made the same change as Erasmus.

15 πάλιν. The omission of this word in 1516 corresponded with the text of codd. 2 and 817, together with cod. W and possibly most of the later mss. In 1519, Erasmus added it to his text, in company with cod. 1 and many other mss., commencing with \aleph^{75} \aleph A B D N (but not including cod. 3). If the word was originally part of the text, it could have been omitted later by scribal error. However, there is also the possibility that the word originated as an explanatory gloss, by an early scribe who wondered why Jesus was said to go up the mountain when, from vs. 3, it appeared that he was already on the mountain for the feeding of the 5,000. See on *Ioh.* 4,3 for another example of a textual problem involving πάλιν.

16 *At ubi iam* ὧς δέ (“Vt autem” 1516 = Vg.). For the substitution of *at*, see on *Ioh.* 1,26, and for the removal of *vt*, see on *Ioh.* 2,9. On the addition of *iam*, see on *Ioh.* 5,7.

16 *vespera esset* ὄψια ἐγένετο (“sero factum est” 1516 = Vg.). The substitution of *vespera* also occurs at *Mt.* 20,8; 27,57; *Mc.* 4,35; 6,47; 15,42; *Ioh.* 20,19, in accordance with Vulgate usage at several other passages. In *Annot.*, Erasmus comments that the Vulgate use of *sero* as a noun was not normal in classical Latin. Both Valla *Annot.* and Manetti proposed *serum* here. For the avoidance of *facio*, see on *Ioh.* 1,15.

17 *conscensa navi* ἐμβάντες εἰς τὸ πλοῖον (“cum ascendisset nauim” 1516 = Vg.). A similar substitution of *conscendo* occurs at *Mt.* 14,22; *Mc.* 6,45; *Lc.* 8,37; and also, in rendering ἐπιβαίνω, at *Act.* 21,2, 6; 27,2; and in rendering ἀναβαίνω at *Mt.* 15,29; 20,17 (1519 only), 18; *Act.* 21,15 (both 1519). More often, Erasmus puts *ingredior*, given as an alternative in *Annot.* on this passage. He retains *ascendo* for ἐμβαίνω at *Lc.* 8,22; *Ioh.* 6,24.

17 *traiecto mari* πέραν τῆς θαλάσσης (“trans mare” 1516 = Vg.). A similar substitution is made at *Mc.* 5,1 (1519), but not at *Ioh.* 6,1, where the same phrase occurs. In the present passage, Erasmus may have objected to the sequence of two prepositional phrases, and for that reason converted the first into an ablative absolute. For his use of *traicio*, see further on *Act.* 21,2.

17 *ad oppidum Capernaum* εἰς Καπερναοῦμ (“in Capernaum” 1516 = Vg.). Erasmus adds *oppidum* by way of explanation, as also at *Mt.* 17,24. For the similar addition of *vrbs*, see on *Act.* 14,25. Erasmus substituted *ad* in the sense of “towards”, as the context showed that the disciples had not yet completed their journey.

17 *Iamque tenebrae erant* καὶ σκοτία ἤδη ἐγγόνει (“Et tenebrae iam factae erant” 1516 = Vg.). At *Mt.* 27,45 and *Lc.* 23,44, rendering σκότος ἐγένετο, Erasmus retains *tenebrae factae sunt*. At the present passage, he does not accurately convey the required sense, “it had now become dark”.

17 *nec* καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

18 *autem* τε. Erasmus reproduces the Vulgate rendering, though it is possible that the Vulgate could have followed a Greek text having δέ, as found in \aleph^{75} vid D N and a few later mss.

18 *intumescebat* διηγείρετο (“exurgebat” 1516 = Vg.). Erasmus here finds a far more vivid word to convey the surging, swelling motion

¹⁹ ἔληλακότες οὖν ὡς σταδίους εἰκοσπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι, μὴ φοβεῖσθε. ²¹ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἄλλα δὲ ἦλθε πλοῖαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ,

¹⁹ Quum remigassent ergo ferme stadia viginti quinque aut triginta, vident Iesum ambulans super mare, et appropinquantem nauī, ac timuerunt. ²⁰ Ille autem dicit eis: Ego sum, nolite timere. ²¹ Voluerunt ergo recipere eum in nauim, et ilico nauis appulerat terrae ad quam ibant.

²² Postero die turba quae stabat trans mare, vt vidit quod nauicula alia non esset ibi, nisi vna illa in quam ingressi fuerant discipuli eius, et quod non introisset cum discipulis suis Iesus in nauiculam, sed soli discipuli eius abissent: ²³ aliae vero superuenerunt nauiculae a Tiberiade iuxta locum vbi comederant panem, posteaquam gratias egisset dominus. ²⁴ Quum ergo vidisset turba, quod Iesus non esset ibi,

19 εφοβηθησαν A B D E: αφοβηθησαν C

19 super B-E: supra A | appropinquantem nauī, ac B-E: proximum nauī fieri et A | 21 recipere B-E: accipere A | ilico D E: statim A, illico B C | appulerat terrae ad B-E: fuit ad terram A | 22 nauiculam B-E: nauim A | 23 nauiculae B-E: naues A | Tiberiade B-E: Tyberiae A | comederant B-E: manducauerant A | posteaquam gratias egisset dominus B-E: gratias agente domino A

of the sea, compared with the colourless rendering of the Vulgate. He does not use the word elsewhere in the N.T. Manetti had *surgebat*.

19 *ferme* ὡς (“quasi” Vg.). See on *Ioh.* 1,39.

19 *super* ἐπὶ (“supra” 1516 = late Vg.). See on *Ioh.* 3,31. Manetti also had *super*.

19 *appropinquantem* ἐγγὺς ... γινόμενον (“proximum ... fieri” 1516 = Vg.). From *Annot.*, it appears that Erasmus regarded the Vulgate rendering as being too “Greek”. He also suggested the use of *accedo*. See on vs. 4, for his avoidance of *proximus* elsewhere. Manetti had *prope nauim venientem*.

19 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

21 *recipere* λαβεῖν (“accipere” 1516 = Vg.). See on *Ioh.* 5,43.

21 *ilico* εὐθέως (“statim” 1516 = Vg.). Cf. the substitution of *ilico* for *continuo* at *Mt.* 4,20;

Mc. 1,31 (1519). The word *ilico* occurs just once in the Vulgate N.T., at *Lc.* 1,64. Another alternative which Erasmus used for *statim* and *continuo* was *protinus*. These changes were mainly for stylistic variety.

21 *appulerat terrae* ἐγένετο ἐπὶ τῆς γῆς (“fuit ad terram” 1516 = late Vg.). In 1516 *Annot.*, Erasmus also suggested *facta est in terra*, a stilted expression which he fortunately did not include in his translation. Elsewhere, he uses *appello* in the sense of a ship coming to land, at *Act.* 20,15 (for παραβάλλω); 27,3 (for κατάργω). The use of the pluperfect emphasises the suddenness of their arrival: see on *Ioh.* 1,19 for Erasmus’ preference for the pluperfect tense. This passage was listed among the *Soloecismi*, which provoked criticism from Stunica: for Erasmus’ reply, see his *Epist. apolog. adv. Stun.*, LB IX, 396 D.

21 *ad quam* εἰς ἣν ("quam" 1516 = late Vg.). The late Vulgate omission of a preposition lacks Greek support. Manetti also inserted *ad* here.

21 *ibant* ὑπῆγον ("ibat" *Annot.*, lemma). Although Erasmus implies that he was using a Vulgate edition which had *ibat* when he prepared his *Annot.*, most copies of the late Vulgate seem to have *ibant*, as in the Froben editions of 1491 and 1514, and the Vulgate column of Erasmus' 1527 edition.

22 *Postero die* Τῆ ἐπαύριον ("Altera die" Vg.). See on *Ioh.* 1,29, and *Annot.*

22 *ut vidit* ἰδών ("vidit" Vg.). The Vulgate seems to be based on a Greek text having εἶδεν, as in \mathfrak{P}^{28} \aleph D. A few other mss. also have εἶδον, as in \mathfrak{P}^{75} A B N W. Erasmus follows cod. 2, supported by most other late mss., including codd. 1 and 817. The reading ἰδών could be described as a *lectio difficilior*, which requires the remainder of vs. 22-3 to be understood as a long parenthesis, with no main verb, until resumed by εἶδεν in vs. 24. From the point of view of ancient editorial practice, the tendency would have been to simplify the unusual sentence structure by converting the participle into the main verb. On this basis, if ἰδών were original, the reading εἶδεν could perhaps be viewed as the primary correction, followed by a secondary change into εἶδον by a few subsequent scribes.

22 *quod* (twice) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

22 *illa in quam ingressi fuerant discipuli eius* ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ (Vg. omits). The lengthy Vulgate omission is supported by \mathfrak{P}^{75} \aleph^{corr} A B N W and some later mss., including cod. 1. Erasmus follows cod. 2, supported (with minor variations) by \aleph^* D and most of the later mss. Cod. 817 agrees with Erasmus' text, except that it has ἀνέβησαν for ἐνέβησαν. It has been suggested that the clause originated as a scribal explanation concerning the boat, but the absence of these words from a limited number of witnesses could alternatively be explained in terms of careless omission of a line of text from an ancient exemplar. Manetti rendered this by *illa in quam ascenderant discipuli sui*.

22 *nauculam* πλοιάριον ("naum" 1516 Lat. = late Vg.). Erasmus elsewhere complains of inconsistency in the Vulgate rendering of this

word: cf. *Annot.* on vs. 17. However, the Vulgate may here have followed a Greek variant, πλοῖον, found in (\aleph) A B D N W 091 and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other late mss. A similar divergence among the mss. occurs in vs. 23. From the point of view of scribal tendencies, an accidental change from πλοῖον to πλοῖον is just as likely as a change in the opposite direction, as these similar-sounding words are both present in this part of the chapter and could hence easily be confused with one another. Elsewhere, πλοῖον is the more common N.T. expression. This change was anticipated by Manetti.

23 *nauculae* πλοιάρια ("naues" 1516 Lat. = Vg.). See the previous note. The Vulgate may here have followed a Greek variant πλοῖα, as in \mathfrak{P}^{75} (\aleph) B W and one or two later mss. Erasmus follows cod. 2, this time supported by codd. 1 and 817, together with A (D) N 091 and most of the later mss. Manetti again made the same change.

23 *comederant* ἐφαγον ("manducaverant" 1516 = Vg.). See on *Ioh.* 4,31.

23 *posteaquam gratias egisset dominus* εὐχαριστήσαντος τοῦ κυρίου ("gratias agentes deo" late Vg.; "gratias agente domino" 1516 = some Vg. mss.). For Erasmus' substitution of the pluperfect in rendering the Greek aorist participle, see on *Ioh.* 1,36. He introduces *postquam* or *posteaquam* at several other passages, e.g. *Mt.* 5,2; 15,36; *Act.* 1,2, 8; 19,2 (1519). The late Vg. rendering is unsupported by Greek mss. It is likely that the reading arose by a corruption internal to the Latin tradition, adding -s to *agente* and misreading *dno* (= *domino*) for *deo*. A few mss. completely omit the phrase, in particular codd. D 091 and cod. 69* (though it is added in the margin of cod. 69 by a later hand). Such an omission is mentioned in *Annot.* as occurring in one of Erasmus' Greek mss. Since cod. 1 has τοῦ κυρίου εὐχαριστήσαντος, and both codd. 2 and 817 have εὐχαριστήσαντος τοῦ κυρίου, this comment in *Annot.* possibly refers to Erasmus' consultation of cod. 69, or a closely related mss., during his preparatory work in England. Manetti's version (in both mss.) ungrammatically put *gratias egerunt domino* without any preceding conjunction.

24 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοίαρια, καὶ ἦλθον εἰς Καπερναοῦμ, ζητοῦντες τὸν Ἰησοῦν· ²⁵ καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββεί, πότε ὤδε γέγονας; ²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε. ²⁷ ἔργαζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. ²⁸ εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; ²⁹ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεῦσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. ³⁰ εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζη; ³¹ οἱ πατέρες ἡμῶν τὸ μάνα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. ³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ³³ ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδούς τῷ κόσμῳ. ³⁴ εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. ³⁵ εἶπε δὲ αὐτοῖς

neque discipuli eius, ascenderunt et ipsi in nauiculas, et venerunt Capernaum, quaerentes Iesum: ²⁵ et quum inuenissent eum trans mare, dixerunt ei: Rabbi, quando huc venisti? ²⁶ Respondit eis Iesus, et dixit: Amen amen dico vobis, quaeritis me, non quia vidistis signa, sed quia comedistis de panibus, et saturati estis. ²⁷ Operemini non cibum qui perit, sed qui permanet in vitam aeternam, quem filius hominis dabit vobis: hunc enim pater consignavit deus. ²⁸ Dixerunt ergo ad | eum: Quid facimus, vt operemur opera dei? ²⁹ Respondit Iesus, et dixit eis: Hoc est opus dei, vt credatis in eum quem misit ille. ³⁰ Dixerunt ergo ei: Quod ergo tu facis signum, vt videamus et credamus tibi? Quid operaris? ³¹ Patres nostri manducauerunt manna in deserto, sicut scriptum est: Panem de coelo dedit eis ad edendum. ³² Dixit ergo eis Iesus: Amen amen dico vobis, non Moses dedit vobis illum panem de coelo, sed pater meus dat vobis panem de coelo verum. ³³ Panis enim dei est qui de coelo descendit, et dat vitam mundo. ³⁴ Dixerunt ergo ad eum: Domine, semper da nobis panem istum. ³⁵ Dixit autem eis

LB 365

LB 366

24 πλοιαρια B-E: πλοια A | 29 πιστευσθητε C-E: πιστευθητε A B | 34 ημιν restituui: υμιν A-E

26 comedistis de panibus B-E: manducastis ex panibns A (sic) | 27 permanet A B D E: permanet C | consignavit B-E: signavit A | 31 ad edendum B-E: manducare A | 32 illum B-E: om. A | 34 istum B-E: hunc A

24 *ascenderunt* ἐνέβησαν. It is possible that the Vulgate here reflects a variant, ἀνέβησαν, as in \mathfrak{P}^{75} \aleph^* and a few later mss., including codd. 1 and 817. At other passages Erasmus preferred *conscendo* or *ingredior* in rendering ἐμβαίνω and ἐπιβαίνω: see on vs. 17.

24 *et ipsi* καὶ αὐτοὶ (Vg. omits). Erasmus follows his cod. 2 here, supported by cod. 1 and a few other late mss. The Vulgate omission of both words is supported only by cod. \aleph^* and a few later mss. In cod. 817 and most of the remaining mss., commencing with \mathfrak{P}^{75} \aleph^{corr}

A B N W, the reading is αὐτοί without καί. Erasmus' poorly supported reading passed into the *Textus Receptus*.

24 *naviculas* τὰ πλοῖα. In 1516, in conflict with his Latin rendering which came from the Vulgate, Erasmus follows cod. 2 in reading τὰ πλοῖα, with support from cod. A and most later mss., including cod. 1. In 1519, he conformed his Greek text with the Latin rendering, substituting τὰ πλοῖα, supported by \mathfrak{P}^{75} \aleph^{corr} B D N W and some later mss., including cod. 817 (but not cod. 3). See on vs. 22 for other variants involving πλοῖα.

25 Ῥαββεῖ. This spelling is derived from cod. 2. See on *Ioh.* 4,38.

26 *comedistis* ἐφάγετε ("manducastis" 1516 = Vg.). See on *Ioh.* 4,31.

26 *de* ἐκ ("ex" 1516 = Vg.). Usually Erasmus prefers *e* or *ex* for ἐκ: see on *Ioh.* 2,15. He retains *ex hoc pane* at *Ioh.* 6,51.

27 *Operemini* ἐργάζεσθε ("Operamini" Vg.). Erasmus sometimes prefers the subjunctive form (i.e. in a jussive sense), rather than using the imperative of a passive or deponent verb: cf. *Mt.* 4,19; *Mc.* 1,17 (both in 1519); 5,44; *Lc.* 19,13 (1519); *Act.* 2,40 (1519); 3,19 (1516 only); 5,20; 8,24 (both in 1519).

27 *sed* ἀλλά. Erasmus follows his cod. 2, which agrees with the Vulgate here, supported by cod. \aleph and a few later mss. However, codd. 1 and 817, together with most other mss., commencing with \mathfrak{P}^{75} A B D N W, add τὴν βρώσιν. The less well attested reading, which underlay the Vulgate translation, passed via Erasmus into the *Textus Receptus*. Manetti added *cibum*, in accordance with the text of most Greek mss.

27 *consignavit* ἐσφράγισεν ("signavit" 1516 = Vg.). This is the only place where Erasmus uses *consigno*. See on *Ioh.* 3,33 regarding *obsigno*. See also *Annot.* on both passages.

28 *facimus* ποιοῦμεν ("faciemus" Vg.). Here Erasmus corrected his cod. 2, which had ποιοῦμεν (present subjunctive), and indicated in the margin of the ms. that it should be ποιοῦμεν (present indicative), a reading which he took from cod. 817. The reason for adopting this correction is unclear, as the Vulgate future tense is more in line with the sense of ποιοῦμεν, which is also found in cod. 1 and virtually all other mss. Cf. vs. 37 below, for a similar substitution of a variant from cod. 817.

Erasmus' poorly attested reading passed into the printed editions of Robert Estienne, but later editions of the *Textus Receptus* restored ποιοῦμεν, following the example of the Complutensian Polyglot.

29 ὁ Ἰησοῦς. In codd. 2 and 817, ὁ is omitted, in agreement with most other mss., commencing with \mathfrak{P}^{75} \aleph W. The Erasmusian text coincides with the reading of cod. 1, adding ὁ, with the support of many other mss., beginning with codd. A B D N T. See on *Ioh.* 1,48 for other additions of the article. The less widely attested reading again passed into the *Textus Receptus*.

29 πιστεύσητε. In the 1516-19 editions, the Erasmusian text had πιστεύητε, following the authority of cod. 1, with support from \mathfrak{P}^{75} \aleph A B N T and a few later mss. The reading which Erasmus restored in 1522, πιστεύσητε, was found in codd. 2, 3 and 817, in company with most other mss., commencing with codd. D W.

31 *ad edendum* φαγεῖν ("manducare" 1516 = Vg.). See on *Ioh.* 4,31. Earlier in the verse, unusually, Erasmus retained *manduco* in rendering the same Greek verb. Either this was an oversight, or it was intended to avoid repetition. Manetti here substituted *ad manducandum* (*Pal. Lat.* 45 originally had *manducare*, changed to *ad manducandum* by a later correction).

32 *illum panem* τὸν ἄρτον ("panem" 1516 = Vg.). The insertion of *illum* conveys the sense of the Greek article, in referring back to the bread which was mentioned in the previous verse. See *Annot.*

33 *dei* τοῦ θεοῦ ("verus" late Vg.). The late Vulgate substitution is unsupported by Greek mss., and no doubt arose as a corruption within the later Latin tradition, by harmonisation with the end of the previous verse. Erasmus here restores the earlier Vulgate reading: see *Annot.*

34 ἡμῖν. All five editions mistakenly read ὑμῖν here, which was introduced in 1516 as a printer's error, and Erasmus subsequently failed to correct it. Since it yields an impossible sense, "Lord, give to you" instead of "Lord, give to us", Erasmus cannot have intended this, and the correct reading is therefore restored to the text.

34 *istum* τοῦτον ("hunc" 1516 = Vg.). See on *Ioh.* 2,18.

ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε. ³⁶ ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. ³⁷ πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλλω ἔξω. ³⁸ ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³⁹ τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁰ τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

⁴¹ Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν ὅτι Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. ⁴² καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος ὅτι

Iesus: Ego sum panis ille vitae. Qui venit ad me, non esuriet: et qui credit in me, non sitiet vnquam. ³⁶ Sed dixi vobis, quod etiam vidistis me, nec creditis. ³⁷ Omne quod dat mihi pater, ad me veniet: et eum qui venerit ad me non eiicio foras. ³⁸ Quia descendi de coelo, vt faciam non quod ego volo, sed quod vult is qui misit me. ³⁹ Haec est autem voluntas eius qui misit me, patris, ne quid perdam ex omnibus quae dedit mihi, sed resuscitem illa in nouissimo die. ⁴⁰ Haec est autem voluntas eius qui misit me: vt omnis qui videt filium, et credit in eum, habeat vitam aeternam, et ego suscitabo eum in nouissimo die.

⁴¹ Murmurabant ergo Iudaei de illo quod dixisset, Ego sum panis ille, qui de coelo descendi. ⁴² Et dicebant: Nonne hic est Iesus, filius Ioseph, cuius nos nouimus patrem et matrem? Quomodo ergo dicit hic,

35 πεινάση B-E: πεινάσει A | διψήση B-E: διψήσει A

35 ille D E: om. A-C | 36 quod etiam B-E: quia et A | nec creditis B-E: et non creditis A | 37 quod A B D E: quod C | venerit B-E: venit A | 38 vt ... volo B-E: non vt faciam voluntatem meam A | quod vult is B-E: voluntatem eius A | 39 ne ... mihi B-E: vt omne quod dedit mihi non perdam ex eo A | illa B-E: illud A | 40 suscitabo B-E: resuscitabo A | 41 quod B-E: quia A | ille B-E: viuus A | 42 Iesus B-E: om. A

35 *panis ille* ὁ ἄρτος (“panis” 1516-22 = Vg.). This is one of the few changes to be made in the 1527 edition, producing consistency with the same phrase in vss. 41, 48 and 50. The addition signifies the uniqueness of this bread as being the “Living Bread” from heaven.

35 πεινάση ... διψήση. Erasmus' cod. 2 originally had πεινάση ... διψήσει, an inconsistency of verb-ending which is found also in N A B* (W) and some later mss., including cod. 817. Erasmus here preferred the reading πεινάσει ... διψήσει, found in cod. 1, supported by codd. (D) T and some later mss. The result was that he manually altered cod. 2 to read πεινάσει, which was duly reproduced by his 1516 edition.

In 1519, he restored the sequence, -άση ... -ήση, attested by B^{cor} and most of the later mss. (but not cod. 3, which here agreed with cod. 1).

35 *vnquam* πώποτε (“in aeternum” late Vg.). The late Vulgate here implies a Greek variant, εἰς τὸν αἰῶνα, but this is found only in one or two later mss. Probably *in aeternum* originated as an internal Latin corruption, from harmonisation with *non sitiet in aeternum* at *Ioh.* 4,14. Erasmus here restores the earlier Vulgate reading; see *Annot.* The version of Manetti also had *vnquam*.

36 *quod etiam* ὅτι καὶ (“quia et” 1516 = Vg.). See on *Ioh.* 1,20 for the avoidance of *quia*. The

substitution of *etiam* for *et* was quite frequent: in 1516 for Matthew and Mark, and in 1519 for Luke and John, this being another example of the incomplete revision of the third and fourth Gospels in the 1516 edition. See also on *Ioh.* 1,25; 15,24. Manetti put *quod et*.

36 *nec καὶ οὐ* ("et non" 1516 = Vg.). See on *Ioh.* 2,16.

36 *creditis πιστεύετε* ("credidistis" late Vg.; "crediditis" 1516). The late Vulgate reading is unsupported by Greek mss. The impossible form, *crediditis*, found in 1516, may have arisen from an illegible correction which Erasmus had written into his marked-up copy of the Vulgate.

37 *venerit ἐρχόμενον* ("venit" 1516 = Vg.). Erasmus elsewhere freely translates the present tense of *ἐρχομαι* by either a present or future tense in Latin. His adoption of *venerit* (whether taken as perfect or future perfect), in conjunction with the present-tense *eiicio*, is less satisfactory.

37 *eiicio ἐκβάλλω* ("eiciam" Vg.). As at vs. 28 (*ποιούμεν*), Erasmus here adopts a poorly attested reading from cod. 817. His codd. 1 and 2 had *ἐκβάλλω* (future tense), as in most other mss.

38 *ut faciam non quod ego volo οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν* ("non ut faciam voluntatem meam" 1516 = Vg.). See on *Ioh.* 4,34.

38 *quod vult is τὸ θέλημα* ("voluntatem eius" 1516 = Vg.). See *ibid.*

39 *autem δέ* ("enim" late Vg.). The late Vulgate rendering is unsupported by Greek mss., and may be a harmonisation with the similar expression in vs. 40.

39 *ne quid perdam ex omnibus quae dedit mihi ... illa ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ ... αὐτό* ("ut omne quod dedit mihi, non perdam ex eo ... illud" 1516 = late Vg.). Erasmus radically alters this sentence, sacrificing accuracy in order to clarify the meaning, and partly also to avoid using *ut ... non* (see on *Ioh.* 3,20). Compared with his treatment of the Epistles, this kind of rewriting of the translation is rare in his version of the Gospel of John: cf. on *Ioh.* 7,14. Manetti's version followed the late Vulgate, except that he added *pater* after *mibi* (supported by a few of the later Greek mss.), and substituted *eum* for *illud*, corresponding with *αὐτόν*, as found in codd. N W and many of the later mss.

40 *eius qui misit me τοῦ πέμψαντός με* ("patris mei qui misit me" Vg.). The Vulgate reflects a Greek text adding *πατρός* or *πατρός μου*, supported by some late mss. Some other mss. substitute *πατρός μου* for *πέμψαντός με*, as in $\mathfrak{P}^{66,75}$ \aleph B C D N T W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, together with most other mss., commencing with cod. A. It has been suggested that *τοῦ πέμψαντός με* represents a harmonisation with the similar phrase in vs. 39. Another possibility is that *πατρός μου* began as an explanatory gloss in the margin, which was misunderstood by some scribes, who either added or substituted the words from the margin into the text. Manetti (*Pal. Lat.* 45) originally had *eius qui misit me patris*, but in the later ms. of his translation (*Urb. Lat.* 6), *patris* was omitted.

40 *suscitabo ἀναστήσω* ("resuscitabo" 1516 = Vg.). The same substitution occurs at vss. 44 and 54 (both in 1519), though Erasmus retains *resuscito* at vs. 39 and *Act.* 13,33, in rendering the same Greek word. Elsewhere, he reserves *resuscito* for *ἐγείρω* and *συνεγείρω*. The verb *suscito* is more common in classical usage.

41 *quod ὅτι* ("quia" 1516 = Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

41 *ὅτι* (2nd.). The insertion of a second *ὅτι* at this point is based solely on cod. 2, without other ms. support. Erasmus leaves it untranslated as it introduces speech.

41 *panis ille ὁ ἄρτος* ("panis viuus" 1516 Lat. = late Vg.). The late Vulgate rendering lacks Greek ms. support, and seems to have arisen as a Latin harmonisation with *panis viuus* in vs. 51. Accordingly the passage is listed in the *Quae Sint Addita*; see also *Annot.* In omitting *vivus*, Erasmus here restores the earlier Vulgate reading. On *ille*, see on vs. 35. Manetti had just *panis*.

42 *Iesus Ἰησοῦς* (omitted in 1516 Lat. = late Vg.). The late Vulgate omission is supported by cod. N and a few later mss., including cod. 817*. Erasmus' Greek text follows codd. 2 and 817^{corr}, in company with nearly all other mss. In cod. 1, it is ὁ Ἰησοῦς. Erasmus again restores the earlier Vulgate reading; see *Annot.* The passage is included in the *Ad Placandos*.

42 *dicit hic λέγει οὗτος ὅτι* ("dixit hic quia" Vg. 1527; "dicit hic quia" Vg. mss.). See on *Ioh.* 1,20. Manetti put *dicit iste quod*.

Ἐκ τοῦ οὐρανοῦ καταβέβηκα; ⁴³ ἀπεκρίθη οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων. ⁴⁴ οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με, ἔλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ. ⁴⁵ ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκατοὶ τοῦ θεοῦ. πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με· ⁴⁶ οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ· οὗτος ἐώρακε τὸν πατέρα. ⁴⁷ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. ⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ⁵² ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σὰρκα φαγεῖν; ⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν, ἐὰν | μὴ φάγητε τὴν σὰρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ

De coelo descendi? ⁴³ Respondit ergo Iesus, et dixit eis: Nolite murmurare inter vos. ⁴⁴ Nemo potest venire ad me, nisi pater qui misit me, traxerit eum, et ego suscitabo eum in nouissimo die. ⁴⁵ Est scriptum in prophetis, Et erunt omnes docti a deo. Omnis ergo qui audiuit a patre et didicit, venit ad me, ⁴⁶ non quod patrem viderit quisquam, nisi is qui est a deo, hic vidit patrem. ⁴⁷ Amen amen dico vobis, qui confidit mihi, habet vitam aeternam. ⁴⁸ Ego sum panis ille vitae. ⁴⁹ Patres vestri comederunt manna in deserto, et mortui sunt. ⁵⁰ Hic est panis ille de coelo descendens, ut ex ipso edat aliquis, et non moriatur. ⁵¹ Ego sum panis viuus qui de coelo descendi. Si quis ederit ex hoc pane, viuet in aeternum. Et panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita. ⁵² Decertabant ergo Iudaei inter se, dicentes: Quomodo potest hic nobis carnem illam suam dare ad edendum? ⁵³ Dixit ergo eis | Iesus: Amen amen dico vobis, nisi ederitis carnem filii hominis, et biberitis eius

LB 367

LB 368

44 *prius* με B-E: εμε A

44 suscitabo B-E: resuscitabo A | 45 docti a deo B-E: docibiles dei A | 47 confidit mihi B-E: credit in me A | 48 ille B-E: om. A | 49 comederunt B-E: manducauerunt A | 50 ille C-E: om. A B | edat B-E: manducaret A | 51 ederit B-E: manducauerit A | 52 Decertabant B-E: Litigabant A | illam suam C-E: suam A, om. B | edendum B-E: manducandum A | 53 ederitis B-E: manducaueritis A

43 *inter vos* μετ' ἀλλήλων ("in inuicem" Vg.). See on *Ioh.* 4,33, and *Annot.* In Manetti's version was just *inuicem*.

44 με (1st.). The reading ἐμέ, in the 1516 edition, is found in cod. 2 and a few other mss., including cod. B.

44 *suscitabo* ἀναστήσω ("resuscitabo" 1516 = Vg.). See on vs. 40.

45 *docti a deo* διδασκατοὶ τοῦ θεοῦ ("docibiles dei" 1516 = Vg.). In *Annot.*, Erasmus offers *docilis* as a literal rendering of διδασκτός, objecting that *docibilis* does not occur in classical usage, and that it would anyway be the equivalent of διδασκτικός, i.e. "apt to teach", in an active sense, which was recorded by Valla *Annot.* as being found in some of his Greek mss. In Valla *Elegantiae* VI, 26, *docilis* is similarly preferred to

docibilis: see also Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 248, ll. 109-112. More problematic was Erasmus' addition of τοῦ, both in his text and *Annot.*, with virtually no ms. support. It was probably included by conjecture, based on the observation that θεός usually occurs with the article: see on *Ioh.* 1,48 for arbitrary insertions of an article before Ἰησοῦς. This mistaken conjecture survived into the *Textus Receptus*.

45 *ergo* οὖν (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{66\ 75}$ \aleph B C D N T W and a few later mss. Erasmus follows cod. 2, supported by cod. A and most later mss., including codd. 1 and 817. Manetti made the same change.

45 *audiuit* ἀκούσας. The Erasmusian text here follows cod. 1 and the Vulgate, supported by $\mathfrak{P}^{66\ 75\ vid}$ \aleph A B C N T W and many later mss. This may be among the passages which were altered by Erasmus' assistants. The reading of codd. 2 and 817 was ἀκούων, supported by most other mss., commencing with cod. D. It is possible that ἀκούσας originally arose as a harmonisation to context, to conform with the aorist tense of the immediately following participle, μαθών.

46 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20.

47 *confidit mihi* πιστεύων εἰς ἐμέ ("credit in me" 1516 = Vg.). A similar substitution of *confido* occurs at *Mc.* 9,42 (1519). This change produces an inconsistency with Erasmus' retention of *credo* at seven other places in the present chapter and at most other passages where this Greek verb occurs. Elsewhere, he sometimes follows the Vulgate in using *confido* to render πείθω or θαρσέω (see on *Ioh.* 16,33).

48 *panis ille* ὁ ἄρτος ("panis" 1516 = Vg.). See on vs. 35.

49 *comederunt* ἔφαγον ("manducaverunt" 1516 = Vg.). See on *Ioh.* 4,31.

50 *panis ille* ὁ ἄρτος ("panis" 1516-19 = Vg.). See on vs. 35.

50 *ex ipso edat aliquis et* τις ἐξ αὐτοῦ φάγη καὶ ("si quis ex ipso manducaverit" Vg.; "ex ipso manducaret aliquis et" 1516). On *manduco*, see on *Ioh.* 4,31. Erasmus' restructuring of this clause enables a more literal rendering of τις ... καὶ, distinguishing it from the construction ἐάν τις in vs. 51. In *Annot.*, he recommends *ut quis ex eo edat et*. Manetti put *si quis de eo ipso manducaverit*.

51 *ederit* φάγη ("manducaverit" 1516 = Vg.). See on *Ioh.* 4,31.

51 *quam ego dabo* ἦν ἐγὼ δώσω (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{66\ 75}$ B C D T W and a few later mss. Erasmus follows cod. 2, supported by most other late mss., including codd. 1 and 817. It might be argued that the omission has the advantage of being a *lectio difficilior* because of the awkward syntax ("it is my flesh on behalf of the life of the world"), which later scribes would have sought to ameliorate by adding a few words to smooth the flow of the sentence. An alternative explanation would be that a reckless early editor found the words ἦν ἐγὼ δώσω in his exemplar, and decided to omit them because they appeared to repeat the phrase ὅν ἐγὼ δώσω which occurs a little earlier in the same sentence. However, the omission leads to such a dislocation of syntax that it could fitly be described as a *lectio impossibilior*. Manetti made the same change as Erasmus here.

52 *Decertabant* ἐμάχοντο ("Litigabant" 1516 = Vg.). Erasmus uses *decerto* elsewhere to render ἀγωνίζομαι, at *Ioh.* 18,36; *Col.* 1,29 (1519); *2 Tim.* 4,7, and συναθλέω at *Phil.* 1,27; 4,3 (both in 1519), while retaining *litigo* for μάχομαι at *Act.* 7,26. In *Annot.* on the present passage, Erasmus also suggests *pugnabant*, comparable with his substitution of *pugno* in rendering the same Greek verb at *2 Tim.* 2,24; *Iac.* 4,2. The use of *pugnabant* had already been adopted by Manetti here. Erasmus perhaps wished to avoid *litigo* because of its connotation of legal argument.

52 *inter se* πρὸς ἀλλήλους ("ad inuicem" Vg.). See on *Ioh.* 4,33.

52 *carnem illam suam* τὴν σάρκα ("carnem suam" 1516 = Vg.; "carnem" 1519). The insertion of *illam* seems superfluous and unnatural here, as it is common in Greek for the article to be used in a simple possessive sense, when it accompanies a noun relating to part of the human body: cf. *Mt.* 8,20 (τὴν κεφαλὴν); 10,27 (εἰς τὸ οὖς); *Ioh.* 8,6 (τῷ δακτύλῳ); *Lc.* 24,40 (τὰς χεῖρας καὶ τοὺς πόδας). Cf. *Annot.*

52 *edendum* φαγεῖν ("manducandum" 1516 = Vg.). See on *Ioh.* 4,31.

53 *ederitis* φάγητε ("manducaveritis" 1516 = Vg.). See on *Ioh.* 4,31.

τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
⁵⁴ ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ⁵⁵ ἢ γὰρ σὰρξ μου ἀληθῶς ἐστι βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις. ⁵⁶ ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ ἐκείνος ζήσεται δι' ἐμέ. ⁵⁸ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὗ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρὸς ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; ⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ⁶² ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; ⁶³ τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἢ σὰρξ οὐκ ὠφελεῖ οὐδέν. τὰ ῥήματα ἃ ἐγὼ

sanguinem, non habetis vitam in vobis. ⁵⁴ Qui edit carnem meam, et bibit meum sanguinem, habet vitam aeternam: et ego suscitabo eum in nouissimo die. ⁵⁵ Caro enim mea vere est cibus, et sanguis meus vere est potus. ⁵⁶ Qui edit meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. ⁵⁷ Sicut misit me viuens pater, et ego viuo propter patrem: ita et qui ederit me, viuet ipse quoque propter me. ⁵⁸ Hic est panis ille qui de coelo descendit: non sicut comederunt patres vestri manna, et mortui sunt: qui ederit hunc panem, viuet in aeternum. ⁵⁹ Haec dixit in synagoga docens in Capernaum.

⁶⁰ Multi ergo his auditis ex discipulis eius dixerunt: Durus est hic sermo: quis potest eum audire? ⁶¹ Sciens autem Iesus apud semet ipsum quod murmurarent de hoc discipuli ipsius, dixit eis: Hoc vos offendit? ⁶² Quid igitur si videritis filium hominis ascendentem eo vbi erat prius? ⁶³ Spiritus est qui viuificat, caro non prodest quicquam. Verba quae ego

58 τρωγων B-E: τρογων A | 60 ακουσαντες B-E: ακουοντες A | 62 θεωρητε B-E: θεωρειτε A | 63 ωφελει C-E: οφελει A B

54 edit B-E: manducat A | carnem meam E: meam carnem A-D | suscitabo B-E: resuscitabo A | 56 edit B-E: manducat A | 57 et ego C-E: ita et ego A B | ita C-E: om. A B | ederit B-E: manducat A | viuet ipse quoque C-E: et ipse viuet A B | 58 ille C-E: om. A B | comederunt B-E: manducaverunt A | ederit B-E: manducat A | 60 his auditis B-E: audientes A | quis B-E: Et quis A | 61 ipsius B-E: eius A | 62 Quid igitur si B-E: Si ergo A | eo B-E: om. A

53 *habetis* ἔχετε (“habebitis” late Vg.). The late Vulgate follows the Old Latin version in using the future tense, interpreting according to the context, but without Greek ms. support. See *Annot.*

54 *edit* τρώγων (“manducat” 1516 = Vg.). See on *Ioh.* 4,31. Erasmus, probably quite correctly, follows the Vulgate in treating τρώγω as synonymous with ἐσθίω, here and in vss. 56

and 57. In vs. 58, his use of *edo* for τρώγω, and *comedo* for ἔφαγον (aorist of ἐσθίω), misleadingly implies a distinction of meaning, but elsewhere he uses *edo* and *comedo* interchangeably.

54 *carnem meam* μου τὴν σάρκα (“meam carnem” 1516-27 = Vg.). This change of word-order in the 1535 edition is less literal, and inconsistent with Erasmus’ retention of *meam*

carnem in vs. 56. Since this is the only change made by the 1535 Latin rendering in the whole of ch. 6, it may be questioned whether this alteration was authorised.

54 *suscitabo* ἀναστήσω (“resuscitabo” 1516 = Vg.). See on vs. 40.

56 *edit* τρώγων (“manducat” 1516 = Vg.). See on vs. 54.

57 *et ego ... ita et κἀγώ ... καί* (“et ego ... et” Vg.; “ita et ego ... “et” 1516-19). Erasmus inserts *ita* to correspond with the earlier *sicut*: see *Annot.* Similar additions occur in 1519 at *Ioh.* 10,15; 15,9; 20,21, in accordance with Vulgate usage at several passages in the Epistles (and also found in the late Vulgate at *Ioh.* 17,18; *Act.* 7,51).

57 *ederit* τρώγων (“manducat” 1516 = Vg.). See on vs. 54 regarding *edo*, and see also *Annot.* This substitution of the future perfect tense occurs again in vs. 58.

57 *viuet ipse quoque κἀκεῖνος ζήσεται* (“et ipse viuet” 1516-19 = Vg.). See on *Ioh.* 5,27, and *Annot.* In Manetti’s version, this was *et ille viuet*.

58 *panis ille ὁ ἄρτος* (“panis” 1516-19 = Vg.). See on vs. 35.

58 *comederunt* ἔφαγον (“manducaverunt” 1516 = Vg.). See on vs. 54.

58 *ederit* τρώγων (“manducat” 1516 = Vg.). See on vss. 54 and 57. The misspelling τρώγων in the 1516 edition is derived from cod. 2. The same error occurred in cod. 2 at vs. 57, where the word was spelled correctly in Erasmus’ Greek text.

60 *his auditis* ἀκούσαντες (“audientes” 1516 = Vg.). In 1516, Erasmus’ Greek text has ἀκούοντες, a reading which is not found in codd. 1, 2, 69, 817, and lacks other ms. support. It has the appearance of being a conjecture, based on the use of a present participle by the Latin Vulgate: see on *Ioh.* 4,48 for other pro-Vulgate conjectures. However, elsewhere Erasmus regarded it as a common fault of the Vulgate, to use a present participle to render a Greek aorist participle (see on *Ioh.* 1,36), so that it is unlikely that he would have supposed that a Greek variant, ἀκούοντες, underlies the Vulgate at the present passage. Looking again at the relevant line of text in the 1516 edition (ἀκούοντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον), it is apparent that the word-spacing between ἀκούοντες and ἐκ, and between τῶν and μαθητῶν, is somewhat

wider than between the other words on the same line, and the whole line is more widely spaced than any other line on this page, leaving room for an additional three characters. This suggests that the line was probably altered at a late stage in the typesetting, or even after printing had begun. The intention, perhaps, was to delete the mistaken repetition of a short word or a syllable, but one of Erasmus’ assistants rashly took it upon himself to emend the Greek text to make it agree with the Latin, thus producing this unusual variant. Manetti put *qui audierant*.

60 *quis* τίς (“Et quis” 1516 = late Vg.). The late Vulgate addition is unsupported by Greek mss. Manetti made the same change as Erasmus.

61 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

61 *ipsius* αὐτοῦ (“eius” 1516 = Vg.). Erasmus uses the reflexive pronoun to refer back to Jesus as the subject of the sentence. Manetti had *sui*.

61 *offendit* σκανδαλίζει (“scandalizat” Vg.). Erasmus removes every occurrence of *scandalizo* in the N.T., mostly in 1516, and the remainder in 1519. The same applies to *scandalum*, which disappears by 1522, except for one instance which Erasmus overlooked, at *Ap. Ioh.* 2,14. In *Annot.* at *Mt.* 5,29, he objects to the use of *scandalizo*, as not being a proper Latin word, and recommends using *offendo*, *obstaculo fuerit*, or *offendiculo fuerit*.

62 *Quid igitur si* ἐάν οὖν (“Si ergo” 1516 = Vg.). Erasmus explains in *Annot.*, that the addition of *quid* is necessary to convey the sense implicit in the Greek expression. The Vulgate Gospels have a preference for *ergo* rather than *igitur*, for the latter occurs only seven times (reduced to five in the late Vulgate). Erasmus uses *igitur* fifty times in the Gospels; of the eight instances in John, six are introduced in 1519. See also on *Ioh.* 5,4, regarding the alternative use of *itaque*. Such changes are for the sake of varying the vocabulary. Manetti put *Si igitur*.

62 θεωρήτε. The 1516 edition has the incorrect indicative form, θεωρεῖτε, from cod. 2.

62 *eo vbi* ὅπου (“vbi” 1516 = Vg.). Erasmus similarly supplies *eo* at several other passages in 1519, where *vbi* accompanies a verb of motion: *Mt.* 5,40; *Ioh.* 7,34, 36; 11,32.

63 ὠφελεῖ. The misspelling ὠφελεῖ, in the 1516-19 editions, is taken from cod. 2.

λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν· ⁶⁴ ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. ⁶⁵ καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. ⁶⁶ ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ⁶⁸ ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· ⁶⁹ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολος ἐστιν; ⁷¹ ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ

loquor vobis, spiritus et vita sunt. ⁶⁴ Sed sunt quidam ex vobis, qui non credunt. Nouerat enim ab initio Iesus, qui essent non credentes, et quis proditurus esset ipsum. ⁶⁵ Et dicebat: Propterea dixi vobis, quod nemo potest venire ad me, nisi fuerit ei datum a patre meo. ⁶⁶ Ex eo *tempore* multi discipulorum eius descuerunt, eo relicto, nec amplius cum illo ambulabant. ⁶⁷ Dixit ergo Iesus ad duodecim: Num et vos vultis abire? ⁶⁸ Respondit ergo ei Simon Petrus: Domine, ad quem ibimus? Verba vitae aeternae habes: ⁶⁹ et nos credimus et cognouimus, quod tu es Christus filius dei viui. ⁷⁰ Respondit eis Iesus: Nonne ego vos duodecim elegi, et ex vobis vnus diabolus est? ⁷¹ Dicebat autem de Iuda Simonis Iscariota: hic enim

65 ὑμῖν *A^c B-E*: ὑμῶν *A** | 70 ὑμᾶς *A C-E*: ὑμεῖς *B*

63 loquor *B-E*: locutus sum *A* | 64 Nouerat *B-E*: Sciebat *A* | *alt.* non *B-E*: *om.* *A* | proditurus *B-E*: traditurus *A* | ipsum *B-E*: se *A* | 66 eo tempore *B-E*: hoc *A* | descuerunt ... amplius *B-E*: abierunt retro, et iam non *A* | 67 Num *B-E*: Nunquid *A* | 68 aeternae *B-E*: eternae *A* | 69 quod *B-E*: quia *A* | 70 eis *A B D E*: ei *C* | 71 Iscariota *B-E*: Iscariotha *A*

63 loquor λαλῶ ("locutus sum" 1516 Lat. = Vg.). The Vulgate is based on a Greek variant, λελάληκα, as found in \mathfrak{P}^{66} \aleph B C D N T W and some later mss., including cod. 1. Erasmus' Greek text follows codd. 2 and 817, supported by most other late mss. It might be argued that this was a late harmonisation, based on the same wording at *Ioh.* 14,10, τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, which is found there in most mss., commencing with \mathfrak{P}^{66} \aleph A W. However, at that passage, a few mss. read λέγω, as in \mathfrak{P}^{75} B, while others again have λελάληκα, as in cod. D. The existence of the latter variant at *Ioh.* 14,10 raises the question whether the reading λελάληκα at *Ioh.* 6,63 might similarly have originated as a substitution by an ancient scribe or editor, perhaps through familiarity with the repeated use of the phrase λελάληκα ὑμῖν later in the Gospel (at 14,25; 15,3, 11;

16,1, 4, 6, 25, 33). Manetti anticipated Erasmus in putting loquor.

64 Nouerat ἦδει ("Sciebat" 1516 = Vg.). See on *Ioh.* 1,33.

64 non credentes μὴ πιστεύοντες ("credentes" 1516 Lat. = Vg.). The Vulgate rendering corresponds with the omission of μὴ by cod. \aleph and a few later mss. Erasmus' Greek text follows cod. 2, supported by $\mathfrak{P}^{66\text{corr}}$ $\aleph^{75\text{vid}}$ B C D N T W and nearly all later mss., including codd. 1 and 817. Manetti changed the word-order, with *qui non essent credentes*.

64 proditurus παραδώσων ("traditurus" 1516 = Vg.). The substitution of *prodo* for *trado* occurs twenty times in the 1519 edition, in the sense of "betray". The verb *prodo* is used only at *Mc.* 14,10 in the Vulgate N.T. (changed to *trado* in 1516-19), and only once in 1516

(at *Eph.* 5,13, in a different sense). See *Annot.* at *Mc.* 14,21 (1522), where Erasmus mentions the view that *trado* properly means to “hand over” something. There are also a number of passages where Erasmus retains *trado* in the sense of “betray”, e.g. at *Ioh.* 21,20.

64 *ipsum* αὐτόν (“eum” Vg.; “se” 1516). Erasmus’ use of *se* in 1516 was capable of being misunderstood as implying “betray himself”. The pronoun *ipse* more clearly refers back to the subject of the sentence.

65 ὑμῖν. The reading ὑμῶν in the 1516 Greek text was probably no more than a misprint, as it was corrected in the errata of that edition.

65 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

66 *eo tempore* τούτου (“hoc” 1516 = Vg.). This addition of *tempore* followed a suggestion of Valla *Annot.* The word was placed in italics by Erasmus, to show that it is only implied, and not explicit in the Greek text. See *Annot.*

66 *desciuerunt, eo relicto* ἀπηλθον ... εἰς τὰ ὀπίσω (“abierunt retro” 1516 = Vg.). Erasmus is less literal here, probably to avoid the misunderstanding that they “went away backwards”. The verb *descisco*, meaning to “defect” or “rebel”, also occurs at 1 *Tim.* 4,1 and *Hebr.* 3,12, rendering ἀφίστημι. It is nowhere found in the Vulgate. Cf. Valla *Elegantiae* V, 86, giving *descisco* as the equivalent of *subtrahō* (“withdraw”), for which Erasmus substituted *deficio* (meaning to “defect” or “desert”) in *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 244, ll. 23-24. Manetti’s version had *abiēre retro*.

66 *nec amplius* καὶ οὐκέτι (“et iam non” 1516 = Vg.). Erasmus also uses *nec amplius* at *Act.* 8,39 (1519). On his use of *nec*, see on *Ioh.* 2,16. The substitution of *non amplius* for *iam non* occurs elsewhere at *Rom.* 6,9; 2 *Cor.* 5,16; *Gal.* 3,25; *Eph.* 4,14, 28; *Hebr.* 8,12; 10,17, 18 (1519), in the sense of “no longer” rather than “not now”. In two places he put *non amplius* for *amplius non* (*Act.* 13,34; 1 *Thess.* 3,5). Manetti here has *et amplius ... non*.

67 *Num* Μή (“Nunquid” 1516 = Vg.). See on *Ioh.* 3,4.

69 *quod* ὅτι (“quia” 1516 = Vg.). See on *Ioh.* 1,20. Manetti (*Pal. Lat.* 45) also had *quod*.

69 *dei viui* τοῦ θεοῦ τοῦ ζῶντος (“dei” Vg.). The Vulgate reflects a Greek text omitting τοῦ ζῶντος, as in $\text{P}^{66\ 75} \text{K} \text{B C D W}$ and some

later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other mss., commencing with cod. N. Most of the earlier uncials which lack τοῦ ζῶντος also substitute ἅγιος for χριστός ὁ υἱός. It has been suggested that the longer reading arose from harmonisation with *Mt.* 16,16, where the same phrase occurs. However, there is also the unfortunate possibility that the shorter reading, ὁ ἅγιος τοῦ θεοῦ, was a harmonisation with *Mc.* 1,24; *Lc.* 4,34, where this expression was used by the man who had an unclean spirit. The disciples’ faith went further than that of the demons. Manetti (*Pal. Lat.* 45) similarly added *viui*.

70 *eis* αὐτοῖς (“ei” 1522 Lat.). The singular pronoun, *ei*, could be understood as referring to Peter, to whom Jesus was replying. The reading occurs in some Vulgate mss., and corresponds with αὐτῷ in cod. 69 and a few other late mss. However, since Erasmus made no change to his Greek text, this temporary alteration of his Latin translation should probably be considered an error of the printer. See on *Ioh.* 9,20 for other similar errors.

70 ὑμεῖς. In 1519, the first-person plural ὑμεῖς makes no sense in this context, and must be considered a misprint.

70 *diabolus* διάβολος. In 1516 *Annot.*, Erasmus objected to the use of this non-Latin word, and recommended *delator* or *calumniator*. However, in 1519 he argued for the retention of *diabolus* on the grounds that it was an accurate interpretation of the name of Satan, citing the opinion of Chrysostom. Valla gives *criminator* as the correct Latin equivalent, in his *In Errores Antonii Raudensis Adnotationes (Laurentii Vallae Opera, Basle, 1540)*, p. 402, ll. 21-22; see also Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 246, l. 85.

71 *Iscariota* Ἰσκαριώτην (“Scariot(h)is” Vg.; “Iscariotha” 1516). The Vulgate use of the genitive form of this name, agreeing with the preceding *Simonis* (i.e. “Judas the son of Simon Iscariot”), corresponds with the Greek variant, Ἰσκαριώτου, found in $\text{P}^{66\ 75} \text{K}^{\text{corr}} \text{B C W}$ and a few later mss. Erasmus has the accusative case, agreeing with *Iuda* rather than *Simonis* (i.e. “Judas Iscariot, the son of Simon”), following cod. 2, supported by cod. N and most later mss., including codd. 1 and 817. The accusative might be seen as a harmonisation with other N.T. passages, but there is also the possibility that the genitive form, Ἰσκαριώτου,

ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

7 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ² ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³ εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. ⁴ οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. | ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. ⁸ ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀναβαίνω

erat proditurus eum, quum esset vnus ex duodecim.

7 Versabatur Iesus post haec in Galilaea: non enim volebat in Iudaea versari, quia quaerebant eum Iudaei interficere. ² Erat autem in propinquo dies festus Iudaeorum scenopegia. ³ Dixerunt igitur ad eum fratres eius: Transi hinc, et vade in Iudaeam, vt et discipuli tui videant opera tua quae facis. ⁴ Nemo quippe in occulto facit aliquid, et quaerit ipse palam esse. Si haec facis, declara te ipsum mundo. ⁵ Nam ne | fratres quidem eius credebant in eum. ⁶ Dicit ergo eis Iesus: Tempus meum nondum adest: tempus autem vestrum semper est paratum. ⁷ Non potest mundus odisse vos: me autem odit, quia ego testimonium fero de illo, quod opera eius mala sint. ⁸ Vos ascendite ad diem festum hunc. Ego nondum ascendo

LB 370

71 proditurus *B-E*: traditurus *A*

7,1 Versabatur *B-E*: Ambulabat *A* | Galilaea *B-E*: Galilaeam *A* | versari *B-E*: ambulare *A* | **2** propinquo *B-E*: proximo *A* | scenopegia *B-E*: scenopegiae *A* | **3** igitur *B-E*: autem *A* | **4** facit aliquid *B-E*: quid facit *A* | declara *B-E*: manifesta *A* | **5** Nam ne fratres quidem *B-E*: Neque enim fratres *A* | **7** fero *B-E*: perhibeo *A*

arose by attraction to the case of the immediately preceding word, Σίμωνος (as occurs in one ms. at *Iob.* 12,4: see note *ad loc.*), or from a desire to smooth away the apparent awkwardness of the sequence Ἰούδαν Σίμωνος Ἰσκαριώτην (accusative - genitive - accusative). The reference to “Judas Iscariot”, rather than “Simon Iscariot”, is supported elsewhere by the reading of \mathfrak{P}^{66} \aleph B (W) at *Iob.* 13,2, and of \mathfrak{P}^{66} A W at *Iob.* 13,26.

71 *proditurus* παραδιδόναι (“traditurus” 1516 = Vg.). See on vs. 64.

7,1 *Versabatur ... versari* Καὶ περιεπάτει ... περιπατεῖν (“Ambulabat ... ambulare” 1516 = Vg.). Erasmus uses *versor* in twelve places in 1516 to translate several other Greek verbs (ἀναστρέφομαι, γίνομαι, ἐπιδημέω, συνέρχομαι),

though not περιπατέω. In 1519, he introduced *versor* at a further thirteen places (rendering διατρίβω, περιπατέω, πορεύομαι), usually to replace *ambulo* in contexts where the literal sense of “walking” is not required. At several passages, however, he is content to retain *ambulo* even where it is used metaphorically, e.g. at *Rom.* 14,15. The word *versor* does not occur in the Vulgate N.T. See *Annot.* In leaving καὶ untranslated, Erasmus follows the Vulgate rendering. However, the earlier Vulgate reflects a Greek text omitting καὶ, as in \mathfrak{P}^{66} \aleph^* C^{corr} D and a few later mss. (the later Vulgate copies inserted *autem* after *post haec*: see the following note for the Vulgate word-order). In the remainder of the mss., καὶ is included, and hence Manetti began the sentence with *Et ambulabat*.

1 *post haec* μετὰ ταῦτα. In the Vulgate, these words are placed at the beginning of the sentence, reflecting an underlying variation in the Greek word-order: μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς, as found in \mathfrak{P}^{66} 75^{vid} & B C D W and many later mss., including cod. 1. Erasmus' word-order follows codd. 2 and 817, supported by most other late mss. Manetti omitted *post haec*, with support from a few of the later mss.

1 *in Galilaea ... in Iudaea* ἐν τῇ Γαλιλαίᾳ ... ἐν τῇ Ἰουδαίᾳ ("in Galilaeam ... in Iudaeam" Vg.; "in Galilaeam ... in Iudaea" 1516). Erasmus here corrects a mistranslation: see *Annot.* In Manetti's version is found the same inconsistency as in Erasmus' 1516 edition.

2 *in propinquo* ἐγγύς ("in proximo" 1516 = Vg.). See on *Ioh.* 2,13. Manetti preferred *prope* here. The 1527 Vulgate column further had *die* for *dis*.

2 *scenopegia* ἡ σκηνοπηγία ("scenopegiae" 1516). Whether taken as a plural or a genitive, the 1516 Latin spelling appears less accurate.

3 *igitur* οὖν ("autem" 1516 Lat. = Vg.). Erasmus makes a similar change at *Ioh.* 18,12 (1519). For passages incorrectly retaining *autem* for οὖν, see on *Ioh.* 3,25. The use of *autem* by the Vulgate might appear to represent a different Greek text, reading δέ, but this is found in hardly any mss. Manetti put *ergo*.

4 *facit aliquid* τι ποιεῖ ("quid facit" 1516 = late Vg.). See on *Ioh.* 6,7. Manetti's version had *aliquid facit*.

4 *palam* ἐν παρηρσίᾳ ("in palam" Vg.). In *Annot.*, Erasmus hints that the phrase *in palam* is not good Latin, probably because he felt that *palam*, being an adverb, should not follow a preposition: cf. his avoidance of *ad inuicem* (see on *Ioh.* 4,33). For other changes involving *palam*, see on *Ioh.* 10,24. The subject is also discussed in *Resp. ad annot. Ed. Lei*, LB IX, 181 D-182 B. Manetti rendered this by *in propatulo*.

4 *declara* φανερώσον ("manifesta" 1516 = Vg.). A comparable substitution of *declaro* occurs at 2 *Cor.* 3,3 (1519). For Erasmus' frequent avoidance of *manifesto* in 1519, see on *Ioh.* 1,31.

5 *Nam ne ... quidem* οὐδὲ γάρ ("Neque enim" 1516 = Vg.). This change is required by the context. The substitution of *ne ... quidem*

("not even") for *nec* and *neque* ("and ... not") occurs in 1516 at nineteen passages, all in Matthew, Mark and the Epistles, and in 1519 at a further nine passages, of which seven are in Luke-John-Acts: a further example of the less complete revision of these books in the 1516 edition.

6 *adest* πάρεστιν ("aduenit" Vg.). A similar change occurs at *Mt.* 26,50, recognising that the Greek verb literally means "to be present", rather than to come or to arrive. However, Erasmus retains *venio* in rendering the same verb at e.g. *Act.* 10,21; 12,20; 17,6. In Valla, *adsum* is treated as equivalent to *aduenio*: see his *Elegantiae* V, 51; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 217, ll. 243-251, 259-265. Manetti anticipated Erasmus in making this change.

7 *testimonium fero* μαρτυρῶ ("testimonium perhibeo" 1516 = Vg.). See on *Ioh.* 1,7.

7 *quod* ὅτι ("quia" late Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

8 *nondum* (1st.) οὐπω ("enim non" late Vg.). The late Vulgate addition of *enim* is unsupported by Greek mss. In *Annot.*, Erasmus also mentions the existence of Vulgate mss. which have *enim nondum*. The earlier Vulgate has *non*, reflecting the substitution of οὐκ for οὐπω, as in codd. & D and some later mss. Erasmus follows cod. 2, supported by \mathfrak{P}^{66} 75 B N T W 070 and most later mss., including codd. 1 and 817. The reading οὐπω was also recorded in Valla *Annot.* Some modern editors prefer οὐκ, as being a *lectio difficilior*, arguing that οὐπω was introduced to remove an apparent inconsistency with vs. 10. However, the tendency of & and D to omit words and syllables, whether by accident or design, in defiance of the combined testimony of most other mss. in this part of John, raises a question over their value as witnesses for οὐκ in the present verse: cf. the omission of καί by \mathfrak{P}^{66} &* D in vs. 1; the substitution of θεωροῦσιν by &* in vs. 3; the omission of σου by &* D, again in vs. 3; the omission of οὖν by &* D W in vs. 6; the substitution of οὐ for οὐπω by &* in vs. 6; the omission of δέ by & D 070 in vs. 9; the omission of ὡς by & D in vs. 10, etc. Manetti also had *nondum* here.

8 *ascendo* ἀναβαίνω ("ascendam" late Vg., with some Vg. mss.). Erasmus restores the more accurate present tense of the earlier Vulgate, also adopted by Manetti. See *Annot.*

εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὕτω πεπλήρωται. ⁹ ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹⁰ ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἔστιν ἐκεῖνος; ¹² καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθὸς ἔστιν· ἄλλοι δὲ ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. ¹³ οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε· ¹⁵ καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; ¹⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με. ¹⁷ ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ¹⁸ ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν δόξαν τῆν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἔξ ὑμῶν ποιεῖ τὸν νόμον.

7,17 θελη B-E: θελει A

8 festum hoc B-E: diem festum istum A | 10 festum B-E: diem festum A | 11 festo B-E: die festo A | 12 multum B-E: multus A | turbis B-E: turba A | 14 ac B-E: et A | 15 literas B-E: litteras A | 17 voluntati eius obtemperare B-E: voluntatem eius facere A | 18 ipsum B-E: eum A | 19 tamen B-E: om. A | factis praestat B-E: facit A

8 *festum* (2nd.) τὴν ἑορτὴν (“diem festum” 1516 = Vg.). In such contexts, Erasmus regarded *diem* as optional. Other such changes in 1519 are found in vss. 10-11, and at 12,20; 13,1; cf. *Mt.* 27,15; *Lc.* 23,17, and in 1516 at *Mc.* 15,6; *Ioh.* 7,14. At sixteen other passages, he retained *dies festus*. Manetti preferred *festiuitatem* (see on vs. 37).

8 *hoc* ταύτην (“istum” 1516 = Vg. mss.; “illum” Vg. 1527). This substitution is necessary,

ad festum hoc, quia meum tempus nondum impletum est. ⁹ Haec autem quum dixisset illis, mansit in Galilaea. ¹⁰ Vt autem ascenderunt fratres eius, tunc et ipse ascendit ad festum, non manifeste, sed velut in occulto. ¹¹ Iudaei ergo quaerebant eum in festo, et dicebant: Vbi est ille? ¹² Et murmur multum erat in turbis de eo. Quidam enim dicebant, Bonus est: alii autem dicebant, Non, sed seducit turbam. ¹³ Nemo tamen palam loquebatur de illo propter metum Iudaeorum.

¹⁴ Quum autem iam dimidium festi peractum esset, ascendit Iesus in templum, ac docebat. ¹⁵ Et mirabantur Iudaei, dicentes: Quomodo hic literas scit, quum non didicerit? ¹⁶ Respondit eis Iesus, et dixit: Mea doctrina non est mea, sed eius qui misit me. ¹⁷ Si quis voluerit voluntati eius obtemperare, cognoscet de doctrina, vtrum ex deo sit, an ego a me ipso loquar. ¹⁸ Qui a semet ipso loquitur, gloriam propriam quaerit. Qui autem quaerit gloriam eius qui misit ipsum, hic verax est, et iniustitia in illo non est. ¹⁹ Nonne Moses dedit vobis legem? Et tamen nemo ex vobis, factis praestat legem.

to avoid an unwanted contrast being made with the feast that was mentioned earlier in the verse. Manetti put *istam*, agreeing with *festiuitatem*.

9 *autem* δὲ (Vg. omits). The Vulgate omission is supported by codd. N D 070 and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with nearly all other mss., commencing with P^{66} ⁷⁵ B N T W. The reason why a few scribes omitted δὲ may have

been that, following his remarks about the coming feast day, Jesus' action in remaining in Galilee was only to be expected. This word was also added by Manetti.

9 *illis* αὐτοῖς ("ipse" Vg.). The Vulgate reflects the substitution of αὐτός, as found in \mathfrak{P}^{66} \aleph D* N W 070 and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other mss., beginning with \mathfrak{P}^{75} B D^{corr} T. Manetti put *eis*.

10 *festum* τὴν ἑορτὴν ("diem festum" 1516 = Vg.). See on vs. 8. Manetti again had *festiuitatem*.

10 *velut* ὡς ("quasi" Vg.). See on *Ioh.* 1,14.

11 *festo* τῇ ἑορτῇ ("die festo" 1516 = Vg.). See on vs. 8. Manetti, as usual, preferred *festiuitate*.

12 *murmur multum* γογγυσμὸς πολὺς ("murmur multus" 1516 = Vg.). The gender of this noun is usually neuter in classical Latin, as mentioned in *Annot.* The same change was favoured by Manetti and Valla *Annot.*

12 *turbis* τοῖς ὄχλοις ("turba" 1516 Lat. = Vg.). The Vulgate corresponds with a Greek variant, τῶ ὄχλω, found in \mathfrak{P}^{66} \aleph D and one later ms. Erasmus follows cod. 2, supported by $\mathfrak{P}^{75\text{vid}}$ B N T W and most later mss., including codd. 1 and 817. It is possible that τῶ ὄχλω arose from harmonisation with the same phrase later in the verse.

12 *Bonus* ὅτι Ἄγαθός ("Quia bonus" Vg.). See on *Ioh.* 1,20. Manetti put *quod bonus*.

12 *autem* δέ. Erasmus, or one of his assistants, inserted the particle δέ from cod. 1, to agree with the Vulgate, with further support from \mathfrak{P}^{75} B N T W and a few later mss. It is omitted in codd. 2 and 817, together with most other mss., commencing with \mathfrak{P}^{66} \aleph D. The word may originally have been inserted by an ancient scribe or editor who thought that the occurrence of μέν, earlier in the verse, required a corresponding δέ. Manetti omitted *autem*.

12 *turbam* τὸν ὄχλον ("turbas" Vg.). The Vulgate use of the plural lacks Greek support, apart from cod. 69.

14 *Quum autem iam dimidium festi peractum esset* Ἡδη δὲ τῆς ἑορτῆς μεσοῦσης ("Iam autem die festo mediante" Vg.). Since the verb *medio*, or *medior*, does not exist in classical Latin, Erasmus therefore rephrases the whole clause: see *Annot.* The verb *perago* occurs eleven times in his N.T. He introduces it e.g. at *Act.* 20,3,

in the phrase *peractis mensibus tribus*: cf. the Vulgate usage of *multo tempore peracto* at *Act.* 27,9, in rendering διαγίνουμαι. As noted at *Ioh.* 6,39, this kind of rewriting of the translation is more frequent in the Epistles than the Gospels. Manetti tried *Iam autem festiuitate intercedente*, giving a different sense; Valla *Annot.* suggested using *in medio festo* or *circa medium festi*. Erasmus lists the passage among the *Soloecismi*. Edward Lee and Stunica both defended the Vulgate as being more literal here: for Erasmus' replies, see his *Resp. ad annot. Ed. Lei*, LB IX, 182 C-E, and *Epist. apolog. adv. Stun.*, LB IX, 396 E.

14 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

16 *Respondit* ἀπεκρίθη. Under Vulgate influence, the Erasmusian Greek text here follows cod. 1 in omitting οὖν after ἀπεκρίθη, with support from cod. D and some later mss., with the result that it was also omitted from the *Textus Receptus*. The word is included in codd. 2 and 817, in company with most other mss., commencing with \mathfrak{P}^{66} \aleph B N T W.

17 *θέλει*. In 1516, the reading θέλει is taken from cod. 2, with little other ms. support.

17 *voluntati ... obtemperare* τὸ θέλημα ... ποιῆν ("voluntatem ... facere" 1516 = Vg.). See on *Ioh.* 4,34. A similar substitution is made at *Ioh.* 9,31 (1519). The verb *obtempero* occurs in the Vulgate at *Hebr.* 5,9; 12,9, in rendering ὑπακούω and ὑποτάσσω (changed by Erasmus to *obedio* and *subiicio*). Elsewhere, Erasmus uses *obtempero* at *Rom.* 2,8 and 1 *Petr.* 3,1, in rendering ἀπειθέω and πείθω.

18 *ipsum* αὐτόν ("eum" 1516 = late Vg.). The reflexive pronoun is used to refer back to the subject of the sentence. The same change was made by Manetti.

19 *Et tamen* καί ("et" 1516 = Vg.). In 1519, this phrase is introduced five times in John's Gospel (here, and at 7,22; 8,55; 9,30; 16,32) and at 2 *Cor.* 6,10. In 1516, it is found at 2 *Cor.* 6,8, 9; 1 *Petr.* 1,7; 2,20, but nowhere in the Vulgate N.T. The reason for the change is to convey the less common adversative sense of καί, as meaning "and yet" rather than simply "and", at such passages. Erasmus also sometimes uses *atqui* to convey the same sense: see on vs. 26, and *Annot. ad loc.*

19 *factis praestat* ποιῆ ("facit" 1516 = Vg.). See on *Ioh.* 3,21. The substitution of *praesto* for *facio* occurs in 1516 at *Rom.* 4,21; and in 1519 at *Mt.* 6,1, 2, 3; 7,22; *Lc.* 1,51; *Act.* 9,36; 10,2;

τί με ζητεῖτε ἀποκτεῖναι; ²⁰ ἀπεκρίθη ὁ ὄχλος, καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ²¹ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. ²² διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. ²⁵ ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁶ καὶ ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μῆποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστός ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. ²⁸ ἔκραξεν οὖν ὁ Ἰησοῦς ἐν τῷ ἱερῷ διδάσκων, καὶ λέγων, καὶ με οἶδατε, καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε.

Quid me quaeritis interficere? ²⁰ Respondit turba, et dixit: Daemonium habes: quis te quaerit interficere? ²¹ Respondit Iesus, et dixit eis: Vnum opus feci, et omnes miramini. ²² Propterea Moses dedit vobis circumcisionem: non quia ex Mose sit, sed quia ex patribus. Et tamen in sabbato circumciditis hominem. ²³ Si circumcisionem accipit homo in sabbato, ut non solvatur lex Mosi, mihi indignamini, quod totum hominem sanum fecerim in sabbato? ²⁴ Nolite iudicare secundum aspectum, sed iusto iudicio iudicate. ²⁵ Dicebant ergo quidam ex Hierosolymitanis: Nonne hic est quem quaerunt interficere? ²⁶ Atqui ecce palam loquitur, et nihil ei dicunt. Num vere cognoverunt principes, hunc esse vere Christum? ²⁷ Sed hunc nouimus vnde sit. Christus autem quum venerit, nemo scit vnde sit. ²⁸ Clamabat ergo Iesus in templo docens, ac dicens: Et me nostis: et vnde sim, nostis: et a me ipso non veni, sed est verax qui misit me, quem vos non nouistis.

20 ἀπεκρίθη A-D: ἀποκρίθη E | 23 λυθη A C-E: ληθη B | 24 κρίνετε A C^c D E: κίρνετε B C*

22 sit B-E: est A | alt. quia C-E: om. A B | tamen B-E: om. A | 23 quod B-E: quia A | fecerim B-E: feci A | 24 iusto iudicio B-E: iustum iudicium A | 26 Atqui B-E: om. A | 27 nouimus B-E: scimus A | 28 ac B-E: et A | prius nostis B-E: scitis A | alt. nostis B-E: scitis A | non nouistis B-E: nescitis A

Iac. 2,13. Cf. also Erasmus' use of *exhibeo* at Act. 24,17 (1519). On this use of *praesto*, see his *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 302, ll. 607-609, representing an expansion of the comment in *Valla Elegantiae* VI, 16.

20 ἀπεκρίθη. The reading ἀποκρίθη in 1535 is a misprint: see on *Iob*. 1,24.

21 ὁ Ἰησοῦς. The Erasmusian text here inserts ὁ without authority from codd. 1, 2, and 817. Although it occurs in codd. D N T W and some later mss., it is probable that Erasmus or his assistants made this insertion as a grammatical conjecture. See on *Iob*. 1,48. The article is omitted in most mss., commencing with $\text{Ⲁ}^{66\ 75}$ Ⲛ B.

22 *sit* ἔστιν (“est” 1516 = Vg.). The subjunctive expresses the idea that this was only a supposition rather than an actual fact.

22 *sed quia* ἀλλ’ (“sed” 1516-19 = Vg.). This second occurrence of *quia* supplies an ellipsis in the Greek wording.

22 *Et tamen* καί (“Et” 1516 = Vg.). See on vs. 19.

23 *mibi indignamini* ἐμοὶ χολᾶτε (“mibi cur indignamini” late Vg.). The late Vulgate addition corresponds with the reading πῶς ἐμοὶ χολᾶτε, found in cod. D, but otherwise unsupported among Greek mss.: see *Annot.* The word *cur* was likewise omitted by Manetti.

23 *quod ... fecerim* ὅτι ... ἐποίησα (“quia ... feci” 1516 = Vg.). See on *Ioh.* 1,20. Manetti put *quod ... feci*.

24 *aspectum* ὄψιν (“faciem” Vg.). Erasmus here adopts another suggestion from Valla *Annot.* The word *aspectus* is used elsewhere, by both Erasmus and the Vulgate, to render ἰδέα, πρόσωπον, and ὄρασις. Manetti tried *speciem* at this passage. In *Annot.*, Erasmus argues that the context requires the more general sense of “what can be seen with the physical eyes”, rather than just facial appearance.

24 *iusto iudicio* τὴν δικαίαν κρίσιν (“iustum iudicium” 1516 = Vg.). Erasmus did not regard the literal rendering of the Vulgate as being in accordance with good classical usage. However, an example of *iudicium iudico* can be found in Ennius (*Fragmenta scaenica* 70).

25 *Hierosolymitanis* τῶν Ἱεροσολυμιτῶν (“Hierosolymis” Vg.). The Vulgate is unsupported by Greek mss. Erasmus’ rendering is anticipated by Manetti. At *Mc.* 1,5, Erasmus followed the Vulgate in using a slightly different word, *Hierosolymitae*, to render the same Greek expression.

26 *Atqui* καί (omitted in 1516 Lat. = late Vg.). Erasmus introduces *atqui* in eight passages of the Epistles, in 1516, and at three further passages in the Gospels in 1519 (including this verse). It does not occur in the Vulgate. Here, the word is used to convey the adversative sense of καί. See also on *et tamen* at vs. 19, and also *Annot.* The version of Manetti just put *et*, as in the earlier Vulgate.

26 *Num* μήποτε (“Numquid” Vg.). See on *Ioh.* 3,4, and *Annot.* In Manetti’s version (in both mss.), this was rendered *Nunc aliquando*.

26 *hunc esse vere Christum* ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός (“quia hic est Christus” Vg.). For the accusative and infinitive construction, see on *Ioh.* 1,34. The Vulgate omission of *vere*, corresponding with the Greek omission of ἀληθῶς, is supported by \mathfrak{P}^{66} \aleph B D N T W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with most other late mss. In favour of the Vulgate, it has been suggested that ἀληθῶς could have been added to harmonise with similar expressions at *Ioh.* 4,42; 6,14; 7,40. On the other hand, the repetition of ἀληθῶς within the same verse (in view of the earlier phrase, ἀληθῶς ἔγνωσαν) is not a common occurrence. An ancient scribe who found the word repeated in this way, in his exemplar, might have thought that the second instance of ἀληθῶς was redundant, and therefore omitted it. See *Annot.* In Manetti, this was rendered as *quod hic est vere Christus*.

27 *nouimus* οἶδαμεν (“scimus” 1516 = Vg.). See on *Ioh.* 1,33. Erasmus, more precisely, distinguishes this verb from γινώσκει later in the same verse. Manetti’s solution was to put *scimus ... cognoscat*.

28 *Iesus in templo docens* ὁ Ἰησοῦς ἐν τῷ ἱερῷ διδάσκων. The word-order of the Erasmanian Greek text follows cod. 1, so as to agree with the late Vulgate, with support from codd. \aleph D N and a few later mss. His codd. 2 and 817 had ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, corresponding with the rendering of the earlier Vulgate, and supported by most Greek mss., commencing with \mathfrak{P}^{66} \aleph B T W (some of which exhibit minor discrepancies as to the presence of the article, ὁ).

28 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

28 καί με. This was an arbitrary change by Erasmus or his printer. His codd. 1, 2, 817, and virtually all other mss., have the form κάμέ.

28 *nostis ... nostis ... non nouistis* οἶδατε ... οἶδατε ... οὐκ οἶδατε (“scitis ... scitis ... nescitis” 1516 = Vg.). See on *Ioh.* 1,33.

28 *verax* ἀληθινός (“verus” Vg.). A similar substitution occurs at 1 *Thess.* 1,9; *Ap. Ioh.* 3,7; 6,10, consistent with Vulgate usage at other passages where ἀληθής or ἀληθινός is applied to a person: e.g. at *Ioh.* 3,33; 7,18; 8,26, etc. (i.e. “truthful” rather than “real”). Manetti made the same change.

at other N.T. passages, e.g. at vs. 44. Manetti put *manum*, with support from most of the Greek mss.

30 ἐηλύθη. This spelling was taken from cod. 2. Most mss. have ἐηλύθει.

31 *et* καί ("ac" 1519 only). See on *Ioh.* 1,25.

31 *num* μήτι ("numquid" Vg.; "nuuquid" 1516). See on *Ioh.* 3,4.

31 *signa plura* πλείονα σημεῖα ("plura signa" Vg.). By changing the Latin word-order, Erasmus positions *plura* closer to the pronoun *iis*, which relates to it.

31 *aedet ... aedidit* ποιήσει ... ἐποίησεν ("faciet ... facit" Vg.; "faciet ... fecit" 1516). See on *Ioh.* 2,11 for the substitution of *aedo*. The Vulgate use of the present tense, *facit*, reflects a Greek text substituting ποιῆι for ἐποίησεν, as in \aleph^* D and a few later mss. Erasmus follows cod. 2, supported by \aleph^{66} ^{75vid} \aleph^{corr} B N T W and most later mss., including codd. 1 and 817. Manetti had *faciet ... fecerat*.

31 *iis quae* ὧν ("quam quae" Vg.). Erasmus supplies an additional pronoun, to make the point of comparison more clear. Manetti similarly replaced *quam* by *his*.

32 *miserunt Pharisei ac principes sacerdotum ministros* ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας ("miserunt principes et pharisei ministros" 1516 Lat. = Vg.). The Greek word-order reflected by the Vulgate is ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας, as found in \aleph^{75} B N T W and some later mss., including cod. 1. The Erasmusian text, here, is a mixture, bowing to Vulgate influence by taking the position of ὑπηρέτας (*ministros*) from cod. 1, but basing the rest of the clause on codd. 2 and 817. This resulted in a confection supported by virtually no mss., but which later survived into the *Textus Receptus*. The whole clause, in codd. 2 and 817, reads ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς, in company with most other late mss. A third form of text is represented by \aleph^{66} (\aleph) D, which have ἀπέστειλαν ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι. The Vulgate omission of *sacerdotum* after *principes* may reflect a harmonisation with vs. 26, as there appear to be no Greek mss. supporting ἄρχοντες in the present verse. Manetti put *miserunt Pharisei et principes ministros*.

33 *eis* αὐτοῖς. The Erasmusian text here follows cod. 1, in conformity with the late Vulgate, with support from cod. T and a few later mss.

This reading again persisted into the *Textus Receptus*. In codd. 2 and 817, the word is omitted, in company with the earlier Vulgate and most of the Greek mss., commencing with \aleph^{66} ⁷⁵ \aleph B D N W. Manetti, accordingly, omitted *eis*.

33 *pusillum temporis* μικρὸν χρόνον ("modicum tempus" 1516 = Vg.). At *Ioh.* 12,35, Erasmus translates the same Greek expression by *ad breue tempus*, but retains the use of *modicum* with *tempus* at *Ap. Ioh.* 6,11; 12,12 (for ὀλίγον καιρὸν); 20,3. For his frequent removal of *modicus* elsewhere, see on *Ioh.* 6,7; 13,33.

33 *abeo* ὑπάγω ("vado" 1516 = Vg.). This substitution, in rendering ὑπάγω and πορεύομαι, occurs quite often in Matthew (up to ch. 16) and Mark, but nowhere in Luke, once in John, and once in Acts: another example of the less complete revision of the last three books. Occasionally Erasmus substitutes *proficiscor*: at *Mt.* 17,27; *Mc.* 16,10; *Act.* 20,22 (1519), all rendering πορεύομαι. In the Vulgate, *vado* is used at almost every instance of ὑπάγω and πορεύομαι, wherever the sense would permit the use of the forms *vado*, *vade*, and *vadit*.

34 *nec* καὶ οὐχ ("et non" 1516 = Vg.). See on *Ioh.* 2,16.

34 *eo* (omitted in 1516 = Vg.). Erasmus added this adverb, to correspond with the earlier *vbi*: see on *Ioh.* 6,62.

35 *inter sese* πρὸς ἑαυτούς ("ad semet ipsos" late Vg.). The word *sese* is introduced twenty-seven times in 1516, and a further eleven times in 1519. At the present passage, Erasmus no doubt wished to avoid the unwanted inference that the Jews were individually talking to themselves. At *Ioh.* 12,19 he put *inter se*, and at *Mc.* 10,26 (1519), *intra sese*.

35 *quod* ὅτι ("quia" 1519 = Vg.). See on *Ioh.* 1,20. The temporary return to *quia* in 1519 may have been unintentional. Manetti also had *quod*.

35 *nos* ἡμεῖς (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by codd. \aleph D but hardly any of the later mss. Erasmus' Greek text follows cod. 2, supported by \aleph^{66} ^{75vid} B N T W and most later mss., including codd. 1 and 817. Manetti made the same change.

35 εὐρήσωμεν. This spelling is taken from cod. 2. Most mss. have εὐρήσομεν.

35 *Num* μή ("Numquid" Vg.). See on *Ioh.* 3,4.

τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πο-
ρεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;
³⁶ τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε, Ζητή-
σατέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι
ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθεῖν;

³⁷ Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ
τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε,
λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με,
καὶ πινέτω. ³⁸ ὁ πιστεύων εἰς ἐμέ, καθὼς
εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιτίας
αὐτοῦ ῥέουσιν ὕδατος ζῶντος. ³⁹ τοῦ-
το δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλ-
λον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς
οὐδέπω ἐδοξάσθη. ⁴⁰ πολλοὶ οὖν ἐκ τοῦ
ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον,
Οὗτός ἐστιν ἀληθῶς προφήτης. ⁴¹ ἄλλοι
ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. ἄλλοι
δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας

dispersionem gentium iturus est, et
docturus gentes? ³⁶ Quis est hic sermo
quem dixit, Quaeritis me, et non
inuenietis: et vbi ego sum, eo vos non
potestis venire?

³⁷ In nouissimo autem die magno
festi stabat Iesus, et clamabat, dicens:
Si quis sitit, veniat ad me, et bibat.
³⁸ Qui credit in me, sicut dixit scrip-
tura, flumina de ventre eius fluent
aquae viuae. ³⁹ Hoc autem dixit de
spiritu, quem accepturi erant creden-
tes in ipsum. Nondum enim erat
spiritus sanctus, quia Iesus nondum
erat glorificatus. ⁴⁰ Multi ergo de
turba quum audissent hunc sermo-
nem, dicebant: Hic est vere propheta.
⁴¹ Alii dicebant: Hic est Christus. Qui-
dam autem dicebant: Num a Galilaea

37 εσχάτη A-D: ευχάτη E | 38 ζωντος B-E: ξωντος A*, ζωντισου A^c | 39 εμελλον B-E:
ημελλον A

35 gentium B-E: graecorum A | gentes B-E: graecos A | 36 ego sum, eo B-E: sum ego A |
37 festi B-E: festiuitatis A | quis B-E: quis A | 38 dixit E: dicit A-D | 39 ipsum B-E:
eum A | 40 de B-E: ex illa A | hunc sermonem B-E: hos sermones eius A | 41 Hic est
A B D E: Hic est vere propheta. Alii dicebant: Hic est C | Num B-E: Nunquid A

35 *gentium* ... *gentes* Ἑλλήνων ... Ἕλληνας
("graecorum ... graecos" 1516). The Vulgate
quite often renders this word by *gentilis*, for
which Erasmus usually substitutes *Graecus*, as
here in the 1516 edition, and as recommended
in *Annot.* and Valla *Annot.* (on *Ioh.* 12,20).
Since he usually reserves *gens* for ἔθνος and
ἔθνικός, his reversion in 1519 to the Vulgate
use of *gens*, at the present passage, appears in-
consistent, but he may have decided that the
accompanying reference to the διασπορά indi-
cated that the "Greeks" in this instance were
Jewish proselytes. See further on *Ioh.* 12,20.

36 *ego sum* εἰμι ἐγώ ("sum ego" 1516 = late
Vg.). The change of word-order is governed by
classical Latin usage rather than any requirement
of the Greek text.

36 *eo* (omitted in 1516 = Vg.). See on vs. 34.

37 ἑσχάτη. The spelling εὐχάτη in 1535 is a
printing error: see on *Ioh.* 1,24.

37 *festi* τῆς ἑορτῆς ("festiuitatis" 1516 = Vg.).
The word ἑορτή is usually elsewhere translated
as *dies festus* in the Vulgate. In classical Latin,
festiuitas would convey the sense of conviviali-
ty, charm or wit, rather than a religious feast
day. Manetti, by contrast, preferred *festiuitas* to
dies festus at other passages in John. See on
vs. 8.

38 *dixit* εἶπεν ("dicit" 1516-27 Lat. = late Vg.).
Erasmus, in 1535, is more literal here. Inconsis-
tently, he does not make the same correction
at vs. 42. Manetti also had *dixit*.

38 ζῶντος. The outlandish ζῶντισου, proposed
in the 1516 errata, was a worse error than the
misspelling ξῶντος which was present in the
1516 text, caused by misreading the script of
cod. 2.

39 ἔμελλον. The reading ἡμελλον in 1516 is
derived from cod. 2., though it is also found
in cod. 817^{corr}. Most mss. have ἔμελλον.

39 *ipsum* αὐτόν (“eum” 1516 = Vg.). The substitution of a reflexive pronoun is significant, as it prevents the reader misinterpreting the clause as referring to belief in the Spirit rather than belief in Christ. The same change was made by Manetti.

39 *sanctus* ἅγιον (“datus” Vg.). The Vulgate may reflect a Greek text in which ἅγιον was omitted, as in $\mathfrak{P}^{66\text{corr } 75}$ \aleph N* T and a few later mss.; cf. also cod. B, which reads ἅγιον δεδομένον. Erasmus’ Greek text follows cod. 2, supported by \mathfrak{P}^{66*} N^{corr} W and most later mss., including codd. 1 and 817. The word ἅγιον also appears in cod. D (τὸ ἅγιον ἐπ’ αὐτούς). Erasmus included the passage in the *Quae Sint Addita*. Further discussion of the point is found in his *Resp. ad annot. Ed. Lei, LB IX*, 182 E-183 A. In 1527 *Annot.*, he expressed the opinion that ἅγιον was a later addition. The same view has been espoused by more recent N.T. editors, on the grounds that there was a pious scribal tendency to add the word at passages where it was originally omitted. However, if ἅγιον was originally present in the text, it is possible that an ancient scribe or editor might have omitted it in an attempt to make the passage refer to “the spirit” rather than “the Holy Spirit”, in conformity with τοῦ πνεύματος (without ἁγίου) earlier in the same verse. Like some of the other variants here, such an alteration could have been designed to prevent the heretical notion that the Holy Spirit did not yet exist, which might arise from an over-literal interpretation of the words “not yet was the Holy Spirit”. Manetti made the same change as Erasmus.

39 ὁ Ἰησοῦς. The article is inserted by Erasmus or his assistants, acting on conjecture rather than ms. authority. His codd. 1, 2 and 817 omitted ὁ, in company with virtually all other mss. The extraneous article persisted into the *Textus Receptus*. See on *Ioh.* 1,48.

40 *Multi ergo de turba* πολλοὶ οὖν ἐκ τοῦ ὄχλου (“Ex illa ergo turba” Vg.; “multi ergo ex illa turba” 1516). The Vulgate reflects a Greek variant, ἐκ τοῦ ὄχλου οὖν (omitting πολλοί), found in $\mathfrak{P}^{66\text{corr } 75}$ \aleph B D T W and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by (\mathfrak{P}^{66*}) N and most later mss. The question here is whether the shorter reading is to be commended as a *lectio difficilior* or whether the resulting syntax is so infelicitous that it should be

regarded as a *lectio impossibilior*, disconnecting this phrase from the rest of the sentence. Erasmus did not see any need here for the pronoun *illa*, as the crowd was already sufficiently defined: see *Annot.* This change was anticipated by Manetti.

40 *hunc sermonem* τὸν λόγον (“hos sermones eius” 1516 Lat. = Vg.). The Vulgate reflects a different Greek text, αὐτοῦ τῶν λόγων τούτων, as in \mathfrak{P}^{66*} \aleph * D. Another early variant was τῶν λόγων τούτων (omitting αὐτοῦ), as in $\mathfrak{P}^{66\text{corr } 75}$ \aleph ^{corr} B N T and some later mss., including cod. 1. Several other variants also exist. Erasmus follows his codd. 2 and 817, in company with most other late mss. Despite the lack of ancient testimony in its favour, the reading τὸν λόγον is more in accordance with the style of John’s Gospel, where λόγος is rarely found in the plural. It also has the merit of providing an explanation for the other variants: if this shorter reading (“the word”, or “the saying”) were original, it would not be surprising if some scribes tried to link it more closely with the previous verses, by adding αὐτοῦ or τοῦτον, or by changing it to τῶν λόγων τούτων. Manetti put just *verba*, corresponding with τῶν λόγων.

40 προφήτης. The omission of ὁ before προφήτης is unsupported by Greek mss., and may have been unintentional: see on *Ioh.* 1,25.

41 *dicebant* (1st.). The repetition here in 1522 Lat. of the words *Hic est vere propheta. Alii dicebant* is a printer’s error.

41 *Quidam autem* ἄλλοι δέ. In the text of cod. 2* the whole phrase οὗτός ἐστιν ὁ Χριστός, ἄλλοι δέ ἔλεγον is omitted, but was restored in the margin by Erasmus. The source for this “restoration” looks like a blend of cod. 1, which offered him οὗτός ἐστιν ὁ Χριστός, οἱ δέ ἔλεγον (as in the Vulgate, supported by $\mathfrak{P}^{66\text{corr } 75}$ B N T W), and of cod. 817, which had οὗτός ἐστιν ὁ Χριστός, ἄλλοι ἔλεγον (omitting δέ, with support from \mathfrak{P}^{66*} \aleph D and most later mss.). The reading ἄλλοι δέ is found in hardly any mss., though this was the variant which, through Erasmus, became part of the *Textus Receptus*. At the same time, he failed to change *quidam* to *alii*, to agree with his chosen Greek text. Manetti’s version replaced *Quidam autem dicebant, Numquid* with *Non enim*.

41 *Num* Μὴ γάρ (“Nunquid” 1516 = Vg.). See on *Ioh.* 3,4. Erasmus follows the Vulgate in omitting to render γάρ.

ὁ Χριστὸς ἔρχεται; ⁴²οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβίδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαβίδ, ὁ Χριστὸς ἔρχεται; ⁴³σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. ⁴⁴τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

⁴⁵Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διατί οὐκ ἠγάγετε αὐτόν; ⁴⁶ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. ⁴⁷ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; ⁴⁸μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι. ⁵⁰λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν, ⁵¹Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; ⁵²ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

veniet Christus? ⁴²Nonne scriptura dicit, quod ex semine Dauid, et de Bethleem castello, vbi erat Dauid, veniet Christus? ⁴³Dissensio itaque orta est in turba propter eum. ⁴⁴Quidam autem ex ipsis volebant apprehendere eum, sed nemo coniecit in eum manus.

⁴⁵Venerunt ergo ministri ad pontifices et Phariseos, et dixerunt eis illi: Quare non adduxistis illum? ⁴⁶Responderunt ministri: Nunquam sic locutus est homo, sicut hic homo. ⁴⁷Responderunt ergo eis Pharisei: Num et vos seducti estis? ⁴⁸Num quis ex principibus credidit in eum, aut ex Phariseis? ⁴⁹Sed turba haec quae non nouit legem, execrabiles sunt. ⁵⁰Dicit Nicodemus ad eos, is qui venerat ad eum nocte, qui vnus erat de numero eorum: ⁵¹Num lex nostra iudicat hominem, nisi prius audierit ab ipso, et cognouerit quid faciat? ⁵²Responderunt, et dixerunt ei: Num et tu Galilaeus es? Scrutare, et vide quod a Galilaea propheta non surrexerit.

42 γραφὴ A C-E: γραχὴ B | 45 οὖν C-E: om. A B

41 veniet B-E: venit A | 42 veniet B-E: venit A | 43 orta B-E: facta A | 44 coniecit in B-E: misit super A | 46 alt. homo B-E: loquitur A | 48 Num quis E: Nunquis A-C, Num quis vel Nunquis D (incerte) | 49 execrabiles B-E: maledicti A | 50 Dicit B-E: Dixit A | is B-E: ille A | venerat B-E: venit A | de numero eorum B-E: ex ipsis A | 52 Scrutare B-E: Scrutare scripturas A | surrexerit B-E: surrexit A

41 *veniet* ἔρχεται (“venit” 1516 = Vg.). See on *Ioh.* 4,25.

42 *dicit* εἶπεν. Erasmus follows the Vulgate in using the present tense to render the Greek aorist here, inconsistent with *dixit* in vs. 38. Manetti correctly had *dixit* in both places.

42 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

42 *veniet* ἔρχεται (“venit” 1516 = Vg.). See on *Ioh.* 4,25.

43 *orta est* ἐγένετο (“facta est” 1516 = Vg.). See on *Ioh.* 1,17.

44 *coniecit* ἐπέβαλεν (“misit” 1516 = Vg.). This is the only place where Erasmus uses *conicio* to render ἐπιβάλλω, though he several times uses it for βάλω: see on *Ioh.* 3,24. In rendering

the same Greek verb at *Lc.* 20,19 and *Act.* 12,1 (but not at *Iob.* 7,30), he substitutes *inicio* for *mitto*, in accordance with Vulgate usage elsewhere. Manetti preferred *immisit* here, as used by the Vulgate at *Mt.* 9,16; *Lc.* 5,36: see on *Iob.* 13,2.

44 *in eum* ἐπ' αὐτόν ("super eum" 1516 = late Vg.; "super illum" Vg. 1527, and Vg. mss.). The late Vulgate copies have divergent readings here: while the Froben edition of 1491 had *eum*, his edition of 1514 has *illum*, as in the Vulgate column of Erasmus' 1527 edition. The change of preposition is in accordance with Vulgate usage at *Mt.* 26,50; *Mc.* 14,46; *Lc.* 20,19; *Act.* 5,18. The intention, perhaps, was to make clear that the meaning is "on", rather than "over" or "above". Similar changes occur at e.g. *Act.* 8,24 (1519); 11,15; 14,10 (1519); 20,9, 37; 27,44; 28,3.

45 *ergo* οὖν. The omission of οὖν in the Greek text of 1516-19 was probably a printer's error, as Erasmus' Latin translation retained *ergo*, and the word was not omitted in the Vulgate or in any of his usual mss. A similar omission of οὖν occurs at *Iob.* 21,5, though in that passage it appears to be deliberate, as it conforms with the Latin rendering.

45 *illum* αὐτόν ("eum" Vg. 1527, and Vg. mss.). It is possible that in 1516 Erasmus was using a copy of the late Vulgate which had *illum*, as found in the Froben 1491 edition, in which case the use of *illum* in Erasmus' translation could not be considered to be an innovation. The reading *eum* in the Vulgate column of the 1527 N.T. corresponds with the text of the Froben edition of 1514.

46 *homo* (2nd.) ὁ ἄνθρωπος ("loquitur" 1516 Lat. = late Vg.). The late Vulgate rendering corresponds with the text of cod. D, which has λαλεῖ. Erasmus conforms with the earlier Vulgate, as also adopted by Manetti.

47 *Num* μή ("Numquid" Vg.). See on *Iob.* 3,4.

48 *Num quis* μή τις ("Numquid aliquis" Vg.; "Nunquis" 1516-22). Cf. *ibid.*

49 *execrabilis* ἐπικατάρατοι ("maledicti" 1516 = Vg.). This substitution also occurs at *Gal.* 3,10, 13 (both 1519), leaving the word *maledictus* only at *Mt.* 25,41 (for καταράσμαι). In 1516, in rendering κατάρα, Erasmus replaced *maledictio* by *execratio* at 2 *Petr.* 2,14, which he changed to *execrabilis* in 1519. In another place,

rendering καταράσμαι at *Mc.* 11,21, he substituted *execror* for *maledico*. For his treatment of *maledico* elsewhere, see on *Iob.* 9,28. See also *Annot.*

50 *Dicit* λέγει ("Dixit" 1516 Lat. = late Vg.). The late Vulgate reading, *dixit*, is exhibited by e.g. the Froben Vulgate of 1491 and the Koberger edition of 1501, corresponding with εἶπεν in \mathfrak{P}^{66} \aleph . The earlier Vulgate mss. have *dicit*, as found in the Froben 1514 edition and the Vulgate column of Erasmus' 1527 N.T. This agreed with Erasmus' Greek text, which followed cod. 2, supported by \mathfrak{P}^{75} B D N T W and most later mss., including codd. 1 and 817. Manetti also had *dicit*.

50 *is qui* ὁ ("ille qui" 1516 = Vg.). See on *Iob.* 1,33. This change was also made by Manetti.

50 *venerat* ἐλθών ("venit" 1516 = Vg.). See on *Iob.* 1,19 for Erasmus' preference for the pluperfect. Manetti made a similar substitution.

50 *de numero eorum* ἐξ αὐτῶν ("ex ipsis" 1516 = Vg.). Erasmus substitutes a more classical phrase. For similar changes, introducing *de numero*, see *Mt.* 8,21; 16,14; 26,47 (1519); *Mc.* 8,28; *Iob.* 12,2 (1519); *Rom.* 1,6; 1 *Tim.* 1,20; 2 *Tim.* 2,17; *Hebr.* 7,5.

51 *Num* μή ("Numquid" Vg.). See on *Iob.* 3,4.

52 *Num* μή ("Numquid" Vg.). See *ibid.*

52 *Scrutare* ἐρεύνησον ("Scrutare scripturas" 1516 Lat. = late Vg.). The late Vulgate seems to have been contaminated by the Old Latin version here, reflecting the addition of τῶς γραφῶς, as in codd. (D) W, probably from harmonisation with *Iob.* 5,39. Erasmus' Greek text follows cod. 2, supported by virtually all other mss. See *Annot.* The version of Manetti also omitted *scripturas*.

52 *quod* ὅτι ("quia" Vg.). See on *Iob.* 1,20. The same change was made by Manetti.

52 *surrexerit* ἐγήγερται ("surgit" Vg.; "surrexit" 1516). The Vulgate present tense is based on a different Greek text, ἐγείρεται, found in $\mathfrak{P}^{(66)}$ \aleph B D (N) T W and some later mss. Erasmus' printed Greek text corresponds with cod. 817, supported by most other late mss. (cod. 2* has ἐγείγετε, corrected by Erasmus to read ἐγείγεται, which was the reading of cod. 1). In 1535 *Annot.*, however, he describes the Greek text underlying the Vulgate as "genuine" ("germanam").

⁵³ καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. |

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν, ² ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. ³ φέρουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ καταληφθεῖσαν, καὶ στήσαντες αὐτήν ἐν μέσῳ, ⁴ λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἢ γυνὴ κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. ⁵ ἐν δὲ τῷ νόμῳ, Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι. σὺ οὖν τί λέγεις; ⁶ τοῦτο δὲ ἔλεγον, πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κατακύψας, τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

8,3 καταληφθεισαν E: καταλειφθεισαν A-D | 6 κατηγορεῖν B-E: κατηγορεῖν A

8,1 oliuarum B-E: oliueti A | 2 cunctusque B-E: et omnis A | 3 ad eum B-E: om. A | quum statuissent B-E (cum statuissent B-D): statuerunt A | 4 dicunt B-E: et dixerunt A | 5 praecepit B-E: mandavit A | vt huiusmodi lapidarentur B-E: huiusmodi lapidare A | 6 terra B-E: terram A

7,53 - 8,11 The *Pericope de Adulteria*. Erasmus discusses this passage at length in *Annot.* He considers the possibility that it was added from an apocryphal gospel, or that John himself added it at a later date. With deference to the church's acceptance of the passage as genuine, he refrained from moving the passage from its current place in the N.T. text. He mentions that it is missing from many Greek mss. ("plerisque Graecis exemplaribus"), that some add it at the end of the Gospel ("in nonnullis adiecta erat in calce"), but that it was found in its usual place in one of his Greek copies ("in vno quodam exemplari Graeco"). In favour of omission was his cod. 817, supported by \mathfrak{P}^{66} ⁷⁵ \aleph A^{vid} B C^{vid} N T W and some later mss.; in cod. 1, the passage was placed at the end of the Gospel, while his cod. 2 has it in the present position, supported by cod. D and most later mss. Erasmus also knew that the passage was in at least some of the Greek mss. used in Valla *Annot.*, which commented on *Ioh.* 8,9. Further discussion is found in *Resp. ad*

⁵³ Et profectus est vnusquisque | in domum suam.

8 Iesus autem perrexit in montem Oliuarum, ² et diluculo iterum venit in templum, cunctusque populus venit ad eum, et sedens docebat eos. ³ Adducunt autem ad eum scribae et Pharisei mulierem in adulterio deprehensam, et quum statuissent eam in medio, ⁴ dicunt ei: Magister, haec mulier deprehensa est in ipso adulterio. ⁵ In lege autem, Moses praecepit nobis, vt huiusmodi lapidarentur. Tu ergo quid dicis? ⁶ Hoc autem dicebant, tentantes eum, vt possent accusare eum. Iesus autem inclinans se deorsum, digito scribebat in terra.

annot. Ed. Lei, LB IX, 189 C-190 C; and Apolog. resp. Iac. Lop. Stun., ASD IX, 2, pp. 132-4, ll. 469-494.

⁵³ *profectus est* ἐπορεύθη ("reuersi sunt" Vg.). The Vulgate reflects the plural, ἐπορεύθησαν, as found in cod. D and some later mss. Erasmus' substitution of *profciscor* was more accurate, in that the Greek verb means to "depart" or "go" rather than to "return". He retains *reuertor* for a variety of other Greek verbs. See *Annot.* In Manetti's version, this was rendered by *iuuit*.

8,1 *Oliuarum* τῶν Ἐλαιῶν ("oliueti" 1516 = Vg.). Erasmus represents the Greek plural more accurately, consistent with Vulgate usage at *Mc.* 11,1; 13,3; 14,26; *Lc.* 22,39. In 1516, he removed *Oliueti* at only one passage, *Mt.* 21,1 (see *Annot., ad loc.*). In 1519, he removed six other instances of *Oliueti*, but not at *Act.* 1,12 where the Greek text has Ἐλαιῶνος.

2 *cunctusque* καὶ πᾶς ("et omnis" 1516 = Vg.). A similar substitution of *cunctus* is found at *Lc.* 20,45 (1519); cf. also *cunctus* for *uniuersus* at

Act. 20,28. At many other passages, in rendering πᾶς and ὅλος, Erasmus substitutes *totus* or *uniuersus*. However, he follows the Vulgate in not using *uniuersus* anywhere in the Gospel of John. Where the required meaning was “the whole of”, Erasmus did not usually regard *omnis* as a suitable word, though he retains it in this sense at *Lc. 3,21; 7,29; 13,17; 21,38*. See further on *Act. 5,34*.

2 ad eum πρὸς αὐτόν. This was omitted by cod. 2, but under the influence of the Vulgate these words were restored from cod. 1, with support from cod. D and many later mss. Although Erasmus was generally suspicious of agreements between cod. 1 and the Vulgate, a few of the corrections which he made to cod. 2 give preference to cod. 1 in this part of ch. 8.

3 φέρουσι. This was the reading of cod. 2 and relatively few other mss. A better attested reading, ἄγουσι, was available in cod. 1.

3 ad eum πρὸς αὐτόν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by cod. D and some later mss., including cod. 1. Erasmus' Greek text follows cod. 2, in company with many other late mss.

3 ἐν (1st.). This was taken from cod. 2. Most mss., including cod. 1, have ἐπί.

3 καταληφθεῖσαν. In cod. 2* the original spelling was καταλειφθήσαν, manually corrected by Erasmus to read καταληφθεῖσαν, as adopted in his 1516-27 editions. Most mss. have κατελημμένη, as in cod. 1.

3-4 quum statuissent στήσαντες (“statuerunt ... et” 1516 = Vg.). See on *Ioh. 1,19* for Erasmus' preference for the pluperfect.

4 dicunt λέγουσιν (“dixerunt” 1516 Lat. = Vg.). The Vulgate reflects a Greek text having εἶπον. Both readings have wide attestation. Erasmus follows his codd. 1 and 2, with support from cod. D. This change was also made by Manetti.

4 ei αὐτῷ. In cod. 2* is added πειράζοντες (“tempting him”). A longer addition is found in cod. D. Manually deleting the word in his ms., Erasmus omits it from his text, following the Vulgate and cod. 1, with support from most other late mss. Manetti adds *tentantes*.

4 in ipso adulterio ἐπαυτοφώρῳ μοιχευομένη (“modo ... in adulterio” Vg.). Erasmus tries to convey more accurately the sense that the woman was “caught in the act”: see *Annot.*

5 praecipit ἐνετείλατο (“mandauit” 1516 = Vg.). Erasmus is not consistent in his treatment of *mando*. In 1516, he changed *praecipio* to *mando* in nine places in Matthew, Mark, and Acts, rendering several different Greek verbs. At three further passages he substituted *mando* for other Vulgate words (*Mt. 15,4; 1 Cor. 14,34; Tit. 2,15*). Then in 1519, seven of these earlier substitutions of *mando* were now converted to *praecipio*, generally restoring the Vulgate wording. At the same time, in that edition, Erasmus introduced *praecipio* at six other passages, replacing *mando* here and at *Mt. 28,20*; and replacing *denuntio* at *Act. 4,18; 5,40; 2 Thess. 3,6, 12*. Possibly, in 1516, he had doubts as to the suitability of *praecipio* in rendering ἐντέλλομαι and διαστέλλομαι, and then perhaps decided in 1519 that his earlier choice of *mando* sounded too much like a peremptory command, rather than the instruction of a teacher or guide. Another change which he made in 1519 was to alter most instances of *mandatum* to *praecipium*: see on *Ioh. 11,57*. On the uses of *mando* and *praecipio*, see Valla *Elegantiae* V, 68; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 274, ll. 869-871; p. 301, ll. 585-588.

5 ut ... lapidarentur λιθοβολεῖσθαι (“lapidare” 1516 = Vg.). See on *Ioh. 1,33*, for Erasmus' avoidance of the infinitive. Manetti anticipated him in this change (the first hand of *Pal. Lat.* 45 originally had *lapidare*, corrected later to read *ut ... lapidarentur*).

6 κατηγορεῖν. The misspelling κατηγορεῖν, in 1516, was taken from cod. 2.

6 κατακύψας. This reading lacks ms. authority. Both of Erasmus' mss., codd. 1 and 2, here have κάτω κύψας. However, in vs. 8, cod. 1 has κατακύψας, on the basis of which Erasmus (or an assistant) arbitrarily changed the text in vs. 6. Most mss. have κάτω κύψας in both places.

6 κατέγραψεν. This was taken from cod. 2. The reading of cod. 1 and many other mss. is ἔγραψεν.

6 in terra εἰς τὴν γῆν (“in terram 1516 = late Vg., and some Vg. mss.). Here and in vs. 8, Erasmus follows the earlier Vulgate in using the ablative. His cod. 2* adds μὴ προσποιούμενος, supported by many other late mss., but he deleted this phrase as he did not find it in cod. 1 or the Vulgate. Manetti made the same change as Erasmus.

7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, καὶ ἀνακύψας, εἶπε πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ’ αὐτὴν βαλλέτω. 8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούοντες ἐξήρχοντο εἰς καθ’ εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. 10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;

7 Quum ergo perseuerarent interrogare, erexit se, et dixit eis: Qui vestrum immunis est a peccato, primus in illam lapidem iaciat. 8 Et iterum se inclinans scribebat in terra. 9 Audientes autem haec singulatim alius post alium exhibant, initio facto a senioribus: et relictus est solus Iesus ac mulier in medio stans. 10 Quum autem erexisset se Iesus, et neminem videret praeter mulierem, dixit ei: Mulier, vbi sunt illi tui accusatores? Nemo te condemnauit?

7 interrogare *B-E*: interrogantes *A* | vestrum immunis est a peccato *B-E*: sine peccato est vestrum *A* | iaciat *B-E*: mittat *A* | 9 singulatim alius post alium *B-E*: vnus post vnum *A* | initio facto *B-E*: incipientes *A* | relictus est *B-E*: remansit *A* | ac *B-E*: et *A* | 10 Quum autem erexisset *B-E* (*exc. Cum pro Quum B-D*): Erigens autem *A* | videret *B-E*: videns *A*

7 *ergo* δὲ. Erasmus retains *ergo* from the late Vulgate, even though it is not supported by his Greek text or mss. It would have been more accurate to render by *autem*, as in the earlier Vulgate copies, and as adopted by Manetti.

7 *interrogare* ἐρωτῶντες αὐτόν (“interrogantes” 1516 = late Vg.; “interrogantes eum” Vg. mss.). The Greek text is that of cod. 2 and most later mss. In cod. 1, it is ἐπερωτῶντες αὐτόν, supported by fewer mss. Erasmus left αὐτόν untranslated, under influence from the late Vulgate: this word was omitted by cod. D and a few later mss. The version of Manetti inserted *eum*. Erasmus’ use of the infinitive after *perseuero* is more in accordance with classical usage, though he retains a participle with this verb at *Act.* 12,16.

7 *erexit se et* καὶ ἀνακύψας. The Greek wording is taken from cod. 2, supported by many other late mss. The Latin rendering, however, which comes from the Vulgate, more nearly corresponds with a different Greek text, ἀνέκυψε καὶ, which is found in cod. 1, in company with cod. D and many later mss.

7 *Qui vestrum immunis est a peccato* Ὁ ἀναμάρτητος ὑμῶν (“Qui sine peccato est vestrum” 1516 = Vg.). Erasmus prefers a rendering which carries the connotation of incapacity to commit sin. See *Annot.* This is the only N.T. occurrence of ἀναμάρτητος. Erasmus made a similar substitution in rendering ἀπταιστος at *Iud.* 24. Where possible, he avoided using *sine*, when

translating Greek nouns and adverbs commencing with the negative prefix ἀ-. Often he finds a Latin word prefixed with *in-* or *im-* (*ill-, irr-*, etc.), but also uses a variety of other expressions involving *absque, citra, alienus, expers, careo*, etc. Other instances of such changes are *illiteratus* for *sine litteris* (ἀγράμματος) at *Act.* 4,13; *immaculatus* for *sine macula* (ἁπτεῖλος) at 1 *Tim.* 6,14, in accordance with Vulgate usage at *Iac.* 1,27; 1 *Petr.* 1,19; 2 *Petr.* 3,14; *immisericors* for *sine misericordia* (ἀνελεήμων) at *Rom.* 1,31; *impauide* for *sine timore* (ἀφόβως) at *Phil.* 1,14; *inanimus* for *sine anima* (ἄψυχος) at 1 *Cor.* 14,7; *inculpate* for *sine querela* (ἀμέμπτως) at 1 *Thess.* 2,10; *inculpatus* for *sine crimine* (ἀνεγκλητος) at 1 *Cor.* 1,8; *Tit.* 1,6, 7; *incunctanter* for *sine dubitatione* (ἀναντιρρήτως) at *Act.* 10,29 (1519); *indesinenter* for *sine intermissione* (ἀδιαλείπτως) at *Rom.* 1,9; 1 *Thess.* 1,2; 2,13; 5,17; *ineruditus* for *sine disciplina* (ἀπαιδευτος) at 2 *Tim.* 2,23; *iniquus* for *sine ratione* (ἄλογος) at *Act.* 25,27; *irreprehensibilis* for *sine querela* (ἀμεμπτος) at *Lc.* 1,6; *Phil.* 3,6, and for *sine reprehensione* (ἀμώμητος) at *Phil.* 2,15; 1 *Thess.* 3,13; *mutus* for *sine voce* (ἄφωνος) at *Act.* 8,32; 1 *Cor.* 14,10.

7 πρῶτος. This reading comes from cod. 1, supported by cod. D and most later mss., as well as the Vulgate. In cod. 2, it is πρῶτων, i.e. “the first stone”.

7 αὐτήν. This was taken from cod. 2, with support from cod. D and most later mss., while cod. 1 has αὐτῇ.

7 *iaciat* βαλλέτω (“mittat” 1516 = Vg.). The Greek present tense imperative is taken from cod. 1, with little other ms. support. In cod. 2, it is the aorist imperative, βαλέτω, as in cod. D and most later mss. See on *Ioh.* 20,27 for other arbitrary alterations to the aorist of βάλλω, and see on *Ioh.* 3,24 for Erasmus’ avoidance of *mitto*. Manetti anticipated Erasmus in making this change.

8 κατακύψας. This reading came from cod. 1: see on vs. 6.

8 *in terra* εἰς τὴν γῆν (“in terram” late Vg., and some Vg. mss.). See on vs. 6.

9 *Audientes* ἀκούοντες. While some of the later mss. support ἀκούοντες, its inclusion in Erasmus’ text may reflect a fresh conjecture based on the Vulgate, for both codd. 1 and 2, together with *Annot.* and Valla *Annot.*, and most mss., read ἀκούσαντες in the aorist tense. Cod. 2 and many other late mss. also add the clause καὶ ὑπὸ τῆς συνειδήσεως (misspelled as συνηδήσεως in cod. 2) ἐλεγχόμενοι, which Erasmus omits from his text under the influence of cod. 1 and the Vulgate, supported by cod. D and many later mss. He debated the authenticity of this clause with Edward Lee: *Resp. ad annot. Ed. Lei, LB IX, 190 C-D*. Valla *Annot.* records it as being part of the Greek text. Manetti likewise found these words in his mss., which he translated as *cum autem audissent et a conscientia redarguti essent*.

9 *haec*. Erasmus retains this word from the late Vulgate, as it supplies a suitable object for the verb. It is not explicitly supported by the Greek text, and was omitted by Manetti.

9 *singulatim alius post alius* εἰς καθ’ εἰς (“vnus post vnus” 1516 = Vg.). The Greek text here follows cod. 2, with many other late mss. In cod. 1, it is εἰς ἕκαστος. Erasmus’ alteration to the translation may be compared with a suggestion in Valla *Annot.*, that a more classical rendering would be *viritim* or *singillatim* or *separatim singuli*. However, Valla’s Greek text omitted the first εἰς, and Manetti similarly had just *singuli*.

9 *initio facto* ἀρξάμενοι (“incipientes” 1516 = Vg.). Greek aorist.

9 πρεσβυτέρων. In 1516 *Annot.*, Erasmus comments that “the Greeks” add ἕως τῶν ἐσχάτων here. Since he did not find this reading in codd. 1 or 2, or in Valla *Annot.*, it is possible that this note was prepared in England, where

he seems to have had access to cod. 69 or another member of fam¹³, in which these words are present (although in that group of mss., the *Pericope de Adulteria* is placed at the end of *Lc.* ch. 21). The phrase is also found in many other Greek mss.: in 1522 *Annot.*, he modifies his earlier reference to “the Greeks” into “some Greek manuscripts” (“Graeci quidam codices”). This changed wording of *Annot.* was partly influenced by an objection which was raised by Edward Lee: see *Resp. ad annot. Ed. Lei, LB IX, 190 D-E*.

9 *relictus est* κατελείφθη (“remansit” 1516 = Vg.). The verb *relinquo* is better suited to the context: see *Annot.* This change was anticipated by Manetti.

9 *Jesus* ὁ Ἰησοῦς. Erasmus follows cod. 2, supported by most other late mss. (though with some diversity as to the word-order) and the late Vulgate. The words are omitted in cod. 1, in company with cod. D and the earlier Vulgate copies.

9 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

9 *stans* ἑστῶσα. This is derived from cod. 1 and the Vulgate. In cod. 2, it is οὔσα, as found in cod. D and most later mss., corresponding with *existens* in Manetti’s translation.

10 *Quum autem erexisset* ἀνακύψας δέ (“Erigen autem” 1516 = Vg.). Greek aorist. Manetti put *erectus autem*.

10 *et neminem videret* (*videns* 1516) *praeter mulierem* καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός (Vg. omits). This whole clause is taken from cod. 2, supported by many other late mss. The Vulgate and cod. 1 join cod. D and many later mss. in omitting the words. Manetti’s rendering (*Pal. Lat.* 45) was *et neminem conspicatus preter mulierem*.

10 *Mulier* Ἡ γυνή. These words are omitted in cod. 2, while cod. 1 has γύναι, both readings having the support of many of the later mss. The reading ἡ γυνή, however, lacks Greek ms. support, and appears to be an incorrect conjecture based on the Latin wording.

10 *illi tui accusatores* ἐκείνοι οἱ κατηγοροί σου (“qui te accusabant” late Vg.). This reading is taken from cod. 2, with support from many other late mss. The late Vulgate corresponds with the text of some late mss., which omit ἐκείνοι. In cod. 1 and the earlier Vulgate, the whole phrase is omitted, with support from cod. D. Manetti had *illi accusatores tui*.

¹¹ ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπε δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων, Ἰγὼ εἰμι τὸ φῶς τοῦ κόσμου. ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. ¹³ εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ¹⁴ ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Κἄν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω. ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. ¹⁵ ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα· ¹⁶ καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. ¹⁷ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ¹⁸ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ¹⁹ ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου. εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. ²⁰ ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

²¹ εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἰγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν. ²² ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει ὅτι Ὅπου ἐγὼ ὑπάγω, ὑμεῖς

¹¹ Quae dixit: Nemo, domine. Dixit autem Iesus: Nec ego te condemno: vade, et posthac ne peccaueris.

¹² Iterum ergo Iesus locutus est eis, dicens: Ego sum lux mundi: qui sequitur me non ambulabit in tenebris, sed habebit lumen vitae. ¹³ Dixerunt ergo ei Pharisei: Tu de te ipso testificaris, testimonium tuum non est verum. ¹⁴ Respondit Iesus, et dixit eis: Et si ego testimonium perhibeam de me ipso, verum est testimonium meum, quia scio vnde veni, et quo vado: vos autem nescitis vnde venio, et quo vado. ¹⁵ Vos secundum carnem iudicatis, ego non iudico quenquam: ¹⁶ porro et si iudicem ego, iudicium meum verum est, quia solus non sum, sed ego et qui misit me, pater. ¹⁷ Quin et in lege vestra scriptum est, quod duorum hominum testimonium verum est. ¹⁸ Ego sum qui testimonium fero de me ipso, et testimonium fert de me qui misit me, pater. ¹⁹ Dicebant ergo ei: Vbi est pater tuus? Respondit Iesus: Neque me nostis, neque patrem meum. Si me novissetis, et patrem meum novissetis. ²⁰ Haec verba loquutus est Iesus in gazophylacio, docens in templo. Et nemo apprehendit eum, quia nondum venerat hora eius.

²¹ Dixit ergo iterum eis Iesus: Ego vado et quaeritis me, et in peccato vestro moriemini: quo ego vado vos non potestis venire. ²² Dicebant ergo Iudaei: Num interficiet semet ipsum, quia dicit, Quo ego vado, vos

12 ακολουθων A-C E: καολουθων D | περιπατηση B-E: περιπατησει A | 19 ουν A^c B-E: δε ουν A* | prius ηδειτε B-E: ιδητε A

11 posthac ne peccaueris B-E: iam amplius noli peccare A | 13 testificaris C-E: testimonium perhibes A, testaris B | 18 fero B-E: perhibeo A | fert B-E: perhibet A | 19 nostis B-E: scitis A | 22 Num B-E: Nunquid A

11 *condemno* κατακρίνω (“condemnabo” Vg.). The Vulgate implies a different Greek accentuation, κατακρινῶ. Manetti made the same change as Erasmus.

11 *posthac ne peccaueris* μηκέτι ἁμάρτανε (“iam amplius noli peccare” 1516 = late Vg.). Erasmus similarly uses *ne posthac* to render μηκέτι at *Ioh.* 5,14: see *ad loc.* However, the Vulgate *amplius* reflects the addition of ἀπὸ τοῦ νῦν before μηκέτι, as found in cod. 1, with support from cod. D and many later mss. Erasmus’ Greek text here follows cod. 2, supported by another large section of the later mss. On *ne* for *nolo*, see on *Ioh.* 5,14. Manetti put *amodo ne amplius pecces*.

12 *Iesus locutus est eis* ὁ Ἰησοῦς αὐτοῖς ἐλάλησε (“locutus est eis Iesus” Vg.). The Vulgate corresponds with a different Greek word-order, ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, found in cod. D and a few later mss., including cod. 1. Another group of mss. has αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς, as in \mathfrak{P}^{66} \aleph B T W and some later mss. The reading found in cod. N and most of the later mss., including cod. 817, is αὐτοῖς ὁ Ἰησοῦς ἐλάλησε. The particular word-order found in Erasmus’ Greek text is taken from cod. 2, with support from virtually no other mss., early or late: this poorly attested variant remained in the *Textus Receptus*.

12 *ambulabit* περιπατήσει (“ambulat” late Vg.). The tense of the late Vulgate lacks Greek ms. support. The reading περιπατήσει in 1516 is taken from cod. 2, with support from codd. 1 and 817^{corr}, together with cod. D and many later mss. The change to περιπατήσει in 1519 corresponded with the text of cod. 817^{vid}, in company with most other mss., commencing with \mathfrak{P}^{66} 75^{vid} \aleph B N T W (but not including cod. 3).

13 *testificaris* μαρτυρεῖς (“testimonium perhibes” 1516 = Vg.; “testaris” 1519). See on *Ioh.* 1,7.

14 *testimonium perhibeam* μαρτυρῶ (“testimonium perhibeo” Vg.). Erasmus prefers to use the subjunctive, as this is a concessive clause.

14 *et quo vado* (2nd.) καὶ ποῦ ὑπάγω (“aut quo vadam” late Vg.). The Vulgate reflects the substitution of ἦ for καί, as in \mathfrak{P}^{66} 75^{corr} B D N T 070 and some later mss., including codd. 1 and 817^{ms} (in cod. 817*, ὑμεῖς ... ὑπάγω is omitted). Erasmus follows cod. 2, in company with most other mss., commencing with \mathfrak{P}^{75} \aleph W. The future tense, *vadam*, in the Vulgate

column of the 1527 edition, is also found in some earlier Vulgate mss., but without Greek support. Manetti made the same change.

16 *porro* δέ (Vg. omits). Erasmus makes frequent use of *porro* to represent this Greek particle, where a continuative rather than an adversative sense is required, though more often in Matthew and the Pauline Epistles. See also on *Ioh.* 1,26, and Valla *Elegantiae* II, 24; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 298, ll. 492-494.

16 *indicem* κρίνω (“iudico” Vg.). Erasmus again prefers the subjunctive after *et si*, as in vs. 14.

17 *Quin* et καὶ ... δέ (“Et” Vg.). Erasmus introduces *quin* seventeen times in 1516, and at a further eighteen passages in 1519. See Valla *Elegantiae* II, 45; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 307, ll. 766-769.

17 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

18 *testimonium fero* ... *fert* μαρτυρῶν ... μαρτυρεῖ (“testimonium perhibeo ... perhibet” 1516 = Vg.). This change avoids repetition of *perhibeo* from vs. 14. See also on *Ioh.* 1,7.

19 ἔλεγον οὖν. The reading ἔλεγον δέ οὖν in the 1516 Greek text is not supported by mss., and was probably a printer’s error. It is corrected in the 1516 errata.

19 *notis* ... *nouissetis* ... *nouissetis* οἴδατε ... ἤδειτε ... ἤδειτε (“scitis ... sciretis ... sciretis” Vg.; “scitis ... nouissetis ... nouissetis” 1516). See on *Ioh.* 1,33 regarding *nosco*. In 1516, the reading ἴδητε, for ἤδειτε (1st.), comes from cod. 2.

19 *et* καὶ ... ἄν (“forsitan et” Vg.). See on *Ioh.* 4,10, and *Annot.* While Manetti put *utique*, Valla *Annot.* recommended that *forsitan* should simply be omitted.

20 γαζοφυλακείω. Cod. 2 has γαζοφυλακίω, and cod. 817 has γαζοφυλακίω, as in most other mss. The spelling in Erasmus’ text could have been influenced by cod. 1, whose text is slightly indistinct here and could perhaps have been read as γαζοφυλακείω by one of Erasmus’ assistants.

20 *nondum* οὐπω (“necum” Vg.). The Vulgate word, *necum*, is less common than *nondum* in classical usage. Cf. *Annot.* on *Mc.* 4,40. Manetti anticipated Erasmus in making this change.

22 *Num* Μήτι (“Nunquid” 1516 = Vg.). See on *Ioh.* 3,4.

22 λέγει ὅτι. The word ὅτι is added from cod. 2, supported by only a few late mss.

οὐ δύνασθε ἐλθεῖν; ²³ καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. ²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ | πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν. ²⁵ ἔλεγον οὖν αὐτῶ, Σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὁ τί καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με, ἀληθής ἐστι· κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. ²⁷ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν· ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. ²⁹ καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστιν. οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστά αὐτῶ, ποιῶ πάντοτε. ³⁰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῶ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀ|λήθεια ἐλευθερώσει

non potestis venire? ²³ Et dicebat eis: Vos ab infernis estis, ego de supernis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. ²⁴ Dixi ergo vobis, quod moriemini in peccatis vestris. Si enim non credideri|tis, quod ego sum, moriemini in peccatis vestris. ²⁵ Dicebant ergo ei: Tu quis es? Et dicit eis Iesus: In primis quod et loquor vobis. ²⁶ Multa habeo quae de vobis loquar ac iudicem: sed qui me misit, verax est: et ego quae audiui ab eo, haec loquor in mundo. ²⁷ Non cognouerunt quod de patre eis loquutus esset. ²⁸ Dixit ergo eis Iesus: Quum exaltaueritis filium hominis, tunc cognoscetis quod ego sum, et quod ex me ipso facio nihil: sed ita vt docuit me pater, haec loquor. ²⁹ Et qui me misit, mecum est. Non reliquit me solum pater, quia ego quae placita sunt ei, facio semper. ³⁰ Haec illo loquente multi crediderunt in eum.

³¹ Dicebat ergo Iesus ad eos qui crediderant ipsi Iudaeos: Si vos manseritis in sermone meo, vere discipuli mei estis: ³² et cognoscetis veritatem, et ve|ritas liberos reddet

28 ἰησους A B D E: ἰησου C

23 ab infernis B-E: de deorsum A | supernis A^c B-E: superne A* | 25 In primis quod B-E: Principium qui A | 26 ac B-E: et A | 27 quod de patre B-E: quid patrem A | loquutus esset B-E (locutus esset B-D): diceret A | 28 sum C-E: sim A B | quod ex C-E: a A B | facio A C-E: faciam B | ita vt B-E: sicut A | loquor A C-E: loquar B | 31 crediderant ipsi B-E: crediderunt ei A | estis B-E: eritis A

23 ab infernis ἐκ τῶν κάτω ("deorsum" late Vg.; "de deorsum" 1516 = Vg. mss.). Erasmus similarly replaces *deorsum* by *inferius* at *Mc.* 14,66, and by *inferne* at *Act.* 2,19 (1519). In 1516 *Annot.*, he suggested *ex inferis* or *ex iis quae inferne sunt*. He generally retained *deorsum* and *sursum* only when accompanied by verbs of motion. He substitutes *a* or *ab* for *de* in rendering ἐκ at about twenty passages. More often he uses *e* or *ex*: see on *Ioh.* 2,15.

24 quod (twice) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti again made the same change.

24 peccatis vestris (2nd.) ταῖς ἀμαρτίαις ὑμῶν ("peccato vestro" Vg.). The Vulgate use of the singular is unsupported by Greek mss. This change was also found in Manetti's version.

25 Et dicit καὶ εἶπεν ("Dixit" Vg.). The Vulgate followed a Greek text omitting καί, as in P^{66} ⁷⁵ B T W and some later mss., including

LB 375

LB 376

LB 377

LB 378

cod. 1. In codd. \aleph D, is found εἶπεν οὖν. Erasmus follows codd. 2 and 817, supported by most other mss., commencing with cod. N. In Manetti, this was rendered more correctly by *Et dixit*, in the perfect tense.

25 *In primis* Τὴν ἀρχὴν ("Principium" 1516 = Vg.). In *Annot.*, following Valla *Annot.*, Erasmus argues that the Greek has an adverbial sense, and that Jesus is not saying, in this passage, that he himself is "the beginning". This change provoked theological criticism from Edward Lee, to whom Erasmus replied at great length in *Resp. ad annot. Ed. Lei, LB IX, 183 A-189 C; 252 C-D.*

25 *quod* ὅτι ("qui" 1516 Lat. = late Vg.). The late Vulgate rendering is unsupported by Greek mss., and was criticised in Valla *Annot.* Earlier Vulgate copies have *quia*, as adopted by Manetti. See *Annot.*

26 *quae ... loquar ac iudicem* λαλεῖν καὶ κρίνειν ("loqui et iudicare" Vg.; "quae ... loquar et iudicem" 1516). See on *Iob. 1,33* for Erasmus' avoidance of the infinitive, and on *Iob. 1,25* for his use of *ac*.

27 *Non* οὐκ ("Et non" Vg.). The Vulgate addition has little Greek ms. support.

27 *quod* ὅτι ("quia" Vg.; "quid" 1516). See on *Iob. 1,20*. Manetti also had *quod*. A brief discussion of this passage is included in *Resp. ad annot. Ed. Lei, LB IX, 190 E-191 B.*

27 *de patre* τὸν πατέρα ("patrem" 1516 = Vg.). Erasmus adds a preposition to make the passage more intelligible.

27 *eis* αὐτοῖς ("eius" late Vg.). The late Vulgate genitive is supported by cod. D and a few later mss., which have αὐτοῦ, as also cited in Valla *Annot.* Here, Erasmus restores the rendering which he found in some earlier mss. of the Vulgate: see *Annot.*

27 *loquutus esset* ἔλεγεν ("dicebat deum" late Vg.; "diceret" 1516). The late Vulgate addition of *deum* is supported by codd. \aleph^* D and a few later mss., which add τὸν θεόν. These two words are omitted from the Greek text cited in Valla *Annot.* Erasmus prefers to reserve *dico* for contexts requiring the sense of "say" or "tell", e.g. to introduce a quotation, but he uses *loquor* when the required sense is "speak". At many other passages, however, he uses the words interchangeably.

28 *quod ... sum, et quod ... facio ... loquor* ὅτι ... εἶμι, καὶ ... ποιῶ ... λαλῶ ("quia ... sum,

et ... facio ... loquor" Vg.; "quod ... sim, et ... facio ... loquor" 1516; "quod ... sim, et ... faciam ... loquar" 1519). See on *Iob. 1,20*. The use of the subjunctives *faciam* and *loquar*, in 1519 alone, links these verbs more directly with the earlier *cognoscetis quod*. The same result was achieved in 1522 by inserting a second *quod*. Manetti followed the Vulgate, except that he substituted *quod* for *quia*.

28 *ex* ἀπ' ("a" 1516-19 = Vg.). See on *Iob. 5,30*.

28 *ita ut* καθὼς ("sicut" 1516 = Vg.). Cf. on Erasmus' insertion of *ita* at *Iob. 6,57*.

28 *pater* πατήρ μου. Erasmus' Latin rendering here follows the Vulgate, which was based on a Greek text in which μου was omitted, as in $\mathfrak{P}^{66/75}$ \aleph D N T and some later mss. His Greek text is taken from cod. 2, this time with support from cod. B and most of the later mss., including codd. 1 and 817. Manetti, accordingly, added *meus*.

29 *Non* οὐκ ("Et non" late Vg.). The late Vulgate addition is supported by cod. 1 and a few other late mss., which have καὶ οὐκ. Erasmus here follows the testimony of codd. 2 and 817, with most other mss., in restoring the earlier Vulgate reading.

29 *pater* ὁ πατήρ (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{66/75}$ \aleph B D N* T W and some later mss., including cod. 1. Erasmus follows his codd. 2 and 817, in company with cod. N^{corr} and most of the later mss. The same change was made by Manetti.

31 *crediderant* πεπιστευκότος ("crediderunt" 1516 = Vg.). See on *Iob. 1,19*, for Erasmus' preference for the pluperfect. Manetti anticipated him in this change.

31 *ipsi* αὐτῶ ("ei" 1516 = Vg.). The reflexive pronoun is substituted, as usual, to refer back to the subject of the sentence.

31 *estis* ἔστε ("eritis" 1516 = Vg.). The Vulgate future tense would require a Greek variant, ἔσεσθε, which Erasmus says is found in several mss. ("nonnullis": 1522 *Annot.*). However, since this reading was not found in his usual mss. or indeed in any other known Greek mss., it is probable that this part of his note has been inserted in the wrong place, as it fits much better with vs. 36: see *ad loc.*

32 *liberos reddet* ἐλευθερώσει ("liberabit" Vg.). A similar substitution occurs at vs. 36 and also at *Rom. 8,2*. Erasmus felt that the context required the sense of granting permanent

ὕμᾱς. ³³ ἀπεκρίθησαν αὐτῶ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; ³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμήν ἀμήν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, δοῦλός ἐστι τῆς ἀμαρτίας. ³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ³⁶ ἔάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροί ἐστε. ³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ³⁸ ἐγὼ δὲ ἐώρακα παρὰ τῶ πατρὶ μου λαλῶ· καὶ ὑμεῖς οὖν δὲ ἐώρακατε παρὰ τῶ πατρὶ ὑμῶν, ποιεῖτε. ³⁹ ἀπεκρίθησαν, καὶ εἶπον αὐτῶ, Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. ⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῶ, Ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα· ἓνα πατέρα ἔχομεν τὸν θεόν. ⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ

vos. ³³ Responderunt ei: Semen Abrahae sumus, neque cuiquam seruiimus vnquam: quomodo tu dicis, Liberi redemini? ³⁴ Respondit eis Iesus: Amen amen dico vobis, quod omnis qui facit peccatum, seruus est peccati. ³⁵ Seruus autem non manet in domo in aeternum, filius manet in aeternum. ³⁶ Si ergo vos filius liberos reddiderit, vere liberi estis. ³⁷ Scio quod semen Abrahae estis. Sed quaeritis me interficere, quia sermo meus non habet locum in vobis. ³⁸ Ego quod vidi apud patrem meum loquor: et vos quod vidistis apud patrem vestrum, facitis. ³⁹ Responderunt, et dixerunt ei: Pater noster Abraham est. Dicit eis Iesus: Si filii Abrahae essetis, opera Abrahae faceretis. ⁴⁰ Nunc autem quaeritis me interficere hominem, qui veritatem vobis loquutus sum, quam audiui a deo. Hoc Abraham non fecit. ⁴¹ Vos facitis opera patris vestri. Dixerunt itaque ei: Nos e stupro non sumus nati. Vnum patrem habemus deum. ⁴² Dixit eis Iesus: Si deus pater vester esset, diligeretis vtique me. Ego enim ex deo

36 εστε A B C* D* E*: εσσεσθε C^{ms} D^{ms} E^{ms} | 39 ημων D E: υμων A-C

33 neque cuiquam B-E: et nemini A | 36 reddiderit B-E: fecerit A | estis B-E: eritis A | 37 semen B-E: filii A | estis C-E: sitis A B | 38 alt. quod B-E: quae A (compend.) | 39 eis B-E: ei A | 41 e stupro B-E: ex fornicatione A

freedom, rather than a single act of deliverance from danger or disease: see *Annot.* However, this produces an artificial harmonisation with the rendering of ἐλεύθεροι γενήσεσθε in vs. 33. Elsewhere, Erasmus retains the verb, *libero*, e.g. at *Rom.* 6,18; 8,21; *Gal.* 5,1.

33 *neque cuiquam* καὶ οὐδενὶ (“et nemini” 1516 = Vg.). On Erasmus’ use of *neque*, see on *Ioh.* 2,16, and for *quisquam* see on *Ioh.* 2,25. Elsewhere, he quite often retains *et nemo*.

33 *reddemini* γενήσεσθε (“eritis” Vg.). Erasmus more accurately conveys the sense of γίνουμαι, i.e. “you will become free”. Cf. on his use of *reddo* in vs. 32.

34 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also made this change.

35 *filius* ὁ υἱός (“filius autem” late Vg.). The late Vulgate corresponds with a Greek variant, ὁ δὲ υἱός, found in Φ^{66} D 070 and a few later mss. Erasmus restores the earlier Vulgate reading,

following cod. 2, supported by \mathfrak{P}^{75} B C N and most later mss., including cod. 1. In cod. 817, ὁ υἱὸς ... αἰῶνα is omitted through homoeoteleuton. Manetti here omitted *autem*.

36 *liberos reddiderit* ἐλευθερώσῃ (“liberauerit” Vg.; “liberos fecerit” 1516). See on vs. 32.

36 *estis* ἔστε (“eritis” 1516 = Vg.). Erasmus’ authority for ἔστε is not strong. When correcting cod. 2 for the press, he saw that it had ἔσεσθαι, which he rightly altered to read ἔσεσθε. However, after consulting cod. 817, in which ἔστε is found in the text, but ἔσεσθε in the margin, Erasmus or his assistants may have thought that the reading should be ἔστε on analogy with vs. 31, and therefore inserted it at the present verse. By 1522, he became aware that other authorities (in fact, virtually all the Greek mss.) agree with the Vulgate by putting ἔσεσθε, and so he now inserted that reading in the N.T. margin. One of his authorities for ἔσεσθε was the Aldine Bible of 1518, which usually reproduced his own text of 1516 but sometimes included different readings. Probably it was the Aldine edition which motivated the revised 1522 wording of his *Annot.*: “Quemadmodum et hodie [ἔσεσθε] legitur in nonnullis”, although this sentence was inserted at the wrong place, appearing to relate to vs. 31, whereas it really applies to vs. 36. The Aldine edition was responsible for several marginal notes on textual points in Erasmus’ N.T.

37 *quod ... estis* ὅτι ... ἔστε (“quia ... estis” Vg.; “quod ... sitis” 1516-19). See on *Ioh.* 1,20. Manetti also put *quod ... estis*.

37 *semen* σπέρμα (“filii” 1516 Lat. = Vg.). This correction is required for the sake of accuracy, and for consistency with vs. 33. Manetti made the same substitution.

37 *habet locum* χωρεῖ (“capit” Vg.). Erasmus removes the obscurity of the Vulgate expression. At two other passages, Erasmus substitutes *capax sum* in rendering the same Greek verb: *Mt.* 19,11; 2 *Cor.* 7,2. See also *Annot.*

38 *meum* μου (Vg. omits). While some late Vulgate copies contain this word, it is omitted from the 1527 Vulgate column, and from earlier Vulgate mss., with support from $\mathfrak{P}^{66 75}$ B C (W) 070 and a few later mss. Erasmus follows cod. 2, in company with codd. \mathfrak{K} D N and most later mss., including codd. 1 and 817. The word *meum* was also adopted by Manetti.

38 οὖν. Erasmus follows the Vulgate in leaving this word untranslated. No textual variation appears to be involved here. A similar inaccuracy is retained from the Vulgate at *Ioh.* 18,40, and possibly also at *Ioh.* 19,4.

38 *quod* (2nd.) ὃ (“quae” 1516 Lat. = Vg.). The Vulgate reflects a different Greek text, ἄ, as found in $\mathfrak{P}^{66 75}$ \mathfrak{K}^* B C D N W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other mss., commencing with cod. $\mathfrak{K}^{\text{corr}}$ 070.

39 ἡμῶν. The reading ὑμῶν in 1516-22 makes no sense in the context, and clearly arose from a misprint.

39 *eis* αὐτοῖς (“ei” 1516 Lat.). The use of the singular in the 1516 rendering is inaccurate and inappropriate to the context, and hence probably a misprint. See on *Ioh.* 9,20.

39 *essetis* ἦτε (“estis” Vg.). The Vulgate is based on a Greek variant, ἔστε, as in $\mathfrak{P}^{66 75}$ \mathfrak{K} B D 070 and a few later mss. Erasmus, as usual, follows cod. 2, supported by codd. C N W and most later mss., including codd. 1 and 817. See *Annot.* The same change was advocated by Valla *Annot.* and Manetti.

39 *faceretis* ἐποιεῖτε (“facite” Vg.). As pointed out in *Annot.*, the Vulgate seems to reflect a Greek variant, ποιεῖτε, which is found in \mathfrak{P}^{66} B* and hardly any later mss. In Valla *Annot.*, ποιεῖτε is given as the text, but *faceretis* as the rendering. Erasmus follows codd. 1, 2 and 817, supported by most other mss., commencing with \mathfrak{P}^{75} \mathfrak{K} $\mathfrak{B}^{\text{corr}}$ C D N W 070. The same change, again, was made by Manetti.

41 *e stupro* ἐκ πορνείας (“ex fornicatione” 1516 = Vg.). The word *fornicatio* is not found in this sense in classical Latin. In 1516, *stuprum* occurs only at *Mt.* 15,19. In the 1519 edition, *fornicatio* is replaced by *stuprum* eleven times, *scortatio* nine times, *libido* twice, leaving *fornicatio* at three passages in the Apocalypse. At two further passages (*Ap. Ioh.* 17,2; 19,2), Erasmus follows the Vulgate in rendering πορνεία by *prostitutio*. Valla defined *stuprum* as including all forms of illegal sexual intercourse, in his *Elegantiae* VI, 45; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 320, ll. 107-109.

42 *Dixit* εἶπεν (“Dixit ergo” Vg.). The Vulgate corresponds with the addition of οὖν, found in \mathfrak{K} D 070 and most later mss., including cod. 817 corr . Erasmus follows cod. 2, supported by

ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλὰ ἐκεῖνός με ἀπέστειλε. ⁴³ διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλεῖ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστί, καὶ ὁ πατήρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. ⁴⁸ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις; ⁴⁹ ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἠτιμάσατέ με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. ⁵² εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν

processi et veni. Neque enim a me ipso veni, sed ille me misit. ⁴³ Quare loquelam meam non agnoscitis? Quia non potestis audire sermonem meum. ⁴⁴ Vos ex patre diabolo estis, et desideriiis patris vestri vultis obsequi. Ille homicida erat ab initio, et in veritate non stetit, quia non est veritas in eo. Quum loquitur mendacium, ex propriis loquitur: quia mendax est, atque eius rei pater. ⁴⁵ Ego autem quia veritatem dico, non creditis mihi. ⁴⁶ Quis ex vobis arguit me de peccato? Porro si veritatem dico, quare vos non creditis mihi? ⁴⁷ Qui ex deo est, verba dei audit. Propterea vos non auditis, quia ex deo non estis. ⁴⁸ Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos, quod Samaritanus es tu, et daemonium habes? ⁴⁹ Respondit Iesus: Ego daemonium non habeo, sed cohonesto patrem meum, et vos ignominia affecistis me. ⁵⁰ Ego autem non quaero gloriam meam: est qui quaerat et iudicet. ⁵¹ Amen amen dico vobis, si quis sermonem meum servauerit, mortem non videbit in aeternum. ⁵² Dixerunt ergo illi Iudaei: Nunc cognouimus

44 *prius* πατρος B-E: του πατρος A | επιθυμιας A-C E: επιθυμιας D | ανθρωποκτονος C-E: ανθρωποκτονος A B | 48 ημεις E: υμεις A-D | σαμαρειτης B-E: σαμαριτης A | 51 θεωρηση B-E: θεωρησει A | τον αιωνα C-E: αιωνα A B

43 agnoscitis B-E: cognoscitis A | 44 desideriiis C-E: desyderia A, desyderiis B | obsequi B-E: facere A | atque eius rei pater B-E: et pater eius A | 45 quia B-E: si A | 46 Porro C-E: om. A B | 49 cohonesto B-E: honorifico A | ignominia affecistis B-E: inhonorastis A

¶^{66 75} B C N W and many later mss., including codd. 1 and 817*.

43 *agnoscitis* γινώσκετε (“cognoscitis” 1516 = Vg.). A similar substitution occurs fifteen times in 1516, and a further four times in

1519, including the present passage. In these contexts, Erasmus felt that the sense of “recognise” or “realise” was more suitable than “know”. In the same way he also substituted *agnitio* for *cognitio* at several passages of the Epistles. See *Annot.* on *Lc.* 1,4 and *Rom.* 1,28

for an elegant explanation of this distinction of meaning.

44 πατρός (1st.). In 1516, Erasmus more correctly put τοῦ πατρός, taken from cod. 2, and also found in codd. 1 and 817, together with nearly all other mss. The omission of τοῦ from 1519 onwards, which was not prompted by cod. 3, has virtually no ms. support and may well have been accidental. This omission persisted into the *Textus Receptus*.

44 *desideriis ... obsequi* τὰς ἐπιθυμίας ... ποιεῖν ("desyderia ... facere" 1516 = Vg.; "desyderiis ... obsequi" 1519). This is the only place where Erasmus uses *obsequor* in the N.T. Cf. *voluntati ... obtemperare* at *Ioh.* 7,17. For his avoidance of *facio*, see on *Ioh.* 1,15.

44 ἀνθρωποκτόνος. The misspelling ἀνθρωποκτόνος in 1516-19 is taken from cod. 2.

44 λαλεῖ (1st.). This spelling, again, was derived from cod. 2. Most mss. have λαλεῖ.

44 *atque eius rei pater* καὶ ὁ πατήρ αὐτοῦ ("et pater eius" 1516 = Vg.). As explained in *Annot.*, the Vulgate permits the unwanted interpretation that the Devil had a father. On *atque*, see on *Ioh.* 1,25.

45 *quia* ὅτι ("si" 1516 Lat. = late Vg.). The late Vulgate rendering lacks Greek ms. support, and is probably a harmonisation with *si veritatem dico* in the following verse. Erasmus restores the wording of the earlier Vulgate. Manetti preferred *quoniam* here.

46 *arguit* ἐλέγχει ("arguet" late Vg.). The late Vulgate future tense is unsupported by Greek mss. Erasmus again restores the earlier Vulgate rendering: see *Annot.* In Manetti's version, the later ms. (*Urb. Lat.* 6) also had *arguit*, while the earlier ms. (*Pal. Lat.* 45) retained *arguet*.

46 *Porro si ei dē* ("Si" 1516-19 Lat. = Vg.). The Vulgate is based on a Greek text which lacks δέ, as in \mathfrak{P}^{66} 75 \aleph B C N W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other late mss.

48 ἡμεῖς. The impossible reading ὑμεῖς in 1516-27 is a misprint.

48 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

48 Σαμαρείτης. In 1516, Erasmus had σαμαρίτης from cod. 2. See on *Ioh.* 4,4.

49 *cohonesto* τιμῶ ("honorifico" 1516 = Vg.). See on *Ioh.* 5,23 regarding *honorifico*. Erasmus uses *cohonesto* only here and at *Ioh.* 12,26 (1519), a word which nowhere appears in the Vulgate. Manetti had *honoro*.

49 *ignominia affecistis me* ἠτιμάσατε ("inhonorastis" 1516 = late Vg.). Virtually all mss., including those which Erasmus usually consulted, have ἠτιμάζετε, in the present tense, as also cited in *Annot.*, and consistent with the reading of the earlier Vulgate, *inhonoratis*. In *Resp. ad annot. Ed. Lei, LB IX*, 191 B-C, written in 1520, Erasmus maintained that he had found ἠτιμάσατε in other mss. ("alii codicibus") and that he had preferred to adopt this because it agreed with the Vulgate wording ("quod congrueret cum nostra lectione"). However, as four years had passed since his first edition was published, there is room for doubt as to whether he correctly recalled how this variant had found its way into his text. The reading ἠτιμάσατε, in the aorist tense, looks more like a conjecture, either by Erasmus or one of his assistants, based on the wording of the late Vulgate. Cf. on *Ioh.* 4,48 for other such conjectures. The idiomatic substitution of *afficio*, in rendering this Greek verb, also occurs at *Act.* 5,41 (1519), *contumelia afficerentur, Rom.* 1,24, *ignominia afficiant*, comparable with Vulgate usage at *Mt.* 22,6, *contumeliis affectos*. For Valla's comments on the various uses of *afficio*, see his *Elegantiae*, III, 94; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD I*, 4, p. 218, ll. 282-285, 297-299. For other instances of *afficio*, see on *Ioh.* 16,20; *Act.* 1,3. Manetti had *inhonoratis*, as in the earlier Vulgate.

51 θεωρήση. The spelling θεωρήσει in the 1516 edition is taken from codd. 1 and 2, with support from cod. \aleph . In cod. 817 and most other mss., it is θεωρήση.

51 τὸν αἰῶνα. The omission of τὸν in 1516-19 is probably a misprint, as codd. 1, 2 and 817 have the article, and Erasmus has τὸν αἰῶνα in the following verse.

52 *illi* αὐτῶ ("ei" late Vg.). The change does not appear necessary. However, since other copies of the late Vulgate omitted the pronoun, e.g. the Froben edition of 1491, it may have been a matter of Erasmus adding a word rather than altering it.

ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε, καὶ οἱ προφήται· καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ ὅστις ἀπέθανε; καὶ οἱ προφήται ἀπέθανον. τίνα σεαυτὸν σὺ ποιεῖς; ⁵⁴ ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστι, ⁵⁵ καὶ οὐκ ἐγνωκάτε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδε καὶ ἐχάρη. ⁵⁷ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραάμ ἐώρακας; ⁵⁸ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμήν ἀμήν λέγω ὑμῖν, πρὶν | Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. ⁵⁹ ἦραν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

quod daemonium habes. Abraham mortuus est, et prophetae: et tu dicis, Si quis sermonem meum serauerit, non gustabit mortem in aeternum. ⁵³ Nunquid tu maior es patre nostro Abraham qui mortuus est? Et prophetae mortui sunt. Quem te ipsum tu facis? ⁵⁴ Respondit Iesus: Si ego glorifico me ipsum, gloria mea nihil est. Est pater meus qui glorificat me, quem vos dicitis deum vestrum esse, ⁵⁵ et tamen non cognouistis eum, ego autem noui eum. Et si dixerō quod non nouerim eum, ero similis vestri, mendax. Sed noui eum, et sermonem eius seruo. ⁵⁶ Abraham pater vester exultauit ut videret diem meum, et vidit atque gauisus est. ⁵⁷ Dixerunt ergo Iudaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? ⁵⁸ Dixit eis Iesus: Amen amen dico vo|bis, antequam Abraham nasceretur, ego sum. ⁵⁹ Tollebant ergo lapides, ut iacerent in eum. Iesus autem abscondit se, et exiuit e templo.

LB 380

52 γεύσεται A C-E: γεύσεται B | 57 Ἰουδαῖοι B-E: Ἰουδαῖοι A | 59 ἱεροῦ B-E: ἱεροῦ, διελθὼν δια μέσου αὐτῶν καὶ παρηγεν οὕτως A

52 habes A C-E: habeas B | 55 tamen B-E: om. A | nouerim B-E: scio A | vestri B-E: vobis A | alt. noui B-E: scio A | 56 atque B-E: et A | 58 Abraham A' B-E: om. A* | nasceretur C-E: esset. A B | 59 Tollebant B-E: Tulerunt A | e B-E: de A | templo B-E: templo transiens per medium illorum et praeteriit sic A

52 *quod ... habes* ὅτι ... ἔχεις (“quia ... habes” Vg.; “quod ... habes” 1519). See on *Iob.* 1,20. The 1519 edition used the subjunctive more often after *quod*: cf. *faciam* in vs. 28 (1519). Manetti made the same change as Erasmus.

52 γεύσεται. In 1516, the spelling γεύσεται was taken from cod. 2, though codd. 1 and 817 had γεύσεται, which is better attested among the Greek mss., and was duly adopted in

1519 (cf. also γεύσητε in cod. 3). Erasmus' reversion to γεύσεται in 1522 may have been due to the influence of the Aldine edition, even though the latter was in many respects no more than a copy of Erasmus' edition of 1516.

53 *tu* (2nd.) σύ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{66} ⁷⁵ \aleph A B C D N W and many later mss., including

codd. 1 and 817. Erasmus follows cod. 2 and most other late mss. Manetti inserted *tu* after *quem*.

54 *deum vestrum esse* ὅτι θεὸς ὑμῶν ἐστὶ (“quia deus noster est” Vg.). See on *Ioh.* 1,34 for Erasmus’ use of the accusative and infinitive construction. In the Vulgate, *noster* reflects a Greek text having ἡμῶν for ὑμῶν, as found in $\mathfrak{P}^{66\text{corr}}$ 75 A B^{corr} C N W 070 and most later mss., including codd. 1 and 817. Erasmus follows cod. 2, supported by \mathfrak{P}^{66} \aleph B* D and many later mss., corresponding with *vester* in some copies of the late Vulgate but not the Vulgate column of his 1527 edition. Manetti put *quod deus vester est*.

55 *et tamen non* καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 7,19.

55 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

55 *nouerim ... novi* οἶδα (2nd.-3rd.). (“scio ... scio” 1516 = Vg.). On the use of *nosco* for knowing a person, see on *Ioh.* 1,33. Manetti had *nouerim ... scio*.

55 *vestri* ὑμῶν (“vobis” 1516 Lat. = Vg.). The Vulgate possibly reflects a Greek variant, ὑμῶν, found in \mathfrak{P}^{75} A B D W and a few later mss., including cod. 1. Erasmus took ὑμῶν from codd. 2 and 817, with the support of \mathfrak{P}^{66} \aleph C N 070 and most later mss. Since this is the only N.T. instance where ὁμοίως is accompanied by a genitive, it has the virtue of being a *lectio difficilior*. In Erasmus’ Latin rendering, he usually has the dative after *similis*, but occasionally uses the genitive, e.g. at *Mt.* 6,8; *Act.* 3,22; 7,37 (all in 1519); *Ap. Ioh.* 9,10.

56 *et* καὶ (late Vg. omits). The late Vulgate omission lacks Greek ms. support.

56 *atque* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

58 *nascetur* γενέσθαι (“fieret” Vg.; “esset” 1516-19). This change is in accordance with Vulgate usage at *Mt.* 21,19. In the present passage, Erasmus wished to use a more concrete verb than “be” or “become”, to convey the distinction between Abraham, who did not exist until he was born, and Christ, who eternally existed (as the Son of God) before being born into this world: see *Annot.*

59 *Tollebant* ἤραον (“Tulerunt” 1516 = Vg.). Erasmus chooses a more suitable verb, but he should preferably have retained the perfect tense: cf. his substitution of *sustulerunt* for

tulerunt at *Ioh.* 20,2 (1519). Similar substitutions of *tollo* for *fero* occur at *Mt.* 14,12, 20; 15,37; 24,39; *Mc.* 6,29; *Lc.* 5,25 (1519); *Ioh.* 11,41; 20,13 (1519); *Col.* 2,14. Erasmus retains *fero* for this Greek verb at *Mc.* 8,20; *Lc.* 9,3; 11,52; *Act.* 21,11.

59 *e* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

59 *templo* ἱεροῦ. In 1516, the words διελθῶν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως (rendered as “transiens per medium illorum et praeteriit sic”) are added here from cod. 2, supported by cod. A and most later mss., including codd. 1 and 817. A slightly different wording, καὶ διελθῶν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγεν οὕτως is found in \aleph^{corr} C N 070. Then in 1519, Erasmus omits this passage from his text and translation, in conformity with the Vulgate. In 1519 *Annot.*, he further cites the authority of Chrysostom, Cyril and Augustine, and expresses the opinion that διελθῶν διὰ μέσου αὐτῶν was taken from *Lc.* 4,30, and that καὶ παρήγεν οὕτως was added to make a smooth connection with the beginning of ch. 9. Similarly, in Erasmus’ *Quae Sint Addita*, first issued in 1519, and which mostly concerned errors of the Vulgate, he claimed that at this point the Greek mss., rather than the Latin translation, contained redundant words (“In Graecorum codicibus quaedam redundant”). This is an example of his occasional willingness to rely on patristic authority, and the Vulgate, rather than his Greek mss. It does not appear that Erasmus knew of ms. authority for making this omission, but his decision is supported by \mathfrak{P}^{66} 75 \aleph^* B D W and a few later mss. (though not including cod. 3). The commonly accepted explanation of this passage in terms of harmonisation is not necessarily correct. While the addition of ἐπορεύετο in \aleph^{corr} and a few other early mss. may have arisen from a secondary harmonisation with *Lc.* 4,30, the possibility remains that the rest of the wording was original, and that an ancient scribe accidentally omitted a whole line (or two lines) of text, and that this error was in turn copied into several other mss. Cf., for example, the omission by \mathfrak{P}^{75} \aleph^* W of twelve words (ὁ δὲ ... ὁ Ἰησοῦς) at *Ioh.* 9,38-9, and the omission by \mathfrak{P}^{75} of seven words through homoeoteleuton (τίς ... ἀνθρώπου) at *Ioh.* 12,34. Manetti added *transiens per medium eorum et praeteriit sic*.

9 Καὶ παράγων ὁ Ἰησοῦς εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς· ²καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ῥαββεί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ³ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ⁴ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν. ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἴμι τοῦ κόσμου. ⁶ταῦτα εἰπὼν, ἔπτυσε χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷καὶ εἶπεν αὐτῷ, Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθε βλέπων. ⁸οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι πτωχὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος, καὶ προσαιτῶν; ⁹ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστίν· ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἴμι. ¹⁰ἔλεγον

9 Et praeteriens Iesus vidit hominem caecum a natiuitate, ²et interrogauerunt eum discipuli eius, dicentes: Rabbi, quis peccauit, hic an parentes eius, vt caecus nasceretur? ³Respondit Iesus: Neque hic peccauit, neque parentes eius, sed vt manifestentur opera dei in illo. ⁴Me oportet operari opera eius qui misit me, donec dies est. Venit nox quando nemo potest operari. ⁵Quamdiu fuero in mundo, lux sum mundi. ⁶Hoc quum dixisset, expuit in terram: et fecit lutum ex sputo, et illeuit lutum super oculos caeci, ⁷et dixit ei: Vade, laua in piscina Siloae, quod si interpreteris, sonat missus. Abiit ergo et lauit et venit videns. ⁸Itaque vicini et qui viderant eum prius, quod mendicus esset, dicebant: Nonne hic est qui sedebat, et mendicabat? ⁹Alii dicebant, Hic est: alii rursus, Similis est ei: ille dicebat, Ego sum. ¹⁰Dicebant

9,7 ἐρμηνεύεται B-E: ἐρμινεύεται A | 8 πτωχὸς B-E: τυφλὸς A

9,2 an B-E: aut A | 4 quando AC E: quado D | 7 piscina Siloae B-E: natatoria Syloe A | si interpreteris, sonat B-E: interpretatur A | 8 mendicus B-E: caecus A | 9 rursus B-E: autem A | ei B-E: eius A

9,1 *Iesus* ὁ Ἰησοῦς. Erasmus follows cod. 2 in including these words, supported by only a few other late mss. and the late Vulgate. In 1527 *Annot.*, he commented that *Iesus* was absent from the earlier Vulgate copies. The words ὁ Ἰησοῦς are omitted by codd. 1 and 817, in company with most other mss., early and late. Manetti accordingly omitted *Iesus*.

2 *dicentes* λέγοντες (Vg. omits). The Vulgate omission is supported by hardly any mss. other than cod. D, which also omits the preceding word, αὐτοῦ. Manetti made the same change as Erasmus.

2 Ῥαββεί. This spelling is taken from cod. 2. See on *Ioh.* 1,38.

2 an ἢ ("aut" 1516 = Vg.). The use of *an* is appropriate in questions containing two mutually exclusive alternatives: see *Annot.*; Valla *Annot.*; Valla *Elegantiae* II, 17; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, pp. 222-4, ll. 434-436, 447.

3 ὁ Ἰησοῦς. The Erasmusian text again supplies the article, lacking in codd. 1, 2 and most other mss. It may have been present, however, in cod. 817*^{vid}, with support from codd. D N and a few later mss. See on *Ioh.* 1,48. This less well attested reading continued into the *Textus Receptus*.

5 *fuero* ᾧ ("sum" Vg.). At six other passages where Erasmus uses *quamdiu*, he is content that

it should be accompanied by the present tense. His use of the future perfect here may be compared with his use of *quoad ea vixerit* at *Rom.* 7,1 (1519).

6 *Hoc ταῦτα* (“Haec” Vg.). Erasmus is less accurate here. There seems to be no justification for changing plural to singular in the Latin rendering.

6 *illeiuit ἐπέχρισε* (“*liniuit*” late Vg.). The verb *linio* is less common than *lino* in classical usage, though the meaning is the same. Erasmus chooses a word which is closer in form to the Greek compound verb. He does not use *illino* elsewhere. In *Annot.*, he also suggested using *inungo*, a verb which he adopts at vs. 11 to represent the same Greek word.

6 *caeci τοῦ τυφλοῦ* (“*eius*” Vg.). The Vulgate follows a Greek text omitting τοῦ τυφλοῦ or substituting αὐτοῦ, both of which variants have early support. The omission is witnessed by $\mathfrak{P}^{66\ 75}$ \aleph B 070 0216^{vid} and a few later mss., including cod. 1, while αὐτοῦ is found in a few other mss., commencing with codd. D N. Erasmus follows codd. 2 and 817, supported by A C W and most of the later mss. The same change was made by Manetti.

7 *Vade Ὑπαγε* (“*Vade et*” late Vg.). The late Vulgate addition is virtually unsupported by Greek mss.

7 *piscina τὴν κολυμβήθραν* (“*natatoria*” 1516 = Vg.). The Vulgate uses *natatoria* only here and in vs. 11, whereas in *Ioh.* 5,2-7, it had used the more classical *piscina*. See *Annot.* The substitution of *piscina* was anticipated by Manetti and Valla *Annot.*

7 *si interpreteris, sonat ἐρμηνεύεται* (“*interpretatur*” 1516 = Vg.). This verb does not have a passive sense in classical Latin. See on *Ioh.* 1,38. The misspelling ἐρμηνεύεται in the 1516 edition was taken from cod. 2.

8 *vicini et γείτορες καὶ* (“*vicini*” late Vg. = *Annot.*, lemma). It appears that when Erasmus prepared his 1516 *Annot.*, his printed copy of the late Vulgate omitted the conjunction, *et*, but the Vulgate column of his 1527 edition inserted it, together with the Froben editions of 1491 and 1514. The omission lacks Greek support. Manetti began the sentence with *Vicini ergo et*.

8 *quod ... esset ὅτι ... ἦν* (“*quia ... erat*” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... erat*.

8 *mendicus πτωχός* (“*caecus*” 1516). Erasmus’ substitution of *caecus* in 1516, accompanied by τυφλός in the Greek text, was based on cod. 2, supported by cod. C^{corr} and most later mss, including cod. 817. His reversion to the Vulgate, *mendicus*, in 1519 was based partly on the evidence of Augustine, arguing in *Annot.* that this was better suited to the context (“*appositius ad sensum*”). His adoption of πτωχός, which is not found in any mss., seems to have been a conjecture, based on *Lc.* 16,20, 22, though this Greek word usually means “poor” rather than “beggar”. The Greek variant which underlay the Vulgate was not πτωχός, but προσαίτης, as found in $\mathfrak{P}^{(66)\ 75}$ \aleph A B C* D N (W) and some later mss., including cod. 1. It would seem that Erasmus did not freshly consult cod. 1 when preparing his 1519 edition (his cod. 3, on the other hand, had τυφλός).

9 *dicebant ἔλεγον ὅτι* (“*dicebant quia*” Vg.). See on *Ioh.* 1,20. Manetti had *dicebant ... quod*.

9 *rursus δέ* (“*autem*” 1516 = Vg.). Erasmus uses *rursus* and *rursum* more frequently than the Vulgate. He sometimes puts *rursus* for *autem* or *vero*, especially in a sequence listing several alternatives, but he mainly used the word as an alternative for *iterum* in rendering πάλιν. See Valla *Elegantiae* II, 56; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 313, ll. 933-934. See also on *Ioh.* 1,26.

9 *Similis ὅτι Ὅμοιος* (“*Nequaquam, sed similis*” Vg.). The Vulgate reflects the substitution of οὐχί, ἀλλά for ὅτι, as in $\mathfrak{P}^{66\ 75}$ \aleph B C W 070 and some later mss., including cod. 1. Erasmus’ cod. 2* had ὅτι ὁμοίως, which he corrected to read ὅτι ὁμοίος, as found in cod. 817 and most other mss., commencing with codd. A D N. Manetti put *quod similis*.

9 *ei αὐτῶ* (“*eius*” 1516 = Vg.). For Erasmus’ use of the dative or genitive after *similis*, see on *Ioh.* 8,55. This change was also made by Manetti.

9 *ille ἐκεῖνος* (“*ille vero*” late Vg.). The late Vulgate addition is derived from the Old Latin version, corresponding with the addition of δέ in \mathfrak{P}^{66} \aleph * A C^{corr} N 070 and a few later mss. Erasmus restores the earlier Vulgate reading, following cod. 2, in company with \mathfrak{P}^{75} \aleph ^{corr} B C* D W and most of the later mss., including codd. 1 and 817. Manetti also omitted *vero*.

9 *dicebat ἔλεγεν ὅτι* (“*dicebat quia*” Vg.). See on *Ioh.* 1,20. Manetti put *dicebat quod*.

οὖν αὐτῶ, Πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί; ¹¹ ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν, Ἐάνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπάγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. ¹² εἶπον οὖν αὐτῶ, Ποῦ ἔστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

¹³ Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. ¹⁴ ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέ μοι ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην καὶ βλέπω. ¹⁶ ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ λέγουσι τῶ τυφλῶ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς;

ergo ei: Quomodo aperti sunt tibi oculi? ¹¹ Respondit ille, et dixit: Ille homo qui dicitur Iesus lutum fecit, et inunxit oculos meos, et dixit mihi: Vade ad piscinam Siloae, et laua. Vt autem abii ac laui, visum recepi. ¹² Dixerunt ergo ei: Vbi est ille? Ait: Nescio.

¹³ Adducunt ad Phariseos eum qui dudum caecus fuerat. ¹⁴ Erat autem sabbatum quum lutum faceret Iesus, et aperiret oculos eius. ¹⁵ Iterum ergo interrogabant eum et Pharisei, quomodo visum recepisset. Ille autem dixit eis: Lutum mihi imposuit super oculos, et laui et video. ¹⁶ Dicebant ergo ex Phariseis quidam: Non est hic homo a deo, quia sabbatum non obseruat. Alii autem dicebant: Quomodo potest homo peccator haec signa aedere? Et dissensio erat inter eos. ¹⁷ Dicunt caeco iterum: Tu quid dicis de illo, quia aperuit tibi oculos tuos?

10 ανεωχθησαν C-E: ηνεωχθησαν A B | 13 προς A B-E: προς A*

11 piscinam Siloae B-E: natatoriam Syloae A | Vt autem B-E: Et A | ac B-E: et A | visum B-E: et visum A | 13 ad Phariseos eum B-E (ad phariseos eum): eum ad phariseos A | 14 quum B-E (cum B-D): quando A | faceret B-E: fecit A | aperiret B-E: aperuit A | 16 obseruat B-E: custodit A | aedere B-E: facere A | 17 quia B-E: qui A

10 ἀνεώχθησαν. The reading ἠνεώχθησαν in 1516-19 is from cod. 2, with support from \mathfrak{P}^{66} ⁷⁵vid \aleph B C D N W and many later mss. The change to ἀνεώχθησαν in 1522 is in accordance with the text of most of the mss., commencing with cod. A, and including codd. 1 and 817.

11 *et dixit* (1st.) καὶ εἶπεν (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{66} ⁷⁵ \aleph B C D W 070 and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with most other mss., commencing with cod. A. The rendering of Manetti was *et ait*.

11 *inunxit* ἐπέχρισε (“vnxit” Vg.). The purpose of this change was to provide a closer equivalent

for the Greek compound verb: cf. Erasmus’ substitution of *illimo* at vs. 6. Elsewhere, he retains *ungo* for ἀλείφω, μυρίζω and χρίω. Here Manetti preferred *liniuit*.

11 *piscinam* τὴν κολυμβήθραν (“natatoriam” 1516 = Vg.). See on vs. 7. Manetti again anticipated Erasmus in making this change.

11 *Vt autem abii* ἀπελθὼν δὲ (“Et abii ... et” 1516 Lat. = Vg.). The Vulgate is possibly based on a different Greek text here: cf. the substitution of ἀπῆλθον οὖν by cod. D. The version of Erasmus gives an accurate rendering of the Greek participle. In *Annot.*, he also suggested putting *Cum abissem autem*. Manetti put *Abii autem ... et*.

11 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

11 *visum recepi* ἀνέβλεψα (“video” late Vg.). The late Vulgate use of the present tense is unsupported by Greek mss. Further, as indicated in *Annot.*, ἀναβλέπω means to regain one’s sight, not merely to see. Similar substitutions of *visum recipio* occur at *Mt.* 11,5; 20,34; *Mc.* 10,51, 52; *Lc.* 18,41, 43 (1519); *Ioh.* 9,15, 18; *Act.* 9,17, following Vulgate usage at *Act.* 9,12, 18. Erasmus inconsistently retains *video* at *Lc.* 7,22. Manetti put *vidi*, as in the earlier Vulgate.

12 *Dixerunt ergo* εἶπον οὖν (“Et dixerunt” late Vg.). The late Vulgate corresponds with a Greek variant, καὶ εἶπαν, found in \aleph B W, or καὶ εἶπον, found in \mathfrak{P}^{75} cod. 1 and a few other late mss. Erasmus follows codd. 2 and 817, in company with most other mss., commencing with (\mathfrak{P}^{66} D) N. Some older Vulgate copies simply omit *et*, with support from cod. A and a few later mss. Manetti made the same change.

13 *ad Pharisaeos eum* αὐτὸν πρὸς τοὺς Φαρισαίους (“eum ad phariseos” 1516 = Vg.). Erasmus changes the Latin word-order to make a clearer link with the following subordinate clause.

13 *dudum* ποτε (Vg. omits). Erasmus introduces *dudum* only here and at *Mc.* 15,44 (where the Greek is ἤδη). Elsewhere, the Vulgate usually renders ποτε by *aliquando*, which Erasmus often changed to *quondam*. The insertion of *dudum* here produces an unwanted ambiguity, as the word can mean “for a long time” rather than “formerly” or “once”. Valla, on the other hand, preferred to use *dudum* to mean “a short time ago” or “for a short time”: see his *Elegantiae* II, 34; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 248, ll. 113-117. Manetti put *olim*.

14 *quum ... faceret ... aperiret* ὅτε ... ἐποίησεν ... ἀνέωξεν (“quando ... fecit ... aperuit” 1516 = Vg.). A similar substitution of *quum*, with a subjunctive, occurs at *Mt.* 12,3; *Mc.* 2,25 (1519); 8,19, 20; 14,12.

15 *et Pharisaei* καὶ οἱ Φαρισαῖοι (“Pharisei” Vg.). The Vulgate follows a Greek text omitting καὶ, as in \mathfrak{P}^{66} and a few later mss. Erasmus follows cod. 2, supported by virtually all other mss. Manetti made the same addition.

15 *visum recepisset* ἀνέβλεψεν (“vidisset” Vg.). See on vs. 11, and *Annot.*

15 *mibi imposuit* ἐπέθηκέ μοι (“mibi posuit” late Vg.). The substitution of *impono* is consistent with Vulgate usage at other passages. The adoption of μοι in the Greek text was not supported

by any of Erasmus’ usual mss., which all have the genitive, μου. The reading, μοι, is found only in cod. N and a few later mss. Possibly this is another example of a conjecture by Erasmus or one of his assistants, correcting the Greek by reference to the Latin Vulgate. See on *Ioh.* 4,48. However, σου is not changed to σοι at vss. 10 and 26, where *tibi* occurs in the Latin rendering. Manetti translated this clause by *lutum posuit super oculos meos*.

16 *quia* ὅτι (“qui” late Vg.). The late Vulgate rendering is unsupported by Greek mss. A similar change occurs in the following verse. Manetti put *quia*.

16 *observat* τηρεῖ (“custodit” 1516 = Vg.). A comparable substitution occurs at *Mc.* 6,20 (for συντηρέω), in accordance with Vulgate usage at a few other passages, e.g. at 1 *Ioh.* 2,3. Elsewhere, Erasmus sometimes retains *custodio* in this sense (e.g. at 1 *Ioh.* 3,22; *Ap. Ioh.* 12,17; 14,12; 22,7), and also frequently follows the Vulgate in using *seruo* for τηρέω. Manetti had *seruat* here.

16 *autem* δέ. The Erasmian text here follows cod. 1 and the late Vulgate, supported by \aleph B D W 070 and a few later mss. Erasmus’ codd. 2 and 817 omit δέ, together with most other mss., commencing with $\mathfrak{P}^{66/75}$ A N, in agreement with the earlier Vulgate rendering. Manetti omitted *autem*.

16 *haec* τοιαῦτα. Erasmus retains the Vulgate rendering. Manetti, more accurately, had *talía*.

16 *aedere* ποιεῖν (“facere” 1516 = Vg.). See on *Ioh.* 2,11.

16 *dissensio* σχίσμα (“schisma” Vg.). This substitution of a more Latin word is consistent with Vulgate usage elsewhere (*Ioh.* 7,43; 10,19), as pointed out in *Annot.* The change was anticipated by Manetti.

17 *Dicunt* λέγουσι (“Dicunt ergo” Vg.). The Vulgate reflects the addition of οὖν, as in $\mathfrak{P}^{66/75}$ \aleph A B D N W and many later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with another large section of the later mss. Manetti put *Et dicunt*.

17 *quia* ὅτι (“qui” 1516 = Vg.). Erasmus is more accurate here. A similar change was made in vs. 16. See *Annot.* In Valla *Annot.*, a preference is expressed for *quod*.

17 *aperuit tibi* ἤνοιξε (“aperuit” Vg.). Erasmus’ addition of *tibi* is unsupported by mss. Since

ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. ¹⁸ οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἕως οὗ ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹⁹ καὶ ἠρώτησαν αὐτούς, λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ²⁰ ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ, καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. ²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν. αὐτὸς ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. ²² ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθεντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμο|λογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. ²³ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ²⁴ ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν. ²⁵ ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν, Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἷδα,

Ille autem dixit: Propheta est. ¹⁸ Non crediderunt ergo Iudaei de illo, quod caecus fuisset, et visum recepisset, donec vocauerunt parentes eius, qui visum receperat, ¹⁹ et interrogauerunt eos, dicentes: Hic est filius vester, quem vos dicitis caecum natum esse? Quomodo ergo nunc videt? ²⁰ Responderunt eis parentes eius, et dixerunt: Scimus quod hic est filius noster, et quod caecus natus est: ²¹ quomodo autem nunc videat, nescimus: aut quis eius aperuerit oculos, nos nescimus. Ipse aetatem habet, ipsum interrogate, ipse de se loquetur. ²² Haec dixerunt parentes eius, quod timerent Iudaeos. Iam enim conspirauerant Iu|dae, vt si quis eum confiteretur esse Christum, e synagoga eiiceretur. ²³ Propterea parentes eius dixerunt, Aetatem habet, ipsum interrogate. ²⁴ Vocauerunt ergo rursus hominem, qui fuerat caecus, et dixerunt ei: Da gloriam deo. Nos scimus quod hic homo peccator est. ²⁵ Respondit ergo ille, et dixit: An peccator sit, nescio: vnum scio,

LB 382

LB 381

21 ημεῖς D E: υμεῖς A-C

18 quod B-E: quia A | visum recepisset B-E: vidisset A | 20 eis A B: ei C-E | 21 aperuerit B-E: aperuit A | alt. ipse A^c B-E: om. A* | 22 quod timerent B-E: quoniam timebant A | e synagoga eiiceretur B-E: extra synagogam fieret A

it is included in *Annot.*, lemma, it appears that this is what he found in his copy of the late Vulgate, although it is not printed in the Vulgate column of his 1527 edition or in the Froben Vulgate editions of 1491 and 1514. Sometimes the lemma of *Annot.* incorrectly substitutes the wording of Erasmus' translation for the Latin Vulgate.

17 dixit εἶπεν ὅτι ("dixit quia" Vg.). See on *Ioh.* 1,20. Manetti put dixit quod.

18 quod ὅτι ("quia" 1516 = Vg.). See again on *Ioh.* 1,20. The same change was made by Manetti.

18 visum recepisset ... visum receperat ἀνέβλεψεν ... τοῦ ἀναβλέψαντος ("vidisset ... viderat" Vg.; "vidisset ... visum receperat" 1516). See on vs. 11. Manetti had respexerat ... viderat.

19 dicitis λέγετε. Here the Erasmusian text follows cod. 1 and the Vulgate, supported by most other mss. Both codd. 2 and 817 had ἐλέγετε, in the imperfect tense, found in relatively few other late mss., though this reading was adopted by Manetti, who put dicebatis.

19 caecum natum esse ὅτι τυφλὸς ἐγεννήθη ("quia caecus natus est" Vg.). See on *Ioh.* 1,34 for Erasmus' preference for the accusative and

infinitive construction. Manetti followed the Vulgate, but substituted *quod* for *quia*.

20 *Responderunt* ἀπεκρίθησαν. The Erasmusian text here follows cod. 1 and the Vulgate, with support from codd. D W 070 and some later mss., including cod. 817*. Some early mss. add οὖν, as found in \mathfrak{P}^{675} N B. However, Erasmus' cod. 2 added δέ, in company with most other mss., commencing with codd. A N, and this was adopted by Manetti, who added *autem*.

20 *eis* αὐτοῖς ("ei" 1522-35 Lat.). The singular form, *ei*, in 1522-35 was no more than a misprint, without support from the Vulgate, the Greek mss., or the context. A similar error occurred in 1516-19 at *Ioh.* 2,7 (corrected in the 1519 errata); 6,70 (1522); 8,39 (1516); 10,25 (1516); 12,35 (1522-35); 16,31 (1522). Manetti omitted the word.

20 *quod* (twice) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

21 *aperuerit* ἦνοιξεν ("aperuit" 1516 = Vg.). Erasmus' use of the subjunctive is influenced by the following verb, *nescio*, producing consistency with the subjunctive, *videat*, earlier in the verse: cf. *Mt.* 26,70; *Lc.* 22,60 (1519).

21 ἡμεῖς. The variant ὑμεῖς in 1516-22 is a printer's error.

21 *Ipsae aetatem habet, ipsum interrogate* αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε ("ipsum interrogate, aetatem habet" Vg.). The Vulgate is based on a Greek text having αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει (omitting αὐτὸς), as found in \mathfrak{P}^{66} (N^{corr}) B (D) and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by codd. A N and most later mss. Some early mss. have just αὐτὸς ἡλικίαν ἔχει, as in N^{vid} \mathfrak{P}^{75} 070, or ἡλικίαν ἔχει as in cod. W. If \mathfrak{P}^{66} et al. represented the original reading, it would be possible to explain the reading of most of the mss. as being a harmonisation with vs. 23. On the other hand, if Erasmus' wording preserves the original, then a possible sequence of events is that, first, some mss. (of which cod. W is a later copy) editorially abbreviated the text by omitting αὐτὸς and αὐτὸν ἐρωτήσατε, and then other mss. later restored αὐτὸς, while others restored αὐτὸν ἐρωτήσατε but inserted it in the wrong place. Manetti made the same change as Erasmus, but put *is* instead of *ipse*.

21 *ipse* (2nd.) αὐτὸς (omitted in 1516 Lat. text). In making the previous correction, Erasmus or one of his assistants inadvertently

omitted the second *ipse*, which was duly restored in the 1516 errata.

21 *loquetur* λαλήσει ("loquatur" Vg.). The Vulgate rendering receives little support from Greek mss., and was also criticised in *Annot.* and Valla *Annot.* The same change was made by Manetti (*Pal. Lat.* 45).

22 *quod timerent* ὅτι ἐφοβοῦντο ("quoniam timebant" 1516 = late Vg.). In a questionable change of the meaning of this passage, Erasmus makes the clause into part of what the blind man's parents said, rather than John's explanation of why they had spoken the words recorded in the previous verse. Manetti's version (*Pal. Lat.* 45) had *quia timebant*, as in the earlier Vulgate.

22 συνετέθεντο. This spelling is not found in any of Erasmus' mss., and may have been a conjecture. His codd. 1 and 2 have συνετέθειντο, as found in nearly all other mss., while cod. 817 had συνέθεντο.

22 *e synagoga eiiceretur* ἀποσυνάγωγος γένηται ("extra synagogam fieret" 1516 = Vg.). In 1516 *Annot.*, Erasmus comments that ἀποσυνάγωγος means *alienus a congregatione*, comparable with his use of *alienus a synagoga* in rendering the same Greek word at *Ioh.* 16,2. In *Annot.* on the latter passage, he also suggests *interdico vobis synagogam*, borrowing a phrase of Valla *Annot.* By 1519, he decided to use the verb *eiicio* at the present passage, in conformity with Vulgate usage at *Ioh.* 12,42. Inconsistently he did not make the same change in 1519 at *Ioh.* 16,2.

23 *dixerunt* εἶπον ὅτι ("dixerunt quia" Vg.). See on *Ioh.* 1,20. Manetti put *dixerunt quod*.

24 *quod* ὅτι ("quia" Vg.). See again on *Ioh.* 1,20. Manetti (*Pal. Lat.* 45) made the same change.

25 *Respondit ergo ille et dixit* ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν ("Dixit ergo eis ille" late Vg.). The late Vulgate rendering would require an underlying Greek text having εἶπεν οὖν αὐτοῖς ἐκεῖνος, which has virtually no Greek support. However, the omission of καὶ εἶπεν is supported by \mathfrak{P}^{66} 75 N A B D W and some later mss., including cod. 1 (which also omits οὖν). Erasmus follows codd. 2 and 817, in company with cod. N and most later mss. This change was also made by Manetti.

25 *An ... sit* Εἰ ... ἔστιν ("Si ... est" Vg.). A similar substitution occurs sixteen times elsewhere, following Vulgate usage at 2 *Cor.* 2,9, usually to indicate that the speaker hesitates to affirm

ὅτι τυφλὸς ὢν, ἄρτι βλέπω. ²⁶ εἶπον οὖν αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ²⁷ ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ²⁸ ἐλοιδόρησαν οὖν αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητῆς ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί. ²⁹ ἡμεῖς οἶδαμεν ὅτι Μωσῆ ἔλαλησεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ³⁰ ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. ³¹ οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεός οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῆ, τούτου ἀκούει. ³² ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ

quod caecus quum fuerim, nunc videam. ²⁶ Dixerunt ergo illi iterum: Quid fecit tibi? Quomodo aperuit tibi oculos? ²⁷ Respondit eis: Dixi vobis iam, nec audistis: cur iterum vultis audire? Num et vos vultis discipuli eius fieri? ²⁸ Conuitiati sunt ergo ei, et dixerunt: Tu discipulus illius esto, nos autem Mosi discipuli sumus. ²⁹ Nos scimus quod Mosi loquutus est deus, hunc autem nescimus vnde sit. ³⁰ Respondit ille homo, et dixit eis: In hoc enim mirabile quiddam est, quod vos nesciatis vnde sit, et tamen aperuit meos oculos. ³¹ Scimus autem quod peccatores deus non audit: sed si quis dei cultor est, et voluntati ipsius obtemperat, hunc audit. ³² A seculo non est auditum quod quis aperuerit oculos caeci nati. ³³ Nisi esset hic a deo, non

31 ποιη B-E: ποιει A

25 fuerim C-E: essem A B | nunc videam B-E: modo video A | 27 nec B-E: et non A | cur B-E: Quid A | 28 Conuitiati sunt B-E: Maledixerunt A | dixerunt B-E: dixerunt ei A | esto B-E: sis A | 30 quiddam B-E: om. A | quod B-E: quia A | nesciatis B-E: nescitis A | tamen B-E: om. A | 31 voluntati ipsius obtemperat B-E: voluntatem eius facit A | alt. audit B-E: exaudit A | 32 seculo C-E: saeculo A B | aperuerit B-E: aperuit A |

the point at issue. Cf. *Annot.* on *Mt.* 15,44, and for another use of *an*, see on vs. 2, above.

25 *quod ... videam* ὅτι ... βλέπω ("quia ... video" Vg.; "quod ... video" 1516). See on *Ioh.* 1,20. Manetti put *quod ... video*, as in Erasmus' 1516 edition.

25 *quum fuerim* ὢν ("cum essem" 1516-19 = Vg.). Neither rendering literally conveys the paradoxical flavour of the Greek expression ("although I am a blind man, I now see"). Manetti made a similar change, while changing the word-order to *cum cecus fuerim*.

25 *nunc* ἄρτι ("modo" 1516 = Vg.). A similar substitution, in rendering ἄρτι and οὖν, occurs in John's Gospel once in 1516 (at *Ioh.* 13,7), and at eight further places in 1519. Erasmus prefers to avoid using *modo* except in the sense

of "only just" or "a short while ago": e.g. at *Mt.* 9,18; *Ioh.* 11,8 (1519). However, he retains *a modo* for ἀπ' ἄρτι at *Mt.* 26,64; *Ap. Ioh.* 14,13. For his removal of *vsque modo*, see on *Ioh.* 2,10.

26 *ergo* οὖν. The Erasmus text follows cod. 1 and the Vulgate, supported by $\mathfrak{P}^{66\ 75}$ \aleph^{corr} B D N W and some later mss. The reading of codd. 2 and 817 was δέ, as found in most other mss., commencing with cod. A, corresponding with *autem* in Manetti's version.

26 *iterum* πάλιν (Vg. omits). The Vulgate omission corresponds with the text of \mathfrak{P}^{75} \aleph^* B D W and a few others. Erasmus follows cod. 2, this time with the support of \mathfrak{P}^{66} \aleph^{corr} A N 070 and most later mss., including codd. 1 and 817. Manetti made the same change.

27 *nec* καὶ οὐκ (“et” Vg.; “et non” 1516). There is little Greek support for the Vulgate omission of the negative, except $\mathfrak{P}^{66\text{vid}}$. Erasmus follows cod. 2, in company with virtually all other mss. Manetti had *et non*.

27 *cur* τί (“Quid” 1516 = Vg.). See on *Ioh.* 1,25.

27 *Num* μή (“Numquid” Vg.). See on *Ioh.* 3,4.

28 *Conuitiati sunt* ἐλοιδόρησαν (“Maledixerunt” 1516 = Vg.). In 1516, the verb *conuicior* (or *conuitor*) is introduced only at *Mc.* 15,29, and at four further passages in 1519: *Mc.* 3,28; *Lc.* 22,65; *Act.* 13,45 (1519 only); 18,6 (1519 only). It is used in the Vulgate N.T. just once, to render *ὀνειδίζω* at *Mc.* 15,32 (rendered by Erasmus as *probra iacio*). From *Annot.* on the present passage, it appears that Erasmus here regarded *maledico* as the equivalent of *male precor* (to “curse”), and therefore unsuited to this context. He retains *maledico* for *λοιδορέω* at *Act.* 23,4; and for *λοιδορία* at 1 *Tim.* 5,14.

28 *ergo* οὖν. The Greek text here departs from Erasmus’ usual mss., to conform with the late Vulgate. Among the few mss. to add οὖν were cod. 69 and other members of fam¹³, one of which he could have consulted in England. However, it is quite possible that the word was introduced through a fresh conjecture by one of Erasmus’ assistants, who found a discrepancy between the Latin and Greek texts and thought that he should supply the ‘missing’ word. See on *Ioh.* 4,48 for other pro-Vulgate conjectures. The word οὖν is omitted in codd. 2, 817, and most other mss., commencing with \mathfrak{P}^{66} A. In cod. 1, οἱ δὲ ἐλοιδόρησαν is substituted for ἐλοιδόρησαν οὖν, in company with \aleph^{corr} D N, while καὶ ἐλοιδόρησαν appears in \mathfrak{P}^{75} \aleph^* B W 070. The poorly attested οὖν persisted into the *Textus Receptus*. Manetti omitted *ergo*.

28 *dixerunt* εἶπον (“dixerunt ei” 1516 Lat.). The added pronoun in 1516 has little Greek support, and may have been a mistake. The word is not found in the Froben Vulgate editions of 1491 or 1514, or in the Vulgate column of Erasmus’ 1527 edition.

28 *esto* εἰ (“sis” 1516 = late Vg.). Neither of these renderings is entirely literal, as the Greek verb is neither imperative nor subjunctive. The Vulgate may imply a different Greek word-order, placing εἰ after ἐκείνου, as in \mathfrak{P}^{66} D and a few later mss.

29 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

29 *loquutus est* ἐλάλησεν. This use of the aorist tense in the Greek text is here supported only by cod. A and a few later mss., which Erasmus is not known to have consulted. Virtually all other mss. have the perfect tense, *λελάληκεν*, as in codd. 1, 2, 69 and 817. Erasmus or an assistant seem to have introduced *ἐλάλησεν* either by mistake or conjecture here.

30 *mirabile quiddam* τὸ θαυμαστόν (“mirabile” 1516 = Vg.). The Erasmusian text adds τό from cod. 1, with support from \mathfrak{P}^{66} ⁷⁵ \aleph B N 070 and some later mss. It is omitted in codd. 2 and 817, together with A D W and most remaining mss. This is a rare instance of following cod. 1 without any question of Vulgate influence. The word *quiddam* is used by Erasmus four times in the Epistles in 1516, then at five passages in the Gospels in 1519.

30 *quod* ... *nesciatis* ὅτι ... οὐκ οἴδατε (“quia ... nescitis” 1516 = Vg.). See on *Ioh.* 1,20. Manetti put *quod* ... *nescitis*.

30 *et tamen* καὶ (“et” 1516 = Vg.). See on *Ioh.* 7,19.

31 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

31 *voluntati ipsius obtemperat* τὸ θέλημα αὐτοῦ ποιῆ (“voluntatem eius facit” 1516 = Vg.). See on *Ioh.* 3,17 regarding *obtempero*. The use of the reflexive pronoun, *ipsius*, is intended to show that this refers to God, the subject of the verb, *audit*. The reading ποιεῖ in the 1516 edition is taken from cod. 2, supported by cod. 817^{vid} and many other late mss. In codd. 1 and 817^{corr}, together with most other mss., it is ποιῆ.

31 *audit* (2nd.) ἀκούει (“exaudit” 1516 = Vg.). The Vulgate uses *exaudio* here to avoid repetition of *audio*, which occurred earlier in the verse. In *Annot.*, Erasmus objects that this may lead the reader to suppose that a difference of meaning is intended. This is inconsistent with his preference, elsewhere, for varying the style and vocabulary. Manetti and Valla *Annot.* both proposed the same change to the Vulgate rendering.

32 *quod* ... *aperuerit* ὅτι ἦνοιξε (“quia ... aperuit” Vg.; “quod ... aperuit” 1516). See on *Ioh.* 1,20. Manetti also made this change.

ἠδύνατο ποιεῖν οὐδέν. ³⁴ ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

³⁵ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρών αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; ³⁶ ἀπεκρίθη ἐκεῖνος, καὶ εἶπε, Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ εἰδὼς αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. ³⁸ ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. ³⁹ καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. ⁴⁰ καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα, οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ⁴¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἀμαρτία ὑμῶν μένει.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής. ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. ³ τοῦτω ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. ⁴ καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ ἄλλοτριῶ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύγονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. ⁶ ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει

potuisset facere quicquam. ³⁴ Responderunt, et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et eiecerunt eum foras.

³⁵ Audiuit Iesus quod eiecissent eum foras: quumque inuenisset eum, dixit ei: Tu credis in filium dei? ³⁶ Respondit ille, et dixit: Et quis est domine, vt credam in eum? ³⁷ Et dixit ei Iesus: Et vidisti eum, et qui loquitur tecum, ipse est. ³⁸ At ille ait: Credo domine. Et adorauit eum. ³⁹ Et dixit ei Iesus: In iudicium ego in hunc mundum veni: vt qui non vident, videant: et qui vident, caeci fiant. ⁴⁰ Et audierunt quidam ex Pharisaeis haec, qui cum ipso erant, et dixerunt ei: Num et nos caeci sumus? ⁴¹ Dixit eis Iesus: Si caeci essetis, non haberetis peccatum. Nunc vero dicitis, Videmus: idcirco peccatum vestrum manet.

10 Amen amen dico vobis, qui non intrat per ostium in stabulum ouium, sed ascendit aliunde, ille fur est et latro. ² Qui autem intrat per ostium, pastor est ouium. ³ Huic ostiarius aperit, et oues vocem eius audiunt. Et proprias oues vocat nominatim, et educit eas. ⁴ Et quum proprias oues emiseric, ante eas vadit, et oues illum sequuntur, quia nouerunt vocem eius. ⁵ Alienum autem non sequentur, sed effugient ab eo, quia non nouerunt vocem alienorum. ⁶ Hoc prouerbium dixit eis Iesus. Illi autem non cognouerunt, quae essent quae loqueretur

33 ουδεν B-E: ονδεν A | 36 πιστευσω B-E: πιστευω A

10,4 εκβαλη C-E: εκβαλλη A B | 5 ακολουθησωσιν B-E: ακολουθησουσιν A

33 potuisset B-E: poterat A | 35 quumque B-E (cumque B-D): et cum A | 36 Et D E: om. A-C | 41 idcirco peccatum B-E: peccatum ergo A

10,1 stabulum B-E: ouile A | 4 nouerunt B-E: sciunt A

33 *potuisset* ἡδύνατο (“*poterat*” 1516 = Vg.). Erasmus’ change to the subjunctive follows from the use of *eset* earlier in the verse. See *Annot.* A more correct sequence of tenses was offered by Manetti and Valla *Annot.*, substituting *posset*, which Erasmus mentions as an alternative rendering in *Annot.*

35 *quod eiecissent* ὅτι ἐξέβαλον (“*quia eiecerunt*” Vg.). See on *Iob.* 1,20. Manetti put *quod eiecerant*.

35 *quumque* (“*et cum*” 1516 = Vg.). See on *Iob.* 1,39.

36 *Et quis* καὶ τίς (“*Quis*” 1516-22 Lat. = Vg.). The Vulgate is based on a Greek variant omitting καὶ, as in codd. \aleph^* A and a few later mss. Erasmus’ Greek text follows cod. 2, supported by $\mathfrak{P}^{66\ 75}$ \aleph^{corr} B D W 070 (though with variations as to the word-order of the rest of the sentence), together with codd. 1 and 817 and most other mss. The first three editions of Erasmus’ Latin translation are inconsistent with his Greek text on this point. Manetti also made this change.

36 πιστεύσω. In 1516, πιστεύω is probably a mistake, and does not appear to have ms. support.

38 *adoravit* προσεκύνησεν (“*procidens adoravit*” Vg.). The Vulgate addition has no direct support from Greek mss. Manetti omitted *procidens*.

40 *haec* ταῦτα (Vg. omits). The Vulgate omission is supported by \aleph^* D and a few later mss. Erasmus follows cod. 2, accompanied by $\mathfrak{P}^{66\ 75}$ \aleph^{corr} A B W and most later mss., including codd. 1 and 817. The same change was made by Manetti.

40 *Num* μή (“*Numquid*” Vg.). See on *Iob.* 3,4.

41 *dicitis* λέγετε ὅτι (“*dicitis quia*” Vg.). See on *Iob.* 1,20. Manetti had *dicitis quod*.

41 *idcirco peccatum* ἢ οὖν ἁμαρτία (“*et peccatum*” late Vg. = Vg. 1527; “*peccatum*” *Annot.*, lemma = Vg. mss.; “*peccatum ergo*” 1516). The reading *et peccatum* is found in the Froben Vulgate of 1514 as well as the 1527 Vulgate column, but *et* was omitted in the Froben edition of 1491. The Vulgate is based on a Greek variant, either καὶ ἢ ἁμαρτία, found in \mathfrak{P}^{75} and a few later mss., or ἢ ἁμαρτία, found in \mathfrak{P}^{66} \aleph^* B and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by most other mss., commencing

with cod. A. In 1516 *Annot.*, he renders as *peccatum igitur*, but did not later update this to take account of his changed rendering in the 1519 edition. He has *idcirco* only here in the Gospels, and four times in the Epistles, usually to replace *ideo* in rendering διὰ τοῦτο and παρὰ τοῦτο. Manetti preferred *Peccatum igitur*.

10,1 *stabulum* τὴν αὐλήν (“*ouile*” 1516 = Vg.). Erasmus retains *ouile* for αὐλή at vs. 16, below. At the present verse, in *Annot.*, he argues that the use of *ouile* is unsuitable when combined with *ouium*, because of the apparent redundancy involved in the expression, “sheep-fold of the sheep”. Manetti put *habituaculum* here, for a similar reason.

4 ἐκβάλη. This was the original reading of cod. 2*. Erasmus manually corrected this to ἐκβάλλει, which happens to coincide with the text of cod. 69, which he could theoretically have consulted in England. However, it was more likely to have been due to a hasty conjectural change of spelling, rather than a careful comparison of manuscript variants (see on *Iob.* 20,27 for other arbitrary changes involving βάλλω). In his 1516-19 Greek text, the spelling became ἐκβάλλη, as in cod. 817, and finally in 1522 the better-attested aorist tense was restored.

4 *nouerunt* οἶδασι (“*sciunt*” 1516 = Vg.). See on *Iob.* 1,33.

5 *sequuntur* ἀκολουθήσωσιν (“*sequuntur*” late Vg.). The present tense of the late Vg. is unsupported by Greek mss., and looks like an internal Latin corruption. In 1516, Erasmus had ἀκολουθήσουσιν from cod. 2, supported by codd. A B D and some later mss. The correction to ἀκολουθήσωσιν in 1519 was in accordance with the text of codd. 1, 3, 817 and most other mss., commencing with $\mathfrak{P}^{6\text{vid}\ 66\ 75}$ \aleph W. The same change was made by Manetti.

5 *effugient* φεύξονται (“*effugiunt*” Vg. 1527). The late Vulgate use of the present tense lacks Greek ms. support. Manetti put *fugient*.

6 *quae essent quae* τίνα ἦν ἄ (“*quid*” Vg.). The Vulgate corresponds with the Greek variant, τί, found in \mathfrak{P}^{66} . Erasmus follows the reading of codd. 1 and 817^{corr} here, supported by most other mss., commencing with $\mathfrak{P}^{66\text{corr}\ 75}$ \aleph A B D W. His cod. 2 has the incorrect substitution of ἦ for ἦν. In *Annot.*, Erasmus further cites the reading of cod. 817*, ἄ (omitting τίνα ἦν). Manetti put *qualia essent quae* (= *quae*).

αὐτοῖς. ⁷ εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι πρὸ ἐμοῦ ἤλθον, κλέπται εἰσὶ καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται, καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ, καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. ¹¹ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ¹² ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστί, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. ¹⁵ καθὼς γινώσκει με ὁ πατήρ, | καὶ γὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποιμνὴ, εἰς ποιμνὴν. ¹⁷ διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,

LB 383

eis. ⁷ Dixit ergo eis iterum Iesus: Amen amen dico vobis, ego sum ostium ouium. ⁸ Omnes quotquot ante me venerunt, fures sunt et latrones, sed non audierunt eos oves. ⁹ Ego sum ostium: per me si quis introierit, servabitur, et ingredietur, et egredietur, et pascua inueniet. ¹⁰ Fur non venit, nisi ut furetur et mactet, ac perdat. Ego veni ut vitam habeant, et abundantius habeant. ¹¹ Ego sum pastor ille bonus. Bonus pastor animam suam dat pro ouibus. ¹² Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, ac deserit oves, fugitque, et lupus rapit ac dispergit oves. ¹³ Mercenarius autem fugit, quia mercenarius est, et oves non sunt illi curae. ¹⁴ Ego sum pastor ille bonus, et cognosco oves meas, et cognoscor a meis. ¹⁵ Sicut novit me pater, ita et ego | novi patrem, et animam meam pono pro ouibus. ¹⁶ Et alias oves habeo, quae non sunt ex hoc ovili: illas quoque oportet me adducere, et vocem meam audient: et fiet unum ovile, vnus pastor. ¹⁷ Propterea me pater diligit, quia ego pono animam meam,

LB 384

16 ακουσουσι B-E: ακουσωσιν A

9 servabitur B-E: saluabitur A | 10 ac B-E: et A | 11 ille B-E: om. A | 12 Mercenarius B-E: Mercennarius A | ac deserit B-E: et dimittit A | fugitque B-E: et fugit A | alt. ac B-E: et A | 13 Mercenarius B-E: Mercennarius A | mercenarius B-E: mercennarius A | oves non sunt illi curae B-E: non est illi curae de ouibus A | 14 ille B-E: om. A | 15 ita B-E: om. A | novi B-E: agnosco A | 16 illas quoque B-E: et illas A | fiet B-E: fiat A | vnus B-E: et vnus A

⁷ ego ὅτι ἐγὼ ("quia ego" Vg.). See on *Ioh.* 1,20. Manetti had *quod ego*.

⁸ ante me venerunt πρὸ ἐμοῦ ἤλθον ("venerunt" Vg.). The Vulgate omission is supported by

Ⓜ^{45vid 75} N* and many later mss., including codd. 2 and 817*, which omit πρὸ ἐμοῦ. Erasmus here follows cod. 1, with support from only a few other late mss. A different word-order, ἤλθον πρὸ ἐμοῦ, is found in codd. 69

and 817^{mg}, together with many other mss., commencing with P^{66} N^{corr} A B D W. It was unusual for Erasmus to depart from cod. 2 where it agreed with the Vulgate, especially as he suggests in *Annot.*, that the words πρὸ ἐμοῦ are an explanatory addition. At the time of writing this note, he evidently did not have cod. 2 in front of him, as he states simply that “the Greeks” have πρὸ ἐμοῦ .

9 *servabitur σωθήσεται* (“saluabitur” 1516 = Vg.). See on *Ioh.* 3,17.

10 *ac καί* (“et” 1516 = Vg.). See on *Ioh.* 1,25.

11 *ille bonus ὁ καλός* (“bonus” 1516 = Vg.). The pronoun was added to show that this “shepherd” was to be distinguished from all other shepherds, conveying the sense of the Greek article: see *Annot.* The same addition is made at vs. 14.

11 *ouibus τῶν προβάτων* (“ouibus suis” late Vg.). The late Vulgate addition is unsupported by Greek mss. Erasmus restores the earlier Vulgate rendering, which was also adopted by Manetti.

12 *videt θεωρεῖ* (“vidit” Vg. 1527). The late Vulgate use of the perfect tense, again, lacks Greek ms. support.

12 *ac* (twice) *καί* (“et” 1516 = Vg.). See on *Ioh.* 1,25.

12 *deserit ἀφήσι* (“dimittit” 1516 = Vg.). A comparable substitution occurs at *Mt.* 19,5, in rendering *καταλείπω*: see *Annot. ad loc.* Erasmus also sometimes puts *desero* for *derelinquo* in rendering *ἔγκαταλείπω*, following Vulgate usage at *Hebr.* 10,25. In the present context, he probably wished to avoid the idea that the hired servant would “send away” the sheep. See also on *Ioh.* 11,48 regarding other substitutions for *dimitto*.

12 *fugitque καί φεύγει* (“et fugit” 1516 = Vg.). See on *Ioh.* 1,39.

12 *rapit ἀρπάζει αὐτά*. Erasmus follows the Vulgate in leaving the pronoun untranslated. The only ms. in support of omitting seems to be cod. D. The version of Manetti, more accurately, added *eas*.

13 *oues non sunt illi curae οὐ μέλει αὐτῷ περὶ τῶν προβάτων* (“non pertinet ad eum de ouibus” Vg.; “non est illi curae de ouibus” 1516). As Erasmus indicates in *Annot.*, tacitly following Valla *Annot.*, the verb *pertineo* has unwanted connotations here. The same

substitution occurs at *Mc.* 4,38; *Ioh.* 12,6: see also *Annot.* on these passages. Erasmus’ use of *illi* here provides a more emphatic contrast. Manetti had *non est cura ei de ouibus*.

14 *ille bonus ὁ καλός* (“bonus” 1516 = Vg.). See on vs. 11.

14 *oues meas τὰ ἐμά*. Erasmus retains *oues* from the late Vulgate, as being a legitimate expansion of the meaning.

14 *cognoscor a meis γινώσκομαι ὑπὸ τῶν ἐμῶν* (“cognoscut me meae” Vg.). Erasmus renders the Greek passive more literally. See *Annot.* This change was anticipated by Manetti.

15 *ita et ego κἀγώ* (“et ego” 1516 = Vg.). The word *ita* is added by way of clarification, to correspond with the earlier *sicut*. See on *Ioh.* 6,57.

15 *noui γινώσκω* (“agnosco” 1516 = Vg.). Erasmus produces a more consistent rendering, in view of the repetition of the Greek verb. Manetti had *cognoscit ... cognosco*.

15 *ouibus τῶν προβάτων* (“ouibus meis” late Vg.). The late Vulgate addition is unsupported by mss. As at vs. 11, Erasmus restores the older Vulgate rendering. Manetti likewise omitted *meis*.

16 *illas quoque κἀκεῖνα* (“et illas” 1516 = Vg.). See on *Ioh.* 5,27, for Erasmus’ use of *quoque*.

16 *ἀκούουσιν*. In 1516, Erasmus had *ἀκούσσωσιν*, from cod. 2, supported by N A W and some later mss. The correction to *ἀκούουσιν* in 1519 corresponded with the text of codd. 1 and 817, together with most other mss., commencing with P^{66} B D (but not including cod. 3). Manetti had *audiunt*, which would imply a Greek text which had *ἀκούουσι*.

16 *fiat γενήσεται* (“fiat” 1516 Lat.). The use of the subjunctive in the 1516 rendering may have been derived from an edition of the late Vulgate: the reading *fiat* is found, for example, in the Froben edition of 1491.

16 *ouile ποιμνη* (“ouile et” 1516 Lat. = Vg.). The Vulgate may reflect a Greek variant adding *καί*, but this has little support among the Greek mss. In *Annot.*, Erasmus notes that Valla *Annot.* preferred *grex* for *ποιμνη*, a rendering adopted by Manetti. Erasmus further speculates that the following phrase, *εἰς ποιμῆν* is a later addition, on the basis of patristic testimony from Chrysostom and Augustine, but it appears to be found in most Greek mss.

ἵνα πάλιν λάβω αὐτήν. ¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

¹⁹ Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις, διὰ τοὺς λόγους τούτους.

²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ²¹ ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου. μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

²² Ἐγένετο δὲ τὰ ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμῶν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶντος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ. ²⁵ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ²⁶ ἀλλ' ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστὲ ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσί μοι, ²⁸ κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ ὁ πατήρ μου ὃς δέδωκε μοι, μείζων πάντων ἐστί, καὶ οὐδεὶς

vt iterum sumam eam. ¹⁸ Nemo tollit eam a me, sed ego pono eam a me ipso. Potestatem habeo ponendi eam, et potestatem habeo rursus sumendi eam. Hoc mandatum accepi a patre meo.

¹⁹ Dissensio igitur iterum facta est inter Iudaeos, propter sermones hos.

²⁰ Dicebant autem multi ex ipsis: Daemonium habet, et insanit: quid eum auditis? ²¹ Alii dicebant: Haec verba non sunt daemonium habentis. Num daemonium potest caecorum oculos aperire?

²² Facta sunt autem encaenia Hierosolymis, et hiems erat, ²³ et ambulabat Iesus in templo in porticu Salomonis.

²⁴ Circumdederunt ergo eum Iudaei, et dicebant ei: Quousque animam nostram suspendis? Si tu es Christus, dic nobis ingenue.

²⁵ Respondit eis Iesus: Dixi vobis, nec creditis. Opera quae ego facio nomine patris mei, haec testimonium reddunt de me.

²⁶ Sed vos non creditis, quia non estis ex ouibus meis, quemadmodum dicebam vobis. ²⁷ Oves meae vocem meam audiunt, et ego cognosco eas,

et sequuntur me, ²⁸ et ego vitam aeternam do eis, nec peribunt in aeternum, neque rapiet eas quisquam de manu mea. ²⁹ Pater meus qui dedit mihi, maior omnibus est, et nemo

23 σολομωντος B-E: σολομωνος A | 29 μοι B-E: μου A

18 rursus B-E: denuo A | 19 igitur B-E: om. A | 21 Num B-E: Nunquid A | 22 Hierosolymis B-E: in Hierosolymis A | 24 suspendis B-E: tollis A | ingenue B-E: palam A | 25 eis B-E: ei A | Dixi B-E: Loquor A | nec B-E: et non A | nomine B-E: in nomine A | reddunt B-E: perhibent A | 26 quemadmodum dicebam vobis B-E: om. A | 28 nec B-E: et non A | neque B-E: et non A

17 vt ἵνα ("et" late Vg., and some Vg. mss.). The late Vulgate substitution has very little

Greek ms. support, and probably arose from a textual corruption within the Latin tradition.

18 *rursus* πάλιν (“iterum” Vg.; “denuo” 1516). See on *Ioh.* 9,9 for Erasmus’ use of *rursus*. Here it is little more than change for the sake of variety, as he retains *iterum* in vss. 17 and 19, in rendering the same Greek word.

19 *igitur* οὖν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by $\mathfrak{P}^{45vid\ 75}$ \aleph B W and a few later mss. Erasmus’ Greek text follows cod. 2, supported by most other Greek mss., commencing with \mathfrak{P}^{66} A D and including codd. 1 and 817. Manetti put *ergo*.

21 *Num* μή (“Nunquid” 1516 = Vg.). See on *Ioh.* 3,4.

22 *Hierosolymis* ἐν ἱεροσολύμοις (“in Hierosolymis” 1516 = Vg.). See on *Ioh.* 4,21 for Erasmus’ use of the locative, omitting *in*. Some mss. read ἐν τοῖς ἱεροσολύμοις, as in \mathfrak{P}^{66} A B W. In following cod. 2, Erasmus adopts the most widely attested reading, supported by \mathfrak{P}^{45} \aleph D and most of the later mss., including codd. 1 and 817. Manetti also omitted *in*.

23 Σολομώντος. In 1516, Erasmus followed codd. 1 and 2 in adopting the spelling σολομώντος, which also happens to be the reading of most Greek mss.; he also adopted this spelling at *Act.* 3,11. In 1519, he changes to σολομώντος at the present passage (as in codd. 3 and 817) and at *Mt.* 12,42, while retaining σολομώννα, -ώνος at *Mt.* 1,6; *Lc.* 11,31; *Act.* 3,11; 5,12.

24 *suspendis* αἶρεις (“tollis” 1516 = Vg.). In this context, Erasmus wishes to avoid the unwanted connotation of “destroy”, as explained in *Annot.*

24 *ingenue* παρρησίᾳ (“palam” 1516 = Vg.). This is the only N.T. passage where Erasmus uses *ingenue*. In two other places in 1519, he substitutes *aperte* (*Mc.* 8,32; *Ioh.* 16,29), and once *propalam* (*Ioh.* 11,54). He is content to retain *palam* at *Ioh.* 7,4, 13, 26; 16,25; 18,20, this being the usual Vulgate rendering in the Gospels. See *Annot.* on the present passage, where Erasmus also interprets as *libere*, a rendering which he adopted at *Mc.* 8,32 (1516 only); and at *Act.* 2,29 (for *audenter*). In the Acts and Epistles, the Vulgate usually renders this Greek word by *fiducia*, which Erasmus often retains, while also substituting *libertas* at several passages. See further on *Act.* 2,29; 9,27.

25 *eis* αὐτοῖς (“ei” 1516 Lat.). The use of *ei* in 1516 was probably a printer’s error. See on *Ioh.* 9,20.

25 *Dixi* Εἶπον (“Loquor” 1516 Lat. = Vg.). The Vulgate possibly follows a different Greek text here: cf. λαλῶ in cod. D. See *Annot.* The same change was made by Manetti.

25 *nec* καὶ οὐ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

25 *nomine* ἐν τῷ ὀνόματι (“in nomine” 1516 = Vg.). See on *Ioh.* 5,43.

25 *testimonium reddunt* μαρτυρεῖ (“testimonium perhibent” 1516 = Vg.). See on *Ioh.* 1,7; 5,33.

26 *quia non* ὅτι οὐκ. The Erasmian Greek text here follows cod. 1 and the Vulgate, supported by $\mathfrak{P}^{66\ 75}$ \aleph B D W and some later mss. In codd. 2 and 817, the reading is οὐ γάρ, as in most other mss., commencing with cod. A, corresponding with the rendering *Non enim* in Manetti’s version.

26 *quemadmodum dicebam vobis* καθὼς εἶπον ὑμῖν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by $\mathfrak{P}^{66corr\ 75}$ \aleph B W and a few later mss. Erasmus’ Greek text follows cod. 2, supported by \mathfrak{P}^{66} A D and most later mss., including codd. 1 and 817. In *Annot.*, Erasmus suggests that these words were not part of the original, but were added later. Since this reading was found in his Greek mss., he felt that he could not omit it from his text. It is possible, however, that the phrase was deliberately omitted in some early mss., on the grounds that the preceding words, ... ἐκ τῶν προβάτων τῶν ἐμῶν, had not been used by Jesus earlier in the Gospel narrative. From this point of view, the words καθὼς εἶπον ὑμῖν have a greater claim to authenticity, as being a *lectio difficilior*: cf. *Ioh.* 6,36 for another passage where Jesus refers to a previous remark which he had made, not recorded in the Gospel itself. Manetti put *sicut dixi vobis*.

28 *nec* ... *neque* καὶ οὐ ... καὶ οὐχ (“et non” (twice) 1516 = Vg.). See on *Ioh.* 2,16.

29 *qui* ... *maior* ὁς ... μείζων (“quod ... maius” Vg.). Here the Vulgate reflects a Greek text having ὁ ... μείζων, as found in cod. B* alone. Erasmus follows cod. 2, supported by \mathfrak{P}^{66} and most later mss., including codd. 1 and 817. Other variants are ὁς ... μείζων, found in codd. A (B^{corr}), and ὁ ... μείζων, found in \aleph D W and Valla *Annot.*, though both Valla and Manetti offered the same rendering as Erasmus. See also *Annot.*

29 μοι. In 1516, the reading, μου, is a misprint, unsupported by any of Erasmus’ mss.

δύνανται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. ³¹ ἔβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργων λιθάζετε με; ³³ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάσομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν, ποιεῖς σεαυτὸν θεόν. ³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἐστε; ³⁵ εἰ ἐκεῖνους εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ³⁶ ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι; ³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποιῶ, κὰν ἔμοι | μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἔμοι ὁ πατὴρ, κὰγὼ ἐν αὐτῷ.

³⁹ Ἐζήτουν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, ⁴⁰ καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. ⁴¹ καὶ

potest rapere de manu patris mei. ³⁰ Ego et pater vnum sumus. ³¹ Sustulerunt ergo rursum lapides Iudaei, vt lapidarent eum. ³² Respondit eis Iesus: Multa bona opera ostendi vobis ex patre meo: propter quod eorum operum me lapidatis? ³³ Responderunt ei Iudaei, dicentes: Ob bonum opus non lapidamus te, sed ob blasphemiam: et quia tu homo quum sis, facis te ipsum deum. ³⁴ Respondit eis Iesus: Nonne scriptum est in lege vestra, Ego dixi, dii estis? ³⁵ Si illos dixit deos, ad quos sermo dei factus est, et non potest solui scriptura, ³⁶ quem pater sanctificauit et misit in mundum, vos dicitis me blasphemare, quia dixerim, Filius dei sum? ³⁷ Si non facio opera patris mei, nolite credere mihi. ³⁸ Sin vero facio, et si mihi non credatis, operibus credite, vt cognoscatis et credatis, | quod pater in me est, et ego in eo.

³⁹ Querebant iterum eum apprehendere, et exiuit de manu eorum, ⁴⁰ et abiit iterum trans Iordanem in eum locum, vbi fuerat Ioannes baptizans primum, mansitque illic. ⁴¹ Et

32 ἐργων B-E: ἐργῶν A | 33 λιθάσομεν D E: λιθαζομεν A-C | 38 πιστεύητε B-E: πιστεύετε A

31 rursum B-E: om. A | 32 operum B-E: opus A | 33 Ob bonum opus B-E: De bono opere A | ob blasphemiam B-E: de blasphemia A | 35 scriptura A D E: scriptura de eo B C | 36 me blasphemare B-E: blasphemias A | dixerim B-E: dixi A | 38 Sin vero B-E: Si autem A | prius credatis B-E: credetis A | eo B-E: patre A | 40 fuerat B-E: erat A | Ioannes A B E: Iohannes C D | mansitque B-E: et mansit A

31 *ergo rursum* οὖν πάλιν ("ergo" 1516 Lat. = late Vg.). The late Vulgate omission is supported by cod. D and a few later mss. The earlier Vulgate omits *ergo* as well, with similarly limited support from \mathfrak{P}^{45} and one later ms. Some early Greek mss. also have just πάλιν, as in \mathfrak{N} B W. Erasmus follows cod. 2, supported by \mathfrak{P}^{66} A and most later mss., including codd. 1 and 817. In *Annot.*, he suggested adding *iterum*, which

was the rendering which had been adopted by Manetti.

32 *operum* ἔργων ("opus" 1516 Lat. = Vg.). In 1516, the spelling ἔργων was a misprint. Erasmus found ἔργων in cod. 2, but codd. 1 and 817, together with most other mss., have ἔργον, the reading which underlay the Vulgate translation.

33 *dicentes* λέγοντες (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{45\ 66}$ \aleph A B W and some later mss., including cod. 1. Erasmus follows his codd. 2 and 817, in company with cod. D and most later mss. The same change was made by Manetti.

33 *Ob bonum opus ... ob blasphemiam* Περὶ ... βλασφημίας ("De bono opere ... de blasphemia" 1516 = Vg.). Erasmus does not elsewhere use *ob* to render περὶ. He uses the word twenty-seven times in total, in rendering ἐν, ἐπί, διὰ, εἵνεκεν, etc., rather more often than in the Vulgate.

33 *lapidamus* λιθάσομεν. In 1516-22, the reading λιθάσομεν, present tense, was more correct, in accordance with virtually all mss., as well as the Latin Vulgate. The change to λιθάσομεν in the 1527-35 editions, using the future tense, lacks ms. support, and may have arisen as a misprint, as the Latin rendering remained unchanged.

34 *vestra* ὑμῶν ("vestra, quia" Vg.). The Vulgate follows a Greek text adding ὅτι, as in $\mathfrak{P}^{66\ 75}$ \aleph B D W and a few later mss. Erasmus follows cod. 2, supported by cod. A and most later mss., including codd. 1 and 817. Manetti similarly omitted *quia*.

36 *quem* ὃν ("de eo quem" 1519-22 Lat.). The addition in 1519-22 alters the meaning by linking this clause with the immediately preceding word, *scriptura*, instead of taking the clause as defining the subject of the following verb, *blasphemo*. In 1527, Erasmus interpreted the passage in a manner which was more compatible with the Vulgate rendering. See *Annot.*

36 *me blasphemare* ὅτι βλασφημεῖς ("quia blasphemus" Vg.; "blasphemus" 1516). Erasmus alters the grammatical structure, for the sake of clarity. See *Annot.* The version of Manetti substituted *quod blasphemus*, for the same reason.

36 *dixerim* εἶπον ("dixi" 1516 = Vg.). Usually Erasmus retains the indicative after *quia*. Here, he intends that the clause should be understood as part of the accusation which was made by the Jews. In *Annot.*, he recommends *quod*, in place of *quia*.

38 *Sin vero* εἰ δέ ("Si autem" 1516 = Vg.). This substitution also occurs at *Mt.* 18,16. Erasmus elsewhere prefers to replace *si autem* by *quod si*, but also makes use of other expressions such as *sin autem* (in accordance with Vulgate usage at *Lc.* 10,6; 13,9) and *sin minus*. On this point,

see Valla *Elegantiae*, II, 26; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 316, ll. 26-29. In Matthew, Luke and John, the Vulgate uses *si autem* about twenty-five times, of which fourteen are altered by Erasmus in 1516, mainly in Matthew, and then a further nine are altered in 1519, in Luke and John, leaving *si autem* only at *Lc.* 12,28 and *Ioh.* 5,47.

38 *credatis* (1st.) πιστεῦητε ("vultis credere" Vg.; "credetis" 1516 Lat.). The Vulgate gives a somewhat free rendering, to prevent an apparent contradiction with the next part of the sentence. This corresponds with the text of cod. D, θέλετε πιστεύειν, which may have been a retranslation from the Latin. In 1516, Erasmus had πιστεύετε, this being a correction which he wrote in cod. 2, which here offered one of its many itacisms, πιστεύεται. There is wide attestation for both πιστεύετε (found in cod. 1^{*vid}) and πιστεῦητε (found in codd. 1^{corr} and 817). Manetti used the perfect subjunctive, *credideritis*.

38 *quod* ὅτι ("quia" Vg.). See *Ioh.* 1,20. Manetti also made this change.

38 *eo* αὐτῷ ("patre" 1516 Lat. = Vg.). The Vulgate reflects the substitution of τῷ πατρί, found in $\mathfrak{P}^{66\ 75}$ \aleph B D W and a few later mss. Erasmus follows cod. 2, supported by \mathfrak{P}^{45} A and most later mss., including codd. 1 and 817. Manetti put *ipso*.

39 *iterum eum* πάλιν αὐτόν ("ergo eum" Vg.). The Vulgate follows a Greek text substituting οὖν for πάλιν, as in \aleph^* and a few later mss. In \mathfrak{P}^{75} , πάλιν is simply omitted. Erasmus follows cod. 2, supported by cod. B and many later mss., including cod. 817*. In *Annot.*, he suggested using *rursum* here. Many other mss. read οὖν πάλιν αὐτόν, as in \mathfrak{P}^{66} and cod. 817^{corr}, or οὖν αὐτόν πάλιν, as in \aleph^{corr} A W and cod. 1. In accordance with the latter reading, Manetti put *ergo eum rursus*.

39 *manu* τῆς χειρός ("manibus" Vg.). The Vulgate may reflect a Greek variant, τῶν χειρῶν, as found in cod. 1 and a few other mss., or it may simply be an example of loose translation. Erasmus' codd. 2 and 817, with virtually all other mss., have the singular. Manetti made the same change.

40 *fuera* ἦν ("erat" 1516 = Vg.). For Erasmus' preference for the pluperfect, see on *Ioh.* 1,19.

40 *mansitque* καὶ ἔμεινεν ("et mansit" 1516 = Vg.). See on *Ioh.* 1,39.

πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν. ⁴² καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

11 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² ἦν δὲ Μαρία ἡ ἀλειψασα τὸν κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθεν. ³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ αὐτοῦ πρὸς αὐτόν, λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς, ἀσθενεῖ. ⁴ ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν, Αὐτὴ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ⁵ ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας. ⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. ⁸ λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββεί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; ⁹ ἀπεκριθὴ ὁ Ἰησοῦς,

multi venerunt ad eum, ac dicebant: Ioannes quidem signum aedidit nullum. Omnia autem quaecunque dixit Ioannes de hoc, vera erant. ⁴² Et crediderunt multi illic in eum.

11 Aegrotabat autem quidam nomine Lazarus Bethaniensis a castello Mariae et Marthae huius sororis. ² Maria autem erat ea quae unxit dominum unguento, et extersit pedes eius capillis suis, cuius frater Lazarus aegrotabat. ³ Miserunt ergo sorores eius ad eum, dicentes: Domine, ecce quem amas, aegrotat. ⁴ Audiens autem Iesus, dixit: Infirmitas haec non est ad mortem, sed pro gloria dei, ut glorificetur filius dei per eam. ⁵ Diligebat autem Iesus Martham et sororem eius et Lazarum. ⁶ Vt ergo audiuit quod aegrotaret, tum quidem temporis mansit in eodem loco duobus diebus. ⁷ Deinde post hoc dicit discipulis: Eamus in Iudaeam iterum. ⁸ Dicunt ei discipuli: Rabbi, modo quaerebant te Iudaei lapidare, et iterum vadis illuc? ⁹ Respondit Iesus:

41 ἦλθον *A B C^c D E*: ἦθθον *C**

41 ac *B-E*: et *A* | prius Ioannes *A B E*: Iohannes *C D* | aedidit *B-E*: fecit *A* | *alt.* Ioannes *A B E*: Iohannes *C D* | 42 illic *B-E*: ibi *A*

11,1 Aegrotabat autem quidam nomine *B-E*: Erat autem quidam languens *A* | Bethaniensis a *B-E*: a Bethania, de *A* | huius sororis *B-E*: sororis eius *A* | 2 ea *B-E*: *om. A* | aegrotabat *B-E*: infirmabatur *A* | 3 aegrotat *B-E*: infirmatur *A* | 6 aegrotaret, tum *B-E*: infirmaretur, tunc *A* | temporis *B-E*: *om. A* | 8 modo *B-E*: nunc *A*

41 ac καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

41 dicebant ἔλεγον ὅτι ("dicebant quia" Vg.). See on *Ioh.* 1,20. Manetti put *dicebant quod*.

41 aedidit ἐποίησεν ("fecit" 1516 = Vg.). See on *Ioh.* 2,11.

42 crediderunt multi illic ἐπίστευσαν πολλοὶ ἐκεῖ ("multi crediderunt" Vg.; "crediderunt multi ibi" 1516). The Vulgate corresponds with a Greek variant, πολλοὶ ἐπίστευσαν (omitting ἐκεῖ), as in \mathfrak{P}^{45vid} and a few later mss. The

word-order πολλοὶ ἐπίστευσαν is also found in \mathfrak{P}^{6675} \aleph B D (W) and cod. 1, though all of these, together with cod. A (which has ἐπίστευσαν πολλοὶ), insert ἐκεῖ at the end of the sentence. Erasmus follows codd. 2 and 817, with most other late mss. On the substitution of *illic* for *ibi*, see on *Ioh.* 5,5. Manetti's rendering was *multi ibi crediderunt*.

11,1 Aegrotabat autem quidam nomine Ἦν δέ τις ἀσθενῶν ("Erat autem quidam languens"

1516 = Vg.). Erasmus also substitutes *aegroto* for *infirmor* at vs. 2, 3 and 6, to render the same Greek verb. Elsewhere, *aegroto* occurs only at *Mc.* 1,34 (for κακῶς ἔχειν). The word is found in the Vulgate, but only in the Old Testament. In classical Latin usage, the adjective *infirmus* is more suitable than the passive of the verb *infirmo*, to describe those who are sick or unwell. Nor are *languo* and *languidus* the most common words in prose authors for referring to illness. At *Mt.* 14,14, Erasmus replaces *languidos* by *qui male valebant*, to translate τοὺς ἄρρώστους. At *Act.* 19,12, in rendering ἄσθενέω, he substitutes *infirmus* for *languidus*. However, he retains *languidus* at *Iob.* 5,7, and occasionally also *infirmor* and *languo* at other passages. For his avoidance of *erat* with a present participle, see on *Iob.* 1,28. The use of *aegroto* here was anticipated by Manetti, who substituted *egrotans* for *languens*, while retaining the rest of the Vulgate phrase.

1 *Bethaniensis* ἀπὸ Βηθανίας (“a Bethania” 1516 = Vg.). In *Annot.*, Erasmus describes his wording as “more Latin”: see on *Iob.* 1,45 for other adjectival forms of place-names.

1 *a castello* ἐκ τῆς κώμης (“de castello” 1516 = Vg.). See on *Iob.* 8,23.

1 *huius sororis* τῆς ἀδελφῆς αὐτῆς (“sororis eius” 1516 = Vg.). The substitution of *huius* makes clear that the reference is to Mary rather than Lazarus. The rendering *sororis eius* seems to have been in the Vulgate edition which Erasmus used in preparing his translation in 1516, as it is cited in *Annot.*, lemma, and conforms with the earlier Vulgate text. However, many late Vulgate copies had the plural, *sorum eius*, as cited in 1527 *Annot.*, and as printed in the Froben editions of 1491 and 1514 and in the 1527 Vulgate column: this reading probably arose as an internal corruption within the Latin tradition. Manetti put *sororis suae*.

2 *ea quae* ἡ (“quae” 1516 = Vg.). The inserted pronoun provides a smoother grammatical link with the following clause.

2 *aegrotabat* ἠσθέθει (“infirmabatur” 1516 = Vg.). See on vs. 1.

3 *eius* αὐτοῦ. The Erasmusian text here follows codd. 1, 817^{corr} and the late Vulgate, with support from cod. D and several later mss. In codd. 2 and 817*, the pronoun is omitted, in company with nearly all other mss. and the earlier Vulgate.

3 *aegrotat* ἄσθενεῖ (“infirmatur” 1516 = Vg.). See on vs. 1.

4 *dixit* εἶπεν (“dixit eis” Vg.). The Vulgate addition lacks Greek support. Manetti made the same change as Erasmus.

4 *per eam* δι’ αὐτῆς (“per eum” late Vg.). The late Vulgate alteration from feminine to masculine is, again, unsupported by Greek mss. See *Annot.*, and *Valla Annot.* This reading was listed by Erasmus among the *Loca Manifeste Depravata*. Manetti also had *per eam*, as in the earlier Vulgate (in both mss. of his translation, the text originally had *eum*, later corrected to *eam*).

5 *eius* αὐτῆς (“eius Mariam” Vg.). The Vulgate addition, once more, has no support from the Greek mss. Manetti substituted *suam*.

6 *quod aegrotaret* ὅτι ἄσθενεῖ (“quia infirmabatur” Vg.; “quod infirmaretur” 1516). See on vs. 1 regarding *aegroto*. On *quod* for *quia*, see on *Iob.* 1,20. Manetti put *quod infirmabatur*.

6 *tum quidem temporis* τότε μὲν (“tunc quidem” 1516 = Vg.). The spelling, *tum*, does not occur in the Vulgate N.T. One reason for the change may have been to avoid placing *tunc* before a word beginning with *q*: cf. *Gal.* 4,8. However, Erasmus allows *tunc qui* at *Mt.* 24,16; *Mc.* 13,14; *Lc.* 21,21; and *tunc quod* at 1 *Cor.* 13,10. He introduces *tum* elsewhere twenty-five times, of which ten were in 1519: see further on vs. 48, below. The insertion of *temporis* was perhaps intended to reflect the fact that Jesus stayed where he was, not just for a moment, but for a longer period.

7 *hoc* τοῦτο (“haec” Vg.). The Vulgate plural is virtually unsupported among the Greek mss.

7 *discipulis* τοῖς μαθηταῖς (“discipulis suis” Vg.). The Vulgate may be based on a Greek variant adding αὐτοῦ, as found in codd. A D and a few later mss. Erasmus follows cod. 2, supported by P^{vid} 66^{corr} 75 R B W and most later mss., including codd. 1 and 817. Manetti also omitted *suis*.

8 $\text{P}\alpha\beta\beta\epsilon\acute{\iota}$. This spelling was taken from cod. 2. See on *Iob.* 1,38.

8 *modo* νῦν (“nunc” 1516 = Vg.). See on *Iob.* 9,25.

9 ὁ Ἰησοῦς. The Erasmusian text, as elsewhere, inserts the article, possibly from cod. 1, supported here by P^{45} . It is omitted in codd. 2 and 817, together with most other mss. See on *Iob.* 1,48.

Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; ἂν τις περιπατεῖ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. ¹⁰ ἂν δέ τις περιπατεῖ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ¹¹ ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοιμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνήσω αὐτόν. ¹² εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοιμηται, σωθήσεται. ¹³ εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. ¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανε, ¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. ¹⁶ εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος, τοῖς μαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς, εὔρεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. ¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθησαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῆσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ ἦ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. ²¹ εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ²² ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. ²³ λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. ²⁴ λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵ εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή.

Nonne duodecim sunt horae diei? Si quis ambulauerit in die, non offendit: quia lucem huius mundi videt. ¹⁰ Si quis autem ambulauerit in nocte, offendit: quia lux non est in eo. ¹¹ Haec ait, et post haec dicit eis: Lazarus amicus noster dormit, sed vado vt a somno excitem eum. ¹² Dixerunt ergo discipuli eius: Domine, si dormit, saluus erit. ¹³ Dixerat autem Iesus de morte eius, at illi putauerunt, quod de dormitione somni diceret. ¹⁴ Tunc ergo Iesus dixit eis manifeste: Lazarus mortuus est, ¹⁵ et gaudeo propter vos, vt credatis, quod non fuerim ibi. Sed eamus ad eum. ¹⁶ Dixit ergo Thomas qui dicitur Didymus, ad discipulos: Eamus et nos vt moriamur cum eo.

¹⁷ Venit itaque Iesus, et inuenit eum quatuor dies iam in monumento habentem. ¹⁸ Erat autem Bethania iuxta Hierosolymam fere stadiis quindecim. ¹⁹ Multique ex Iudaeis venerant ad Martham ac Mariam, vt consolarentur eas de fratre suo. ²⁰ Martha ergo vt audiuit quod Iesus venisset, occurrit illi: Maria vero domi sedebat. ²¹ Dixit ergo Martha ad Iesum: Domine, si fuisses hic, frater meus non fuisset mortuus. ²² Sed et nunc scio, quod quaecunque poposceris a deo, daturus tibi sit deus. ²³ Dicit illi Iesus: Resurget frater tuus. ²⁴ Dicit ei Martha: Scio quod resurget in resurrectione in nouissimo die. ²⁵ Dicit ei Iesus: Ego sum resurrectio et vita.

11,19 προς A B D E: om. C | παραμυθησωνται B-E: παραμυθησονται A

10 quis autem B-E: autem quis A | 13 at illi B-E: illi autem A | 16 vt B-E: et A | 19 Multique B-E: Multi autem A | ac B-E: et A | 20 venisset B-E: venit A | vero B-E: autem A | sedebat B-E: sedebat A | 22 quod B-E: quia A | daturus tibi sit B-E: dabit tibi A

9 περιπατεῖ. This spelling came from cod. 2. Most mss. have περιπατῆ. The same variant occurs in the following verse.

10 *Si quis autem* ἐὼν δὲ τις (“Si autem” Vg.; “Si autem quis” 1516). The Vulgate omission is unsupported by Greek mss.

10 περιπατεῖ. As in the previous verse, this spelling came from cod. 2, whereas most other mss. have περιπατῆ.

11 *haec* τοῦτο. In his rendering, Erasmus retains the plural from the late Vulgate, as at *Ioh.* 2,12: see note *ad loc.*

11 ἐξυπνήσω. This comes from cod. 2. Most mss. have ἐξυπνίσω.

13 *at illi* ἐκείνοι δὲ (“illi autem” 1516 = Vg.). See on *Ioh.* 1,26

13 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

15 *quod non fuerim* ὅτι οὐκ ἦμην (“quoniam non eram” Vg.). See again on *Ioh.* 1,20. Manetti had *quod non eram*.

16 *ad discipulos* τοῖς μαθηταῖς (“ad condiscipulos” Vg.). Here Erasmus deserts his usual mss., codd. 1, 2 and 817, which all read τοῖς συμμαθηταῖς, as found in nearly all other mss. Nor does his reading match cod. 69, which has οὖν τοῖς μαθηταῖς. It would therefore seem that there is an element of conjecture here. Manetti put *condiscipulis*.

16 *ut* ἴνα (“et” 1516 Lat. = late Vg.). The late Vulgate is not supported by Greek mss. Erasmus here restores the earlier Vulgate rendering: see *Annot.*, and *Valla Annot.* The version of Manetti also had *ut*.

18 *ferē* ὡς (“quasi” Vg.). See on *Ioh.* 1,39.

19 *Multique* καὶ πολλοί (“Multi autem” 1516 = Vg.). The Vulgate is based on a Greek text having πολλοὶ δέ, as in $\Phi^{66vid} 75vid$ \aleph B C D W and a few later mss. Cod. 1 has πολλοὶ οὖν. Erasmus follows codd. 2 and 817, supported by most other mss., commencing with cod. A.

19 ἐληλύθησαν. This spelling is from cod. 2. Most mss. have ἐληλύθεισαν.

19 *ad Martham* πρὸς τὰς περὶ Μάρθαν. Erasmus retains the Vulgate rendering, arguing in *Annot.*, that *Valla Annot.* was wrong to demand a more literal translation here. However, the Vulgate seems to have followed a different Greek text, πρὸς τὴν Μάρθαν, as in $\Phi^{66} 75vid$ \aleph B C* W and some later mss., or πρὸς

Μάρθαν, as in cod. D. It could be said that Erasmus’ Greek text represents a *lectio difficilior*, found in codd. 1, 2 and 817, with support from most other mss., commencing with Φ^{45vid} A C^{corr}. The omission of πρὸς in the 1522 edition was probably a printing error. Manetti changed the word-order, putting *ad Mariam et Martham*.

19 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

19 παραμυθῆσονται. The spelling παραμυθῆσονται in 1516 was partly based on cod. 2, which had the itacistic παραμυθῆσοντε. Most mss. have παραμυθῆσονται.

20 *quod* ... *venisset* ὅτι ... ἔρχεται (“quia ... venit” Vg.; “quod ... venit” 1516). See on *Ioh.* 1,20. Manetti put *quod ... venit*.

20 ὁ Ἰησοῦς. The article is again inserted by Erasmus or his assistants, contrary to the reading found in his mss. See on *Ioh.* 1,48. This poorly attested addition persisted into the *Textus Receptus*.

20 *vero* δὲ (“autem” 1516 = Vg.). See on *Ioh.* 1,26.

20 *desidebat* ἐκαθέζετο (“sedebat” 1516 = Vg.). A comparable substitution occurs at *Mt.* 9,9, rendering κάθημα. However, Erasmus retains *sedeo* in similar contexts at *Lc.* 24,49; *Act.* 18,11. His intention here, perhaps, was to convey the sense that Mary “remained” or “stayed behind”, rather than just “sat”. However, he would have been aware of the use of *desideo* in Plautus and Terence, where the meaning is to sit about in idleness: this additional connotation is not directly expressed by the Greek verb, but would have been appropriate in the context of *Lc.* 10,40, where Martha complained of Mary’s sitting at Jesus’ feet.

21 ἡ Μάρθα. The Erasmusian text inserts the article from cod. 1, supported by $\Phi^{66} 75vid$ \aleph B C D W and many later mss. In codd. 2 and 817, in company with Φ^{45} A and most later mss., the word is omitted.

22 *quod* ... *daturus tibi sit* ὅτι ... δώσει σοι (“quia ... dabit tibi” 1516 = Vg.). See on *Ioh.* 1,20. Manetti had *quod ... dabit tibi*.

24 *Dicit* λέγει (“Dixit” Vg. 1527). Erasmus more accurately renders the present tense, as in the earlier Vulgate. Manetti had *Ait*.

24 *quod* ὅτι (“quia” Vg.). See again on *Ioh.* 1,20. Manetti made the same change.

25 *Dicit* εἶπεν (“Dixit” Vg.). Erasmus’ rendering corresponds more closely with λέγει, as found

ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· ²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; ²⁷ λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. ²⁸ καὶ ταῦτα εἰπούσα, ἀπῆλθε καὶ ἐφώνησε Μαριὰν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. ²⁹ ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχύ, καὶ ἔρχεται πρὸς αὐτόν. ³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι Ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. ³² ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. ³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, ³⁴ καὶ εἶπε, Ποῦ τεθήκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. ³⁵ ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ ἔλεγον οὖν Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. ³⁷ τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοΐξας

Qui credit in me, etiam si mortuus fuerit, viuet: ²⁶ et omnis qui uiuit et credit in me, non morietur in aeternum. Credis hoc? ²⁷ Ait illi: Etiam domine. Ego credo, quod tu sis Chri|stus ille filius dei, qui in mundum venturus erat. ²⁸ Et quum haec dixisset, abiit et vocauit Mariam sororem suam clanculum, dicens: Magister adest, et vocat te. ²⁹ Illa vt audiuit, surgit cito, et venit ad eum. ³⁰ Nondum autem venerat Iesus in castellum, sed erat in eo loco, vbi occurrerat ei Martha. ³¹ Iudaei ergo qui erant cum ea in domo et consolabantur eam, quum vidissent Mariam quod cito surrexisset et exisset, sequuti sunt eam, dicentes: Vadit ad monumentum, vt ploret ibi. ³² Maria ergo quum venisset eo, vbi erat Iesus, videns eum, accidit ad pedes eius, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. ³³ Iesus ergo vt vidit eam plorantem, et Iudaeos qui venerant cum ea plorantes, infremuit spiritu et turbauit se ipsum, ³⁴ et dixit: Vbi posuistis eum? Dicunt ei: Domine, veni et vide. ³⁵ Lachrymatus est Iesus. ³⁶ Dixerunt ergo Iudaei: Ecce quomodo amabat eum. ³⁷ Quidam autem ex ipsis dixerunt: Non poterat hic qui aperuit

27 Etiam B-E: Vtique A | credo B-E: credidi A | quod tu sis B D E: quia tu es A, quod tu scis C | ille B-E: om. A | mundum B-E: hunc mundum A | venturus erat B-E: venisti A | 28 clanculum B-E: silentio A | 29 surgit B-E: surrexit A | 30 eo B-E: illo A | 31 exisset B-E: exiisset A | 32 eo B-E: om. A | accidit B-E: cecidit A | dicit B-E: dixit A

in fam¹³ and a few other late mss. However, the inconsistency between his Greek and Latin texts is perhaps best explained as the result of his use of an edition of the late Vulgate which substituted *Dicit*, as found in Froben's Vulgate edition of 1491 and several others, though not in the Vulgate column of Erasmus' 1527 edition. Manetti similarly had *Dicit*.

27 Etiam Ναί ("Vtique" 1516 = Vg.). The same substitution occurs at *Mc. 7,28* (1519), consistent with Vulgate usage at many other passages, as pointed out in *Annot.* Erasmus retains *vtique* for ναί at *Lc. 7,26*.

27 credo πεπίστευκα ("credidi" 1516 = Vg.). Erasmus is less literal here, though he justifies

his rendering in *Annot.*, on the grounds that the Greek past tense can sometimes be present in meaning. Cf. on *Ioh.* 1,15.

27 *quod tu sis* ὅτι σὺ εἶ (“quia tu es” 1516 = Vg.; “quod tu scis” 1522). See on *Ioh.* 1,20. The substitution of *scis* for *sis* in 1522 was a misprint. Manetti put *quod tu es*.

27 *Christus ille* ὁ Χριστός (“Christus” 1516 = Vg.). See on *Ioh.* 4,29.

27 *dei* τοῦ θεοῦ (“dei viui” late Vg.). The late Vulgate addition is supported by only a few late mss. which add τοῦ ζῶντος, and probably arose by harmonisation with *Mt.* 16,16.

27 *qui ... venturus erat* ὁ ... ἐρχόμενος (“qui ... venisti” 1516 = Vg.). See on *Ioh.* 4,25, and *Annot.*

27 *mundum* τὸν κόσμον (“hunc mundum” 1516 Lat. = late Vg.). This late Vulgate addition is unsupported by Greek mss., as mentioned in *Annot.*

28 *clanculum* λάθρα (“silentio” 1516 = Vg.). Erasmus introduces the adverb, *clanculum*, at only two other passages: at *Mt.* 1,19, for λάθρα, and at *Act.* 17,7 (1519), in rendering ὑποδέχομαι. Among classical authors, this Latin word was not common except in the plays of Plautus and Terence. Elsewhere in the N.T., he followed the Vulgate in using *clam* at *Mt.* 2,7, and *occulte* at *Act.* 16,37, to render the same Greek expression. At the present passage, the context requires the meaning, “secretly”: in *Annot.*, Erasmus pointed out the absurdity of calling someone “silently”. Manetti anticipated him in making this change.

29 *surgit* ἐγείρεται (“surrexit” 1516 Lat. = late Vg.). The perfect tense of the late Vulgate corresponds with ἠγέρθη in \mathfrak{P}^{75} \aleph B C* D W and some later mss. Erasmus follows cod. 2, supported by \mathfrak{P}^{45} \aleph^6 A C^{corr} and most later mss., including codd. 1 and 817. He here restores the older Vulgate rendering: see *Annot.* The version of Manetti also had *surgit*.

30 *autem* δέ (“enim” Vg.). The Vulgate corresponds with γάρ in cod. D, though this might have been no more than a retranslation from the Latin at this point.

30 *erat* ἦν (“erat adhuc” Vg.). The Vulgate is based on a different Greek text, adding ἔτι, as found in \mathfrak{P}^{66} \aleph B C W and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with most other mss.,

commencing with \mathfrak{P}^{45} A D. Manetti similarly omitted *adhuc*.

30 *eo* τῷ (“illo” 1516 = Vg.). Cf. on *Ioh.* 6,62. Manetti omitted this pronoun.

31 *quod cito surrexisset et exisset* ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν (“quia cito surrexit et exiit” Vg.). See on *Ioh.* 1,20. Manetti rendered as *quod cito surrexit et abiit*.

31 *dicentes* λέγοντες ὅτι (“dicentes quia” Vg.). See again on *Ioh.* 1,20. Manetti put *dicentes quod*.

32 *eo vbi* ὅπου (“vbi” 1516 = Vg.). See on *Ioh.* 6,62.

32 *accidit* ἔπεσεν (“cecidit” 1516 = Vg.). The same substitution occurs at *Lc.* 8,41 (1519). Erasmus also used *accido* to render προσπίπτω at *Mt.* 5,33; 7,25; *Lc.* 5,8 (all in 1519). Elsewhere, he sometimes substituted *prosterno* or *procido*. He disliked *cado* in the context of worship, as this verb could imply an accidental fall rather than a deliberate act of prostration, though he allowed *cado* to remain in this sense in several passages of the Apocalypse, a book which he revised far less thoroughly. See further on *Act.* 16,29. In rendering πίπτω at other passages, Erasmus occasionally made use of such alternatives as *collabor*, *concido*, and *decido*. For his rendering of other compounds of πίπτω, see on *Act.* 9,18 for ἀποπίπτω, *Act.* 12,7 for ἐκπίπτω, and *Act.* 10,10 for ἐπιπίπτω, all evoking alternative renderings for *cado*.

32 *ad* πρὸς. The Erasmusian Greek text is taken from cod. 1, supported by $\mathfrak{P}^{75\text{vid}}$ \aleph B C* D W and some later mss. In codd. 2 and 817 the reading was εἰς, as found in most mss., commencing with \mathfrak{P}^{66} A C^{corr}.

32 *et dicit* λέγουσα (“et dixit” 1516 Lat. = Vg.). Erasmus’ rendering is closer to the sense of the Greek present participle. Manetti, more literally, had *dicens*.

34 *τεθήκατε*. The spelling comes from cod. 2. Most mss. have *τεθείκατε*.

35 *Lachrymatus est* ἐδάκρυσεν (“Et lachrymatus est” Vg.). The Vulgate corresponds with the insertion of καὶ before ἐδάκρυσεν in \aleph^* D and a few later mss. Erasmus follows his cod. 2, supported by \mathfrak{P}^{66} A B C W and most later mss., including codd. 1 and 817.

36 Ἰουδαῖοι. All mss. appear to insert oi before Ἰουδαῖοι, including codd. 1, 2 and 817. The omission perhaps arose as a misprint in 1516,

τούς ὀφθαλμούς τοῦ τυφλοῦ, ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; ³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ³⁹ λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἤδη ὄζει· τεταρταῖος γὰρ ἐστι. ⁴⁰ λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; ⁴¹ ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκώς κείμενος. ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμούς ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. ⁴² ἐγὼ δὲ ἤδιδον ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεῦσωσιν ὅτι σύ με ἀπέστειλας. ⁴³ καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. ⁴⁴ καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. ⁴⁶ τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. ⁴⁷ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον,

oculos caeci, facere, vt et hic non moreretur? ³⁸ Iesus ergo rursum fremens in semet ipso, venit ad monumentum. Erat autem spelunca, et lapis impositus erat ei. ³⁹ Ait Iesus: Tollite lapidem. Dicit ei Martha soror eius qui mortuus fuerat: Domine, iam olet, quatruiduanus est enim. ⁴⁰ Dicit ei Iesus: Nonne dixi tibi, quod si crederis, visura esses gloriam dei? ⁴¹ Sustulerunt ergo lapidem a loco, vbi is qui mortuus fuerat, erat positus. Iesus autem attollens sursum oculos, dixit: Pater gratias ago tibi, quoniam audisti me. ⁴² Ego autem sciebam quod semper me audis, sed propter turbam quae circumstat dixi, vt credant quod tu me miseris. ⁴³ Atque haec quum dixisset, voce magna clamauit: Lazare, veni foras. ⁴⁴ Et prodiit qui fuerat mortuus, manus et pedes habens reuinctos fasciis sepulchralibus, et facies illius sudario erat obuincta. Dicit eis Iesus: Soluite eum, et sinite abire.

⁴⁵ Multi ergo ex Iudaeis qui venerant ad Mariam, et viderant quae fecisset Iesus, crediderunt in eum. ⁴⁶ Quidam autem ex ipsis abierunt ad Pharisaeos, et dixerunt eis quae fecisset Iesus. ⁴⁷ Congregauerunt ergo pontifices et Pharisaei concilium,

37 et B-E: om. A | 38 impositus B-E: superpositus A | 41 a loco B-E: om. A | attollens sursum oculos B-E: eleuatis sursum oculis A | 42 quae B-E: qui A (compend.) | 43 Atque B-E: om. A | 44 manus ... sepulchralibus B-E: ligatus manus et pedes institis A | obuincta B-E: circumligata A

which Erasmus failed to correct in his later editions. His usual tendency was to add the article rather than omit it.

37 *caeci* τοῦ τυφλοῦ ("caeci nati" late Vg.). The late Vulgate addition is unsupported by Greek mss., and appears to be a harmonisation with *Ioh.* 9,32. Manetti also omitted *nati*.

37 *vt et ἵνα καὶ* ("vt" 1516 Lat. = late Vg.). The late Vulgate omission has little Greek support. Manetti had the same wording as Erasmus and the earlier Vulgate.

38 *impositus erat* ἐπέκειτο ("superpositus erat" 1516 = Vg.). Erasmus retains *superpositus* at *Ioh.* 21,9, the only other N.T. passage where

the Vulgate uses this word. In the present context, the change may have been designed to reflect the likelihood that the tomb had an entrance from the side, rather than vertically from above.

39 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 24.

39 *olet* ὄζει (“fetet” Vg.). As explained in *Annot.*, Erasmus preferred *oleo*, as being a more decorous verb that preserved the ambiguity of the Greek expression.

40 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 24.

40 *quod ... visura* esses ὅτι ... ὄψει (“quoniam ... videbis” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... videbis*.

41 *Sustulerunt* ἤραον (“Tulerunt” Vg.). See on *Ioh.* 8,59.

41 *a loco, vbi is qui mortuus fuerat, erat positus* οὗ ἦν ὁ τεθνηκώς κείμενος (Vg. omits; “vbi ... positus” 1516, omitting “a loco”). The Vulgate omission is supported by \mathfrak{P}^{66} ^{75vid} \aleph B C* D W and a few later mss. In cod. 1, in company with cod. A and a few others, is found οὗ ἦν, omitting ὁ τεθνηκώς. Erasmus follows cod. 2, supported by cod. C^{corr} and most later mss. In cod. 817, the text is the same, except that ὅπου is substituted for οὗ. The clause has sometimes been regarded as an explanatory addition, though it is also possible that an ancient scribe might have omitted it, either by accidental omission of a line of text, or by deliberate excision and abbreviation of material which he deemed superfluous. Manetti’s version was *vbi fuerat defunctus positus*.

41 *attollens sursum oculos* ἤρε τοὺς ὀφθαλμοὺς ἄνω καί (“eleuatis sursum oculis” 1516 = Vg.). A similar substitution occurs at *Lc.* 6,20 (1519). For Erasmus’ treatment of *leuo* and *eleuo*, see on *Ioh.* 4,35. Manetti put *eleuauit oculos sursum et*.

42 *quod* (1st.) ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

42 *turbam quae* τὸν ὄχλον τόν (“populum qui” Vg.; “turbam qui” 1516). See on *Ioh.* 6,2. The ungrammatical retention of *qui* in 1516 (using a standard abbreviation for this word) would not have been intended by Erasmus, and could have arisen from an unclear correction in his working copy of the Vulgate, or from a printer’s error. Manetti substituted *turbam circumstantem* for *populum qui circumstat*.

42 *quod ... miseris* ὅτι ... ἄπέστειλας (“quia ... misisti” Vg.). See on *Ioh.* 1,20. Manetti had *quod ... misisti*.

43 *Atque* καί (omitted in 1516 Lat. = Vg.). The Vulgate omission is unsupported by Greek mss. Manetti put *et*.

44 *prodiit* ἐξῆλθεν (“statim prodiit” Vg.). The Vulgate addition is supported only by cod. D, which may itself be a retranslation from the Latin here, as at other passages. Manetti substituted *exiit*.

44 *manus et pedes habens reuinctos fasciis sepulchralibus* δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις (“ligatus manus et pedes institis” 1516 = late Vg.). In removing *ligo*, Erasmus may have wished to avoid the possible misunderstanding that the hands were tied to the feet. The verb *reuincio* does not occur elsewhere in his N.T. He uses *fascia* as a substitute for *pannus* in rendering σπαργανῶν at *Lc.* 2,7, 12, in relation to the “swaddling clothes” of the newly born Christ. See *Annot.* The version of Manetti had *ligatus pedes et manus institis*, as in the earlier Vulgate.

44 *erat obuincta* περιεδέδετο (“erat ligata” Vg.; “erat circumligata” 1516). The substitution of *circumligo* in 1516 was an attempt at greater precision. Erasmus uses the verb *obuincio* again at *Ioh.* 19,40, to render δέω, with reference to the burial garments of Christ, but it had the disadvantage of being unknown in classical Latin usage.

44 *Dicit* λέγει (“Dixit” late Vg.). The late Vulgate use of the perfect tense lacks Greek support. Manetti also had *Dicit* here.

45 *Mariam* τὴν Μαρτίαν (“Mariam et Martham” late Vg.). Again, there is no Greek authority for this late Vulgate addition.

45 *fecisset* ἐποίησεν (“fecit” Vg.). Erasmus’ substitution of the pluperfect produces an improved sequence of tenses. Manetti put *fecerat* here, but not in vs. 46.

46 *fecisset* ἐποίησεν (“fecit” Vg.). See the previous note.

47 *Congregauerunt* συνήγαγον (“Collegerunt” Vg.). A comparable substitution occurs at *Act.* 15,25. Erasmus probably thought that *congrego* was more suitable to accompany the singular noun, *concilium*. See further on *Act.* 1,21. In 1519 *Annot.*, he comments on the addition of κατὰ τοῦ Ἰησοῦ in some mss., speculating

καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ; ⁴⁸ ἂν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον, καὶ τὸ ἔθνος. ⁴⁹ εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδὲν, ⁵⁰ οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. ⁵¹ τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα, συναγάγῃ εἰς ἓν. ⁵³ ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν. ⁵⁴ Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

ac dicebant: Quid facimus, quia hic homo multa signa aedit? ⁴⁸ Si permiserimus eum sic, omnes credent ei: venientque Romani, et tollent tum locum nostrum, tum gentem. ⁴⁹ Vnus autem ex ipsis, Caiaphas nomine, quum esset pontifex anni illius, dixit eis: Vos nescitis quicquam, ⁵⁰ nec perpenditis quod expedit nobis, vt vnus homo moriatur pro populo, ac non tota gens pereat. ⁵¹ Hoc autem a semet ipso non dixit, sed quum esset pontifex anni illius, vaticinatus est quod Iesus moriturus esset pro gente, ⁵² et non tantum pro gente, sed vt filios dei qui erant dispersi, congregaret in vnum. ⁵³ Ab illo ergo die consultabant inuicem, vt interficerent eum. ⁵⁴ Iesus ergo iam non propalam ambulabat inter Iudaeos, sed abiit in regionem iuxta desertum, in ciuitatem quae dicitur Ephraim, et ibi versabatur cum discipulis suis.

47 ac B-E: et A | aedit B-E: facit A | 48 permiserimus B-E: dimittimus A | ei C-E: in eum A B | venientque B-E: Et venient A | Romani A E: Rhomani B-D | tum locum nostrum, tum B-E: nostrum et locum et A | 49 Caiaphas B-E: Cayphas A | 50 perpenditis quod B-E: cogitatis quia A | nobis B-E: vobis A | ac B-E: et A | 51 vaticinatus est B-E: prophetauit A | alt. esset B-E: erat A | 53 consultabant inuicem B-E: cogitauerunt A | 54 propalam B-E: palam A | inter B-E: apud A | Ephraim B-E: Effraem A | versabatur B-E: morabatur A

that this was taken from another Gospel (cf. *Mt.* 27,1). These additional words are found in cod. 3 as well as cod. 69. Manetti anticipated Erasmus in putting *congregauerunt*, and added *aduersus Iesum* after *concilium*.

47 ac καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

47 aedit ποιεῖ ("facit" 1516 = Vg.). See on *Ioh.* 2,11.

48 permiserimus ἀφώμεν ("dimittimus" 1516 = Vg.). A similar substitution occurs at *Mt.* 5,40 (1519). Erasmus also replaces *admitto* by *permitto* at *Mt.* 5,19, 37. He puts *sino* for *dimitto* at *Mt.* 8,22; *Mt.* 7,12; 11,6; *Lc.* 13,8 (1519), rendering the same Greek verb, and also in rendering ἐάω at *Act.* 14,16. Manetti put *dimiserimus*.

48 ei εἰς αὐτόν ("in eum" 1516-19 = Vg.). See on *Ioh.* 3,36.

48 venientque καὶ ἐλεύσονται ("Et venient" 1516 = Vg.). See on *Ioh.* 1,39.

48 Romani. In 1535, the name is consistently spelled *Romanus* in all twelve places where it occurs (in John and Acts). In 1516, it is *Rhomanus* in three places (*Act.* 22,25, 27; 28,17). In 1519-22, it is always *Rhomanus*. In 1527, it is *Rhomanus* everywhere except at *Act.* 2,10.

48 tum locum nostrum, tum ἡμῶν καὶ τὸν τόπον καὶ ("nostrum et locum et" 1516 = Vg.). The construction *tum ... tum* is found also at *Act.* 1,1; 26,22 (1519); 1 *Thess.* 5,15 (1519);

Hebr. 6,19. See also on vs. 6, above. In some copies of the late Vulgate, including the Vulgate column of the 1527 edition, *et* is omitted before *locum*, with support from cod. D and a few later mss. Manetti's version was *nobis et locum et*.

49 *Caiaphas nomine* Καϊάφας. Erasmus retains *nomine* from the late Vulgate, in company with cod. 1 and a few other late mss., which add ὄνοματι before Καϊάφας.

50 *perpenditis* διαλογίζεσθε ("cogitatis" 1516 = Vg.). The verb *perpendo* occurs three times elsewhere in Erasmus' N.T.: for *considero* at *Act.* 12,12 (συνοράω), for *cogito* at 2 *Cor.* 10,7 (λογίζομαι), and for *arbitror* at *Hebr.* 11,19 (λογίζομαι). Valla defined *perpendere* as meaning "exacte ponderare, atque examinare": Valla *Elegantiae*, V, 82; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 292, ll. 349-351. Sometimes Erasmus substituted *disputo*, where appropriate to the context. He retains *cogito* for διαλογίζομαι at ten other passages. The Greek text here follows codd. 2 and 817, in company with most other late mss. In cod. 1, however, the reading is λογίσεσθε, as found in (P⁶⁶) & A B D (W) and some later mss.

50 *quod* ὅτι ("quia" 1516 = Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

50 *nobis* ἡμῖν ("vobis" 1516 Lat. = late Vg.). The late Vulgate corresponds with the variant ὑμῖν, found in P^{45 66} B D and a few later mss. Erasmus' Greek text follows cod. 2, supported by codd. A W 065 and most later mss., including codd. 1 and 817.

50 *homo moriatur* ἀνθρώπος ἀποθάνη ("moriatur homo" Vg.). Erasmus' rendering conforms with the Greek word-order. Manetti made the same change.

50 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

51 *vaticinatus est* προεφήτευσεν ("prophetauit" 1516 = Vg.). A similar substitution occurs at *Mt.* 7,6 (1519); 1 *Petr.* 1,10; *Iud.* 14. Erasmus also replaces *prophetizo* by *vaticinor* at *Mt.* 26,68; *Lc.* 22,64 (both in 1519). The verb *vaticinor* has a better pedigree in classical Latin usage. However, *propheto* is retained at twenty other passages, mainly in Acts, 1 Corinthians and the Apocalypse.

51 *quod ... moriturus esset* ὅτι ἐμελλεν ... ἀποθνήσκειν ("quia ... moriturus erat" late Vg.; "quod ... moriturus erat" 1516). The 1516 rendering is in accordance with the earlier Vulgate. For

the substitution of *quod* and the subjunctive, see on *Ioh.* 1,20. Manetti put *quod ... erat moriturus*.

52 *ut* ἵνα καί. Erasmus follows the late Vulgate in leaving καί untranslated, in company with some Vulgate mss. and the Old Latin version.

53 *consultabant inuicem* συνεβουλεύσαντο ("cogitauerunt" 1516 = Vg.). The Vulgate may reflect the variant ἐβουλεύσαντο, found in P^{45 66 75vid} & B D W and a few later mss. Erasmus' Greek text follows cod. 2, supported by codd. A 065 and most later mss., including codd. 1 and 817. He similarly substitutes *consulto* for *cogito* in rendering βουλεύομαι at *Ioh.* 12,10; *Act.* 5,33. See *Annot.*, where he also recommends *consilium in eo*, a solution which he adopts at *Mt.* 26,4; *Act.* 9,23 (both in 1519). Manetti had *consuluerunt* here. Valla, however, regarded *consulto* as being more frequent than *consulo* in classical usage, for such a context: see *Elegantiae*, V, 40; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 234, ll. 738-741.

54 *propalam* παρησιᾶ ("in palam" Vg.; "palam" 1516). This is the only instance of *propalam* in Erasmus' N.T. For his treatment of παρησιᾶ elsewhere, see on *Ioh.* 10,24. Manetti here used *palam*.

54 *inter* ἐν ("apud" 1516 = Vg.). Erasmus is more precise here: see *Annot.* He retains *apud* for ἐν at *Ioh.* 6,61; *Act.* 2,29. Manetti anticipated Erasmus in making this change.

54 *abiit* ἀπῆλθεν ἐκέϊθεν. Erasmus follows the Vulgate rendering, and leaves ἐκέϊθεν untranslated. The Vulgate, however, may have been based on a Greek text omitting ἐκέϊθεν, as in cod. D and some later mss., including cod. 817.

54 *Ephraim* Ἐφραῖμ ("Effrem" and "Ephrem" Vg.; "Effraem" 1516). Erasmus conforms to the Latin spelling with his Greek text: see *Annot.*

54 *versabatur* διέτριβε ("morabatur" 1516 = Vg.). This may be compared with the substitution of *diuorsor* for *moror* in rendering ἠύλιζετο at *Lc.* 21,37 (1519). In rendering διατριβῶ elsewhere, Erasmus puts *commoror* at *Act.* 14,28; 25,14 (both in 1519), in accordance with Vulgate usage at *Act.* 12,19, but substitutes *moror* for *demoror* at *Ioh.* 3,22. In 1519, he retains *moror* from the Vulgate only at *Act.* 7,2 (for κατοικέω), but introduces it for χρονίζω at *Lc.* 1,21 (1519). For a different use of *versor*, see on *Ioh.* 7,1.

⁵⁵ ἦν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοὺς. ⁵⁶ ἔζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷ ἔδεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἕάν τις γνῶ ποῦ ἐστὶ, μηνύσῃ, ὅπως πιά|σωσιν αὐτόν.

LB 389

⁵⁵ Instabat autem pascha Iudaeorum, et ascenderunt multi Hierosolymam e regione ante pascha, vt purificarent se. ⁵⁶ Quaerebant ergo Iesum, et colloquebantur inter se in templo stantes: Quid videtur vobis, quod non venerit ad diem festum? ⁵⁷ Dederant autem pontifices et Pharisei praeceptum, vt si quis cognouisset | vbi esset, indicaret, vt comprehenderent eum.

LB 390

12 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ² ἔποιησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει. ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ³ ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. ⁴ λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος

12 Iesus ergo ante sex dies paschae venit Bethaniam, vbi Lazarus fuerat mortuus, quem suscitavit a mortuis. ² Fecerunt autem ei coenam ibi, et Martha ministrabat. Lazarus vero vnus erat de numero discumbentium cum eo. ³ Maria ergo accepit libram vnguenti nardi pisticae preciosae, et vnxit pedes Iesu, et extersit pedes eius capillis suis, domus autem impleta est ex odore vnguenti. ⁴ Dicit ergo vnus ex discipulis eius, Iudas Simonis

12,1 τεθνηκως B-E: τεθνηκως A | νεκρων B-E: νεκρων ο ιησους A | 3 alt. του A B D E: το C | 4 σιμωνος B-E: om. A

55 Instabat autem pascha B-E: In propinquo autem erat pascha A | e B-E: de A | alt. pascha B-E: pascha A | purificarent se B-E: sanctificarent seipsum A | 56 venerit B-E: venit A | 57 praeceptum B-E: mandatum A | cognouisset B-E: cognouerit A | esset, indicaret B-E: sit, indicet A | comprehenderent B-E: apprehendant A

12,1 paschae B-E: pascae A | a mortuis B-E: Iesus A | 2 de numero discumbentium B-E: ex discumbentibus A | 3 domus autem B-E: et domus A | 4 Dicit B-E: Dixit A | Simonis B-E: om. A

55 Instabat autem ἦν δὲ ἐγγύς (“Proximum autem erat” Vg.; “In propinquo autem erat” 1516). See on *Ioh.* 6,4. Manetti substituted *Erat autem prope*.

55 e ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

55 purificarent ἀγνίσωσιν (“sanctificarent” 1516 = Vg.). The same substitution occurs at *Act.* 21,24 (1519). Erasmus reserves *sanctifico* for

ἀγιάζω consistently throughout the 1519 N.T., while using *purifico* for καθαρίζω.

55 se ἑαυτοὺς (“se ipsos” 1516 = Vg.). Elsewhere, Erasmus often retains *se ipsum*, and sometimes even adds *ipsum* (*ipsos*, *ipsis*, etc.), where the single reflexive pronoun would have been sufficient. See on *Act.* 9,34 for his treatment of ἑμαυτοῦ and σεαυτοῦ, etc.

56 *inter se* μετ' ἀλλήλων ("ad inuicem" Vg.). See on *Ioh.* 4,33.

56 *videtur vobis* δοκεῖ ὑμῖν ("putatis" Vg.). See on *Ioh.* 5,39. Manetti anticipated Erasmus in making this change.

56 *quod non venerit* ὅτι οὐ μὴ ἔλθῃ ("quia non uenit" late Vg.; "quod non venit" 1516). See on *Ioh.* 1,20. Manetti had *quod non venit*, as in Erasmus' 1516 edition.

57 ἔδεδώκεισαν. This alternative spelling of the pluperfect is found in cod. 817^{corr vid}, with a few other late mss. Erasmus' codd. 1 and 2 had δεδώκεισαν, in company with most other mss., while cod. 817* had δεδώκασι.

57 *praeceptum* ἐντολήν ("mandatum" 1516 = Vg.). In translating ἐντολή, Erasmus introduced *praeceptum* at ten passages of the Pauline Epistles in 1516, and at a further thirty-five places in 1519, mainly in the Gospels and General Epistles. He retained *mandatum* at nineteen passages, but none in Mark or Luke. See on *Ioh.* 8,5, for his similar preference for *praecipio* rather than *mando*.

57 *cognouisset ... esset, indicaret ... comprehenderent* γνῶ ... ἔστι, μὴύση ... πιάσωσιν ("cognouerit ... sit, indicet ... apprehendant" 1516 = Vg.). Erasmus substitutes a more classical sequence of tenses, suitable for reported speech. His change from *apprehendo* to *comprehendo* here was in accordance with Vulgate usage at 2 *Cor.* 11,32, but he retained *apprehendo* at eight other passages where πιάζω occurs. There was more point in his substitution of *comprehendo*, in rendering συλλαμβάνω at *Act.* 12,3, consistent with the Vulgate's usual rendering of that Greek verb. Manetti followed the Vulgate, but substituted *ipsum* for *vbi sit*.

12,1 τεθνηκώς. The spelling τεθνικώς in 1516 was partly based on cod. 2, which had τεθνικός. Most mss., including codd. 1 and 817, have τεθνηκώς.

1 *a mortuis* ἐκ νεκρῶν ("Iesus" 1516 Lat. = Vg.). The Vulgate substitution of *Iesus* does not exactly correspond with any Greek mss. The 1516 Greek text of Erasmus differed from the Latin, putting ἐκ νεκρῶν ὁ Ἰησοῦς, as in codd. 2 and 817*, with support from codd. A D W 065 and some later mss. A similar reading, ἐκ νεκρῶν Ἰησοῦς, is found in P⁶⁶ B, while cod. K has (ὁ) Ἰησοῦς ἐκ νεκρῶν. Erasmus' decision to omit ὁ Ἰησοῦς in 1519 was supported by cod. 3 and most other late mss., including

codd. 1 and 817^{corr}. Manetti made the same change.

2 *autem* οὖν. Erasmus' Latin rendering follows the Vulgate, with little Greek ms. support, and in conflict with his own Greek text. For similar retentions of *autem* for οὖν, see on *Ioh.* 3,25. At *Ioh.* 7,3; 18,12 (1519), Erasmus corrected the inaccurate Vulgate rendering of οὖν. Manetti put *ergo*.

2 *de numero discumbentium* τῶν ἀνακειμένων ("ex discumbentibus" 1516 Lat. = Vg.). It is possible that the Vulgate may be based on a different Greek text here, adding ἐκ before τῶν, as in P⁶⁶ K B, but the Vulgate elsewhere sometimes has *vnus ex* or *vnus de* even when no Greek mss. offer an added preposition: cf. *Mt.* 16,14; 26,47; *Mc.* 8,28. Erasmus' Greek text follows cod. 2, with support from codd. A D W 065 and most later mss., including cod. 1 (cod. 817 had τῶν συνανακειμένων for τῶν ἀνακειμένων σύν). For the construction *vnus de numero*, see on *Ioh.* 7,50. Erasmus does not make the same change at *Ioh.* 12,4.

3 *nardi pisticae, preciosae* νάρδου πιστικῆς πολυτίμου ("nardi pistici, pretiosi" Vg.). In *Annot.* on *Mc.* 14,3, Erasmus explains that *nardus* is feminine. However, instances of classical usage with the neuter gender also exist. Manetti, questionably, substituted *nardi fidelis pretiosi* (though in *Pal. Lat.* 45, *fidelis* is a later correction).

3 *domus autem* ἡ δὲ οἰκία ("et domus" 1516 = Vg.). Erasmus is more literal here, though the context does not require δὲ to be understood in an adversative sense. Manetti also made this change.

3 τοῦ μύρου. The reading τὸ μύρου in 1522 is clearly a misprint. The same edition also mistakenly substitutes τό for τοῦ in vs. 7.

4 *Dixit* λέγει ("Dixit" 1516 Lat. = late Vg.). Erasmus, more accurately, restores the present tense, as in the older Vulgate rendering, also adopted by Manetti.

4 *Simonis* Σίμωνος (omitted in 1516 = Vg.). The omission of Σίμωνος by the 1516 Greek text was partly supported by cod. 1, which substituted ὁ for Σίμωνος, in company with P⁶⁶ 75^{vid} K B (D) W 0217^{vid} and a few later mss. The name Σίμωνος was present in codd. 2 and 817, as also in codd. A Q 065 and most of the later mss., including cod. 3, which may have been Erasmus' basis for restoring the word in 1519. If the name was not originally present,

Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, ⁵ Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; ⁶ εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. ⁷ εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἔνταφιασμοῦ μου τετήρηκεν αὐτό. ⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. ⁹ ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ¹⁰ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

¹² Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βλαῖα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ. ¹⁴ εὐρών δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον, ¹⁵ Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. ¹⁶ ταῦτα δὲ

Iscariotes, qui erat eum proditurus: ⁵ Quare hoc unguentum non venit trecentis denariis, et datum est egenis? ⁶ Dixit autem hoc, non quod pauperes illi curae essent, sed quia fur erat, ac marsupium habebat, eaque quae mittebantur, portabat. ⁷ Dixit ergo Iesus: Sine illam, in diem sepulturae meae servavit istud. ⁸ Pauperes enim semper habetis vobiscum, me vero non semper habetis. ⁹ Cognovit ergo turba multa ex Iudaeis, quod illic esset: et venerunt non propter Iesum tantum, sed ut Lazarum quoque viderent, quem suscitauerat a mortuis. ¹⁰ Consultabant autem principes sacerdotum, ut et Lazarum interficerent, ¹¹ quia multi propter illum abibant ex Iudaeis, et credebant in Iesum.

¹² Postero die turba multa quae venerat ad diem festum, quum audissent quod veniret Iesus Hierosolymam, ¹³ acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Hosanna, benedictus qui venit in nomine domini rex Israel. ¹⁴ Nactus autem Iesus asellam, sedit super eam: sicut scriptum est: ¹⁵ Noli timere filia Sion, ecce rex tuus venit sedens super pullum asinae. ¹⁶ Haec autem

7 του A B D E: το C | 8 prius παντοτε A B D E: παντο-εν C | μεθ A-C E: μετ D

4 proditurus B-E: traditurus A | 6 ac marsupium habebat, eaque B-E: et loculos habens ea A | 7 istud B-E: illud A | 8 vero B-E: autem A | 9 quoque B-E: om. A | 12 veniret B-E: venit A | 14 asellam B-E: asellum A | eam B-E: eum A

it would be possible to see it as the result of a harmonisation with *Ioh.* 6,71; 13,2, 26. Alternatively, if Σίμωνος was genuine, it is possible that the apparent awkwardness of the sequence, Ἰούδας Σίμωνος Ἰσκαριώτης (nominative - genitive - nominative) led some scribes to smooth out the text by substituting ὁ for Σίμωνος: cf. on *Ioh.* 6,71. The name *Simonis* was added by Manetti.

4 *Iscariotes* Ἰσκαριώτης (“Scariot(h)is” and “Iscariotis” Vg.). The genitive form of this name has little Greek support. Cf. also cod. D, which has ἀπὸ Καρυώτου.

4 *proditurus* μέλλων ... παραδιδόναι (“traditurus” 1516 = Vg.). See on *Ioh.* 6,64.

6 *non quod pauperes illi curae essent* οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ (“non quia de

egenis pertinebat ad eum" Vg.). For Erasmus' avoidance of *pertineo*, see on *Ioh.* 10,13, and *Annot.* His substitution of *pauper* for *egenus* is presumably only for variety of style, as he leaves *egenus* in vs. 5. Manetti, more consistently, had *pauper* in both verses, this being the usual Vulgate rendering of πτωχός elsewhere: his rendering ran *non quia de pauperibus ei cura esset*.

6 *ac marsupium habebat eaque* καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ ("et loculos habens, ea" 1516 Lat. = Vg.). The word *marsupium* conveys the sense of a purse or bag, whereas *loculi* has the meaning of cash-box. Erasmus was perhaps familiar with *marsupium* from the works of Plautus. Cf. *Annot.*, where he also suggests *scrinium*. At *Ioh.* 13,29, where the same Greek word occurs, Erasmus retains *loculos*. The Vulgate here follows a Greek variant having ἔχων for εἶχε καὶ, as in \mathfrak{P}^{75} \aleph B D Q (W) and a few later mss, including cod. 1. Erasmus' Greek text follows codd. 2 and 817, supported by \mathfrak{P}^{66} A 065 and most later mss. (though in cod. 2, since the εἶ- of εἶχεν looks as if it might be a correction, the original reading might have been ἔσχευ). Manetti put *et loculos habebat et ea*.

7 *Sine* Ἄφες ("Sinite" late Vg.). The late Vulgate reading is perhaps a harmonisation with *Mc.* 14,6, or was influenced by the plural *habetis* (or *habebitis*) in the following verse: cf. *Valla Annot.* The version of Erasmus restores the earlier Vulgate rendering, as indicated in *Annot.*

7 *in diem ... seruaui* εἰς τὴν ἡμέραν ... τετήρηκεν ("vt in diem ... seruet" Vg.). The Vulgate was based on a Greek variant, ἵνα εἰς τὴν ἡμέραν ... τηρήσῃ, as found in \mathfrak{P}^{66} \aleph B D Q W and a few later mss. Erasmus follows cod. 2, supported by codd. A 065 and most later mss., including codd. 1 and 817. See *Annot.*, and *Valla Annot.* The same change was made by Manetti.

7 *istud* αὐτό ("illud" 1516 = Vg.). See on *Ioh.* 2,18. Manetti substituted *ipsum*.

8 πάντοτε (1st.). The reading πάντο-εν in 1522 looks as if it might have been intended to be παντόθεν, but this lacks ms. support and is probably only a misprint.

8 *habetis* (twice) ἔχετε ("habebitis" late Vg.; "habetis ... habebitis" Vg. 1527). In *Annot.*, Erasmus points out the error of the late Vulgate use of the future tense here, again tacitly following *Valla Annot.*

8 *vero* δέ ("autem" 1516 = Vg.). See on *Ioh.* 1,26.

9 *quod ... esset* ὅτι ... ἔστι ("quia ... est" Vg.). See on *Ioh.* 1,20. Manetti put *quod ... erat*.

9 *vt ... quoque* ἵνα καὶ ("vt" 1516 Lat. = Vg.). The Vulgate corresponds with the omission of καὶ, as in cod. D alone, which could in turn have been a retranslation from the Latin.

9 *suscitauerat* ἤγειρεν ("suscitauit" Vg.). On Erasmus' use of the pluperfect, see on *Ioh.* 1,19. Manetti made the same change.

10 *Consultabant* ἐβουλεύσαντο ("Cogitauerunt" Vg.). See on *Ioh.* 11,53. Manetti again had *consulerunt*.

12 *Postero die* Τῇ ἐπαύριον ("In crastinum autem" Vg.). See on *Ioh.* 1,43, and *Annot.* The Vulgate addition of *autem* lacks Greek support.

12 *quod veniret* ὅτι ἔρχεται ("quia venit" Vg.; "quod venit" 1516). See on *Ioh.* 1,20. Manetti put *quod ... veniebat*.

13 ὁ βασιλεύς. Erasmus, or one of his assistants, adds ὁ from cod. 1, with support from \mathfrak{P}^{66} \aleph^{corr} D and a few later mss. His codd. 2 and 817 omit the word, in company with cod. A and most later mss. Some early mss. also offer καὶ ὁ βασιλεύς, as in \aleph^* B Q W.

14 *Nactus autem ... sedit* εὐρών δέ ... ἐκάθισεν ("Et inuenit ... et sedit" Vg.). Erasmus' rendering preserves the Greek grammatical structure. The substitution of *nanciscor* also occurs at *Lc.* 1,30 (1519); *Act.* 18,2; 21,2; 24,5; 27,6 (1519). This word is nowhere used in the Vulgate N.T. It has the additional connotation of "obtain" and not merely to find as a result of searching. Erasmus' use of *nanciscor* here may be designed to indicate that the animal was not found by Jesus himself but by his disciples. See *Annot.*, and see also on *reperio* at *Ioh.* 1,41. Manetti's version was *Inuenit autem ... et sedit*.

14 *asellam ... eam* ὄναριον ... αὐτό ("asellum ... eum" 1516 = Vg.). In *Annot.*, Erasmus explains that the Greek neuter here can be interpreted as either male or female.

15 *venit* ἔρχεται ("venit tibi" Vg. 1527). The late Vulgate addition of *tibi* has little Greek ms. support, and is probably a harmonisation with *Zch.* 9,9.

16 *autem* δέ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{66} \aleph B Q W and a few later mss. Erasmus follows cod. 2, with support

οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῶ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῶ.
¹⁷ ἔμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
¹⁸ διὰ τοῦτο καὶ ὑπήντησεν αὐτῶ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον.
¹⁹ οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

²⁰ Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
²¹ οὗτοι οὖν προσῆλθον Φιλίππῳ τῶ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.
²² ἔρχεται Φίλιππος καὶ λέγει τῶ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῶ Ἰησοῦ.
²³ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.
²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῶ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
²⁶ ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος

non cognouerunt discipuli eius primum, sed quando glorificatus est Iesus, tunc recordati sunt, quod haec essent scripta de eo, et quod haec fecissent ei.
¹⁷ Testificabatur igitur turba quae erat cum eo, quando Lazarum vocauit de monumento, et suscitauit eum a mortuis.
¹⁸ propterea et obuiam venit ei turba quod audierant eum aedidisse hoc signum.
¹⁹ Pharisei ergo dixerunt inter se: Videtis quod nihil proficitis? Ecce mundus post eum abiit.

²⁰ Erant autem quidam Graeci ex his qui ascenderant, vt adorarent in festo.
²¹ Hi ergo accesserunt ad Philippum qui erat a Bethsaida Galilaeae, et rogabant eum, dicentes: Domine, volumus Iesum videre.
²² Venit Philippus, et dicit Andreae. Andreas rursus et Philippus dicunt Iesu.
²³ Iesus autem respondit eis, dicens: Venit hora vt glorificetur filius hominis.
²⁴ Amen amen dico vobis, nisi granum frumenti deiectum in terram mortuum fuerit, ipsum solum manet. Si vero mortuum fuerit, multum fructum affert.
²⁵ Qui amat animam suam, perdet eam. Et qui odit animam suam in hoc mundo, in vitam aeternam custodiet eam.
²⁶ Si quis mihi ministrat, me sequatur. Et vbi sum ego, illic et mi|nister

LB 392

16 πρῶτον B-E: πρῶτων A | 20 προσκυνήσωσιν B-E: προσκυνησωσιν A | 21 θελομεν A B D E: θελωμεν C

16 *ait. quod B-E: om. A* | 17 Testificabatur igitur C-E: Testimonium ergo perhibebat A, Testabatur igitur B | 18 aedidisse B-E: fecisse A | 20 festo B-E: die festo A | 22 dicunt B-E: dixerunt A | 23 glorificetur B-E: clarificetur A | 24 deiectum B-E: cadens A

from codd. A D and most later mss., including codd. 1 and 817. Manetti likewise added *autem*.

16 πρῶτον. The spelling πρῶτων (*sic*), in 1516, is clearly a misprint.

16 *quod ... essent* ὅτι ... ἦν ("quia ... erant" Vg.). See on *Ioh.* 1,20. Manetti put *quod ... erant*.

16 *quod haec fecissent* ταῦτα ἐποίησαν ("haec fecerunt" Vg.; "haec fecissent" 1516). Erasmus

adds a second *quod* to link this clause more clearly with *recordati sunt*.

17 *Testificabatur igitur* ἐμαρτύρει οὖν (“Testimonium ergo perhibebat” 1516 = Vg.; “Testabatur igitur” 1519). See on *Ioh.* 1,7 regarding the translation of μαρτυρέω. For *igitur*, see on *Ioh.* 6,62. Manetti put *Testificabatur ergo*.

18 *et καί*. The Erasmusian text restored καί from codd. 1 and 817*, probably through the influence of the Vulgate, but this time with strong support from $\mathfrak{P}^{66\text{corr}}$ 75 \aleph A B^{corr} D W and most of the later mss. The word is omitted in codd. 2 and 817^{corr}, in company with \mathfrak{P}^{66*} and a few later mss. In cod. B*, it is inserted after ὑπήντησεν αὐτῶ.

18 *quod audierant* ὅτι ἤκουσαν (“quia audierunt” Vg.). See on *Ioh.* 1,20 for the substitution of *quod*, and on *Ioh.* 1,19 regarding the pluperfect tense. Through Vulgate influence, the Erasmusian text has the plural, ἤκουσαν, from cod. 1, with support from \mathfrak{P}^{66} \aleph A B D Q W and many later mss. In codd. 2 and 817 was found ἤκουσεν, singular, as in most other late mss., corresponding with *quod audiuit* in Manetti’s translation.

18 *aedidisse* πεποιηκέναι (“fecisse” 1516 = Vg.). See on *Ioh.* 2,11.

19 *inter se* πρὸς ἑαυτούς (“ad semet ipsos” Vg.). See on *Ioh.* 7,35. Manetti had *intra se ipsos*.

19 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

19 *proficitis* ὠφελεῖτε (“proficimus” Vg.). The Vulgate use of the first-person plural is unsupported by Greek mss. Manetti made the same change as Erasmus (though in *Pal. Lat.* 45, *proficitis* is a later correction).

19 *mundus* ὁ κόσμος (“mundus totus” Vg.). The Vulgate follows a Greek variant adding ὅλος, as in codd. D Q and some later mss. The original scribe of cod. 69 seems to have begun to write ὅλος after κόσμος, but then changed the word-order to ἀπῆλθεν ὅλος ὀπίσω αὐτοῦ. In *Annot.*, however, Erasmus says that “the Greeks” do not have this word. In omitting ὅλος, his Greek text follows cod. 2, supported by \mathfrak{P}^{66} \aleph A B W and most later mss., including codd. 1 and 817. He further listed the passage in his *Quae Sint Addita*. Manetti similarly omitted *totus*.

20 *Graeci* Ἕλληνες (“gentiles” Vg.). A similar substitution is found at twelve other passages,

so that, by 1519, *gentilis* is wholly removed from the N.T. See *Annot.*, where Erasmus distinguishes Ἕλληνα from ἔθνικός, which he usually renders by *gens*. See further on *Ioh.* 7,35. Valla *Annot.* recommended the same change at the present passage.

20 *festo* τῆ ἑορτῆ (“die festo” 1516 = Vg.). See on *Ioh.* 7,8. Manetti, as elsewhere, substituted *festiuitate*.

21 θέλωμεν. The temporary alteration to θέλωμεν in 1522 should be considered a misprint.

22 *Andreas rursum* καὶ πάλιν Ἀνδρέας. Erasmus follows the Vulgate in leaving καὶ untranslated, but the Vulgate is based on a Greek variant omitting καί, as in cod. D. A few mss. also omit καὶ πάλιν, as in $\mathfrak{P}^{75\text{vid}}$ A B. The Greek text of Erasmus follows cod. 2, supported by (\mathfrak{P}^{66*} \aleph) W and most later mss. including codd. 1 and 817. Manetti put *et iterum Andreas*.

22 *dicunt* λέγουσι (“dixerunt” 1516 Lat. = late Vg.). The late Vulgate use of the perfect tense here is unsupported by Greek mss. Manetti had *dicunt*, as in Erasmus and the earlier Vulgate.

23 *glorificetur* δοξασθῆ (“clarificetur” 1516 = late Vg.). A similar substitution occurs at ten passages in 1516, and at another ten places in 1519. See also on vs. 28, below, for Erasmus’ further substitution of *illustro*. The result was that *clarifico* was completely removed from the N.T. In fact, neither *clarifico* nor *glorifico* occurs in classical usage. See on *Ioh.* 5,41 for the similar replacement of *claritas* by *gloria*. See also on *Act.* 21,20, for the use of *glorifico* to replace *magnifico*. In *Resp. ad annot. Ed. Lei, LB IX*, 193 D-E, commenting on a similar change at *Ioh.* 17,4, Erasmus defended himself against the charge that he was altering the accepted wording. At the present passage, Manetti again used the same rendering as Erasmus and the earlier Vulgate.

24 *deiectum* πεσών (“cadens” 1516 = Vg.). A similar substitution of *deicio* occurs at *Mt.* 7,27. The main reason for the change at the present passage is that Erasmus wanted to use a past participle for rendering the Greek aorist (see on *Ioh.* 1,36), and this was not available with the intransitive verb, *cado*.

24 *vero* δέ (“autem” Vg.). See on *Ioh.* 1,26.

25 *custodiet* φυλάξει (“custodit” Vg.). Erasmus accurately renders the future tense, adopting the same rendering as Manetti.

LB 391 ὁ ἐμὸς ἔσται. καὶ | ἐάν τις ἐμοὶ διακονῆ,
τιμῆσει αὐτὸν ὁ πατήρ. ²⁷ νῦν ἡ ψυχὴ
μου τετάρακται. καὶ τί εἶπω; πάτερ, σῶ-
σόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ
τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. ²⁸ πά-
τερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν
φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ
πάλιν δοξάσω. ²⁹ ὁ οὖν ὄχλος ὁ ἐστὼς
καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι·
ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.
³⁰ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν, Οὐ δι'
ἐμὲ αὐτῆ ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.
³¹ νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου·
νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη-
θήσεται ἔξω. ³² κἀγὼ ἐὰν ὑψωθῶ ἐκ
τῆς γῆς, πάντας ἔλκυσω πρὸς ἐμαυτὸν.
³³ τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανά-
τῳ ἤμελλεν ἀποθνήσκειν. ³⁴ ἀπεκρίθη
αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ
νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα·
καὶ πῶς σὺ λέγεις, δεῖ ὑψωθῆναι τὸν
υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ
υἱὸς τοῦ ἀνθρώπου; ³⁵ εἶπεν οὖν αὐτοῖς
ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς

meus erit. Si quis mihi ministraue-
rit, cohonestabit eum pater. ²⁷ Nunc
anima mea turbata est. Et quid di-
cam? Pater, seruato me ex hora hac.
Sed propterea veni in horam hanc.
²⁸ Pater, illustra nomen tuum. Venit er-
go vox de coelo, *dicens*: Et illustraui, et
rursus illustrabo. ²⁹ Turba ergo quae
stabat et audierat, dicebat tonitruum
esse factum. Alii dicebant: Angelus ei
loquutus est. ³⁰ Respondit Iesus, et
dixit: Non propter me haec vox venit,
sed propter vos. ³¹ Nunc iudicium est
mundi huius. Nunc princeps mundi
huius eiicietur foras. ³² Et ego si
exaltatus fuero a terra, omnes traham
ad me ipsum. ³³ Hoc autem dicebat,
significans qua morte esset moriturus.
³⁴ Respondit ei turba: Nos audiui-
mus ex lege, quod Christus manet in ae-
ternum: et quomodo tu dicis, oportet
exaltari filium hominis? Quis est
iste filius hominis? ³⁵ Dixit ergo eis
Iesus: Adhuc ad breue tempus lumen

32 παντας A-C: παντες DE | 33 αποθνησκειν C-E: αποθνισκειν AB

26 cohonestabit B-E: honorificabit A | pater B-E: pater meus A | 27 seruato B-E: saluifica A |
28 illustra B-E: glorifica A | *dicens B-E (ital.): dicens A (rom.)* | illustraui B-E: clarificaui A |
rursus illustrabo B-E: iterum clarificabo A | 29 Alii B-E: Alii autem A | 35 eis A B: ei C-E |
ad breue tempus B-E: exiguo tempore A

26 *Si quis* (2nd.) καὶ ἐάν τις. Erasmus follows the Vulgate in leaving καὶ untranslated, but the Vulgate omission was based on a Greek text omitting καὶ, as in \mathfrak{P}^{66} ⁷⁵ \aleph B D W and some later mss., including cod. 1. Erasmus' Greek text follows codd. 2 and 817, supported by most other mss., commencing with cod. A. The version of Manetti accordingly put *Et si quis*.

26 *cohonestabit* τιμῆσει ("honorificabit" 1516 = Vg.). See on *Ioh.* 5,23; 8,49. Manetti had *honorabit*.

26 *pater* ὁ πατήρ ("pater meus" 1516 Lat. = Vg.). The Vulgate may reflect the addition of μου, as in $\mathfrak{P}^{66\text{corr}}$ and a few later mss. Manetti omitted *meus*.

27 *seruato* σῶσον ("saluifica" 1516 = Vg.). A similar substitution occurs at vs. 47, the only other place where the Vulgate uses *saluifico*. See on *Ioh.* 3,17 for Erasmus' removal of *saluo* at many other passages. The forms of the singular imperative, *-ato*, *-eto*, *-ito*, are introduced by Erasmus in twenty-four places, in accordance with occasional Vulgate usage at *Ioh.* 20,15; 2 *Tim.* 3,1. He also retains the plural *scitote* at a number of passages, this being the normal classical form of the imperative of *scio*. Manetti put *salua* here.

27 *hora hac* τῆς ὥρας ταύτης ("hac hora" late Vg.). Erasmus' rendering conforms with the Greek word-order. Later in the verse, he similarly

puts *horam hanc*, while the 1527 Vulgate column has *hanc horam*.

28 *illustra ... illustrai ... illustrabo* δόξασον ... ἐδόξασα ... δοξάσω ("clarifica ... clarificaui ... clarificabo" Vg.; "glorifica ... clarificaui ... clarificabo" 1516). This substitution of *illustro* also occurs at 2 *Thess.* 1,12. At *Rom.* 11,13 (1519), *illustro* replaces *honorifico* in rendering the same Greek verb. The only other instance of *illustro* is at 1 *Cor.* 4,5, rendering φωτίζω. Elsewhere, Erasmus preferred *glorifico*, as also advocated in 1516 *Annot.* on the present passage: see on *Ioh.* 12,23. The verb *illustro* has a better pedigree in classical Latin usage than either *glorifico* or *clarifico*. Manetti followed the Vulgate except that he substituted *clarificabo* for *clarificaui*.

28 *de coelo, dicens* ἐκ τοῦ οὐρανοῦ. The word *dicens* is taken from the late Vulgate, which probably derived it from the Old Latin version, corresponding with the addition of λέγουσα in cod. D and a few later mss. In 1516, the word was printed in ordinary type, then changed to a smaller typeface in 1519, and finally in 1535, it was placed in italics, to show that it is an amplification of the Greek text.

28 *rursus* πάλιν ("iterum" 1516 = Vg.). See on *Ioh.* 9,9.

29 *ergo* οὖν ("autem" Vg. 1527). The late Vulgate substitution corresponds with δέ, found in cod. W. The version of Manetti had *ergo*.

29 ἔλεγε. Erasmus' cod. 2 had the grammatically incorrect plural form of the verb, ἔλεγον.

29 *Alii* ἄλλοι ("Alii autem" 1516 Lat. = late Vg.). The late Vulgate may reflect the addition of δέ, as in cod. W. In Manetti, *autem* was omitted.

31 *huius* (1st.) τούτου (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{66} D W and a few later mss. Erasmus follows his cod. 2, in company with $\mathfrak{P}^{66\text{corr}}$ 75 (K) A B and most later mss., including codd. 1 and 817. Manetti similarly added *huius*.

31 *mundi huius* (2nd.) τοῦ κόσμου τούτου ("huius mundi" Vg.). Erasmus' rendering observes the Greek word-order more closely. Manetti made the same change.

32 *omnes* πάντας ("omnia" Vg.). The Vulgate reflects a Greek variant, πάντα, as in \mathfrak{P}^{66} K* (D) and a few later mss. Erasmus follows cod. 2, with support from \mathfrak{P}^{75} K^{corr} A B W and most later mss., including codd. 1 and 817. His emphatic statement in *Annot.* regarding the

unvarying testimony of the Greek mss. at this point ("ad eum certe modum constanter habent exemplaria Graeca") was based not only on his own mss. but also on the declaration in *Valla Annot.* that this reading was in accordance with the "Graecam veritatem" and that "nemo Graecorum aliter vnquam legit". See also Erasmus *Resp. ad annot. Ed. Lei, LB IX*, 192 A-B. The spelling πάντες in 1527-35 is a misprint.

33 ἀποθνήσκειν. The incorrect spelling ἀποθνήσκειν, in 1516-19, is taken from cod. 2.

34 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

34 *Quis* τίς ("Et quis" late Vg.). The late Vulgate addition is unsupported by Greek mss. The whole sentence, τίς ἐστίν ... ἀνθρώπου, was originally omitted in cod. 2*, and Erasmus wrote it into the margin of the ms., though still omitting ἐστίν. This showed that he was using cod. 817 as his source for the marginal correction, for that ms. similarly omits ἐστίν, whereas cod. 1 and most other mss. contain it. Through the influence of cod. 1, however, ἐστίν was inserted into the 1516 Greek text. Erasmus no doubt perceived that the sentence could easily have been overlooked as a result of the scribal error of homoeoteleuton, through the ending of two successive sentences with the words τοῦ ἀνθρώπου. The same sentence was omitted by \mathfrak{P}^{75} , in company with cod. 69 and a few other late mss., as well as Manetti's Latin translation (both mss.), whether through an error of transcription or because it was missing from the Greek mss. which Manetti used.

35 *eis* αὐτοῖς ("ei" 1522-35 Lat.). The spelling *ei* in 1522-35 undoubtedly arose as a misprint, as there was no change in the accompanying Greek text, nor was any justification for such a change provided by the Greek mss. or the context. See on *Ioh.* 9,20.

35 *ad breue tempus* μικρὸν χρόνον ("modicum" Vg.; "exiguo tempore" 1516). A similar substitution occurs at 1 *Petr.* 1,6, rendering ὀλίγον. In 1516 *Annot.*, Erasmus recommended *pusillum temporis*, a phrase which he adopted in his translation at *Ioh.* 7,33 (1519): see on *Ioh.* 6,7; 7,33. He also proffered the opinion that χρόνον was a later explanatory addition to the text, though there is no support among the Greek mss. for such a view. The passage is included in his *Loca Obscura*. *Valla Annot.* had also complained of the obscurity of this passage and advocated the substitution of *modico tempore*.

μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει. ³⁶ ἕως τὸ φῶς ἔχετε, πιστεῦετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν, ³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη; ³⁹ διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας, ⁴⁰ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπῶρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι καὶ ἰάσωμαι αὐτούς. ⁴¹ ταῦτα εἶπεν Ἡσαίας, ὅτε ἴδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ⁴² ὅμως μέντοι ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυναγάγοι γίνωνται. ⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ.

⁴⁴ Ἰησοῦς δὲ ἔκραξε, καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. ⁴⁵ καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μένη. ⁴⁷ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν. οὐ γὰρ ἤλθον, ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸ ὁ ἀθετῶν ἐμέ,

vobiscum est. Ambulate donec lucem habetis, ne vos tenebrae occupent. Et qui ambulat in tenebris, nescit quo vadat. ³⁶ Dum lucem habetis, credite in lucem, vt filii lucis sitis. Haec loquutus est Iesus, ac digressus abscondit se ab eis.

³⁷ Quum autem tam multa signa fecisset coram eis, non credebant in eum: ³⁸ vt sermo Hesaiiae prophetae impleretur quem dixit: Domine, quis credidit sermoni nostro: et brachium domini cui reuelatum est? ³⁹ Propterea non poterant credere, quia iterum dixit Hesaias: ⁴⁰ Excaecauit oculos eorum, et indurauit cor eorum, ne videant oculis, et ne intelligant corde, et conuertantur et sanem eos. ⁴¹ Haec dixit Hesaias, quando vidit gloriam eius, et loquutus est de eo. ⁴² Veruntamen etiam ex principibus multi crediderunt in eum, sed propter Pharisaeos non confitebantur, ne e synagoga eiicerentur. ⁴³ Dilexerunt enim gloriam hominum magis quam gloriam dei.

⁴⁴ Iesus autem clamauit, et dixit: Qui credit in me, non credit in me, sed in eum qui misit me. ⁴⁵ Et qui videt me, videt eum qui misit me. ⁴⁶ Ego lux in mundum veni, vt omnis qui credit in me, in tenebris non maneat. ⁴⁷ Et si quis audierit verba mea, et non crediderit, ego non iudico eum. Non enim veni, vt iudicem mundum, sed vt seruem mundum. ⁴⁸ Qui reiicit me,

36 φωτος B-E: φoτος A | 38 ημων D E: υμων A-C | 42 εκ C-E: και εκ A B | 47 πιστευση C-E: πιστευη A B

35 occupent B-E: comprehendant A | 36 ac digressus B-E: et abiit, et A | 37 tam multa B-E: tanta A | 38 Hesaiiae B-E: Esaiiae A | sermoni B-E: auditui A | 39 quia B-E: quod A | Hesaias B-E: Esaias A | 41 Hesaias B-E: Esaias A | 42 etiam B-E: et A | e B-E: de A | 47 seruem B-E: saluificem A | 48 reiicit B-E: spernit A

35 *vobiscum* μεθ' ὑμῶν ("in vobis" Vg.). The Vulgate is based on a Greek variant, ἐν ὑμῖν, found in \mathfrak{P}^{66} 75^{vid} & B D W and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with most other mss., commencing with cod. A. See *Annot.* The same change was made by Manetti.

35 *donec* ἕως ("dum" Vg.). This change appears to be solely for the sake of varying the vocabulary, to avoid the repetition of *dum*, which is used at the beginning of the next verse.

35 *ne ... occupent* ἵνα μή ... καταλάβῃ ("vt non ... comprehendant" Vg.; "ne ... comprehendant" 1516). See on *Ioh.* 3,20 for the avoidance of *vt non*. At *Ioh.* 1,5 (1519), Erasmus preferred to substitute *apprehendo*, in a similar context. He elsewhere uses *occupo* five times, to render κατέχω (*Mt.* 21,38), καταργέω (*Lc.* 13,7 = Vg.), προλαμβάνω (1 *Cor.* 11,21; *Gal.* 6,1), and πλεονεκτέω (2 *Cor.* 2,11). Manetti put *ne ... comprehendant*, as in Erasmus' 1516 edition.

36 φωτός. In 1516, φωτός is no more than a misprint.

36 *ac digressus* καὶ ἀπελθὼν ("et abiit et" 1516 Lat. = Vg.). The Vulgate rendering corresponds with the reading καὶ ἀπῆλθεν καὶ in cod. D, though this may be no more than a retranslation from the Latin here. The verb *digredior* nowhere appears in the Vulgate N.T. In Erasmus' version, it is used thirteen times, of which twelve are the perfect participle, providing him with a convenient means of representing the Greek aorist (cf. on *Ioh.* 1,36). On *ac*, see on *Ioh.* 1,25.

37 *tam multa* τσσαῦτα ("tanta" 1516 = Vg.). See on *Ioh.* 6,9. In 1516 *Annot.*, Erasmus suggested putting *tot*. The passage is listed in the *Soloecismi*.

38 *prophetae* τοῦ προφήτου (late Vg. omits). The late Vulgate omission is supported by only a few of the later Greek mss. Manetti made the same change as Erasmus.

38 *sermoni* τῆ ἀκοῆ ("auditiu" 1516 = Vg.). At *Rom.* 10,16 (1519), in rendering the same quotation from Isaiah, Erasmus has *sermonibus*, plural. He prefers to reserve *auditus* to represent the faculty of hearing, as at *Rom.* 10,17; 1 *Cor.* 12,17. See further on *Act.* 28,26.

38 ἡμῶν. The incorrect reading, ὑμῶν, in 1516-22, was taken from cod. 2.

39 *quia* ὅτι ("quod" 1516). The change in 1516 introduced an unwanted ambiguity, making it possible to misunderstand the passage as

meaning that the people were unable to believe that Isaiah had uttered the following words. Cf. on *Ioh.* 14,19.

40 *ne ... et ne* ἵνα μή ... καὶ ("vt non ... et non" late Vg.). See on *Ioh.* 3,20. Manetti had *vt non ... et*, as in the earlier Vulgate.

41 ἴδε. This reading came from cod. 2, with support from only a few other late mss. Most other mss. have εἶδε.

42 *etiam ex* ἔκ ("et ex" 1516 = Vg. mss.; "ex" Vg. 1527 and some Vg. mss.). In 1516-19, Erasmus had καὶ ἔκ from cod. 2, as found in virtually all mss. The omission of καὶ in 1522-35 may have been accidental, as it conflicts with the Latin rendering and has little Greek support (cf. cod. W, which omits καὶ ἔκ). On the substitution of *etiam*, see on *Ioh.* 6,36.

42 *ne* ἵνα μή ("vt ... non" Vg.). See on *Ioh.* 3,20.

42 *e synagoga* ἀποσυναγωγῶν ("de synagoga" 1516 = Vg.). For Erasmus' frequent removal of *de*, see on *Ioh.* 2,15. Manetti put *extra synagogam*, as used by the Vulgate at *Ioh.* 9,22: see *ad loc.*

42 γίνονται. This spelling lacks Greek ms. support, and may be a conjecture: cf. Erasmus' substitution of ἐγίνετο, at *Ioh.* 5,9. In *Annot.*, more correctly, he had γένονται.

46 μένη. This reading, again, appears to be unsupported by mss. The correct spelling is μείνη.

47 *crediderit* πιστεύση ("custodierit" Vg.). The Vulgate reflects a different Greek text, φυλάξῃ, as in \mathfrak{P}^{66} 75 & A B D W 070 and some later mss., including cod. 1. In Erasmus' Greek text of 1516-19, the reading πιστεύῃ was not in accordance with any of his usual mss. His cod. 2* had πιστεύσει, which he manually corrected to πιστεύση, as found in cod. 817 and most other late mss. This was the reading which he eventually restored in his 1522 edition. In 1519 *Annot.*, Erasmus surmised that the Greek word underlying the Vulgate was τηρήσῃ: an indication that he did not freshly consult cod. 1 when revising the *Annot.*, as he would then have known that the alternative reading was φυλάξῃ. His use of *crediderit* was anticipated by Manetti.

47 *seruem* σώσω ("saluificem" 1516 = Vg.). See on vs. 27. Manetti had *saluem*.

48 *Qui reicit* ὁ ὀθετῶν ("Qui spernit" 1516 = Vg.). A similar substitution occurs at *Gal.* 3,15; 1 *Thess.* 4,8, though Erasmus retains *sperno* at three other passages. See *Annot.*, where he cites Cyprian as authority for his rendering.

καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν. ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ⁴⁹ ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω. ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτως λαλῶ.

nec accipit verba mea, habet qui iudicet ipsum. Sermo quem loquutus sum, ille iudicabit eum in extremo die: ⁴⁹ quia ego ex me ipso non sum locutus: sed qui misit me pater, ipse mihi mandatum dedit, quid dicam et quid loquar. ⁵⁰ Et scio, quod mandatum eius vita aeterna est. Quae ergo ego loquor, sicut dixit mihi pater, sic loquor.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν | τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἦδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῶ, ³ εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθε, καὶ πρὸς τὸν θεὸν ὑπάγει, ⁴ ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν. ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας; ⁷ ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. ⁸ λέγει αὐτῷ Πέτρος, Οὐ μὴ

13 Ante festum autem paschae sciens Iesus, quod venisset hora ipsius, vt transiret ex hoc mundo ad patrem, quum dilexisset suos qui erant in mun|do, vsque ad finem dilexit eos. ² Et coena facta, cum diabolus iam immisisset in cor Iudae Simonis Iscariotae vt proderet eum, ³ sciens Iesus quod omnia dedisset sibi pater in manus, et quod a deo exisset, et ad deum iret, ⁴ surgit a coena, et ponit vestimenta: et cum accepisset lintheum, praecinxit se. ⁵ Deinde misit aquam in peluim, et coepit lauare pedes discipulorum, et extergere lintheo, quo erat praecinctus. ⁶ Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lauas pedes? ⁷ Respondit Iesus, et dixit ei: Quod ego facio, tu nescis nunc, scies autem postea. ⁸ Dicit ei Petrus: Non

13,5 μαθητων B-E: των μαθητων A

48 nec B-E: et non A | ipsum B-E: eum A | extremo B-E: nouissimo A

13,1 festum autem paschae B-E: diem autem festum pascae A | ipsius B-E: eius A | 2 immisisset B-E: misisset A | Iscariotae vt proderet eum B-E: vt traderet eum Iscariotes A | 3 sibi B-E: ei A | exisset B-E: exiussisset A

48 nec καὶ μὴ ("et non" 1516 = Vg.). See on Ioh. 2,16.

48 ipsum αὐτόν ("eum" 1516 = Vg.). The reflexive pronoun is substituted, as usual, to

refer back more clearly to the subject of the sentence.

48 extremo ἐσχάτῃ ("nouissimo" 1516 = Vg.). A similar substitution occurs at ten other

N.T. passages, though elsewhere in John's Gospel *nouissimus* is retained. The word *extremus* is found in Vulgate usage, but mainly in the O.T. Manetti put *ultima*.

50 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

13,1 *festum autem* δὲ τῆς ἑορτῆς ("diem festum" late Vg.; "diem autem festum" 1516 = Vg. mss.). The late Vulgate omission of *autem* lacks Greek ms. support. On *festum*, see on *Ioh.* 7,8. Manetti rendered this by *festiuitatem vero*.

1 *quod venisset* ὅτι ἐλήλυθεν ("quia venit" Vg.). See on *Ioh.* 1,20. Manetti put *quod venerat*.

1 *ipsius* αὐτοῦ ("eius" 1516 = Vg.). Erasmus uses the reflexive pronoun again, to remove any ambiguity. Valla *Annot.* suggested *sua*.

1 *transiret* μεταβῆ ("transeat" Vg.). This change to the imperfect tense is dictated by the adoption of *venisset* earlier in the sentence. Manetti made the same change.

1 *vsque ad* εἰς ("in" Vg.). The same substitution occurs at *Mt.* 10,22; *Mc.* 13,13; *Eph.* 1,10 (1519), in accordance with Vulgate usage at 1 *Cor.* 1,8; *Hebr.* 3,14. This idiom is a more expressive way of rendering the Greek preposition.

2 *coena facta* δείπνου γενομένου ("coena facta est" Vg. 1527). The late Vulgate rendering lacks Greek support.

2 *immisisset in* βεβληκότος εἰς ("misisset in" 1516 = Vg.). A similar substitution occurs at *Ioh.* 18,11; 20,27; *Iac.* 3,3 (all in 1519), which may be compared with the Vulgate's use of *immitto* to render ἐπιβάλλω at *Mt.* 9,16; *Lc.* 5,36. For other substitutions for *mitto*, see on *Ioh.* 3,24.

2 *Iudae Simonis Iscariotae vt proderet eum* Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ ("vt traderet eum Iudas Simonis Scariot(h)is" Vg.; "Iudae Simonis vt traderet eum Iscariotes" 1516 Lat.). The word-order of the 1516 rendering ("... put into the heart of Judas the son of Simon, that Iscariot should betray him") is not supported by any Greek mss., and can scarcely have been intended by Erasmus. It may have arisen from a misunderstanding by one of his assistants, as to the correct position of the phrase *vt traderet eum*. The Vulgate word-order corresponds with a Greek variant, ἵνα παραδῶ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου, found in cod. 070 and a few later mss. The same word-order is found in \aleph^* B (but substituting

παραδοῖ and Ἰσκαριώτης), and in \aleph^{66} \aleph^{corr} (substituting Ἰσκαριώτης). Erasmus' Greek text follows cod. 2, with support from cod. A and most later mss., including codd. 1 and 817. On *prodo*, see on *Ioh.* 6,64. Manetti put *Iudae Simonis Scariothis vt traderet eum*.

3 *Iesus* ὁ Ἰησοῦς (Vg. omits). The Vulgate omission is supported by \aleph^{66} \aleph B D W and a few later mss. Erasmus follows cod. 2, in company with codd. A 070 and most later mss., including cod. 1. Manetti also added *Iesus*.

3 *quod ... dedisset* ὅτι ... δέδωκεν ("quia ... dedit" Vg.). See on *Ioh.* 1,20, and *Annot.* In Manetti, this was *quod ... dedit*.

3 *sibi* αὐτῶ ("ei" 1516 = Vg.). The reflexive pronoun is substituted to refer back to Jesus as the subject of the sentence. For the insertion of the rough breathing in the 1519-35 editions, see on *Ioh.* 2,21. See also *Annot.* The version of Manetti omitted *ei*, but added *suas* after *manus*.

3 *quod ... exisset ... iret* ὅτι ... ἐξῆλθε ... ὑπάγει ("quia ... exiuit ... vadit" Vg.; "quod ... exiuisset ... iret" 1516). See on *Ioh.* 1,20. Manetti had *quod ... exiuit ... vadit*.

4 *vestimenta* τὰ ἱμάτια ("vestimenta sua" Vg.). The Vulgate addition is no more than a matter of translation, though it corresponds with the addition of αὐτοῦ in cod. D and a few later mss. Manetti made the same change as Erasmus.

5 *misit* βάλλει. Erasmus retains the perfect tense of the late Vulgate, in conflict with his Greek text and most Greek mss.

5 *μαθητῶν*. The addition of τῶν before μαθητῶν in 1516 follows cod. 2, with support from most other mss., including codd. 1 and 817. In view of the lack of ms. support for omission of the article (it was also present in cod. 3), and the absence of any other plausible motive for removing it, the reading of 1519-35 is possibly to be regarded as a misprint.

6 *dicit* λέγει ("dixit" Vg. 1527). The use of the perfect tense by some copies of the late Vulgate is unsupported by Greek mss. Manetti had *dicit*, as in Erasmus and the Froben Vulgate edition of 1491, as well as the earlier Vulgate.

6 *Petrus* ἐκέινος. Erasmus follows the Vulgate rendering, without Greek ms. support. Manetti substituted *ille*.

7 *nunc* ἄρτι ("modo" Vg.). See on *Ioh.* 9,25.

νίψης τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ¹⁰ λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ' οὐχὶ πάντες. ¹¹ ἤδει γὰρ τὸν παραδιδόντα αὐτόν, διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἔστε. ¹² ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ ἀναπεσῶν, πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος καὶ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. ¹⁴ εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. ¹⁵ ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιεῖτε. ¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμπαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοι ἔστε ἐὰν ποιῆτε αὐτά. ¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην. ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ,

lauabis meos pedes in aeternum. Respondit ei Iesus: Si non lauero te, non habes partem mecum. ⁹ Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et manus et caput. ¹⁰ Dicit ei Iesus: Qui lotus est non opus habet, nisi vt pedes lauet, sed est mundus totus. Et vos mundi estis, sed non omnes. ¹¹ Sciebat enim quisnam esset qui proderet ipsum, propterea dixit: Non estis mundi omnes. ¹² Postquam ergo lauisset pedes eorum, receptisque vestibus suis accubisset, iterum dixit eis: Scitis quid fecerim vobis? ¹³ Vos vocatis me magistrum ac dominum, et bene dicitis, sum etenim. ¹⁴ Si ergo ego laui pedes vestros dominus et magister, vos quoque debetis inuicem alii aliorum lauare pedes. ¹⁵ Exemplum enim prae bui vobis, vt quemadmodum ego feci vobis, ita et vos faciatis. ¹⁶ Amen amen dico vobis, non est seruus maior domino suo, neque legatus maior est eo qui legauit ipsum. ¹⁷ Si haec nouistis, beati estis si feceritis ea. ¹⁸ Non de omnibus vobis loquor. Ego scio quos elegerim. Sed vt adimpleatur scriptura:

8 νίψης *B-E*: νίψεις *A*

8 habes *B-E*: habebis *A* | 10 opus habet *B-E*: indiget *A* | lauet *B-E*: lauat *A* | 11 proderet *B-E*: traderet *A* | ipsum *C-E*: se *A B* | 12 lauisset *B-E*: lauit *A* | receptisque ... accubisset *B-E*: et accepit vestimenta sua, et cum recubisset *A* | 13 magistrum ac dominum *B-E*: magister et domine *A* | 14 vos quoque *B-E*: et vos *A* | inuicem alii aliorum *B-E*: alter alterius *A* | 15 prae bui *B-E*: dedi *A* | 16 legatus *B-E*: apostolus *A* | legauit ipsum *B-E*: misit illum *A* | 17 nouistis *B-E*: scitis *A* | 18 loquor *B-E*: dico *A*

8 νίψης. The reading νίψεις in 1516 is found in both codd. 1 and 2, though cod. 817 and most other mss. have νίψης.

8 *meos* μου ("mihī" Vg.). This change is consistent with *pedes meos* in vs. 9, though Erasmus retains *mibi* in vs. 6. The same change was made by Manetti (*Pal. Lat.* 45).

8 *habes* ἔχεις ("habebis" 1516 Lat. = late Vg.). The late Vulgate future tense is unsupported by Greek mss. See *Annot.*, following Valla *Annot.*

10 *opus habet* χρείαν ἔχει ("indiget" 1516 = Vg.). A similar substitution occurs at *Mt.* 6,32; *Hebr.* 5,12, consistent with Vulgate usage at *Mt.* 21,3 and elsewhere. At 1 *Cor.* 12,21; 1 *Thess.* 5,1, Erasmus also puts *opus est*. He retains *indigeo* at five other passages.

10 *nisi* ἢ. In cod. 2 and several other late mss., ἢ is omitted, in company with some Vulgate mss. which omit *nisi*. The rendering *nisi*, found in other Vulgate mss., is closer to another

Greek variant, εἰ μή, found in \mathfrak{P}^{66} B C* W and a few later mss. The Erasmus text restores ἦ from codd. 1 and 817, with support from most other mss., commencing with \mathfrak{P}^{75} A C^{corr}. Following the construction *nisi ut*, in 1516, the substitution of the indicative, *lauat*, was probably a misprint.

11 *quisnam ... proderet* τὸν παραδιδόντα (“quisnam ... traderet” 1516 = Vg.). See on *Ioh.* 6,64, regarding the use of *prodo*.

11 *ipsum* αὐτόν (“eum” Vg.; “se” 1516-19). The purpose of *ipsum* in 1522 is to refer less ambiguously to Jesus, as the principal subject of the sentence.

12 *lauisset* ἔνιψε (“lauit” 1516 = Vg.). Erasmus similarly substitutes the pluperfect subjunctive after *postquam* at *Mt.* 27,31 (1519); *Mc.* 1,14; 16,19; *Act.* 15,13, but he also sometimes retains the perfect indicative.

12 *receptisque vestibus suis accubisset* καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσών (“et accepit vestimenta sua, et cum recubisset” 1516 = late Vg.). For the rough breathing on αὐτοῦ, in the 1519-35 editions, see on *Ioh.* 2,21. For other substitutions of *recipio*, see on *Ioh.* 5,43. The change here from *vestmentum* to *vestis* is purely for variety of style, to avoid repetition of *vestmentum* from vs. 4. These words also occur interchangeably at e.g. *Mt.* 9,16; *Mc.* 15,20, 24. By using the ablative absolute construction, Erasmus neatly shortens these subordinate clauses. In rendering ἀναπίπτω, he substitutes *accumbo* for *recumbo* at three other passages: *Lc.* 11,37; 14,10; 17,7 (and for *discumbo* at *Lc.* 22,14), all in 1519, but retains *recumbo* at *Ioh.* 21,20. He further substitutes *accumbo* for *recumbo* or *discumbo* in rendering several other Greek verbs, at sixteen passages: ἀνακλίνω, κατακλίνω, ἀνάκειμαι, συνανάκειμαι, and κατόκειμαι. Manetti followed the Vulgate but omitted *et* before *accepit*.

13 *magistrum ac dominum* ὁ διδάσκαλος καὶ κύριος (“magister et domine” 1516 Lat. = Vg.). The reading of cod. 2 was ὁ κύριος καὶ ὁ διδάσκαλος, as found in many other late mss. Erasmus or his assistants decided to follow codd. 1 and 817, which had ὁ διδάσκαλος καὶ ὁ κύριος, supported by most other mss., so as to conform more closely with the Vulgate word-order. In the process of making this change, the article before κύριος was mistakenly omitted. The Vulgate use of

the vocative case has no Greek support here. See *Annot.*

14 *vos quoque* καὶ ὑμεῖς (“et vos” 1516 = Vg.). See on *Ioh.* 5,27. Manetti had just *vos*.

14 *inuicem alii aliorum* ἀλλήλων (“alter alterius” 1516 = Vg.). Erasmus makes this substitution also at *Gal.* 6,2. This may be compared with his use of *alius alium inuicem* at *Mt.* 24,10; *inuicem alius alium* at *Rom.* 15,14 (1519); *inuicem alia pro aliis* at 1 *Cor.* 12,25; *inuicem alius in alium* at *Eph.* 4,32; *inuicem alius alii* at *Iac.* 5,16. See *Annot.* The version of Manetti was *ad inuicem*.

15 *praebui* ἔδωκα (“dedi” 1516 = Vg.). This substitution does not occur elsewhere. Erasmus perhaps considered that a change of verb was appropriate here, to indicate that Christ set himself forth as an example for his disciples to follow, rather than giving them a merely hypothetical example as part of his teaching.

15 *ποιεῖτε*. Erasmus here follows the incorrect reading of codd. 2 and 817. Virtually all other mss., including cod. 1, have *ποιήτε*, as expected after ἴνα.

16 *legatus* ἀπόστολος (“apostolus” 1516 = Vg.). A similar substitution occurs at 2 *Cor.* 8,23. See *Annot.*, where Erasmus argues that this is not a reference to the title of “Apostle”, but to the fact of being “sent”.

16 *maior est* μείζων. Erasmus retains the added *est* from the late Vulgate.

16 *legauit* πέμψαντος (“misit” 1516 = Vg.). Despite Erasmus’ justification of his rendering in *Annot.*, the choice of *legauit* produces an artificial etymological connection with *legatus*, unwarranted by the Greek text. Erasmus does not use this verb elsewhere in the N.T.

16 *ipsum* αὐτόν (“illum” 1516 = Vg.). The reflexive pronoun is used to refer back to the main subject. Manetti made the same change.

17 *nouistis* οἴδατε (“scitis” 1516 = Vg.). See on *Ioh.* 1,33.

17 *estis* ἔστε (“eritis” Vg.). The Vulgate use of the future tense does not receive explicit support among the Greek mss.

18 *loquor* λέγω (“dico” 1516 = Vg.). See on *Ioh.* 8,27.

Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπ-
ῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ¹⁹ ἅπ'
ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα
ὄταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.
²⁰ ἅμην ἅμην λέγω ὑμῖν, ὁ λαμβάνων
ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ
λαμβάνων, λαμβάνει τὸν ἀποστείλαντά
με.

²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐταράχ-
θη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ
εἶπεν, Ἄμην ἅμην λέγω ὑμῖν ὅτι εἷς ἐξ
ὑμῶν παραδώσει με. ²² ἔβλεπον οὖν
εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι
περὶ τίνος λέγει. ²³ ἦν δὲ ἀνακείμενος
εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ
τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. ²⁴ νεύει
οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς
ἂν εἴη περὶ οὗ λέγει. ²⁵ ἐπιπεσὼν δὲ
ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέ-
γει αὐτῷ, Κύριε, τίς ἐστιν; ²⁶ ἀποκρί-
νεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγὼ
βάψας τὸ ψωμίον ἐπιδώσω. καὶ ἐμβά-
ψας τὸ ψωμίον, δίδωσιν Ἰουδα Σίμων-
νος Ἰσκαριώτῃ. ²⁷ καὶ μετὰ τὸ ψωμίον

Qui edit mecum panem, sustulit ad-
uersum me calcaneum suum. ¹⁹ Nunc
dico vobis priusquam fiat: vt quum
factum fuerit, credatis, quod ego sim.
²⁰ Amen amen dico vobis, qui recipit
quencunque misero, me recipit. Qui
autem me recipit, recipit eum qui me
misit.

²¹ Cum haec dixisset Iesus, turbatus
est spiritu, et testificatus est, dixitque:
Amen amen dico vobis, quod vnus ex
vobis proditurus est me. ²² Aspiciebant
ergo se inuicem discipuli, haesitantes
de quo diceret. ²³ Erat autem vnus ex
discipulis Iesu recumbens in sinu ip-
sius, nimirum is quem diligebat Iesus.
²⁴ Innuit ergo huic Simon Petrus, vt
sciscitaretur, quis esset de quo loque-
retur. ²⁵ Itaque quum recubisset ille
super pectus Iesu, dicit ei: Domine,
quis est? ²⁶ Respondit Iesus: Ille est,
cui ego intinctum panem porrexero.
Et cum intinxisset panem, dedit Iudae
Simonis Isca|riotae. ²⁷ Et post offulam

LB 395

LB 396

18 edit B-E: manducat A | sustulit aduersum B-E: leuauit contra A | 19 Nunc B-E: Amodo A | quod ego sim B-E: quia ego sum A | 20 prius recipit B-E: accipit A | quencunque B-E: si quem A | alt. recipit B-E: accipit A | tert. recipit B-E: accipit A | quart. recipit B-E: accipit A | 21 testificatus C-E: protestatus A, testatus B | dixitque B-E: et dixit A | quod B-E: quia A | proditurus est B-E: tradet A | 23 autem ... is B-E: ergo recumbens vnus ex discipulis eius in sinu Iesu A | 25 super B-E: supra A | 26 Respondit A E: Respondet B-D | Iscariotae B-E: Ischariotis A*, ischariote A^c | 27 offulam B-E: buccellam A

18 edit τρώγων ("manducat" 1516 = Vg.). See on *Ioh.* 4,31.

18 *sustulit* ἐπῆρεν ("leuabit" late Vg.; "leuauit" 1516 = Vg. mss.). See on *Ioh.* 4,35, and *Annot.* The late Vulgate use of the future tense is unsupported by Greek mss. Manetti had *leuauit*, as in Erasmus' 1516 edition and the earlier Vulgate.

18 *aduersum* ἐπ' ("contra" 1516 = Vg.). Erasmus makes this substitution at *Mt.* 12,30, in rendering κατά. Usually he is content to retain *contra*.

19 *Nunc* ἅπ' ἄρτι ("A modo" 1516 = Vg.). See on *Ioh.* 9,25, and *Annot.*

19 *quod ... sim* ὅτι ... εἰμι ("quia ... sum" 1516 = Vg.). See on *Ioh.* 1,20. Manetti put *quod ... sum*.

20 *recipit* (four times) λαμβάνων ("accipit" 1516 = Vg.). See on *Ioh.* 5,43.

20 *quencunque* ἐάν τινα ("si quem" 1516 = Vg.). Comparable substitutions are found in 1516 at *Mc.* 8,34 (for ὅστις); and in 1519 at *Ioh.* 16,23 (for ὅσα ἄν); 20,23 (for ἄν τινων). Usually Erasmus retains *si quis* for ἐάν τις.

20 *qui ... misit* ἀποστείλαντα. Erasmus' Greek text follows cod. 2, in company with cod. 1 and a few other late mss. Nearly all other mss.,

including cod. 817, have πέμψαντα. The minority reading is probably a harmonisation with *Mt.* 10,40; *Mc.* 9,37; *Lc.* 9,48.

21 *Cum haec* Ταῦτα (“Et cum haec” Vg. 1527). The added conjunction of the late Vulgate lacks Greek ms. support.

21 *testificatus est* ἐμαρτύρησε (“protestatus est” 1516 = *Annot.*, lemma and Vg. mss.; “testatus est” 1519 = Vg. 1527). A similar substitution occurs at *Act.* 20,23. See further on *Ioh.* 1,7. In *Annot.*, Erasmus recommended *testatus est*, as used in his 1519 rendering, and as proposed in Valla *Annot.* As usual, Manetti had *testificatus est*.

21 *dixitque* καὶ εἶπεν (“et dixit” 1516 = Vg.). See on *Ioh.* 1,39.

21 *quod* ὅτι (“quia” 1516 = Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

21 *proditurus est* παραδώσει (“tradet” 1516 = Vg.). See on *Ioh.* 6,64.

22 *se inuicem* εἰς ἀλλήλους (“ad inuicem” Vg.). See on *Ioh.* 4,33.

23 *autem* δέ (“ergo” 1516 Lat. = Vg. mss.). The earlier Vulgate rendering lacks Greek ms. support. A few mss. omit δέ, as in codd. B C*. Erasmus’ Greek text follows cod. 2, in company with \mathfrak{P}^{66} & A C^{corr} D W and most later mss., including codd. 1 and 817. Manetti anticipated Erasmus in adopting *autem*, coinciding also with the 1527 Vulgate column.

23 *vnus de discipulis Iesu recubens in sinu ipsius* ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ (“recubens vnus ex discipulis eius in sinu Iesu” 1516 = Vg.). Erasmus changes the Latin word-order to clarify the sense. Manetti followed the Vulgate, except that he substituted *suus* for *eius*.

23 *nimirum is quem* ὃν (“quem” 1516 = Vg.). Erasmus introduces *nimirum* at ten other passages in 1519. In his 1516 edition, it occurs only at *Rom.* 6,5. The word is used only once in the Vulgate, at *Ioh.* 12,7. At the present passage, *nimirum* provides a smoother connection between this clause and the earlier part of the sentence.

24 *ut sciscitaretur quis esset* πυθέσθαι τίς ἂν εἴη (“et dixit ei, Quis est” late Vg.; “dicit” for “dixit” Vg. mss.). The Vulgate reflects a different Greek text, resembling codd. B C 068, which have καὶ λέγει αὐτῷ, εἰπέ τίς ἐστιν. Erasmus follows cod. 2, supported by $\mathfrak{P}^{66\text{corr}}$ A (D) W and most later mss., including codd. 1 and 817.

In *Annot.*, he suggested using *interrogo*, resembling Manetti’s use of *ut interrogaret quisnam esset*.

24 *loqueretur* λέγει (“dicit” Vg.). See on *Ioh.* 8,27. Manetti had *diceret*.

25 *Itaque* δέ. Erasmus’ Latin rendering, which is taken from the Vulgate, reflects a Greek text substituting οὖν, as in \mathfrak{P}^{66} & D W and a few later mss., including cod. 1. The word is omitted in codd. B C. In Erasmus’ Greek text, however, the reading δέ comes from codd. 2 and 817, in company with cod. A and most later mss. From the point of view of scribal tendencies, δέ is a *lectio difficilior*, as the context does not at first sight appear to require an adversative particle here, and the word was hence more likely to be altered or omitted by an ancient scribe or editor who found it in his exemplar. Manetti substituted *Cum autem* for *Itaque cum*.

25 *ille* ἐκεῖνος. The Erasmusian text here follows codd. 1, 817 and the Vulgate, in company with & A D W and many later mss. In cod. 2, the reading is ἐκεῖνος οὕτως, as found in \mathfrak{P}^{66} B C and another large section of the later mss. Manetti put *ille ipse*, perhaps reflecting a Greek variant, ἐκεῖνος αὐτός.

25 *super* ἐπί (“supra” 1516 = Vg.). See on *Ioh.* 3,31. Manetti made the same change.

26 *Respondit* ἀποκρίνεται (“Respondet” 1519-27). The present tense of 1519-27 is more consistent with the Greek text, corresponding with the tense of *dicit* in the previous verse. The reversion to *Respondit* in 1535 may conceivably have been a misprint.

26 *Ischariotae* Ἰσκαριώτη (“Scariot(h)is” Vg.; “Ischariotis” 1516 Lat. text; “ischariote” 1516 errata). The Vulgate reflects a Greek variant, Ἰσκαριώτου, as found in codd. & B C 068 and a few later mss. Erasmus follows cod. 2, supported by \mathfrak{P}^{66} A W and most later mss., including codd. 1 and 817. The spelling Ἰσκαριώτου may represent a harmonisation with the genitive case of the immediately preceding Σίμωνος. See on *Ioh.* 6,71; 12,4, and *Annot.*

27 *offulam* τὸ ψωμίον (“buccellam” 1516 = Vg.). The same change occurs in vs. 30, though Erasmus retains *panem* twice in vs. 26, in rendering the same Greek word. See *Annot.* A complaint regarding the inconsistency of the Vulgate rendering here was also found in Valla *Annot.* The problem was resolved differently by Manetti, who substituted *buccellam* twice in vs. 26.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τάχιον. ²⁸ τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ. ³⁰ λαβῶν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν. ἦν δὲ νύξ.

³¹ Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. ³² εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ³³ τέκνιά, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ³⁴ ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ³⁵ ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. ³⁶ λέγει αὐτῷ Σίμων Πέτρος,

35 εχητε B-E: εχετε A

27 ingressus est B-E: introiuit A | Dicit igitur B-E: Et dicit A | 28 intelligebat B-E: sciuit A | dixisset B-E: dixerit A | 30 offulam B-E: buccellam A | 31 prius glorificatus B-E: clarificatus A | alt. glorificatus B-E: clarificatus A | per eum B-E: in eo A | 32 glorificatus B-E: clarificatus A | per eum B-E: in eo A | prius glorificabit B-E: clarificabit A | per se B-E: in semetipso A | alt. glorificabit B-E: clarificabit A | 33 ita B-E: om. A | nunc B-E: modo A | 34 Praeceptum B-E: Mandatum A | prius vos mutuo C-E: inuicem A B | alt. vos mutuo C-E: inuicem A B | 35 charitatem B-E: dilectionem A | mutuum B-E: om. A

27 τότε. Erasmus followed the late Vulgate in leaving this word untranslated. However, the late Vulgate omission may have been influenced by the Old Latin version, which omits the word, in company with codd. N D and a few later mss.

27 *ingressus est* εἰσῆλθεν ("introiuit" 1516 = Vg.). Erasmus frequently substitutes *ingredior* for *introeo* and *intro* in Matthew, Mark and Hebrews, but nowhere in Luke and only here in John. Again this provides further evidence of

ingressus est in eum satanas. Dicit igitur ei Iesus: Quod facis, fac citius. ²⁸ Hoc autem nemo intelligebat discumbentium ad quid dixisset ei. ²⁹ Quidam enim putabant, quia loculos habebat Iudas, quod dixisset ei Iesus, Eme ea, quae opus sunt nobis ad diem festum, aut egenis ut aliquid daret. ³⁰ Quum ergo accepisset ille offulam, exiuit continuo. Erat autem nox.

³¹ Quum ergo exisset, dixit Iesus: Nunc glorificatus est filius hominis, et deus glorificatus est per eum. ³² Si deus glorificatus est per eum, et deus glorificabit eum per se, et continuo glorificabit eum. ³³ Filioli adhuc paulisper vobiscum sum. Quaeritis me, et sicut dixi Iudaeis, Quo ego vado, vos non potestis venire: ita et vobis dico nunc. ³⁴ Praeceptum nouum do vobis, ut diligatis vos mutuo, sicut dilexi vos, ut et vos diligatis vos mutuo. ³⁵ In hoc cognoscent omnes, quod discipuli mei sitis, si charitatem habueritis inter vos mutuum. ³⁶ Dicit ei Simon Petrus:

his less thorough revision of the last two Gospels. The Vulgate shows a preference for *intro* in Matthew, but for *introeo* in Mark, an imbalance which is still seen in Erasmus' rendering.

27 *Dicit igitur* λέγει οὖν ("Et dicit" 1516 Lat. = late Vg.). The late Vulgate corresponds with the substitution of καὶ λέγει (cf. κλέγει in cod. D). The earlier Vulgate has just *Dicit*, supported by only a few of the later Greek mss. Manetti put *Dixit ergo*.

28 *intelligebat* ἔγνω (“sciuit” 1516 = Vg.). This substitution occurs elsewhere at 1 *Cor.* 14,9; 2 *Cor.* 3,2. Manetti preferred *cognouit*.

28 *dixisset* εἶπεν (“dixerit” 1516 = Vg.). See on *Ioh.* 1,19 for Erasmus’ use of the pluperfect. Manetti put *diceret*.

30 *offulam* τὸ ψωμίον (“buccellam” 1516 = Vg.). See on vs. 27.

31 *Quum ergo* ὅτε οὖν. The Erasmusian text follows cod. 1 and the Vulgate, with support from \mathfrak{P}^{66} \aleph B C D W and some later mss. In codd. 2 and 817, οὖν is omitted, as in cod. A and most later mss., allowing the punctuation ἦν δὲ νῦξ ὅτε ἐξῆλθε.

31 *dixit* λέγει. Erasmus retains the perfect tense of the late Vulgate, without explicit support from Greek mss. Probably he thought that a shift to the present tense would be too abrupt, coming immediately after the pluperfect tense of *exisset*. Another instance of *dixit* for λέγει occurs at *Ioh.* 18,17. Cf. also on *Ioh.* 20,6. Manetti had *ait* (except that the words *erat ... ait Iesus* were omitted by the first hand of *Pal. Lat.* 45, but were later restored in the margin).

31 *glorificatus est* (twice) ἐδοξάσθη (“clarificatus est” 1516 = Vg.). See on *Ioh.* 12,23.

31 *per eum* ἐν αὐτῷ (“in eo” 1516 = Vg.). See on *Ioh.* 3,21.

32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. This clause was missing from codd. 1 and 2*, in company with \mathfrak{P}^{66} \aleph^* B C* D W and a few later mss., possibly as a result of the scribal error of homoeoteleuton. Erasmus wrote it into the margin of cod. 2, taking the wording from cod. 817, with support from \aleph^{corr} A C^{corr} and most later mss.

32 *glorificatus est ... glorificabit ... glorificabit* ἐδοξάσθη ... δοξάσει ... δοξάσει (“clarificatus est ... clarificabit ... clarificabit” 1516 = Vg.). See on *Ioh.* 12,23.

32 *per eum* ἐν αὐτῷ (“in eo” 1516 = Vg.). See on *Ioh.* 3,21.

32 *per se* ἐν ἑαυτῷ (“in semet ipso” 1516 = Vg.). See on *Ioh.* 3,21, and *Annot.*

33 τεκνία. In *Annot.*, Erasmus comments that some mss. (“nonnulli codices”) have τέκνα. However, his usual mss., codd. 1, 2 and 817, all have τεκνία, as found also in cod. 69 and virtually all other mss. He may have found the reading τέκνα in another ms. which he consulted in England.

33 *paulisper* μικρόν (“modicum” Vg.). The same substitution occurs at 2 *Cor.* 11,1, but elsewhere Erasmus prefers *pusillum*: *Mt.* 26,39; *Ioh.* 14,19; 16,16-19. He uses *paulisper* three times for βραχύ τι, replacing *ad breue* at *Act.* 5,34; replacing *paulo minus* at *Hebr.* 2,7 (1535); and replacing *modicum* at *Hebr.* 2,9 (1535). See on *Ioh.* 6,7; 7,33, for Erasmus’ removal of *modicum* from the Gospels. The correct use of *paulisper* is described in Valla *Elegantiae* II, 48; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, pp. 289-90, ll. 281-284.

33 *ita et* καί (“et” 1516 = Vg.). See on *Ioh.* 6,57.

33 *nunc* ἄρτι (“modo” 1516 = Vg.). See on *Ioh.* 9,25.

34 *Praeceptum* ἐντολήν (“Mandatum” 1516 = Vg.). See on *Ioh.* 11,57.

34 *vos mutuo* (twice) ἀλλήλους (“inuicem” 1516-19 = Vg.). The same change occurs at *Ioh.* 15,17 (1522); *Rom.* 12,10; 2 *Cor.* 13,12; *Gal.* 5,17 (1519); 1 *Thess.* 4,18; 5,11; 1 *Petr.* 5,14, and also as a substitute for *alterutrum* at *Rom.* 15,5; 1 *Ioh.* 3,23; 4,11; 2 *Ioh.* 5. At some passages, Erasmus also uses *mutuus*, as an adjective, to achieve a similar result: *Ioh.* 13,35 (1519); *Rom.* 1,12; 1 *Thess.* 3,12; 2 *Thess.* 1,3; 1 *Ioh.* 1,7. See on *Ioh.* 4,33 for the alternative substitution of *inter se*. For the use of *mutuo*, see Valla *Elegantiae*, II, 59; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 278, ll. 983-985. Manetti’s text (both mss.) omits *sicut ... inuicem*, through an error either of transcription or of his underlying Greek mss.

35 *quod ... sitis* ὅτι ... ἔστε (“quia ... estis” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... estis*.

35 *charitatem* ἀγάπην (“dilectionem” 1516 = Vg.). This substitution occurs at nine other passages, all in the Epistles, but more often the change is an opposite direction, putting *dilectio* for *charitas*. The Vulgate tends to use *charitas* in Matthew-Luke, but *dilectio* in John. At many passages, Erasmus uses the two words interchangeably. For this sense of *charitas*, see Valla *Elegantiae*, IV, 62; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 234, ll. 703-707, offering the definition “charitas primo amor, sed tantum hominum in homines”.

35 ἔχητε. The incorrect spelling in 1516, ἔχετε, comes from cod. 2.

35 *inter vos mutuam* ἐν ἀλλήλοις (“ad inuicem” Vg.; “inter vos” 1516). See on *Ioh.* 4,33; 13,34.

Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ἐγὼ ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι. ³⁷λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ³⁸ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει, ἕως οὗ ἀπαρνήσῃ με τρίς.

14 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. ²ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν. εἰ δὲ μή, εἶπον ἂν ὑμῖν, Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ³καὶ ἐὰν πορευθῶ ἐτοιμάσαι ὑμῖν τόπον,

36 εγω C-E: om. A B

14,3 ετοιμασαι B-E: ετοιμασω A

36 nunc B-E: modo A | 37 Domine B-E: om. A | nunc B-E: modo A | 38 canet B-E: cantabit A | negaueris B-E: neges A

14,1 Ne B-E: Non A | 2 Quod si secus esset B D E: Si quo minus A, Quod si caecus esset C | paraturus B-E: parare A | 3 ad parandum B-E: et praeparauero A

36 *ei* (2nd.) αὐτῷ (Vg. omits). The Vulgate omission is supported by codd. B C*. Erasmus follows cod. 2, in company with \mathfrak{P}^{66} \aleph A C^{corr} D W and most later mss., including codd. 1 and 817. Manetti made the same change.

36 *ego vado* ἐγὼ ὑπάγω. The omission of ἐγὼ in 1516-19 was in accordance with cod. 2, supported by \mathfrak{P}^{66} A B C W and many later mss., including cod. 1. The insertion of ἐγὼ in 1522 could have been influenced by the Vulgate, though it is found in cod. 817 and many other Greek mss., commencing with \aleph D. The presence of ἐγὼ in the Complutensian Polyglot was probably not yet known to Erasmus: cf. on *Ioh.* 2,22. Manetti omitted *ego*.

36 *nunc* νῦν ("modo" 1516 = Vg.). See on *Ioh.* 9,25.

36 *sequeris* ἀκολουθήσεις μοι. Erasmus' rendering follows the Latin Vulgate, which was based

Domine, quo vadis? Respondit ei Iesus: Quo ego vado, non potes me nunc sequi, sequeris autem postea. ³⁷Dicit ei Petrus: Domine, quare non possum te sequi nunc? Animam meam pro te ponam. ³⁸Respondit ei Iesus: Animam tuam pro me pones? Amen amen dico tibi, non canet gallus, donec ter me negaueris.

14 Et ait discipulis suis: Ne turbetur cor vestrum. Creditis in deum, et in me credite. ²In domo patris mei mansiones multae sunt. Quod si secus esset, dixissem vobis, Vado paraturus vobis locum. ³Et si abiero ad parandum vobis locum,

on a Greek variant omitting μοι, in company with \mathfrak{P}^{66} \aleph B C* W and some later mss., including cod. 1. His Greek text followed cod. 2 and 817, supported by cod. C^{corr} (D) and most later mss.

37 ὁ Πέτρος. The Erasmusian text adds ὁ from cod. 1, with support from \mathfrak{P}^{66} B W and a few later mss. It was omitted in Erasmus' codd. 2 and 817, together with most other mss., commencing with \aleph A C. Cf. the insertion of ὁ before Ἰησοῦς at many passages: see on *Ioh.* 1,48.

37 *Domine* Κύριε (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \aleph * and a few later mss. Erasmus follows cod. 2, supported by codd. 1 and 817, along with most other mss., beginning with \mathfrak{P}^{66} \aleph C^{corr} A B C D W.

37 *nunc* ἄρτι ("modo" 1516 = Vg.). See on *Ioh.* 9,25.

38 *canet* φωνήσει ("cantabit" 1516 = Vg.). A similar substitution occurs in 1516 at *Mc.* 14,68, 72, and in 1519 at *Lc.* 22,34, 60, 61; *Ioh.* 18,27, while inconsistently retaining *canto* at *Mt.* 26,34, 74, 75. In rendering ἔδω, Erasmus similarly substitutes *cano* in 1516 at *Eph.* 5,19; *Col.* 3,16, and in 1519 at *Ap. Ioh.* 5,9, but retains *canto* at *Ap. Ioh.* 14,3; 15,3. For describing the crowing of cockerels, either of these verbs is appropriate in classical Latin usage.

38 *negaueris* ἀπαρνήση ("neges" 1516 = Vg.). Erasmus produces a better sequence of tenses here. A similar substitution of the future perfect, following *donec*, occurs at fourteen other N.T. passages. Manetti put *negabis*.

14,1 *Et ait discipulis suis* Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ. These five Greek words, which are absent from the text of cod. 2, appear to represent a conjecture by Erasmus or one of his assistants. The wording could have been based partly on retranslation from the late Vulgate, partly on consultation of passages such as *Mc.* 3,9 and *Ioh.* 6,12, where similar phraseology occurs, and partly on the lectionary apparatus located in the margins of many Greek mss. At the present passage, the upper margin of cod. 1 reads, in red ink, εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς, μὴ ταρσάεσθω, while the upper margin of cod. 2 has εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς. The purpose of the additional clause was that it should be inserted by way of introduction when this portion of scripture was publicly read. In 1522 *Annot.*, Erasmus observed that these words were missing from the earlier Vulgate copies, and from all the Greek mss. ("in vetustis codicibus non addebantur, ac ne in Graecis quidem omnibus"), and suggested that they were added by some scholar ("ab erudito quopiam"). The words may have entered the later Vulgate by contamination from mss. of the Old Latin version. The only Greek ms. to include this clause in the text seems to be cod. D, whose wording frequently suffers from Old Latin influence. For the rough breathing on αὐτοῦ in the 1519-35 editions, see on *Ioh.* 2,21.

1 *Ne* Μὴ ("Non" 1516 = Vg.). See on *Ioh.* 3,7.

2 *Quod si secus esset* εἰ δὲ μή ("Si quo minus" 1516 = Vg.; "Quod si caecus esset" 1522, *errore*). A classical precedent can be found for the Vulgate use of *si quo minus* (as in *Livy* 31, 12, 4), but the new phrase proposed by Erasmus enjoys a more solid pedigree among the works

of Plautus and Cicero. The only comparable use of *secus* elsewhere in Erasmus' N.T. is at 1 *Tim.* 5,25, *ea quae secus habent* (τὰ ἄλλως ἔχοντα). In 1519, he removed nearly all instances of *secus* in the sense of "beside". At other passages having εἰ δὲ μή, he follows the Vulgate in putting *alioquin* at *Mc.* 2,21; *Lc.* 5,36; 14,32; 2 *Cor.* 11,16 (1519); but replaces *alioquin* by *alioqui* at *Mt.* 6,1; 9,17; *Mc.* 2,22; *Lc.* 5,37; *Ioh.* 14,11 (these last three in 1519); and substitutes *alioqui* for *si quo minus* at *Ap. Ioh.* 2,16 (1519), and *sin minus* for *sin autem* at *Lc.* 10,6; 13,9; *Ap. Ioh.* 2,5. In *Annot.* on the present passage, Erasmus suggested *sin minus* or *alioqui*, as in *Valla Annot.* A different rendering had been adopted by Manetti, who had *si autem non*.

2 *Vado* Πορεύομαι ("quia vado" Vg.). The Vulgate reflects a Greek text inserting ὅτι before πορεύομαι, as in $\mathfrak{P}^{66\text{corr}}$ & A B C* D W. Erasmus follows cod. 2, corroborated by the text cited in *Valla Annot.*, and with support from \mathfrak{P}^{66} C^{corr} N and most of the later mss., including cod. 817 (cod. 1 omits πορεύομαι ... ὑμῶν). In *Annot.*, Erasmus observed that some Greek codices lack ὅτι ("non est in quibusdam Graecis codicibus"), without saying whether he knew of other mss. which add the word. He may have been aware of the presence of ὅτι in cod. 69 (or a closely related ms., belonging to the same fam¹³), which he is thought to have consulted in England. Manetti similarly omitted *quia*.

2 *paraturus* ἐτοιμάσσει ("parare" 1516 = Vg.). For Erasmus' frequent avoidance of the infinitive of purpose, see on *Ioh.* 1,33. Manetti preferred to make use of the gerund construction here, *ad parandum* (found as a later correction in *Pal. Lat.* 45, which originally seems to have read *parare*).

3 *ad parandum* ἐτοιμάσσει ("et praeparauero" 1516 = Vg.). The reading of Erasmus' Greek text in 1516, ἐτοιμάσσω, followed cod. 2, with support from many other mss., commencing with codd. A W. Evidently following this Greek wording, Manetti put *parabo*. The Vulgate reflects a different Greek variant, καὶ ἐτοιμάσσω, found in \mathfrak{P}^{66} & B C N and many later mss., including cod. 1. Erasmus' change to ἐτοιμάσσει in 1519 corresponded with the wording of his codd. 3 and 817, along with a large group of other later mss., as well as cod. D.

πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ἦτε. ⁴καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε. ⁵λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; ⁶λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἄν· καὶ ἅπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν. ⁸λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν. ⁹λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με; Φίλιππε, ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; | ¹⁰οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. ¹¹πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν·

iterum veniam et assumam vos ad me ipsum, ut ubi sum ego, et vos sitis: ⁴et quo ego vado, scitis, et viam scitis. ⁵Dicit ei Thomas: Domine, nescimus quo vadis, et quomodo possumus viam scire? ⁶Dicit ei Iesus: Ego sum via, et veritas et vita. Nemo venit ad patrem, nisi per me. ⁷Si cognovissetis me, et patrem meum utique cognovissetis. Et nunc cognoscitis eum, et vidistis eum. ⁸Dicit ei Philippus: Domine, ostende nobis patrem, et sufficit nobis. ⁹Dicit ei Iesus: Tanto tempore vobiscum sum, et non cognovisti me? Philippe, qui vidit me, vidit patrem. Et quomodo tu dicis, Ostende nobis patrem? | ¹⁰Non credis, quod ego in patre sum, et pater in me? Verba quae ego loquor vobis, a me ipso non loquor. Pater autem in me manens, ipse facit opera. ¹¹Credite mihi, quod ego in patre sum, et pater in me.

LB 397

LB 398

4 εγω C-E: om. A B | 8 alt. ημιν A* C-E: υμιν A^b B | 11 πιστεύετε A^c B-E: ου πιστεύετε A*

3 veniam B-E: venio A | assumam B-E: accipiam A | 7 nunc B-E: amodo A | 9 Et quomodo B-E: Quomodo A | 10 quod B-E: quod A | sum C-E: om. A, sim B | prius in me B-E: in me est A | 11 Credite A^c B-E: Non creditis A* | sum C-E: om. A, sim B | me. B-E: me est? A

3 *veniam* ἔρχομαι (“venio” 1516 = Vg.). For similar substitutions of the future tense in rendering ἔρχομαι, see on *Ioh.* 4,25. Manetti anticipated Erasmus in making this change.

3 *assumam* παραλήψομαι (“accipiam” 1516 = Vg.). Erasmus’ choice of *assumo* at the present passage is consistent with the accustomed Vulgate usage elsewhere in the Gospels. He makes the same substitution at *Mt.* 2,13, 14, 20, 21; while at *Mt.* 1,20, 24 he replaces *accipio* by *adiungo*. By contrast, he uses *accipio* as a substitute for *suscipio* at *Ioh.* 19,16 (1519), while retaining *suscipio* at *Mt.* 27,27, to translate the same Greek verb. In the Epistles, *accipio* is the usual Vulgate rendering, generally in the context of receiving a teaching, and Erasmus retains that usage. He

regarded *assumo* as more suitable in the Gospels, where it often bears the meaning “take with” rather than “receive”.

4 ἐγώ. In 1516-19, Erasmus omitted this pronoun, following cod. 2, in company with P^{66} D W and a few later mss., including cod. 1. His restoration of ἐγώ in 1522 was probably influenced by the Vulgate but also conformed with the text found in cod. 817 and most other Greek mss., commencing with K A B C N Q . Cf. another insertion of ἐγώ in 1522, at *Ioh.* 13,36.

6 *et veritas* καὶ ἡ ἀλήθεια (“veritas” late Vg., and some Vg. mss.). The late Vulgate omission of the conjunction lacks Greek support. Manetti made the same change as Erasmus.

7 *nunc* ἄπ' ἄρτι ("a modo" 1516 = Vg.). In 1535 *Annot.*, Erasmus also suggests *iam nunc* as a possible rendering. See on *Ioh.* 9,25.

7 *cognoscitis* γινώσκετε ("cognoscetis" late Vg., and some Vg. mss.). The future tense of the late Vulgate could reflect a Greek variant, γνώσεσθε, but this is supported by few mss. other than cod. \aleph . Erasmus here restored the earlier Vulgate rendering; see *Annot.*

8 ἡμῖν (2nd.). The misspelling, ὑμῖν, created by a printer's error, crept from the 1516 catchword into the main text of the 1519 edition, but was corrected in 1522.

9 *cognouisti* ἔγνωκας ("cognouistis" Vg.). The Vulgate use of the plural here appears to be unsupported by Greek mss. See also *Annot.*

9 *vidit* ... *vidit* ἑώρακώς ... ἑώρακε ("videt ... videt" late Vg., and some Vg. mss.). The Greek mss., again, do not support the present tense used by the late Vulgate. Erasmus in effect restored the earlier Vulgate wording; see *Annot.*

9 *patrem* (1st.) τὸν πατέρα ("et patrem" Vg.). The Vulgate reflects a Greek variant, καὶ τὸν πατέρα, as found in \aleph^{75} . Erasmus reproduces the text of his cod. 2, supported by virtually all other mss., commencing with \aleph^{66} \aleph A B D N W, and including codd. 1 and 817.

9 *Et quomodo* καὶ πῶς ("Quomodo" 1516 Lat. = Vg.). The Vulgate follows a Greek text in which καὶ is omitted, as in \aleph^{66} \aleph B Q W. Erasmus' Greek text adheres to cod. 2, in company with A D N and most later mss., including codd. 1 and 817. The same change was made by Manetti.

10 *quod ego in patre sum* (*sim.*: 1519) ... *in me* ὅτι ἐγὼ ἐν τῷ πατρὶ ... ἐν ἐμοὶ ἔστι ("quia ego in patre ... in me est" Vg.; "quod ego in patre ... in me est" 1516, *sic*). The Vulgate is more literal here. Erasmus brings the verb to an earlier position in his rendering, to achieve a more elegant classical form of expression. Other instances of his use in 1519 of the subjunctive, *sim.*, after an earlier *quod*, are found at *Ioh.* 14,11, 20; 18,8, 37: see also on *Ioh.* 1,20. Manetti followed the Vulgate, but had *quod* for *quia*.

11 *Credite mihi* πιστεύετε μοι ("Non creditis" Vg.; "Non creditis mihi" 1516 text). The Vulgate might be thought to reflect a Greek variant, οὐ πιστεύετε, but neither this reading nor οὐ πιστεύετε μοι (as printed in the 1516 Greek text) is now found in more than a few late mss., and certainly not in those which Erasmus

usually consulted. From the lemma for this passage given in Valla *Annot.*, it might be deduced that there were some Vulgate mss. which had *Non creditis mihi*, and that a manuscript or printed copy having such a reading was used as the basis for the Latin text of Erasmus' 1516 edition. However, in the printed editions of the Vulgate circulating in the late fifteenth and early sixteenth centuries, including e.g. the Froben editions of 1491 and 1514, the word *mibi* was commonly omitted, and the same is true of the Vulgate lemma in 1516 *Annot.* and the Vulgate column of Erasmus' 1527 N.T. An alternative explanation of the insertion of *mibi* in 1516 is that it could have arisen from an error which Erasmus made when marking up his working copy of the Vulgate, adding *mibi* while failing to alter *Non creditis*; or the printer could have misread the alterations which Erasmus had made. At a later stage, perhaps during the proof-reading of the 1516 edition, either Erasmus or one of his assistants conjecturally emended the Greek text by inserting οὐ, to make the Greek agree with the dubious wording of the Latin translation in the adjacent column. This textual choice may also have been influenced by a confusion in the wording of Valla *Annot.*, where a comment on vs. 11 is immediately followed by a note incorrectly offering οὐ πιστεύετε ὅτι, rather than οὐ πιστεύεις ὅτι, as the Greek text underlying *non credis quia* of vs. 10. The passage of Valla, apart from minor orthographical corrections, runs as follows: "[vs. 11] 'Non creditis michi quia ego in patre et pater in me est'. Aliter graece legitur, 'Credite mihi quia ego: πιστεύετε μοι'. [vs. 10] Philippo per interrogationem responsum est, 'Non credis quia ego in patre et pater in me est: οὐ πιστεύετε ὅτι.'" In any event, by the time Erasmus came to prepare 1516 *Annot.*, he had decided that οὐ was unacceptable, and that the text of vs. 11 should have read *Credite mihi* and πιστεύετε μοι, as recorded in his errata. The same wording had been adopted by Manetti. In 1516, Erasmus' Greek and Latin texts both follow the Vulgate in making this sentence a question, but once the verb was altered to an imperative (*Credite*), it was necessary to remove the question-mark, as was done in the 1519 edition.

11 *quod ego in patre sum* (*sim.*: 1519) ... *in me* ὅτι ἐγὼ ἐν τῷ πατρὶ ... ἐν ἐμοὶ ἔστιν ("quia ego in patre ... in me est?" Vg.; "quod ego in patre ... in me est?" 1516). See on vs. 10. The word

εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. ¹² ἄμην ἄμην λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. ¹³ καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. ¹⁴ ἕάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. ¹⁵ ἕάν ἀγαπᾶτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.

¹⁶ Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παρακλήτονα δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

13 τι ἂν B-E: εἰς A | 14 αἰτησητε B-E: αἰτησητε με A | 16 μενη B-E: μενει A | 17 μενει A B D E: μενη C

11 Alioqui B-E: Alioquin A | ipsa facta B-E: opera ipsa A | 12 his B-E: horum A | 13 quicquid B-E: quodcumque A | nomine B-E: in nomine A | per filium B-E: in filio A | 14 per nomen meum B-E: in nomine meo A | 15 praecepta B-E: mandata A | 16 consolatorem B-E: paracletum A | 17 nouit B-E: scit A

ἐστιν was added to the Greek text from cod. 1, supported by some other late mss., but probably originating from a harmonisation with vs. 10. In codd. 2 and 817, along with $\mathfrak{P}^{66\ 75}$ \aleph B D Q W, and most of the later mss., ἐστιν is omitted. Erasmus' reading was revived by later editions of the *Textus Receptus*, even though Robert Estienne corrected it. Manetti followed the Vulgate, but had *quod* for *quia*, as in vs. 10.

11 *Alioqui* εἰ δὲ μή (*Alioquin* 1516 = Vg.). See on vs. 2. Manetti again put *si autem non*, as in the earlier verse.

11 *ipsa facta* τὰ ἔργα αὐτὰ (*opera ipsa* 1516 = Vg.). See on *Iob.* 3,21. This change is mainly for the sake of varying the vocabulary, in view of the use of *opera* in vss. 10 and 12.

11 *mibi* (2nd.) μοι (Vg. omits). The Vulgate omission corresponds with the Greek text of $\mathfrak{P}^{66\ 75}$ \aleph D W and some later mss. Erasmus follows cod. 2, which here agrees with A B Q and most later mss., including codd. 1 and 817. Manetti likewise added *mibi*.

Alioqui propter ipsa facta credite mihi. ¹² Amen amen dico vobis, qui credit in me, opera quae ego facio, et ipse faciet: et maiora his faciet, quia ego ad patrem vado. ¹³ Et quicquid petieritis nomine meo, hoc faciam, ut glorificetur pater per filium. ¹⁴ Si quid petieritis per nomen meum, ego faciam. ¹⁵ Si diligitis me, praecepta mea seruate.

¹⁶ Et ego rogabo patrem, et alium consolatorem dabit vobis, ut maneat vobiscum in aeternum, ¹⁷ spiritum veritatis quem mundus non potest accipere: quia non videt eum, nec nouit eum. Vos autem cognoscitis eum, quia apud vos manet, et in vobis erit.

12 *his* τούτων (*horum* 1516 = Vg.). In *Annot.*, Erasmus criticises the over-literal Vulgate rendering of the Greek genitive, as the expected classical Latin usage was that *maior* should be followed by the ablative case. Valla *Annot.* raises the same objection, and the required change was also adopted by Manetti. Erasmus' 1516 translation made a similar substitution at *Mc.* 12,31 and 3 *Iob.* 4. The present passage appears in his 1519-22 editions of the *Soloeisismi*, and he further defended his criticism of *maiora horum* in *Epist. apolog. adv. Stun.*, LB IX, 396 E.

12 *patrem* τὸν πατέρα μου. Erasmus' rendering follows the Vulgate in omitting the pronoun. However, the Vulgate was based on a Greek text omitting μου, as in $\mathfrak{P}^{66\ 75}$ \aleph A B D Q W and some later mss., including cod. 1. Erasmus' Greek follows codd. 2 and 817, in agreement with most other late mss. Manetti, accordingly, added *meum*.

13 *quicquid* ὃ τι ἂν (*quodcumque* 1516 = Vg.). Erasmus makes a similar substitution

at seventeen other passages, conforming with Valla's preference for *quicquid* as a noun (or rather, pronoun), and *quodcunque* as an adjective: Valla *Elegantiae* III, 16; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 308, ll. 776-779; Erasmus 1519 *Annot., ad loc.* Inconsistently, he retained *quodcunque* at *Lc.* 10,35 and *Ioh.* 2,5, providing a further instance of his less thorough revision of these two Gospels, compared with his work on Matthew-Mark. In 1516, perhaps through an intervention by one of Erasmus' assistants, the reading $\delta \acute{\epsilon}\alpha\nu$ was drawn from codd. 1 and 817, in company with \mathfrak{P}^{66} and a few later mss. In 1519, he reverted to the text of cod. 2, $\delta \tau\iota \acute{\epsilon}\nu$, which he would also now have found in cod. 3, with support from $\mathfrak{P}^{75\text{vid}}$ \aleph A B D Q W and the majority of later mss.

13 *petieritis* αἰτήσητε ("petieritis patrem" late Vg.). The late Vulgate reading corresponds with the addition of τὸν πατέρα, found in only a few late mss., and not in any which were consulted by Erasmus. Besides the testimony of the Greek copies, he points out in *Annot.* that *patrem* is missing from the older Vulgate mss.: "non additur nec in Graecis, nec in antiquis exemplaribus". The omission of *patrem* incurred criticism from Edward Lee in 1520, rebutted by Erasmus in *Resp. ad annot. Ed. Lei, LB IX*, 192 C-E. The word was similarly omitted by Manetti.

13 *nomine* ἐν τῷ ὀνόματι ("in nomine" 1516 = Vg.). See on *Ioh.* 5,43.

13 *per filium* ἐν τῷ υἱῷ ("in filio" 1516 = Vg.). See on *Ioh.* 3,21.

14 *petieritis* αἰτήσητε ("petieritis me" Vg.). The reading αἰτήσητέ με, in 1516, was based on cod. 2 (while correcting an itacism in its spelling, αἰτήσηταί με), coinciding with the Vulgate and the text of \mathfrak{P}^{66} \aleph B W 060 and some later mss. To judge from 1535 *Annot.*, however, Erasmus' omission of *me* from his translation was deliberate, as he argues that such omission is to be preferred on theological grounds. In 1519, he deleted με from the Greek text, in company with most of the mss., commencing with A D Q and including cod. 817. In doing so, he did not receive assistance from his cod. 3, which here inserts με. In cod. 1, on the other hand, the whole verse was omitted, as a result of parablepsis. The verse was also omitted from the text of Manetti's translation (both mss.), through either an error of transcription or a defect in his underlying Greek mss.

14 *per nomen meum* ἐν τῷ ὀνόματί μου ("in nomine meo" 1516 = Vg.). This change is different from that which Erasmus made in vs. 13, partly motivated by a desire for stylistic variety. See on *Ioh.* 5,43.

14 *ego* ἐγὼ ("hoc" Vg.). The Vulgate reflects a different Greek text, τοῦτο, as found in \mathfrak{P}^{75} A B 060. Erasmus follows his codd. 2 and 817, in company with \mathfrak{P}^{66} \aleph D Q W and most later mss.

15 *praecepta* τὰς ἐντολάς ("mandata" 1516 = Vg.). See on *Ioh.* 11,57.

16 *consolatore* παράκλητον ("paracletum" 1516 = Vg.). The same change occurs, again in 1519, at *Ioh.* 16,7. This is analogous to the Vulgate use of *consolo* at *Is.* 40,1 and *Mt.* 5,4. However, Erasmus retains *paracletus* at *Ioh.* 14,26 and 15,26; and at 1 *Ioh.* 2,1 he has *advocatum* as in the Vulgate. He explains in *Annot.* that he wishes to avoid the misunderstanding that there were two "paracletes". This provoked further complaint from Lee, answered by Erasmus in *Resp. ad annot. Ed. Lei, LB IX*, 192 E-193 A.

16 μένη. The incorrect spelling found in the 1516 text, μένει, was drawn from cod. 2, being one of the many itacisms found in that manuscript. The restoration of μένη in 1519 accords with the reading of \mathfrak{P}^{66} A D W and most later mss., including codd. 1 and 817 (but not cod. 3). A few other mss. have ἦ for μένη, as in \mathfrak{P}^{75} \aleph B Q.

17 *videt* θεωρεῖ ("vidit" *Annot.*, lemma = some Vg. mss.). The reading *vidit*, which Erasmus cited in *Annot.*, is not printed in the Vulgate column of the 1527 N.T. or in the earlier Froben editions of the Vulgate text. However, since *vidit* is found in the lemma of Valla *Annot.*, this may have been Erasmus' immediate source. Manetti had *videt*.

17 *novit* γινώσκει ("scit" 1516 = Vg.). See on *Ioh.* 1,33. Manetti here put *cognoscit*.

17 *cognoscitis* γινώσκετε ("cognoscetis" late Vg. and many Vg. mss.). Erasmus follows cod. 2, in which he manually corrected γινώσκειται (an itacistic error of spelling) to read γινώσκετε, in company with most other mss., including codd. 1 and 817. The late Vulgate reading appears to be unsupported by Greek mss. Manetti also had *cognoscitis* here.

17 *manet* μένει ("manebit" Vg.). The Vulgate reading implies a different accentuation, μενεῖ,

¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. ²¹ ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με. ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. ²² λέγει αὐτῷ Ἰουδᾶς, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; ²³ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἔλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ²⁴ ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.

²⁵ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ²⁶ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ὅσα ἐῴπον ὑμῖν. ²⁷ εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ

¹⁸ Non relinquam vos orphanos, veniam ad vos. ¹⁹ Adhuc pusillum, et mundus me iam non videt: vos autem videtis me. Quia ego vivo, et vos viuetis. ²⁰ In illo die vos cognoscetis, quod ego sum in patre meo, et vos in me, et ego in vobis. ²¹ Qui habet praecepta mea et seruat ea, ille est qui diligit me. Qui autem diligit me, diligitur a patre meo: et ego diligam eum, et aperiam ei me ipsum. ²² Dicit ei Iudas, non ille Iscariotes: Domine, quid factum est, quod manifestaturus es nobis te ipsum, et non mundo? ²³ Respondit Iesus, et dixit ei: Si quis diligit me, sermonem meum seruabit, et pater meus diliget eum: et ad eum veniemus, et mansionem apud eum faciemus. ²⁴ Qui non diligit me, sermones meos non seruat: et sermo quem auditis, non est meus, sed eius qui misit me patris.

²⁵ Haec loquutus sum vobis apud vos manens. ²⁶ Paracletus autem ille qui est spiritus sanctus, quem *spiritum* mittet pater nomine meo, ille vos |

LB 400

22 ἡμιν A-C: υμιν D E | 23 ο πατηρ B-E: πατηρ A

19 Quia B-E: quod A | 20 sum A C-E: sim B | 21 praecepta B-E: mandata A | aperiam B-E: manifestabo A | 22 Iscariotes B-E: Iscariotes A | 23 sermonem A B D E: sermonem C | 24 sermo B-E: sermonem A | 26 ille qui est B-E: om. A | spiritum B-E (ital.): om. A | nomine B-E: in nomine A | dixi B-E: dixero A | 27 Ne B-E: Non A

changing the tense of the verb from present to future. See *Annot.*, and Valla *Annot.* The spelling μένη in 1522 was probably a misprint.

¹⁸ Non οὐκ ("Nec" Vg. 1527). Erasmus' Latin rendering is in accordance with *Annot.*, lemma, and earlier Vulgate mss. The same reading was adopted by Manetti.

¹⁹ *pusillum* μικρόν ("modicum" Vg.). See on *Iob.* 7,33 and 13,33.

¹⁹ *videtis* θεωρεῖτε ("videbitis" late Vg. and some Vg. mss.). For similar changes of tense, see *Iob.* 16,10, 17, 19. Erasmus here restored the earlier Vulgate rendering: see *Annot.* From 1519 onwards, the insertion of a full-stop after

videtis me considerably altered the meaning of the Latin translation, whereas the punctuation of the Greek text remained unchanged: see the following note.

19 *Quia* ὅτι (“quod” 1516). In 1516, the use of a comma after *videtis*, coupled with the replacement of *quia* by *quod*, was liable to give rise to a different understanding of the passage, as meaning “you see me, that I am alive, and you will live” or “you see me because I live, and you will live”, instead of “you see me: because I live, you also will live. Cf. on *Iob.* 12,39 for another inappropriate substitution of *quod*.”

20 *quod ego sum* ὅτι ἐγώ (“quia ego sum” Vg.; “quod ego sim” 1519 only). See on vs. 10. Manetti made the same change.

21 *praecepta* τὰς ἐντολάς (“mandata” 1516 = Vg.). See on *Iob.* 11,57.

21 *aperiam* ἐμφανίσω (“manifestabo” 1516 = Vg.). By contrast, *manifesto* is retained in vs. 22: cf. *Annot.* Regarding *manifesto*, see further on *Iob.* 1,31 and 7,4. Erasmus does not elsewhere use *aperio* or *manifesto* to render this Greek verb.

22 *quid* τί. Here the Erasmusian text deviates from its usual underlying mss., possibly through a conjecture inspired by the Vulgate, so as to omit καὶ before τί, in company with \mathfrak{P}^{66*75} A B D and a few later mss. The reading of cod. 2 is καὶ τί, as found in $\mathfrak{P}^{66\text{corr}}$ & Q W and most later mss., including codd. 1 and 817. This textual change was ignored in *Annot.*, and persisted into the *Textus Receptus*. It would be possible to argue for the superiority of καὶ τί, as being a *lectio difficilior*, in view of the apparent strangeness of introducing a question with καὶ when there is no preceding clause with which to connect it. This usage does not occur elsewhere in this Gospel except at *Iob.* 9,36, where the unexpected wording again led to the omission of καὶ by the Vulgate and the *Textus Receptus*, this time supported by \mathfrak{N}^* A 070. Manetti put *et quid*.

22 *quod* ὅτι (“quia” Vg.). See on *Iob.* 1,20. This change was also made by Manetti.

22 ἡμῖν. The reading ὑμῖν in 1527-35 is impossible in the context, and must be considered a misprint.

23 ὁ Ἰησοῦς. As at other passages, Erasmus or his assistants insert the article in defiance of

their usual mss. at Basle. This was probably based on conjecture, although in this verse the article happens also to be present in cod. 69 and relatively few other late mss. All the remaining mss. omit ὁ, commencing with \mathfrak{P}^{6675} & A B D W. This questionable textual choice again remained in the *Textus Receptus*. See on *Iob.* 1,48.

23 ὁ πατήρ. The omission of the article in 1516 was unsupported by mss. Unlike the previous example, this may have been accidental.

24 *sermo* ὁ λόγος (“sermonem” 1516 = Vg.). The Vulgate use of the accusative instead of nominative, in the sequence “sermonem ... non est meus”, contravened an elementary requirement of Latin grammar. In *Annot.*, Erasmus joins Valla *Annot.* in criticising this apparent grammatical lapse, and adds the suggestion that it may have arisen from later scribal error. Manetti likewise adopted *sermo* for his translation. The point was debated between Erasmus and Stunica: see *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, pp. 134-136, ll. 524-530.

24 *auditis* ἀκούετε (“audistis” Vg.). The perfect tense of the Vulgate lacks support among the Greek mss. See 1519 *Annot.*

26 *ille qui est spiritus ... quem spiritum* τὸ πνεῦμα ... ὁ (“spiritus ... quem” 1516 = Vg.). In *Annot.*, Erasmus explains that the added words are necessary to make the sentence run more smoothly. A similar expansion occurs at *Iob.* 16,13. Valla *Annot.* suggested using *id est spiritus*.

26 *nomine* ἐν τῷ ὀνόματι (“in nomine” 1516 = Vg.). See on *Iob.* 5,43.

26 *quaecunq̄* ὅσα. The Erasmusian text here follows cod. 1, under influence from the Vulgate, with support from only a few of the later mss. The better attested reading was &, cited in Valla *Annot.* and found in codd. 2 and 817, along with $\mathfrak{P}^{6675\text{vid}}$ & A B D and most other mss.

26 *dixi* εἶπον (“dixero” 1516 Lat. = Vg.). The Vulgate future perfect tense corresponds with ἄν εἶπω of cod. D and a few later mss. In *Annot.*, Erasmus is only aware of εἶπον.

27 οὐ ... διδῶμι ὑμῖν. Erasmus here uses codd. 1 and 817 to restore an eight-word omission in cod. 2, caused by homoeoteleuton.

27 *Ne* μή (“Non” 1516 = Vg.). See on *Iob.* 3,7.

δειλιάτω. ²⁸ ἤκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν, ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστι. ²⁹ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε. ³⁰ οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ³¹ ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

15 Ἐγὼ εἰμι ἡ ἀμπελοσ ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. ² πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ³ ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν. ⁴ μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ⁵ ἐγὼ εἰμι ἡ ἀμπελοσ, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶ ἐὰν μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτά, καὶ εἰς πῦρ βάλλουσι καὶ καίεται. ⁷ ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά

formidet. ²⁸ Audistis quod ego dixi vobis, Vado, et venio ad vos. Si diligereis me, gauderetis utique, quod dixerim, Vado ad patrem, quia pater maior me est. ²⁹ Et nunc dixi vobis priusquam fiat, ut quum factum fuerit, credatis. ³⁰ Posthac non multa loquar vobiscum. Venit enim princeps mundi huius, et in me non habet quicquam. ³¹ Sed ut cognoscat mundus quod diligo patrem, et sicut mandatum dedit mihi pater, sic facio. Surgite, eamus hinc.

15 Ego sum vitis vera, et pater meus agricola est. ² Omnem palmitem in me non ferentem fructum tollit, et omnem qui fert fructum purgat, ut fructum copiosiore afferat. ³ Iam vos mundi estis propter sermonem, quem loquutus sum vobis. ⁴ Manete in me, et ego in vobis. Sicut palmes non potest ferre fructum a semet ipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. ⁵ Ego | sum vitis, vos palmites. Qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. ⁶ Si quis in me non manserit, eiectus est foras sicut palmes, et exaruit: et colligunt eos, et in ignem coniiciunt et ardent. ⁷ Si manseritis in me, et verba

LB 402

28 ηγαπατε A C-E: ηγαγατε B
15,2 φερη A B-E: φερει A*

28 quod dixerim B-E: quia A | 30 Posthac B-E: Iam A
15,2 tollit B-E: tollet eum A | purgat B-E: purgabit eum A | copiosiore B-E: plus A |
6 eiectus est B-E: mittetur A | exaruit B-E: arescet A | eos B-E: ea A | coniiciunt B-E: mittunt A

28 quod (1st.) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

28 quod dixerim ὅτι εἶπον ("quia" 1516 Lat. = Vg.). Erasmus' Greek text follows codd. 2 and 817, with support from most of the later mss., and the reading cited in Valla *Annot.*

The Vulgate reflects a Greek variant, omitting εἶπον, as in \aleph A B D 060^{id} and some later mss., including cod. 1. Manetti put *quia dixi*.

28 pater ὁ πατήρ. The Erasmusian text follows cod. 1 and the Vulgate in omitting μου after

πατήρ, in company with \aleph^{corr} A B D* and a few later mss. The reading of codd. 2 and 817, ὁ πατήρ μου, is supported by \aleph^* D^{corr} and most later mss., corresponding with the addition of *meus* in Manetti's translation.

30 *Posthac non οὐκέτι* ("Iam non" 1516 = Vg.). See on *Ioh.* 5,14. Manetti here had *Non amplius*.

30 *huius* τούτου. The Erasmusian text again follows cod. 1 and the Vulgate in adding τούτου, this time supported by just a few late mss. This reading, which may have originated as a harmonisation with passages such as *Ioh.* 12,31 and 16,11, was carried over into the later *Textus Receptus*. In codd. 2 and 817, in common with \aleph A B D and most later mss., the word is omitted. In *Annot.*, Erasmus cites κόσμου τούτου without mentioning the existence of any textual variation among his Greek mss. It is possible that he here relied on the printed text already compiled by his assistants, and did not freshly consult his mss. for the purpose of this note. Manetti omitted *huius*.

31 *quod ὅτι* ("quia" Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

15,2 *tollit* αἶρει αὐτό ("tollet eum" 1516 Lat. = Vg.). From *Annot.*, it appears that Erasmus regarded the addition of αὐτό as reflecting a Hebraism, redundant in a Latin rendering. He also points out, as does Valla *Annot.*, that αἶρει requires a rendering in the present tense, contrary to the Vulgate. The same applies to καθαίρει, below. Similar corrections of tense also occur in vs. 6.

2 *purgat* καθαίρει αὐτό ("purgabit eum" 1516 Lat. = Vg.). See the previous note, and *Annot.*, together with Valla *Annot.*

2 *copiosiore* πλείονα ("plus" 1516 = Vg.). In having an adjective rather than an adverb, Erasmus' revised rendering is closer to the Greek. In *Annot.*, following Valla *Annot.*, he suggests a possible error within the Latin tradition here, or that the original Latin translator may have made a mistake. The passage is listed in his *Solecismi*, and was further discussed in *Epist. apolog. adv. Stun.*, LB IX, 396 E-F. Manetti put *uberiore*.

2 φέρη. The spelling φέρει of the 1516 text is derived from cod. 2. Erasmus corrected it in the errata of that edition.

4 μείντε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. Erasmus restores this sentence, omitted in cod. 2* by homoeoteleuton, and inserts it in the margin

of the ms., to conform with the text of codd. 1 and 817, and most other mss.

6 *eiectus est* ἐβλήθη ("mittetur" 1516 Lat. = Vg.). Erasmus follows Valla *Annot.* in rendering the Greek aorist more literally than the Vulgate: see *Annot.* For the substitution of *eiicio*, see on *Ioh.* 3,24.

6 *exaruit* ἐξηράνθη ("arescet" 1516 Lat. = late Vg.). For the correction of tense, see *Annot.*, and the previous note. The use of *exaruit* was proposed by Valla *Annot.* Other substitutions of *exaresco* occur at *Mt.* 13,6; 21,20 (1519); *Mc.* 11,20-1 (for *aridam faciam*); *Iac.* 1,11 (for *arefacio*), in accordance with Vulgate usage at *Mc.* 4,6; 1 *Petr.* 1,24. Erasmus retains *aresco* at *Mc.* 9,18; *Lc.* 8,6; *Ap. Ioh.* 14,15.

6 *colligunt* συνάγουσιν ("colligent" Vg.). Again, in *Annot.*, Erasmus follows Valla *Annot.* in objecting to the Vulgate use of the future tense: see on vs. 2.

6 *eos* αὐτά ("eum" late Vg.; "ea" 1516). In *Annot.*, Erasmus speculates as to the reasons for this "manifest solecism" in the late Latin text, while mentioning that some older copies had *eos*. In fact, the late Vulgate reading receives support from some Greek mss. which have αὐτό, as in \aleph D and cod. 1, which Erasmus does not seem to have consulted at this point. In his *Epist. apolog. adv. Stun.*, LB IX, 396 F-397 B, he incorrectly maintained that αὐτό had no ms. authority. His Greek text follows codd. 2 and 817, in company with codd. A B and most later mss. (\aleph^{66} adds αὐτά after βάλλουσι). Valla *Annot.* similarly had αὐτά, which he rendered by *ea*, as adopted in Erasmus' 1516 translation. Erasmus included this passage in the *Solecismi*.

6 πῦρ. Erasmus follows cod. 2 in omitting τό before πῦρ, in company with cod. D and a few later mss. This poorly supported reading remained in the *Textus Receptus*. Codd. 1 and 817, together with most other mss., commencing with \aleph A B, have τὸ πῦρ, as also found in Valla *Annot.*

6 *coniiciunt* βάλλουσι ("mittent" late Vg.; "mittunt" 1516). In 1516, Erasmus restored the rendering which was found in earlier Vulgate mss.: see *Annot.* On *coniicio*, see also on *Ioh.* 3,24. Manetti had *iacient*, while Valla *Annot.* had *iaciunt*.

6 *ardent* καίεται ("ardet" late Vg.). The Greek verb, though singular in form, can be translated

μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ⁸ ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. ⁹ καθὼς ἠγάπησέ με ὁ πατήρ, κάγῳ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ¹⁰ ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τηρήκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ¹² αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. ¹³ μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁴ ὑμεῖς φίλοι μου ἐστε, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. ¹⁵ οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν. ¹⁶ οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μείνη· ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. ¹⁷ ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. ¹⁸ εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ¹⁹ εἰ ἐκ τοῦ κόσμου

mea in vobis manserint, quicquid voveritis, petetis, et fiet vobis. ⁸ In hoc glorificatus est pater meus, ut fructum copiosum afferatis, et efficiamini mei discipuli. ⁹ Sicut dilexit me pater, ita et ego dilexi vos. Manete in dilectione mea. ¹⁰ Si praecepta mea servaueritis, manebitis in dilectione mea, sicut et ego patris mei praecepta servaui, et maneo in eius dilectione. ¹¹ Haec loquutus sum vobis, ut gaudium meum in vobis maneat, et gaudium vestrum impleatur. ¹² Hoc est praeceptum meum, ut diligatis vos inuicem, sicut dilexi vos. ¹³ Maiorem hac dilectionem nemo habet, ut quis animam suam ponat pro amicis suis. ¹⁴ Vos amici mei estis, si feceritis quaecunque ego praecipio vobis. ¹⁵ Non posthac vos dico servos, quia servus nescit quid faciat dominus eius. Vos autem dixi, amicos: quia omnia quae audivi a patre meo, nota feci vobis. ¹⁶ Non vos me elegistis, sed ego elegi vos et constitui vos, ut eatis et fructum afferatis, et fructus vester maneat: ut quicquid petieritis patrem nomine meo, det vobis. ¹⁷ Haec praecipio vobis, ut diligatis vos mutuo. ¹⁸ Si mundus vos odit, scitis quod me priusquam vos odio habuerit. ¹⁹ Si de mundo

9 υμας *A C-E*: υμεις *B* | 11 λελαληκα *A B D E*: λεκαληκα *C*

7 quicquid *B-E*: quodcumque *A* | 8 glorificatus *B-E*: clarificatus *A* | copiosum *B-E*: plurimum *A* | 9 ita *B-E*: om. *A* | 13 ut quis animam suam ponat *B-E*: quam ut animam suam ponat quis *A* | 15 quae *B-E*: quaecumque *A* | 16 constitui *B-E*: posui *A* | quicquid *B-E*: quodcumque *A* | nomine *C-E*: in nomine *A*, sub nomine *B* | 17 praecipio *C-E*: mando *A B* | vos mutuo *C-E*: inuicem *A B* | 18 priusquam vos *B-E*: priorem vobis *A* | habuerit *B-E*: habuit *A*

either as plural (following on from the neuter plural, αὐτά), or as singular (following the neuter singular, αὐτό): see on αὐτά, above. Erasmus again followed Valla *Annot.* on this point. Manetti substituted *ardebit*.

7 quicquid ὃ ἐὰν ("quodcumque" 1516 = Vg.). See on *Ioh.* 14,13.

8 glorificatus est ἔδοξάσθη ("clarificatus est" 1516 = Vg.). See on *Ioh.* 12,23.

8 *copiosum* πολύν (“plurimum” 1516 = Vg.). A similar substitution occurs at *Mc.* 10,46 (for ἰκανός); *Act.* 15,32. In *Annot.*, Erasmus also suggested using *multum*. At *Iob.* 15,5, he was content to retain *fructum multum*, and similarly had *multum fructum* at *Iob.* 12,24. His use of *copiosum* in the present verse was no doubt intended to vary the vocabulary, at the same time as removing the incorrect superlative of the Vulgate. Manetti, more consistently, had *multum* here. Erasmus further substituted *multus* for *plurimum* at *Lc.* 10,41 (1519); 12,19, while retaining the incorrect *plurimum* at *Lc.* 8,4. He elsewhere puts *copiosus* for *multus* at *Mt.* 9,37, and for *magnus* at 1 *Petr.* 1,3, in accordance with Vulgate usage at several other passages, as mentioned in *Annot.*

9 *ita et ego* κἀγώ (“et ego” 1516 = Vg.). See on *Iob.* 6,57.

9 ὑμᾶς. In 1516, the ending of this word was given as a compendium, which was misread by the printer in 1519 as a nominative, ὑμεῖς. The misprint was removed in 1522.

10 *et ego* ἐγώ. Erasmus follows the Vulgate in inserting *et*, though the Vulgate may here be based on a Greek variant, κἀγώ, as found in \aleph D, which probably arose through harmonisation with vs. 9. Manetti omitted *et*.

11 *maneant* μείνη (“sit” Vg.). The Vulgate is based on a different Greek text, having ἤ, as in codd. A B D and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with \aleph and most of the later mss., as well as Valla *Annot.* The same change was made by Manetti.

12 *vos inuicem* ἀλλήλους (“inuicem” Vg.). See on *Iob.* 4,33.

13 *ut quis animam suam ponat* ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ (“quam ut animam suam ponat quis” 1516 = late Vg.). Erasmus’ rendering is closer to the Greek word-order. In *Annot.*, he records the omission of *quam* in earlier Vulgate mss. For the rough breathing on αὐτοῦ in the 1519-35 editions, see on *Iob.* 2,21.

14 *quaecumque* ὅσα (“quae” Vg.). The Vulgate follows a different Greek text, reading ἔ, as in \aleph^{66} \aleph D and some later mss., including cod. 1. Erasmus, as usual, follows codd. 2 and 817, with support from cod. A 065 and most of the later mss. Manetti also made this change.

15 *Non posthac* οὐκέτι (“Iam non” Vg.). See on *Iob.* 5,14. Manetti used *Non amplius*.

15 *vos dico* ὑμᾶς λέγω (“dicam vos” late Vg. = *Annot.*, lemma). The late Vulgate reading, cited in *Annot.*, is exhibited by the Froben edition of 1491, among others. However, the 1527 Vulgate column agrees with the Froben 1514 edition of the Vulgate, as well as the earlier Vulgate mss., in putting *dico vos*, reflecting a Greek text having λέγω ὑμᾶς, as found in \aleph^{66} \aleph A B and a few later mss. Erasmus follows his cod. 2, supported by codd. D 065 and most later mss., including codd. 1 and 817. See *Annot.*

15 *quae* & (“quaecumque” 1516 Lat. = Vg.). The Vulgate has support here from cod. D* and a few of the later mss., including cod. 817, reading ὅσα. Erasmus follows codd. 1 and 2, in company with \aleph^{66} \aleph A B N and most later mss. Manetti also had *quae*.

16 *constitui* ἔθηκα (“posui” 1516 = Vg.). A similar substitution occurs at *Act.* 1,7; *Rom.* 4,17; 1 *Thess.* 5,9 (1519), and also in rendering κείμει at *Phil.* 1,17; 1 *Iob.* 5,19 (both 1519), in accordance with Vulgate usage at *Hebr.* 1,2.

16 *quicquid* ὃ τι ἔν (“quodcumque” 1516 = Vg.). See on *Iob.* 14,13.

16 *nomine* ἐν τῷ ὀνόματι (“in nomine” 1516 = Vg.; “sub nomine” 1519). See on *Iob.* 5,43. Manetti substituted *meum* for *in nomine meo*, perhaps reflecting a Greek text in which ἐν τῷ ὀνόματι was omitted.

17 *praecipio* ἐντέλλομαι (“mando” 1516-19 = Vg.). See on *Iob.* 8,5. Manetti put *hoc mandatum do* for *haec mando* (though in *Pal. Lat.* 45, the first hand had *hoc mando*, changed to *hoc mandatum do* by a later correction in the margin).

17 *vos mutuo* ἀλλήλους (“inuicem” 1516-19 = Vg.). See on *Iob.* 13,34.

18 *scitis* γινώσκετε (“scitote” Vg.). In *Annot.*, Erasmus comments on the ambiguity of the Greek verb, which can be indicative or imperative. Manetti had *cognoscite* (representing a later correction in *Pal. Lat.* 45, which originally seems to have had *scitote*).

18 *quod ... odio habuerit* ὅτι ... μεμίσηκεν (“quia ... odio habuit” Vg.; “quod ... odio habuit” 1516). See on *Iob.* 1,20. Manetti put *quod ... odio habuit*, as in Erasmus’ 1516 edition.

18 *priusquam vos* πρῶτον ὑμῶν (“priorem vobis” 1516 = Vg.). Erasmus prefers to take πρῶτον as an adverb rather than an adjective: see *Annot.*

ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. ²² εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ²³ ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. ²⁴ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι καὶ μεμισήκασι, καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁵ ἀλλ' ἵνα πληρωθῆ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν. ²⁶ ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρός ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἂπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

LB 403

16 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² ἄποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς,

fuissetis, mundus quod suum est, diligeret. Quia vero de mundo non estis, sed ego selegi vos de mundo, propterea odit vos mundus. ²⁰ Mementote sermonis quem ego dixi vobis: Non est seruus maior domino suo. Si me persecuti sunt, et vos persequentur. Si sermonem meum seruauerunt, et vestrum seruabunt. ²¹ Sed haec omnia facient vobis propter nomen meum, quia non nouerunt eum qui misit me. ²² Si non venissem et loquutus fuissetis eis, peccatum non haberent. Nunc autem non habent quod praetexant peccato suo. ²³ Qui me odit, is et patrem meum odit. ²⁴ Si opera non fecissem inter eos quae nemo alius fecit, peccatum non haberent. Nunc autem et viderunt et oderunt, non solum me, verum etiam patrem meum. ²⁵ Sed *hoc accidit*, vt compleatur sermo qui in lege eorum scriptus est: Odio habuerunt me gratis. ²⁶ Quum autem venerit paracletus, quem ego mittam vobis a patre, spiritus veritatis, qui a patre procedit, ille testimonium perhibebit de me. ²⁷ Quin et vos testes estis, quia | ab initio mecum estis.

LB 404

16 Haec loquutus sum vobis, vt ne quid offendamini. ² Alienos a synagogis facient vos. Sed veniet tempus, vt quisquis interficiet vos,

19 est B-E: erat A | selegi B-E: elegi A | 20 sermonis C-E: sermonis mei A B | 21 non nouerunt B-E: nesciunt A | 22 non habent quod praetexant B-E: excusationem non habent de A | 23 is B-E: om. A | 24 non solum me, verum etiam B-E: et me et A | 25 hoc accidit B-E (ital.): om. A | compleatur B-E: adimpleatur A | 26 spiritus B-E: spiritum A | 27 Quin C-E: om. A B | testes estis B-E: testimonium perhibebitis A

16,1 ne quid offendamini B-E: non scandalizemini A | 2 tempus B-E: hora A | quisquis B-E: omnis qui A | interficiet D E: interficit A, interficiat B C

19 *quod suum est* τὸ ἴδιον ("quod suum erat" 1516 = Vg.). The Greek word will permit the use of either tense. However, the present tense is more in accord with classical Latin usage in this context.

19 *selegi* ἐξελεξάμην ("elegi" 1516 = Vg.). Erasmus nowhere else uses *selego* in the N.T. Since he retained *eligo* in vs. 16, it is possible that his present purpose was to vary the vocabulary.

20 *sermonis* τοῦ λόγου (“sermonis mei” 1516-19 Lat. = Vg.). The Vulgate pronoun *mei* could reflect the addition of μου, as found in some later Greek mss. Erasmus expressed his opinion in *Annot.*, that the Vulgate addition is merely an attempt to convey the emphasis of the Greek article. Manetti anticipated Erasmus in making this change.

21 *vobis* ὑμῖν. Erasmus restores ὑμῖν with the aid of cod. 817 and the Vulgate, supported by codd. A D^{corr} N 065 and most later mss. His cod. 2 had ὑμᾶς, as in a few other late mss., while cod. 1 had εἰς ὑμᾶς, also found in \mathfrak{P}^{66} N^{corr} B D*.

21 *non nouerunt* οὐκ οἶδασι (“nesciunt” 1516 = Vg.). See on *Ioh.* 1,33.

22 *non habent quod praetexant* πρόφασιν οὐκ ἔχουσι περὶ (“excusationem non habent de” 1516 = Vg.). This use of paraphrase is relatively uncommon in Erasmus’ translation of the Gospels. The verb *praetexo* does not occur elsewhere in the N.T., though *praetextus* is used on four occasions. In *Annot.*, Erasmus recommends *praetextus*, and explains that *excusatio* could refer to a justifiable form of defence, whereas πρόφασις implies a defence that is no more than a sham.

23 *is et* καί (“et” 1516 = Vg.). The pronoun is added, to provide a smoother connection with the earlier *qui*.

24 *inter eos* ἐν αὐτοῖς (“in eis” Vg.). A similar substitution of *inter*, in the sense of “among” is found at more than forty other passages, in non-reflexive phrases. For the reflexive use of *inter se*, etc., see on *Ioh.* 4,33. Manetti omitted the phrase.

24 *non solum me, verum etiam* καὶ ἐμὲ καί (“et me et” 1516 = Vg.). For the frequent substitution of *etiam* for *et*, see on *Ioh.* 6,36. The phrase *verum etiam* is introduced at twenty-six other passages. The Vulgate uses this phrase only at *Phil.* 2,27, elsewhere preferring *sed etiam*. Manetti put just *me et*.

25 *Sed hoc accidit* ἀλλ’ (“Sed” 1516 = Vg.). Erasmus added the words *hoc accidit* to improve clarity, placing them in small type in 1519-27, and in italics in 1535.

25 *compleatur* πληρωθῆ (“adimpleatur” 1516 = late Vg.). A similar substitution occurs at *Mt.* 5,17; 12,17; 13,14; *Gal.* 6,2 (1519), and also *compleo* for *impleo* at eleven further passages. At three passages, *impleo* is replaced by *expleo*:

Act. 7,23; 9,23 (both in 1519); *Rom.* 13,8. The verb *compleo* is sometimes used in this sense of “fulfil” in the Vulgate O.T. In the N.T., there are several passages where textual variants within the Vulgate tradition offer both *impleo* and *adimpleo* as alternative readings. In 1519, Erasmus retains *adimpleo* only at *Mt.* 21,4; *Ioh.* 13,18; *Act.* 13,33; *Eph.* 1,23. In 1519 *Annot.* on *Mt.* 1,22, he comments, incorrectly, that *impleo* is unknown in classical Latin usage in the sense of “accomplish”. With this in mind, he altered a few instances of *impleo* to *perficio* at the beginning of Matthew’s Gospel: *Mt.* 1,22; 2,15, 17 (all in 1519), while inconsistently retaining *impleo* in the same sense at a number of other passages, e.g. at *Ioh.* 12,38; 18,32; 19,24, 36.

25 *Odio habuerunt* ὅτι Ἐμίσησαν (“Quia odio habuerunt” Vg.). See on *Ioh.* 1,20. Manetti had just *oderunt*.

26 *spiritus* τὸ πνεῦμα (“spiritum” 1516 = Vg.). Erasmus treats the phrase, *spiritus veritatis*, as being in apposition to *paracletus*: see *Annot.*, following a suggestion of Valla *Annot.*

27 *Quin et vos* καὶ ὑμεῖς δέ (“et vos” 1516-19 = Vg.). See on *Ioh.* 8,17. Manetti has *et vos etiam*.

27 *testes estis* μαρτυρεῖτε (“testimonium perhibebitis” 1516 = late Vg.). See on *Ioh.* 1,7. Erasmus tacitly follows Valla *Annot.* in restoring the present tense. See *Annot.*, where he recommends *perhibetis*, which was the reading of the earlier Vulgate. Manetti put *testificabimini*.

16,1 *ut ne quid offendamini* ἵνα μὴ σκανδαλισθῆτε (“ut non scandalizemini” 1516 = Vg.). The substitution of *ut ne* occurs at ten other passages. For Erasmus’ avoidance of *ut non*, see on *Ioh.* 3,20, and for his removal of *scandalizo*, see on *Ioh.* 6,61.

2 *Alienos a synagoga* ἀποσυναγωγῶν (“Absque synagoga” Vg.). See on *Ioh.* 9, 22, and *Annot.* In Manetti’s version, this was rendered by *Extra synagoga*.

2 *veniet tempus* ἔρχεται ὥρα (“venit hora” Vg.; “veniet hora” 1516). For Erasmus’ treatment of ἔρχομαι, see on *Ioh.* 4,25, and for the substitution of *tempus*, see on *Ioh.* 5,35. See also *Annot.*

2 *quisquis interficiet* πᾶς ὁ ἀποκτείνων (“omnis qui interficit” 1516 = Vg.; “quisquis interficiat” 1519-22). See on *Ioh.* 4,14. Manetti put *omnis qui interfecerit*.

δόξη λατρείαν προσφέρειν τῷ θεῷ.
 3 καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεις ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐάν γάρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9 περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχῶν τοῦ κόσμου τούτου κέκριται. 12 ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς

videatur cultum praestare deo. 3 Et haec facient vobis, quia non nouerunt patrem neque me. 4 Sed haec loquutus sum vobis, vt quum venerit tempus illud, reminiscamini eorum quod ego dixerim vobis. 5 Haec autem vobis ab initio non dixi, quia vobiscum eram. Nunc autem vado ad eum qui misit me, et nemo ex vobis interrogat me, quo vadam. 6 Sed quia haec loquutus sum vobis, moestitudo impleuit cor vestrum. 7 Sed ego veritatem dico vobis, expedit vobis vt ego vadam. Si enim non abiero, consolator ille non veniet ad vos. Sin autem abiero, mittam eum ad vos. 8 Et quum venerit ille, arguet mundum de peccato et de iustitia et de iudicio. 9 De peccato quidem, quia non credunt in me. 10 De iustitia vero, quia ad patrem vado, et posthac non videtis me. 11 De iudicio autem, quia princeps huius mundi iam iudicatus est. 12 Ad haec multa habeo quae vobis dicam, sed non potestis portare nunc. 13 Quum autem venerit ille qui est spiritus veritatis, ducet vos in

16,3 υμιν C-E: ημιν A B

2 praestare B-E: exhibere A | 4 illud B-E: om. A | 5 Nunc autem B-E: Et nunc A | vadam B-E: vadis A | 6 moestitudo B-E: tristitia A | 7 consolator ille B-E: paracletus A | 10 posthac B-E: iam A | videtis B-E: videbitis A | 12 quae vobis dicam B-E: vobis dicere A | nunc B-E: modo A | 13 qui est B-E: om. A

2 *videatur* δόξη (“arbitretur ... se” Vg.). Erasmus is more literal here. In rendering δοκέω elsewhere, he inconsistently substitutes *arbitror* for *puto* at 1 Cor. 4,9; 2 Cor. 12,19, and *opinor* for *videor* at 1 Cor. 7,40 (1519). At *Ioh.* 21,25 (1519) he puts *opinor* for *arbitror* in rendering οἶμαι. Sometimes he retains *arbitror* for such verbs as ἡγάομαι, λογίζομαι, and νομίζω. For substitutions of *videor* for *puto*, see on *Ioh.* 5,39. See also *Annot.*

2 *cultum* λατρείαν (“obsequium” Vg.). A similar substitution occurs at *Rom.* 9,4; 12,1. In classical Latin, *obsequium* refers to obedience rather than

religious observance: cf. *Annot.* The version of Manetti had *obsequium diuini cultus*.

2 *praestare* προσφέρειν (“exhibere” 1516). The use of *exhibeo* may be compared with Erasmus’ substitution of *obsequiis ad oculum exhibitis* at *Col.* 3,22 (for ὀφθαλμοδουλείαις). In 1519, Erasmus reverted to the Vulgate expression. Manetti substituted *offerre*.

3 *vobis* ὑμῖν. The Erasmusian text follows cod. 1 and the late Vulgate in inserting this pronoun, with support from *℞ D* and some later mss., though by a misprint the 1516-19 editions put ἡμῖν. In codd. 2 and 817, supported

by codd. A B and most other mss., the pronoun is omitted, in company with the earlier Vulgate, and also Manetti.

4 *tempus illud, reminiscamini eorum* ἡ ὥρα, μνημονεύετε αὐτῶν (“hora eorum, reminiscamini” Vg.; “tempus, reminiscamini eorum” 1516). The Vulgate reflects a different Greek text, ἡ ὥρα αὐτῶν, μνημονεύετε, as found in \aleph^{corr} and a few later mss. Some early mss. also read ἡ ὥρα αὐτῶν, μνημονεύετε αὐτῶν, as in \aleph^{6vid} A B and a few later mss. Erasmus follows cod. 2 (except for its misspelling, μνημονεύεται, which he manually corrected to read μνημονεύετε), with support from cod. \aleph^* and most later mss. In cod. 1, μνημονεύετε is put for μνημονεύετε, while cod. 817 has ὥρα, μνημονεύετε, omitting ἡ and αὐτῶν. Erasmus retains the verb *reminiscor*, which occurs uniquely here in his N.T., despite arguing for *memores sitis* or *memineritis* in *Annot.* At 2 *Cor.* 7,15, he replaces *reminiscor* with *recolo*. He renders the Greek article, ἡ, by *illud*, to show the connection with *tempus* in vs. 2. On *tempus* for *hora*, see on *Ioh.* 5,35.

4 *quod ... dixerim* ὅτι ... εἶπον (“quia ... dixi” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... dixi*.

5 *Nunc autem* νῦν δέ (“Et nunc” 1516 Lat. = late Vg.). The late Vulgate rendering is perhaps a corruption of *At nunc*, which is found in earlier Vulgate mss. Manetti anticipated Erasmus in putting *Nunc autem* here, which is the more usual Vulgate expression, as found in *Lc.* 16,25; 19,42; *Ioh.* 8,40; 15,22, 24; 17,13; 18,36.

5 *vadam* ὑπάγεις (“vadis” 1516 = Vg.). Erasmus’ translation converts direct to indirect speech. A similar shift to indirect speech occurs at *Ioh.* 4,39.

6 *moestitudo* ἡ λύπη (“tristitia” 1516 = Vg.). A similar substitution occurs at *Lc.* 22,45 (1519). In 1516, Erasmus replaced *tristitia* by *dolor* at *Ioh.* 16,21, and at several passages in the Epistles, this being more common than *moestitudo* (or *maestitudo*) in classical Latin usage. At some passages, he also used *molestia* for the same Greek word. Then in 1519, he substituted *moeror* at *Ioh.* 16,20, 22, thus completing the removal of *tristitia* (or *tristitia*, as spelled in 1516) from the N.T. Cf. *Annot.* on *Mt.* 26,38, commenting on his substitution of *moestus* for *tristis*. See on vs. 20, below, for Erasmus’ removal of many instances of *contristo*.

6 *implevit* πεπλήρωκεν (“implebit” Vg. 1527). The late Vulgate use of the future tense resulted

from a textual corruption, internal to the Latin tradition. Manetti had *implevit*.

7 *enim* γάρ. The Erasmusian text follows cod. 1 and the Vulgate, with support from \aleph B D and a few later mss. Codd. 2 and 817 have ἐγώ, as in cod. A and most later mss.

7 *consolator ille* ὁ παράκλητος (“paracletus” 1516 = Vg.). See on *Ioh.* 14,16.

7 *Si autem* ἐὰν δέ (“Si autem” Vg.). See on *Ioh.* 10,38.

9 *credunt* πιστεύουσιν (“crediderunt” late Vg.). The late Vulgate use of the perfect tense does not enjoy Greek ms. support. Manetti had *credunt*.

10 *patrem* πατέρα. The Erasmusian text again follows cod. 1 and the Vulgate, supported by \aleph B D W and some later mss. Codd. 2 and 817 add μου, as found in cod. A and most of the later mss., as reflected in Manetti’s addition of *meum*.

10 *posthac non* οὐκέτι (“iam non” 1516 = Vg.). See on *Ioh.* 5,14. In *Annot.*, Erasmus advocates *non amplius* or *postea*. Manetti had *non amplius* here.

10 *videtis* θεωρεῖτε (“videbitis” 1516 Lat. = Vg.). Similar changes of tense in rendering this verb occur at *Ioh.* 14,19; 16,17, 19. See also *Annot.*

11 *iam iudicatus est* κέκριται. Erasmus follows the late Vulgate in adding *iam*, without explicit Greek support. The word was omitted by Manetti, in company with the earlier Vulgate.

12 *Ad haec* ἔτι (“Adhuc” Vg.). Erasmus here interprets ἔτι as meaning “in addition to this” rather than “still”. Usually he retains *adhuc*, and does not elsewhere render ἔτι in this way.

12 *quae vobis dicam* λέγειν ὑμῖν (“vobis dicere” 1516 = Vg.). See on *Ioh.* 1,33, for Erasmus’ avoidance of the infinitive.

12 *nunc* ἄρτι (“modo” 1516 = Vg.). See on *Ioh.* 9,25.

13 *ille qui est spiritus* ἐκεῖνος τὸ πνεῦμα (“ille spiritus” 1516 = Vg.). Erasmus wishes to mark the distinction between ἐκεῖνος (masculine, referring back to ὁ παράκλητος in vs. 7) and τό (neuter article, agreeing with πνεῦμα): see *Annot.* A similar periphrasis is introduced at *Ioh.* 14,26 (1519).

13 *ducat vos in* ὁδηγήσει ὑμᾶς εἰς (“docebit vos” Vg.). In *Annot.*, Erasmus criticises the Vulgate rendering, which translates the Greek verb as if it were διηγῆσεται. See also his *Resp. ad*

πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. ¹⁶ μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. ¹⁷ εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; ¹⁸ ἔλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ Μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. ¹⁹ ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτῆσαι, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; ²⁰ ἀμήν ἀμήν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς,

omnem veritatem. Non enim loquetur a semet ipso, sed quaecunque audierit, loquetur, et quae futura sunt, annuntiabit vobis. ¹⁴ Ille me glorificabit, quia de meo accipiet, et annuntiabit vobis. ¹⁵ Omnia quaecunque habet pater, mea sunt: propterea dixi vobis, quod de meo accipiet et annuntiabit vobis. ¹⁶ Pusillum, et non videtis me, et iterum pusillum et videbitis me, quia ego vado ad patrem. ¹⁷ Dixerunt ergo quidam ex discipulis eius inter se: Quid est hoc quod dicit nobis, Pusillum et non videtis me, et rursus pusillum et videbitis me, et quia ego vado ad patrem? ¹⁸ Dicebant ergo: Quid est hoc quod dicit, Pusillum? Nescimus quid loquatur. ¹⁹ Cognovit autem Iesus quod vellent ipsum interrogare, et dixit eis: De hoc quaeritis inter vos quod dixi, Pusillum et non videtis me, et iterum pusillum et videbitis me? ²⁰ Amen amen dico vobis, plorabitis et lamentabimini vos,

13 εαυτου B-E: εαοτου A | ακουση B-E: ακουσει A | 16 εγω C-E: om. A B | 17 ημιν A B E: υμιν C D | 18 μικρον B-E: μικρος A

15 prius vobis E: om. A D | 16 ego C-E: om. A B | 17 quidam B-E: om. A | ego C-E: om. A B | 19 ipsum C-E: se A B | me? A E: me. B-D | 20 alt. amen A-C E: om. D | plorabitis B-E: quia plorabitis A | lamentabimini B-E: flebitis A

annot. Ed. Lei, LB IX, 193 C-D. Manetti put inducet vos in.

13 quaecunque ὅσα ἂν. The Erasmusian text here follows the text of cod. 817, supported by cod. D^{corr} and most of the later mss. Many mss. also have ὅσα ἐάν, as in cod. A. Erasmus' cod. 2 had ὁ ἐάν, apparently with no other ms. support, while cod. 1 had just ὅσα (omitting ἂν), as in \aleph B D* W and a few later mss.

13 audierit ἀκούση ("audiet" Vg.). The Vulgate reflects a Greek variant, ἀκούσει, as found in codd. B D W and some later mss., including codd. 1 and 2, with the result that this reading was adopted for the 1516 Greek text. The change to ἀκούση in 1519 was in accordance

with codd. 3 and 817, together with cod. A and most later mss.

13 quae futura sunt τὰ ἐρχόμενα ("quae ventura sunt" Vg.). Erasmus is less literal here.

14 glorificabit δοξάσει ("clarificabit" Vg.). See on *Ioh.* 12,23.

15 dixi vobis εἶπον ("dixi" 1516-27 = Vg.). In 1535 *Annot.*, Erasmus does not explain his addition of *vobis*, though it corresponds with ὑμῖν in a few mss., such as \aleph ^{corr} N.

15 quod ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

15 accipiet λήψεται. Erasmus follows cod. 2 (apart from its misspelling, ληψεται) and the

Vulgate, supported by \aleph^{corr} A and some later mss. In cod. 2, the words τοῦ ἐμοῦ λίψεται appear to be the work of an early corrector. The reading of codd. 1 and 817 was λαμβάνει, as found in B D N W 068 and most later mss. Erasmus' less well attested reading persisted into the *Textus Receptus*.

16 *Pusillum* (twice) μικρόν ("Modicum" Vg.). See on *Ioh.* 7,33; 13,33.

16 *non* οὐ ("iam non" Vg.). The Vulgate is based on a Greek variant, οὐκέτι, as in $\mathfrak{P}^{66\text{vid}}$ \aleph B D N W 068 and some later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by cod. A and most later mss. Manetti put *non amplius* for *iam non*.

16 *ego* ἐγώ (omitted in 1516-19 = Vg.). The omission of ἐγώ in 1516-19 followed codd. 1, 2 and 817, in company with the Vulgate, and codd. A N 068 and most of the later mss. Several early mss. omit the whole clause, ὅτι ... πατέρα, namely \mathfrak{P}^{566} \aleph B D W. Erasmus' insertion of ἐγώ in 1522 had the support of some late mss., possibly originating from harmonisation with vs. 17, and this was the reading which survived into the *Textus Receptus*. Manetti made the same change as Erasmus

17 *quidam* ex ἐκ ("ex" 1516 = Vg.). Erasmus adds *quidam* for clarification.

17 *inter se* πρὸς ἀλλήλους ("ad inuicem" Vg.). See on *Ioh.* 4,33.

17 *nobis* ἡμῖν. The reading ὑμῖν in 1522-7 is probably a misprint, as there is no corresponding change in the Latin rendering, though it is also found in the Aldine edition, which Erasmus used when preparing his edition of 1522.

17 *Pusillum* (twice) Μικρόν ("Modicum" Vg.). See on *Ioh.* 7,33; 13,33, and *Annot.*

17 *videtis* θεωρεῖτε (*videbitis*" Vg.). See on vs. 10, and *Annot.*

17 *rursus* πάλιν ("iterum" Vg.). See on *Ioh.* 9,9.

17 *et quia* καὶ ὅτι ("quia" Vg. 1527). The late Vulgate omission is supported only by a few later Greek mss., representing a harmonisation with vs. 16. Erasmus follows the earlier Vulgate rendering, also adopted by Manetti.

17 *ego* ἐγώ (omitted in 1516-19 Lat. = Vg.). The Vulgate omission is supported by $\mathfrak{P}^{5\text{vid}}$ $\mathfrak{P}^{66\text{vid}}$ \aleph A B N and some later mss., including cod. 817. Erasmus' Greek text follows codd. 1 and 2, in company with codd. D W and most later mss. The same change was made by Manetti.

18 *dicit* λέγει ("dicit nobis" Vg. 1527). The late Vulgate addition of *nobis* has little Greek ms. support. Manetti omitted the word.

18 *Pusillum* τὸ Μικρόν ("Modicum" Vg.). See on *Ioh.* 7,33; 13,33. The spelling μικρός in 1516 is a misprint.

18 *loquatur* λαλεῖ ("loquitur" Vg.). Erasmus uses the subjunctive for indirect questions after *scio* and *nescio*, etc.

19 *autem* οὖν. Erasmus' rendering follows the Vulgate, which reflects a Greek variant, substituting δέ, as found in some later mss. His Greek text follows codd. 2 and 817, supported by most other mss., commencing with codd. A N. The particle is omitted in \mathfrak{P}^5 \aleph B D W and a few later mss., including cod. 1. Manetti put *ergo*.

19 *quod vellent* ὅτι ἤθελον ("quia volebant" Vg.). See on *Ioh.* 1,20. Manetti had *quod volebant*.

19 *ipsum* αὐτόν ("eum" Vg.; "se" 1516-19). Erasmus, in 1522, prefers to avoid the ambiguity of *se*, and substitutes *ipsum* to refer back to the subject of the sentence.

19 ἐρωτῆσαι. This reading is based on cod. 2, which originally had ἐρωτίσαι, manually corrected by Erasmus to read ἐρωτῆσαι. This reading appears to have no other ms. support, though cod. D has ἐπερωτῆσαι. The reading of codd. 1 and 817 is ἐρωτᾶν, as found in virtually all other mss.

19 *quod* (2nd.) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

19 *Pusillum* (twice) Μικρόν ("Modicum" Vg.). See on *Ioh.* 7,33; 13,33.

19 *videtis* θεωρεῖτε ("videbitis" Vg.). See on vs. 10.

20 *amen* (2nd.) ἀμήν (omitted in 1527 Lat.). The 1527 omission was probably a printing error.

20 *plorabitis* ὅτι κλαύσετε ("quia plorabitis" 1516 = Vg.). See on *Ioh.* 1,20. Manetti put *quod plorabitis*.

20 *lamentabimini* θρηνήσετε ("flebitis" 1516 = Vg.). Erasmus prefers to reserve *fleo* to translate κλαίω. Valla similarly distinguished between *fleo*, with reference to weeping, and *lamentor*, which was performed "voce querula et tristi oratione": *Elegantiae*, V, 52; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 256, ll. 343-349. Erasmus' substitution of *lamentor* is consistent with Vulgate usage at *Lc.* 23,27, though at

ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²¹ ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ὁ ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. ²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμήν ἀμήν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ²⁴ ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.

²⁵ Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγεῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ

mundus contra, gaudebit. Vos autem moerore afficiemini, sed moeror vester vertetur in gaudium. ²¹ Mulier quum parit, dolorem habet, quia venit hora eius. Quum autem pepererit puerum, iam non meminit anxietatis: propterea quod gaudeat hominem esse natum in mundo. ²² Et vos igitur nunc quidem moerorem habetis, sed iterum videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollit a vobis. ²³ Et in illo die me non interrogabitis quicquam. Amen amen dico vobis, quaecunque petieritis patrem in nomine meo, dabit vobis. ²⁴ Hactenus non petistis quicquam in nomine meo. Petite, et accipietis, vt gaudium vestrum sit perfectum.

²⁵ Haec per prouerbia loquutus sum vobis. Veniet tempus, quum iam non per prouerbia loquar vobis, sed palam de patre meo annunciabo vobis. ²⁶ In illo die in nomine meo petetis. Et

21 τικτη C-E: τικτει A B | 23 ἐρωτήσετε A' B-E: ἐρωτησεται A*

20 contra B-E: autem A | moerore afficiemini B-E: contristabimini A | moeror vester B-E: tristitia vestra A | 21 anxietatis ... mundo B-E: pressurae propter gaudium, quia natus est homo in mundum A | 22 moerorem B-E: tristitiam A | habetis B-E: habetis se A | 23 quaecunque B-E: si quid A | alt. in A C-E: sub B | 24 in A C-E: sub B | perfectum B-E: impletum A | 25 prius per prouerbia B-E: in prouerbiis A | Veniet tempus B-E: Venit hora A | alt. per prouerbia B-E: in prouerbiis A | 26 alt. in A C-E: sub B

Mt. 11,17; Lc. 7,32 (both in 1519), he puts *lugubria cano* for *lamento*. In *Annot.*, he also suggests *lugebitis*. Manetti proposed *vlulabitis*.

20 contra δέ ("autem" 1516 = Vg.). This substitution occurs several times in the Epistles, at 1 Cor. 7,34; 14,22; 2 Cor. 7,10; Gal. 5,22 (1519); Iac. 1,10. Erasmus further replaces *vero* by *contra* at Rom. 9,31; 1 Cor. 11,15. See also on Iob. 1,26 regarding the avoidance of *autem*.

20 *moerore afficiemini* λυπηθήσεσθε ("contristabimini" 1516 = Vg.). Similar substitutions occur elsewhere in 1519, at Mt. 17,23; 2 Cor. 2,2-4; and also at Lc. 18,23-4 (for περίλυπος γίνομαι).

It is not a phrase which occurs in the Vulgate or in the 1516 edition. However, in 1516, Erasmus replaces *contristo* with a variety of other expressions: putting *indolesco* at Mt. 14,9; 18,31 (for λυπέω), *condolesco* at Mc. 3,5 (for συλλυπέομαι), *dolore afficio* at Mc. 6,26 (for περίλυπος γίνομαι), *tristis redditus* at Mc. 10,22 (for στρυγνάσας), *doleo* at 1 Thess. 4,13, and *affligo* at 1 Petr. 1,6 (both for λυπέω). For Erasmus' idiomatic use of *afficio*, see also on Iob. 8,49. In 1519, he removes *contristo* at a further twelve passages, though at eight passages this verb is retained. Cf. on vs. 6, for Erasmus' treatment of *tristitia*. The verb *contristo* is not

common in classical Latin prose writers, whereas *moereo* and *moeror* (or rather, *maereo* and *maeror*) were better established.

20 *moeror vester* ἡ λύπη ὑμῶν (“tristitia vestra” 1516 = Vg.). See on vs. 6. Manetti’s version (both mss.) omits the clause *sed tristitia ... gaudium*.

21 τίκτηι. The reading τίκτηι in 1516-19 is taken from cod. 2, supported by some other late mss.

21 *dolorem* λύπην (“tristitiam” Vg.). See on vs. 6.

21 *pepererit* γεννήσῃ (“peperit” Vg. 1527). The late Vulgate rendering, which substitutes the perfect tense for the future perfect, is supported by many Vulgate mss.

21 *anxietatis* τῆς θλίψεως (“pressurae” 1516 = Vg.). A similar substitution occurs in 1519 at *Lc.* 21,25, in rendering συνοχή, and in 1516 Erasmus uses *anxietas* several times to replace *angustia*: at *Rom.* 2,9; 2 *Cor.* 2,4; 6,4; 12,10 (for στενοχωρία in these last two instances). At other passages, in rendering θλίψις, e.g. at *Ioh.* 16,33 (1519), he tends to replace *pressura* or *tribulatio* by *afflictio*. The word *pressura* is not used in this sense in classical Latin, and *tribulatio* was not used at all by classical authors.

21 *propterea quod gaudeat hominem esse natum* διὰ τὴν χαράν, ὅτι ἐγεννήθη ὁ ἄνθρωπος (“propter gaudium quia natus est homo” 1516 = Vg.). Erasmus is less literal in this rewriting of the sentence structure, but produces a purer Latin idiom. His insertion of the article, ὁ, before ἄνθρωπος, was in defiance of his mss., though it is supported by cod. N*.

21 *in mundo* εἰς τὸν κόσμον (“in mundum” 1516 = Vg.). This rendering of the Greek prepositional phrase is less accurate than the Vulgate.

22 *moerorem* λύπην (“tristitiam” 1516 = Vg.). See on vs. 6.

22 *sed iterum* πάλιν δέ (“iterum autem” Vg.; “se. Sed iterum” 1516). See on *Ioh.* 1,26, regarding the use of *sed*. The addition of *se* in 1516 was a printing error. Possibly the compositor began by putting *Sed iterum*, and then a proof-reader wrote *se* in the margin, to show that the capital letter was to be changed to lower-case, which the compositor misunderstood as an instruction that *se* should be inserted rather than substituted.

22 *tollit* ἀρπεί (“tollet” Vg.). A similar change of tense occurs at *Ioh.* 15,2 (1519). The Vulgate here corresponds with the reading ἀρπεί, found in \mathfrak{P}^5 B D* and a few later mss. Erasmus follows codd. 1, 2 and 817, together with most other mss., commencing with \mathfrak{P}^{22} N A C D^{corr}. See *Annot.*

23 ἐρωτήσετε. The 1516 Greek text has ἐρωτήσεται from cod. 2, an itacistic scribal error, characteristic of the ms. This was corrected in the 1516 errata.

23 *quaecumque* ὅτι ὅσα ἂν (“si quid” 1516 Lat. = Vg.). See on *Ioh.* 13,20. The Vulgate may have followed a different Greek text, such as ἂν τι, found in \mathfrak{P}^{5vid} B C, or ἐάν τι, as in cod. D*. Erasmus follows cod. 2, supported by most other late mss., including codd. 1 and 817. Other variants also exist. Manetti put *quod quaecumque*.

23 *in nomine* ἐν τῷ ὀνόματι (“sub nomine” 1519 only). See on *Ioh.* 5,43, and *Annot.*

24 *Hactenus* ἕως ἄρτι (“Vsque modo” Vg.). See on *Ioh.* 5,17.

24 *in* ἐν (“sub” 1519 only). See on *Ioh.* 5,43, and *Annot.*

24 *perfectum* πεπληρωμένη (“plenum” Vg.; “impletum” 1516). This substitution is comparable with Erasmus’ use of *perficio* in 1519 to replace *impleo* at *Mt.* 1,22; 2,15, 17: see on *Ioh.* 15,25. Cf. also 2 *Ioh.* 12, where *plenus* is replaced by *completus*. Manetti had *impletum* at the present passage.

25 *per prouerbia* (twice) ἐν παροιμίαις (“in prouerbiis” 1516 = Vg.). See on *Ioh.* 3,21.

25 *Veniet tempus* ἔρχεται ὥρα (“Venit hora” 1516 = Vg.). For the future tense, see on *Ioh.* 4,25, and regarding *tempus*, see on *Ioh.* 5,35. The Erasmian text here omits ἀλλ’ before ἔρχεται, following cod. 1 and the Vulgate, with support from \mathfrak{P}^{5vid} 66 N B C* D* W and some later mss. The word ἀλλ’ or ἀλλά is found in codd. 2 and 817, in company with codd. A C^{corr} D^{corr} N and most later mss.

25 *patre meo* τοῦ πατρός. In his rendering, Erasmus retains the added pronoun from the late Vulgate. Although a few of the later Greek mss. add μου, they are not likely to have affected the late Vulgate translation.

26 *in* (2nd.) ἐν (“sub” 1519 only). See on *Ioh.* 5,43, and *Annot.*

οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· ²⁷ αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. ²⁸ ἐξῆλθον παρὰ τοῦ πατρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς | τὸν πατέρα. ²⁹ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παραρησίῃ λαλεῖς, καὶ παρομιᾶν οὐδεμίαν λέγεις. ³⁰ νῦν οἴδαμεν ὅτι οἴδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτῇ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ³¹ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε. ³² Ἴδου ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. ³³ ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νεκίηκα τὸν κόσμον.

non dico vobis, quod ego rogaturus sim patrem pro vobis. ²⁷ Ipse enim pater amat vos, quia vos me amastis et credidistis, quod a deo exiuerim. ²⁸ Exiui a patre, et veni in mundum: iterum relinquo mundum, et vado ad | patrem. ²⁹ Dicunt ei discipuli eius: Ecce nunc aperte loqueris, nec prouerbum vllum dicis. ³⁰ Nunc scimus quod scis omnia, nec opus est tibi vt quis te interroget. Per hoc credimus, quod a deo existi. ³¹ Respondit eis Iesus: Nunc creditis. ³² Ecce instat tempus, et iam venit, vt dispergamini vnusquisque in sua, meque solum relinquatis. Et tamen non sum solus, quia pater mecum est. ³³ Haec loquutus sum vobis, vt in me pacem habeatis: in mundo afflictionem habetis, sed bono animo sitis, ego vici mundum.

LB 406

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· ² καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ ἔδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. ³ αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινωσκωσί σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

17 Haec loquutus est Iesus, et sublatis oculis in coelum, dixit: Pater, venit hora, glorifica filium tuum, vt et filius tuus glorificet te. ² Sicut dedisti ei potestatem omnis carnis, vt quotquot dedisti ei, det eis vitam aeternam. ³ Haec est autem vita aeterna, vt cognoscant te solum deum verum, et quem misisti Iesum Christum.

17,2 δωση A^c B-E: δωσει A*

26 rogaturus sim B-E: rogabo A | pro B-E: de A | 27 exiuerim B-E: exiui A | 29 aperte B-E: palam A | nec prouerbum vllum B-E: et prouerbum nullum A | 30 prius quod B-E: quia A | nec B-E: et non A | Per B-E: In A | 31 eis A B D E: ei C | Nunc B-E: Modo A | 32 instat tempus B-E: venit hora A | sua, meque B-E: propria, et me A | tamen B-E: om. A | 33 afflictionem B-E: pressuram A | bono animo sitis B-E: confidite A
17,1 sublatis B-E: subleuatis A | glorifica B-E: clarifica A | glorificet B-E: clarificet A | 2 quotquot B-E: omne quod A

26 *quod ego rogaturus sim* ὅτι ἐγὼ ἐρωτήσω (“quia ego rogabo” Vg.; “quod ego rogabo” 1516). See on *Iob.* 1,20. Manetti put *quod ego rogabo*, as in Erasmus’ 1516 edition.

26 *pro* περί (“de” 1516 = Vg.). This substitution is consistent with Vulgate usage, in the context of prayer, at *Lc.* 22,32; *Iob.* 17,9, 20 and several other passages. Manetti made the same change.

27 *quod ... exiuerim* ὅτι ἐγὼ ... ἐξῆλθον (“quia ... exiui” late Vg.; “quod ... exiui” 1516). See on *Iob.* 1,20. The earlier Vulgate was more literal in inserting *ego* after *quia*, as in vs. 26. Manetti had *quod ... exiui*.

29 *aperte* παρρησίᾳ (“palam” 1516 = Vg.). See on *Iob.* 10,24.

29 *nec prouerbium ullum* καὶ παροιμίαν οὐδεμίαν (“et prouerbium nullum” 1516 = Vg.). For *nec*, see on *Iob.* 2,16.

30 *quod* (twice) ὅτι (“quia” Vg.; “quia ... quod” 1516). See on *Iob.* 1,20. The same change was made by Manetti.

30 *nec* καὶ οὐ (“et non” 1516 = Vg.). See on *Iob.* 2,16.

30 *Per* ἐν (“In” 1516 = Vg.). See on *Iob.* 3,21.

31 *eis* αὐτοῖς (“ei” 1522 Lat.). This change was probably a misprint. See on *Iob.* 9,20.

31 *Nunc* Ἄρτι (“Modo” 1516 = Vg.). See on *Iob.* 9,25.

32 *instat tempus* ἔρχεται ὥρα (“venit hora” 1516 = Vg.). Regarding *insto*, see on *Iob.* 6,4, and for *tempus*, see on *Iob.* 5,35. Elsewhere in the Gospels, Erasmus uses *insto* to represent ἐγγύς or ἐγγίζω, but he uses it for ἔρχομαι at *Ac* 18,21. At the present passage, he wished to avoid the sequence *venit ... venit* to convey the present and perfect tenses of ἔρχομαι, as explained in *Annot.* For the same reason, Valla *Annot.* had suggested using *aduentat* here.

32 *sua* τὰ ἴδια (“propria” 1516 = Vg.). See on *Iob.* 1,11.

32 *meque* καὶ ἐμέ (“et me” 1516 = Vg.). See on *Iob.* 1,39.

32 *Et tamen non* καὶ οὐκ (“et non” 1516 = Vg.). See on *Iob.* 7,19.

33 *afflictionem* θλιψιν (“pressuram” 1516 = Vg.). See on vs. 21.

33 *habetis* ἔχετε (“habebitis” Vg.). The Vulgate future tense corresponds with ἔξετε, as in cod. D and a few later mss., including codd. 1, 69 and 817*. In *Annot.*, Erasmus refers only to ἔχετε, and shows no awareness of the other

reading. His text agrees with codd. 2 and 817^{corr}, supported by \aleph A B C (N W) and most later mss., as well as Valla *Annot.*

33 *bono animo sitis* θαρσεῖτε (“confidite” 1516 = Vg.). A similar substitution occurs at *Mt.* 9,2; 14,27 (for *habeo fiduciam*); *Mc.* 10,49 (for *animaequior sum*); *Act.* 23,11 (for *constans sum*), all rendering the same Greek verb. This is comparable with Vulgate usage of *bono animo* in rendering εὐθυμέω at *Act.* 27,22, 25. Erasmus, however, retains *confido* at *Mt.* 9,22; *Mc.* 6,50; and inserts it at *Lc.* 8,48. See also on *Iob.* 6,47.

17,1 *sublatis oculis ... dixit* ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ ... καὶ εἶπε (“subleuatis oculis ... dixit” 1516 = Vg.). See on *Iob.* 6,5 for a comparable substitution. In using a participle, Erasmus follows the Vulgate construction. However, the Vulgate probably followed a Greek text which replaced ἐπῆρε with ἐπάρας and deleted καὶ after οὐρανόν, as found in Φ^{66vid} \aleph B C* D W and some later mss., including cod. 1. Erasmus’ Greek text follows codd. 2 and 817, in company with A C^{corr} N and most of the later mss. For this reason, Manetti changed the translation to *elevauit oculos suos ... et dixit*.

1 *glorifica ... glorificet* δόξασον ... δοξάση (“clarifica ... clarificet” 1516 = Vg.). See on *Iob.* 12,23.

1 *ut et* ἵνα καὶ (“vt” Vg.). The Vulgate is based on a Greek text omitting καὶ, as in \aleph A B C* D W 0301 and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, supported by Φ^{107vid} C^{corr} N and most later mss. The same change was made by Manetti.

2 *quotquot* πᾶν ὃ (“omne quod” 1516 = Vg.). Erasmus usually reserves *quotquot* to render ὅσοι, more frequently than in the Vulgate.

2 ἔδωκας (2nd.). Erasmus follows cod. 2, in company with many other late mss. In codd. 1 and 817, the reading is δέδωκας, perfect tense, as also found in \aleph A B C D N W and most later mss. This does not affect the Latin translation.

2 δώση. The reading δώσει, in the 1516 Greek text, is found in codd. 1, 2 and 817, supported by most other mss., commencing with cod. B N 0301. In the 1516 errata, this was altered to δώση (*sic*), which became δώση in 1519, with the support of \aleph^{corr} A C and some later mss. In choosing this reading, Erasmus was perhaps swayed by the grammatical propriety of having a subjunctive after ἵνα.

⁴ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἔτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. ⁵ καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. ⁶ ἔφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. ⁷ νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· ⁸ ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἶσι· ¹⁰ καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. ¹¹ καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἶσι, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς. ¹² ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. ¹³ νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. ¹⁵ οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ ἐκ τοῦ κόσμου οὐκ εἶσι, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ¹⁷ ἁγιάσον

⁴ Ego te glorificaui super terram, opus consummaui quod dedisti mihi vt facerem. ⁵ Et nunc glorifica me tu pater apud temet ipsum gloria quam habui, priusquam hic mundus esset, apud te. ⁶ Manifestaui nomen tuum hominibus, quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti, et sermonem tuum seruauerunt. ⁷ Nunc cognouerunt quod omnia quaecunque dedisti mihi, abs te sunt. ⁸ Quia verba quae dedisti mihi, dedi eis: et ipsi acceperunt: et cognouerunt vere, quod a te exiui: et crediderunt quod tu me misisti. ⁹ Ego pro eis rogo. Non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt. ¹⁰ Et mea omnia tua sunt, et tua mea sunt, et glorificatus sum in eis. ¹¹ Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. Pater sancte, serua eos per nomen tuum, quos dedisti mihi: vt sint vnum, sicut et nos. ¹² Quum essem cum eis in mundo, ego seruabam eos nomine tuo. Quos dedisti mihi, ego custodiui, et nemo ex eis periit, nisi filius ille perditus, vt scriptura compleretur. ¹³ Nunc autem ad te venio, et haec loquor in mundo, vt habeant gaudium meum impletum in semet ipsis. ¹⁴ Ego tradidi eis sermonem tuum et mundus eos odio habuit: quia non sunt de mundo, sicut et ego non sum de mundo. ¹⁵ Non rogo vt tol-las eos e mundo, sed vt serues eos a malo. ¹⁶ De mundo non sunt, sicut et ego non sum de mundo. ¹⁷ Sanctifica

6 *alt.* δεδωκας *B-E:* δεδωκαν *A (compend.)* | τετηρηκασι *A C-E:* τετηρησασι *B* | 11 ημεις *D E:* υμεις *A-C* | 14 εμισησεν *A B D E:* εμισησεν *C*

4 *facerem B-E:* faciam *A* | 7 *quaecunque B-E:* quecunque *A* | 9 *alt.* rogo *A* *B-E:* om. *A** | 11 *per nomen tuum B-E:* in nomine tuo *A* | 12 *in mundo B-E:* om. *A* | *nomine B-E:* in nomine *A* | *ille perditus B-E:* perditionis *A* | *compleretur B-E:* impleatur *A* | 14 *tradidi B-E:* dedi *A* | 15 *e B-E:* de *A*

4 *glorificauit* ἐδόξασα ("clarificauit" Vg.). See on *Ioh.* 12,23.

4 *facerem* ποιήσω ("faciam" 1516 = Vg.). Erasmus observes a more classically correct sequence of tenses, in which he was anticipated by Manetti.

5 *glorifica ... gloria* δόξασον ... δόξη ("clarifica ... claritate" Vg.). See on *Ioh.* 5,41; 12,23, and *Annot.*

5 *hic mundus* τὸν κόσμον ("mundus" Vg.). Erasmus is less literal here. At *Ioh.* 1,9; 11,27, in the 1519 edition, he removes *hunc* before *mundum*, arguing against the Vulgate rendering in *Annot.* on *Ioh.* 1,9.

5 *esset* εἶναι ("fieret" late Vg.). The late Vulgate rendering may, as suggested in *Annot.*, reflect a different Greek text, γίνεσθαι, but the only support for this is γένεσθαι in cod. D, which may be a retranslation from the Latin. In *Resp. ad annot. Ed. Lei, LB IX*, 193 F-194 A, Erasmus asserted that he found εἶναι in most of the Greek mss. ("plurimis Graecorum libris").

6 *tuum* (2nd.) σου ("meum" late Vg.). The first-person pronoun substituted by the late Vulgate has minimal support from Greek mss. Manetti had *tuum*.

7 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

7 *quaecunq̄ue* ὅσα ("quae" Vg.). Erasmus is more accurate here, as there is little ms. justification for ἃ, which might otherwise have been thought to underlie the Vulgate rendering.

8 *quod* (twice) ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

10 *glorificatus sum* δεδόξασμαι ("clarificatus sum" Vg.). See on *Ioh.* 12,23.

11 *per nomen tuum* ἐν τῷ ὀνόματί σου ("in nomine tuo" 1516 = Vg.). See on *Ioh.* 5,43.

11 *quos* οὓς. Erasmus' Greek text here deviates from his usual mss., under the influence of the Vulgate. His codd. 1, 2 and 817 all had ᾧ (referring back to ὀνόματι), as found in $\mathfrak{P}^{66\text{vid}}$ \mathfrak{P}^{107} \mathfrak{N} A B C W and most of the later mss. The reading οὓς is found only in codd. D^{corr} N and a few later mss., including

cod. 69. It is possible that Erasmus obtained this reading from cod. 69, or a closely related ms., while he was in England, though there is no reference to this point in *Annot.* The change could equally have been made through simple conjecture, based on the Vulgate, either by Erasmus or one of his assistants who noted a discrepancy between *quos* and ᾧ. This less well attested reading remained in the *Textus Receptus*.

11 *et nos* ἡμεῖς. The reading ὑμεῖς, in the 1516-22 editions, is no more than a printer's error. Erasmus retains *et* from the Vulgate, with some ms. support, including \mathfrak{P}^{107} B* and cod. 69, which insert καὶ before ἡμεῖς. Most other mss. omit καὶ.

12 *in mundo* ἐν τῷ κόσμῳ (omitted in 1516 Lat. = Vg.). The Vulgate omission corresponds with the text of \mathfrak{P}^{66} \mathfrak{N} B C* D W and a few later mss., including cod. 1. The Greek wording here follows codd. 2 and 817, with support from codd. A C^{corr} N and most of the later mss. Manetti also added *in mundo*.

12 *nomine* ἐν τῷ ὀνόματι ("in nomine" 1516 = Vg.). See on *Ioh.* 5,43.

12 *ego custodiri* ἐφύλαξα. Erasmus retains the pronoun, *ego*, from the later Vulgate, although it is not supported by Greek mss. or by mss. of the earlier Vulgate. Manetti omitted the word.

12 *ille perditus* τῆς ἀπωλείας ("perditionis" 1516 = Vg.). Erasmus wishes to eliminate the Hebraism, as explained in *Annot.* A similar change occurs at 2 *Thess.* 2,3 (1519).

12 *compleretur* πληρωθῆ ("impleatur" 1516 = Vg.). See on *Ioh.* 15,25.

14 *tradidi* δέδωκα ("dedi" 1516 = Vg.). Erasmus' adoption of *trado* was perhaps motivated by the feeling that to "give" a word was an unnatural form of expression.

14 *et ego* ἐγώ. Erasmus retains *et* from the Vulgate, though unsupported by Greek mss. Manetti omitted the word.

15 *e* ἐκ ("de" 1516 = Vg.). See on *Ioh.* 2,15.

16 *et ego* ἐγώ. As in vs. 14, Erasmus again retains *et* from the Vulgate, with little Greek ms. support apart from cod. D. Manetti omitted it.

αυτους ἐν τῇ ἀληθείᾳ σου. ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. ¹⁸ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον, ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιαζὼ ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ²¹ ἵνα πάντες ἔν ὧσι· καθὼς σὺ πάτερ ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἔν ὧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. ²² καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. ²³ ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμὲ ἡγάπησας. ²⁴ πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, κάκεινοι ὧσι μετ' ἐμοῦ, ἵνα θεωρῶσι | τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. ²⁵ πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας. ²⁶ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.

LB 407

eos per veritatem tuam. Sermo tuus veritas est. ¹⁸ Sicut tu me misisti in mundum, ita et ego misi eos in mundum, ¹⁹ et pro eis ego sanctifico me ipsum, vt sint et ipsi sanctificati per veritatem. ²⁰ Non pro eis autem rogo tantum, sed et pro iis qui credituri sunt per sermonem eorum in me: ²¹ vt omnes vnum sint: sicut tu pater in me, et ego in te, vt et ipsi in nobis vnum sint, vt credat mundus quod tu me miseris, ²² et ego gloriam quam dedisti mihi, dedi eis: vt sint vnum, sicut et nos vnum sumus. ²³ Ego in eis, et tu in me, vt sint consummati in vnum, et vt cognoscat mundus, quod tu me misisti, et dilexisti eos, sicut et me dilexisti. ²⁴ Pater, quos dedisti mihi, volo: vt vbi sum ego, et illi sint mecum: vt videant gloriam | meam, quam dedisti mihi, quia dilexisti me ante conditum mundum. ²⁵ Pater iuste, et mundus te non cognouit: ego autem te cognoui, et hi cognouerunt, quod tu me miseris. ²⁶ Et notum feci eis nomen tuum, et notum faciam, vt dilectio qua dilexisti me, in ipsis sit, et ego in ipsis.

LB 408

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ

18 Haec quum dixisset Iesus egressus est cum discipulis suis torrentem Cedron, vbi erat hortus, in quem introiuit ipse et discipuli

26 αγαπη A B D E: γαπη C

17 per veritatem tuam B-E: in veritate A | 19 per veritatem B-E: in veritate A | 20 iis B-E: eis A | sermonem B-E: verbum A | 21 miseris B-E: misisti A | 23 quod B-E: quia A | 24 conditum mundum B-E: constitutionem mundi A | 25 miseris B-E: misisti A
18,1 cedron B-E: cedrorum A

17 per veritatem tuam ἐν τῇ ἀληθείᾳ σου ("in veritate" 1516 Lat. = Vg.). For Erasmus' use of per, see on Ioh. 3,21. The Vulgate omission of

tuam reflects the omission of σου by \mathfrak{P}^{66} A B C* D W and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817,

supported by \aleph^{corr} C^{corr} N and most later mss. Manetti put *in veritate tua*.

18 *tu me misisti* ἐμὲ ἀπέστειλεις. Erasmus retains *tu* from the late Vulgate, without explicit Greek support. The word was omitted by Manetti, in company with the earlier Vulgate.

18 *ita et ego κἀγώ*. In *Annot.*, Erasmus also argues for a more literal alternative rendering, omitting *ita*, as in earlier copies of the Vulgate. The word was omitted by Manetti.

19 *per veritatem* ἐν ἀληθείᾳ (“in veritate” 1516 = Vg.). See on *Ioh.* 3,21.

20 *iis τῶν* (“eis” 1516 = Vg.). Erasmus prefers the spelling *iis* before a relative pronoun.

20 *qui credituri sunt* πιστευσόντων. Erasmus’ Greek text deserts his usual codd. 1, 2 and 817, which all read πιστευόντων, in the present tense. The change to πιστευσόντων, future tense, was a conjecture by Erasmus or one of his assistants, designed to produce conformity with the Vulgate, for which the only Greek ms. support was the testimony of cod. D^{corr} . This questionable variant persisted into the *Textus Receptus*. For other pro-Vulgate conjectures, see on *Ioh.* 4,48.

20 *sermonem* τοῦ λόγου (“verbum” 1516 = Vg.). See on *Ioh.* 1,1.

21 *quod ... miseris* ὅτι ... ἀπέστειλεις (“quia ... misisti” Vg.; “quod ... misisti” 1516). See on *Ioh.* 1,20. This is the first change by the 1516 Latin rendering since vs. 10. Manetti had *quod ... misisti*.

22 *gloriam* τὴν δόξαν (“claritatem” Vg.). See on *Ioh.* 5,41.

22 *dedisti* δέδωκας (“tu dedisti” late Vg.). Erasmus this time restores the earlier Vulgate reading by omitting the pronoun, which is an amplification of the Greek verb. Manetti also omitted *tu*.

22 *et nos* ἡμεῖς. Erasmus retains the added *et* of the late Vulgate, with little Greek ms. support. The word was omitted by Manetti, in company with the earlier Vulgate.

23 *et vt* καὶ ἵνα (“et” Vg.). The Vulgate may reflect a different Greek text, omitting ἵνα, as in \aleph^{66} \aleph W and a few later mss., including cod. 1. A few other mss. also read ἵνα without καὶ, as in codd. B C D. Erasmus follows codd. 2 and 817, supported by most other mss., commencing with codd. A N. The same change was made by Manetti.

23 *quod* ὅτι (“quia” 1516 = Vg.). See on *Ioh.* 1,20. Manetti also made this change.

23 *et me* ἐμὲ. Once again, Erasmus follows the Vulgate in retaining *et*, this time with little ms. support other than cod. W .

24 *sum ego* εἰμὶ ἐγώ (“ego sum” Vg.). The Vulgate word-order lacks specific Greek support. Some late Vulgate copies, including the Froben edition of 1491, had *sum ego*, as found in Erasmus’ rendering, and the same word-order was used by Manetti.

24 *gloriam* τὴν δόξαν (“claritatem” Vg.). See on *Ioh.* 5,41.

24 *conditum mundum* καταβολῆς κόσμου (“constitutionem mundi” 1516 = Vg.). A similar change occurs at *Hebr.* 9,26 (for *origine mundi*); 1 *Petr.* 1,20; *Ap. Ioh.* 17,8 (1519). At *Mt.* 25,34 (1519), Erasmus substitutes *exordium* for *constitutio*. At *Eph.* 1,4; *Hebr.* 4,3, he makes use of the expression *iacio fundamenta*. He retains *constitutio mundi* at *Mt.* 13,35; *Lc.* 11,50, and *origo mundi* at *Ap. Ioh.* 13,8.

25 *δικαίε*. Here cod. 2* had ἄγιε, which arose from harmonisation with vs. 11, apparently without other other ms. support. Erasmus inserted *δικαίε* into the margin of the ms., in agreement with codd. 1 and 817, together with virtually all other mss., and the Vulgate.

25 *et* (1st.) καὶ (omitted in late Vg.). The late Vulgate omission corresponds with the text of cod. D , but nearly all other mss. have καὶ. Manetti also had *et*.

25 *quod ... miseris* ὅτι ... ἀπέστειλεις (“quia ... misisti” Vg.; “quod ... misisti” 1516). See on *Ioh.* 1,20. Manetti put *quod ... misisti*, as in Erasmus’ 1516 edition.

26 *ipsis* (1st.) αὐτοῖς (“eis” Vg. 1527). Erasmus’ rendering here coincides with the earlier Vulgate.

18,1 *Cedron* τῶν Κέδρων (“cedrorum” 1516). In 1516 *Annot.*, Erasmus (following a suggestion of Valla *Annot.*) argued that the presence of the article showed that Κέδρων was not simply a Hebrew name, and he therefore provided a translation of the word, *cedrorum* or “of the cedars”. Later, he reverted to the interpretation of Reuchlin, that it was a Hebrew name after all, and restored the Vulgate wording (though the Vulgate may reflect a Greek variant, τοῦ Κεδρών, found in cod. A and a few later mss.). The point was discussed in his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, p. 136, ll. 531-541.

αὐτοῦ. ² ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³ ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. ⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; ⁵ ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, μετ' αὐτῶν. ⁶ ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. ⁷ πάλιν οὖν αὐτοὺς ἐπηρώτησε, Τίνα ζητεῖτε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. ⁸ ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι Οὐς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. ¹⁰ Σίμων οὖν Πέτρος ἔχων μάχαιραν, ἤλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκομεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. ¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον

eius. ² Nouerat autem et Iudas, qui prodebat eum, locum, quia frequenter Iesus conuenerat illuc cum discipulis suis. ³ Iudas ergo quum accepisset cohortem, et a pontificibus ac Pharisaeis ministros, venit illuc cum laternis ac facibus et armis. ⁴ Iesus itaque sciens omnia quae ventura erant super se, processit ac dixit eis: Quem quaeritis? ⁵ Responderunt ergo ei: Iesum Nazarenum. Dicit eis Iesus: Ego sum. Stabat autem et Iudas, qui prodebat eum, cum ipsis. ⁶ Vt ergo dixit eis, Ego sum: abierunt retrorsum et ceciderunt in terram. ⁷ Iterum ergo interrogauit eos: Quem quaeritis? Illi autem dixerunt: Iesum Nazarenum. ⁸ Respondit Iesus: Dixi vobis, quod ego sum. Si ergo me quaeritis, sinite hos abire. ⁹ Vt compleretur sermo quem dixerat: Ex iis quos dedisti mihi, non perdiidi quenquam. ¹⁰ Simon ergo Petrus quum haberet gladium, eduxit eum, et percussit pontificis seruum, et abscidit auriculam eius dextram. Erat autem nomen seruo Malchus. ¹¹ Dicit ergo Iesus Petro: Immitte gladium tuum in vaginam. An non bibam poculum quod dedit mihi pater?

¹² Cohors igitur et tribunus ac ministri Iudaeorum comprehenderunt

18,10 εἴπαισε B-E: ἐπεσεν A

2 Nouerat B-E: Sciebat A | prodebat B-E: tradebat A | 3 prius ac B-E: et A | alt. ac B-E: et A | 4 ac B-E: et A | 5 ergo D E: om. A-C | prodebat B-E: tradebat A | 8 sum A C-E: sim B | 9 compleretur B-E: impleretur A | Ex ... perdiidi B-E: quos dedisti mihi non perdiidi ex eis A | 10 quum haberet B-E (cum haberet B-D): habens A | dextram B-E: dexteram A | 11 Immitte B-E: Mitte A | An ... pater B-E: Calicem quem dedit mihi pater, an non bibam illum A | 12 igitur B-E: autem A | ac B-E: et A

2 Nouerat ἤδει ("Sciebat" 1516 = Vg.). See on *Ioh.* 1,33.

2 qui prodebat ὁ παραδιδούς ("qui tradebat" 1516 = Vg.). See on *Ioh.* 6,64.

2 συνήχθη. Cod. 2 adds καί, with support from cod. N and many of the later mss. The Erasmus text follows cod. 1 and the Vulgate, this time with support from cod. 817 and most other mss., commencing with Ν Α Β C D W.

3 *ac* (twice) καί (“et” 1516 = Vg.). This is the first insertion of *ac* since *Ioh.* 13,13, surprising in view of Erasmus’ fondness for the word in his 1519 edition.

4 *se* αὐτόν (“eum” Vg.). Erasmus uses the reflexive pronoun to refer back to the subject of the sentence, as suggested by Valla *Annot.*

4 *processit ac* ἐξεληθών (“processit et” 1516 Lat. = Vg.). On *ac*, see on *Ioh.* 1,25. The Vulgate may here follow a different Greek text, ἐξηλθεν καί, as in codd. B C* D and a few later mss., including cod. 1. Erasmus’ Greek text follows codd. 2 and 817, supported by most other mss., commencing with Ⲛ A C^{corr} N W. Manetti, more literally, substituted *egressus*.

5 *Responderunt ergo* ἀπεκρίθησαν (“Responderunt” 1516-22 = Vg.). Erasmus’ insertion of *ergo* in 1527-35 was without explicit authority from Greek mss., and he made no change here in the Greek text.

5 *Dicit* λέγει (“Dixit” Vg. 1527). Erasmus renders the present tense more accurately, as in the earlier Vulgate. Manetti also had *Dicit*.

5 *qui prodebat* ὁ παραδιδούς (“qui tradebat” 1516 = Vg.). See on *Ioh.* 6,64.

8 ὁ ἴησοῦς. The Erasmian text coincides with cod. 1 in adding the article here, with support from codd. D N and some later mss. It was omitted in codd. 2 and 817, in company with Ⲛ A B C W and most of the later mss. See on *Ioh.* 1,48.

8 *quod ... sum* ὅτι ... εἰμι (“quia ... sum” Vg.; “quod ... sim” 1519). See on *Ioh.* 1,20. Manetti had *quod ... sum*.

9 *compleretur* πληρωθῆ (“impleretur” 1516 = Vg.). See on *Ioh.* 15,25.

9 *dixerat* εἶπεν (“dixit” Vg.). See on *Ioh.* 1,19 for Erasmus’ preference for the pluperfect.

9 *Ex iis ... non perdidit* ὅτι ... οὐκ ἀπώλεσα ἐξ αὐτῶν (“Quia ... non perdidit ex eis” late Vg.; “... non perdidit ex eis” 1516, omitting “quia”). In this alteration of the word-order, Erasmus is less literal than the Vulgate, but achieves a more natural form of Latin expression. On *iis*, see on *Ioh.* 16,20. Manetti put *quod ... non perdidit ex eis*.

10 *quum haberet* ἔχων (“habens” 1516 = Vg.). Erasmus interprets the participle in a causal sense. Either translation is legitimate.

10 ἦλκυσεν. This itacistic misspelling is derived from cod. 2, supported by a few other late mss.

The usual reading is εἴλκυσεν, as found in codd. 1 and 817, with most other mss., and as found at *Ioh.* 21,11 in both cod. 2 and Erasmus.

10 ἔπεισε. The reading ἔπεσεν in 1516 is another itacism from cod. 2.

10 *dextram* τὸ δεξιόν (“dexteram” 1516 = late Vg. and some Vg. mss.). Erasmus more often has the form *dextera* and *dexteram*. Manetti had *dextram* here.

11 *Dicit* εἶπεν (“Dixit” Vg.). See on *Ioh.* 11,25.

11 *Immitte* Βάλε (“Mitte” 1516 = Vg.). See on *Ioh.* 13,2.

11 *tuum* σου. The Erasmian text adds the pronoun from cod. 1 and the late Vulgate, supported by many of the later Greek mss. The word is omitted in codd. 2 and 817, in company with the earlier Vulgate and Ⲛ⁶⁶ Ⲛ A B C D N W and many later mss. Manetti omitted *tuum*.

11 *An non bibam poculum quod dedit mihi pater* τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό (“Calicem quem dedit mihi pater, non vis vt bibam illum” late Vg.; “Calicem ... pater, an non bibam illum” 1516). This rewriting of a whole clause is relatively infrequent in Erasmus’ rendering of John’s Gospel, here designed to achieve a smoother word-order. The use of *an non* is used elsewhere by Erasmus in twenty other places. In the Vulgate N.T., the phrase occurs in this interrogative sense at *Rom.* 9,21; *2 Cor.* 13,5. The Vulgate has *poculum*, for “cup”, at *Ap. Ioh.* 17,4; 18,6, but usually renders by *calix*. In 1516, Erasmus substitutes *poculum* in ten places. Then in 1519, he introduced it in a further sixteen places, mainly in the Gospels, and again at one more passage in 1522, leaving *calix* unchanged at *Mt.* 26,39; *Mc.* 9,41; *Ap. Ioh.* 14,10; 16,19. In *Annot.* on *Mt.* 20,22, Erasmus distinguishes between the two Latin words, *poculum* being the generic term for any kind of drinking vessel, whereas *calix* corresponds with κύλιξ, a wine-cup. Manetti’s rendering was *Calicem quem dedit mihi pater, nunc quidem bibam ipsum*.

12 *igitur* οὖν (“autem” 1516 Lat. = late Vg.). The late Vulgate rendering lacks Greek support. Erasmus makes a similar correction at *Ioh.* 7,3 (1519), but see on *Ioh.* 3,25 for passages where he left the inaccurate use of *autem* unchanged. Manetti had *ergo*, as in the earlier Vulgate.

12 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, ¹³ καὶ ἀπήγαγον αὐτόν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ¹⁴ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. ¹⁵ ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. ¹⁶ ὁ δὲ Πέτρος ἐστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, | ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. ¹⁷ λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. ¹⁸ εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιοκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο. ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος.

¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ²⁰ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ²¹ τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. ²² ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς

Iesum, et ligauerunt eum, ¹³ et abduxerunt eum ad Annam primum: erat enim socer Caiaphae, qui erat pontifex anni illius. ¹⁴ Erat autem Caiaphas is qui consilium dederat Iudaeis, quod expediret vnum hominem mori pro populo. ¹⁵ Sequebatur autem Iesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introiuit cum Iesu in atrium pontificis. ¹⁶ Petrus autem stabat ad ostium foris. Exiuit ergo discipulus ille alter, qui erat notus pontifici, et dixit ostiariae, et introduxit Petrum. ¹⁷ Dixit ergo Petro ancilla ostiaria: Num et tu ex discipulis es hominis istius? Dicit ille: Non sum. ¹⁸ Stabant autem serui et ministri qui prunas congesserant, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus stans et calefaciens se.

¹⁹ Pontifex ergo interrogauit Iesum de discipulis suis et de doctrina ipsius. ²⁰ Respondit ei Iesus: Ego palam loquutus sum mundo. Ego semper docui in synagoga et in templo, quo omnes Iudaei conueniunt, et in occulto loquutus sum nihil. ²¹ Quid me interrogas? Interroga eos qui audierunt quid loquutus sim ipsis. Ecce hi sciunt quae dixerim ego. ²² Haec autem quum dixisset, vnus

20 ελαλησα B-E: ελασησα A

13 Caiaphae B-E: Cayphae A | 14 Caiaphas is B-E: Cayphas A | 17 Num B-E: Nunquid A | 19 ipsius B-E: eius A

13 *abduxerunt* ἀπήγαγον (“adduxerunt” Vg.). The Vulgate may reflect a different Greek text, such as ἤγαγον, found in $\mathfrak{P}^{66\text{vid}}$ \aleph^* B D W and a few later mss. However, at Mc. 14,53 the Vulgate renders ἀπάγω by *adduco* without any support from such Greek ms. variants. At

Mt. 27,2, Erasmus retains *adduco* from the Vulgate. Elsewhere, at several passages, he substitutes *abduco* for *duco*, *educo*, and *perduco*, in rendering the same Greek verb. At the present passage, he follows cod. 2, with support from \aleph^{corr} A C N and most later mss., including codd. 1

and 817. In 1527-35 *Annot.*, citing the authority of Cyril, Erasmus commends the suggestion that vs. 24 should, in effect, be moved to the end of vs. 13, in order to 'improve' the sequence of the narrative. He drew further attention to this view by inserting a marginal note beside vs. 13 in the N.T. text.

14 *is qui* ὁ ("qui" 1516 = Vg.). The pronoun, *is*, is added to make a smoother connection with the first part of the sentence.

14 *quod expedit* ὅτι συμφέρει ("quia expedit" Vg.). See on *Ioh.* 1,20. Manetti put *quod confert*.

15 ἄλλος. Erasmus does not appear to have had specific ms. authority for omitting ὁ before ἄλλος, though the omission coincides with the text of Φ^{66} \aleph^* A B D^{supp} W and a few later mss. His usual mss., codd. 1, 2, and 817, all have ὁ ἄλλος, in company with cod. \aleph^{corr} C N and most later mss.: i.e. not just "another" disciple, but "the other" disciple. In view of the similar omission at *Ioh.* 20,3 (1516 only), again without relying on ms. authority, these alterations are possibly to be regarded as deliberate conjectures by Erasmus, rather than accidental errors.

15 ὁ δὲ μοθητής. These words, which were omitted by cod. 2*, were entered by Erasmus in the margin of the ms., in agreement with codd. 1 and 817, together with most other mss. and the Vulgate.

16 ἐστήκει. This reading (printed as ἐστήκει in 1516-27) lacks ms. support, and represents an unsuccessful attempt to correct an itacistic error in cod. 2, which had εἰστήκει. The correct spelling should have been εἰστήκει, as in codd. 1 and 817, with most other mss.

16 *ille alter* ὁ ἄλλος ("alius" Vg.). Erasmus wishes to make clear that this was the same disciple as the *alius* in vs. 15. Other substitutions of *alter* for *alius* occur at six places in 1516, and a further thirteen times in 1519, on the grounds that *alter* was the correct word for referring to one out of only two alternatives. On the distinction of meaning, see Valla *Elegantiae* III, 59; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 221, ll. 370-376, 386-388.

17 *Dixit* λέγει. Erasmus' use of the perfect tense agrees with the Vulgate column of his 1527 edition, contrary to the present tense of his Greek text. The earlier Vulgate more accurately had *Dicit*, as also adopted by Manetti. A similar discrepancy exists at *Ioh.* 13,31.

17 *Num* Μή ("Nunquid" 1516 = Vg.). See on *Ioh.* 3,4.

18 *qui prunas congesserant* ἀνθρακίων πεποικηκότες ("ad prunas" Vg.). This Vulgate omission of a verb is unsupported by Greek mss. Erasmus' choice of *congero* ("heap together") is somewhat more expressive than the Greek ποιέω, and is comparable with the Vulgate use of *carbones congero* to render ἀνθρακας σωρεύω at *Rom.* 12,20 (replaced by Erasmus with *carbones coaceruo*). Erasmus has *congero* elsewhere only at *Iac.* 5,3 (1519); *Iud.* 8. See *Annot.* In Manetti, this was rendered as *et prunas faciebant*, more literal but less idiomatic than Erasmus here.

18 *et Petrus* ὁ Πέτρος. Erasmus retains the added *et* from the Vulgate, reflecting the addition of καί before ὁ Πέτρος, as in Φ^{6vid} \aleph B C (W) and a few later mss., including cod. 1. His Greek text follows codd. 2 and 817, supported by codd. A D^{supp} N and most later mss. Manetti omitted *et*.

19 *ipsius* αὐτοῦ ("eius" 1516 = Vg.). It is questionable whether this sequence of *suis* ... *ipsius* is any less obscure than that of the Vulgate, *suis* ... *eius*. In both renderings, which are equally designed to avoid repetition, the shift of pronoun could mislead the reader into supposing that one of these pronouns referred back to Caiaphas. Valla *Annot.* argued that whichever pronoun was preferred, the same word should be used in both places.

20 τῆ συναγωγῆ. Erasmus, or his assistant, adds the article τῆ from cod. 1, with support from only a few other late mss. His codd. 2 and 817 omitted τῆ, in company with \aleph A B C D^{supp} N W and most later mss. The less well attested Erasmusian reading persisted into the *Textus Receptus*.

20 *omnes* πάντες. The Erasmusian text again deviates from cod. 2, to adopt a reading found in cod. 1, this time with the support of the Vulgate, \aleph A B C* N W and some later mss., including cod. 817. The reading of cod. 2 was πάντοτε, found also in codd. C^{corr} D^{supp} and most of the later mss.

21 *loquutus sim* ἐλάλησα ("loquutus sum" Vg.). Erasmus prefers a subjunctive after *quid*. It is possible that he was following a copy of the late Vulgate which had *sim* for *sum*, as in the Froben edition of 1491, in which case Erasmus' rendering could not be regarded as an innovation.

τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; ²³ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; ²⁴ ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

²⁵ Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἤρνήσατο ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. ²⁶ λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως συγγενῆς ὧν, οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ πάλιν οὖν ἤρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

²⁸ Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα, καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. ²⁹ ἐξῆλθεν οὖν ὁ Πιλᾶτος πρὸς αὐτοὺς ἔξω, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ³⁰ ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. ³¹ εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν. ³³ εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλᾶτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

assistens ministrorum dedit alapam Iesu, dicens: Siccine respondes pontifici? ²³ Respondit ei Iesus: Si male loquutus sum, testificare de malo: sin bene, cur me caedis? ²⁴ Et misit eum Annas vinctum ad Caiapham pontificem.

²⁵ Stabat autem Simon Petrus et calefaciebat se. Dixerunt ergo ei: Num et tu ex discipulis eius es? Negavit ille, et dixit: Non sum. ²⁶ Dicit ei vnus ex seruis pontificis cognatus eius, cuius absciderat Petrus auriculam: Nonne ego te vidi in horto cum illo? ²⁷ Iterum ergo negavit Petrus, et statim gallus cecinit.

²⁸ Ducunt ergo Iesum a Caiapha in praetorium. Erat autem mane, et ipsi non introierunt in praetorium, ne contaminarentur, sed vt ederent pascha. ²⁹ Exiuit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis aduersus hominem hunc? ³⁰ Responderunt, et dixerunt ei: Si non esset hic nocens, haudquaquam tibi tradidissemus eum. ³¹ Dicit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei Iudaei: Nobis non licet interficere quenquam. ³² Vt sermo Iesu impleretur quem dixit, significans qua morte esset moriturus. ³³ Introiuit ergo iterum in praetorium Pilatus, et vocauit Iesum, et dixit ei: Tu es ille rex Iudaeorum?

22 Siccine B-E: Sic A | 23 testificare C-E: testimonium perhibe A, testare B | sin B-E: si autem A | cur B-E: quid A | 24 vinctum B-E: ligatum A | Caiapham B-E: Caypham A | 25 Stabat ... calefaciebat B-E: Erat autem Simon Petrus stans et calefaciens A | Num B-E: Nunquid A | 26 absciderat B-E: abscidit A | 27 cecinit B-E: cantauit A | 28 Ducunt B-E: Adducunt A | Caiapha B-E: Caypha A | ne B-E: vt non A | sed A B D E: sex C | ederent pascha B-E: manducarent pascha A | 30 nocens, haudquaquam B-E: malefactor, non A | 33 ille B-E: om. A

22 *Siccine* Οὐτως ("Sic" 1516 = Vg.). This is the only occurrence of *siccine* in Erasmus' N.T. In the Vulgate, it is used only at 1 *Sm.* 15,32. The word implies a greater degree of indignation than *sic*. For other words adding *-ne*, see on vs. 39, below.

23 *testificare* μαρτύρησον ("testimonium perhibe" 1516 = Vg.; "testare" 1519). See on *Ioh.* 1,7.

23 *sin* εἰ δέ ("si autem" 1516 = Vg.). See on *Ioh.* 10,38.

23 *cur* τί ("quid" 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

24 *Et misit* ἀπέστειλεν. Erasmus' rendering follows the Vulgate, which may reflect the addition of δέ, as in cod. \aleph . Some other early mss., codd. B C* N W, together with cod. 1, add οὐν. Erasmus' Greek text follows codd. 2 and 817, supported by codd. A C^{corr} D^{supp} and most later mss.

24 *vincium* δεδεμένον ("ligatum" 1516 = Vg.). Erasmus substitutes *vincio* for *alligo* at *Mt.* 12,29; 14,3; *Act.* 9,14; 21,13; 22,29; 2 *Tim.* 2,9 (1519), mainly in contexts referring to the binding of a prisoner. He further substitutes *alligo*, *reincio*, or *obuincio* for *ligo* at *Mt.* 16,19; *Mc.* 11,2, 4; *Ioh.* 11,44 (1519); 19,40, while retaining *ligo* at five other passages.

25 *Stabat autem Simon Petrus et calefaciebat se* Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος ("Erat autem Simon Petrus stans et calefaciens se" 1516 = Vg.). See on *Ioh.* 1,28 for Erasmus' avoidance of the combination of the imperfect tense and present participle.

25 *Num* μή ("Nunquid" 1516 = Vg.). See on *Ioh.* 3,4.

25 *Negavit* ἠρνήσατο. The Erasmusian text here follows cod. 1 and the Vulgate, with support from many other mss., commencing with \aleph A B C* D^{supp} N W. Codd. 2 and 817 add οὐν, supported by cod. C^{corr} and most of the later mss.

26 *Dicit* εἰ λέγει ("Dicit" Vg.). Erasmus' addition of *ei* is not supported by Greek mss., or by the Vulgate column of his 1527 edition. It is probable that he was following a different form of the late Vulgate, in which *ei* was added, as in the Froben edition of 1491.

26 *absiderat* ἀπέκοψε ("abscidit" 1516 = Vg.). For Erasmus' use of the pluperfect, see on *Ioh.* 1,19.

27 *cecinit* ἐφώνησεν ("cantauit" 1516 = Vg.). See on *Ioh.* 13,38.

28 *Ducunt ... a* Ἄγουσιν ... ἀπό ("Adducunt ... ad" late Vg.; "Adducunt ... a" 1516 = Vg. mss.). In *Annot.*, partly based on Valla *Annot.*, Erasmus criticises the inaccurate late Vulgate rendering, which is unsupported by Greek mss. The passage is further included in his *Loca Obscura* and *Loca Manifeste Depravata*. Manetti put *Adducunt ... a*.

28 *ne* ἴνα μή ("ut non" 1516 = Vg.). See on *Ioh.* 3,20.

28 *ederent* φάγωσι ("manducarent" 1516 = Vg.). See on *Ioh.* 4,31.

29 *foras* ἔξω. The insertion of ἔξω after αὐτούς is found in only a few mss., consisting principally of cod. N and fam¹³, including cod. 69. In cod. 1, together with codd. (\aleph) B C* (W) and a few later mss., ἔξω is inserted after Πιλάτος. It is uncertain whether Erasmus actually imported this reading from a ms. belonging to fam¹³. As elsewhere, he or his assistants could have inserted ἔξω at this point by a fresh conjecture based partly on cod. 1 and partly on the Vulgate. In codd. 2 and 817, ἔξω is omitted, in company with codd. A C^{corr} D^{supp} and most of the later mss. Other variants also exist. Manetti omitted *foras*.

30 *nocens* κακοποιός ("malefactor" 1516 = Vg.). A similar substitution occurs at 1 *Petr.* 2,14. However, at 1 *Petr.* 2,12, Erasmus preferred *maleficus*. The word *malefactor* is rare in classical usage.

30 *haudquaquam* οὐκ ἄν ("non" 1516 = Vg.). Erasmus' much stronger expression is nowhere found in the Vulgate. He uses it for οὐκ ἄν elsewhere at *Mc.* 13,20; 1 *Cor.* 2,8; 11,31; *Gal.* 1,10 (1519); *Hebr.* 8,7, and also employs it for οὐ μή at *Mt.* 23,39 (1519); *Mc.* 10,15; 1 *Cor.* 8,13 (1519). Erasmus' use of *haudquaquam* for οὐκ ἄν and μή ἄν is as inaccurate as his use of *utique* for ἄν: see on *Ioh.* 4,10. Correspondingly, Manetti's use of *non utique* here was not an improvement.

31 *Dicit* εἶπεν. Erasmus retained *Dicit* from the late Vulgate, whereas the earlier Vulgate more correctly had *Dixit*, as was also adopted by Manetti. See on *Ioh.* 11,25 for the discrepancy of tense.

33 *ille rex* ὁ βασιλεύς ("rex" 1516 = Vg.). By this use of *ille*, Erasmus wishes to convey the force of the Greek article, suggesting that Jesus

³⁴ ἀπεκρίθη ὁ Ἰησοῦς, Ἄφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; ³⁵ ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ³⁶ ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ³⁷ εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶσὺ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ζῶν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. ³⁸ λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. ³⁹ ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ⁴⁰ ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.

LB 411

19 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστίγωσε. ² καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκάν αὐτοῦ τῆ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, ³ καὶ ἔλεγον, Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. ⁴ ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς,

34 ἄλλοι σοι εἶπον B-E: ἄλλος σοι εἶπεν A | 40 ἐκραύγασαν B-E: ἐκραύγασας A (compend.)

36 prius ex B-E: de A | ne B-E: vt non A | 37 prius sum A C-E: sim B | feram B-E: perhibeam A | 38 prodiit B-E: exiuit A | 39 pascha B-E: pasca A | Vultisne B-E: Vultis A | illum B-E: om. A | 40 Barabbam A B E: Barrabam C D | Barabbas A B E: Barrabas C D
19,3 ac B-E: Et veniebant ad eum et A

was no ordinary king. A similar addition occurs in vs. 40. See also on *Iob.* 1,49.

³⁴ Respondit Iesus: A temet ipso tu hoc dicis, an alii dixerunt tibi de me? ³⁵ Respondit Pilatus: Num ego Iudaeus sum? Gens tua et pontifices tradiderunt te mihi. Quid fecisti? ³⁶ Respondit Iesus: Regnum meum non est ex hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei vtique decertarent, ne traderer Iudaeis. Nunc autem regnum meum non est hinc. ³⁷ Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Iesus: Tu dicis, quod rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, vt testimonium feram veritati. Omnis qui est ex veritate, audit vocem meam. ³⁸ Dicit ei Pilatus: Quid est veritas? Et quum hoc dixisset, iterum prodiit ad Iudaeos, et dicit eis: Ego nullam inuenio in eo causam. ³⁹ Est autem consuetudo vobis, vt vnum dimittam vobis in pascha. Vultisne ergo dimittam vobis illum regem Iudaeorum? ⁴⁰ Clamauerunt rursus | omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro.

LB 412

19 Tunc ergo apprehendit Pilatus Iesum, et flagellauit. ² Et milites plectentes coronam de spinis, imposuerunt capiti eius, et veste purpurea circumdederunt eum, ³ ac dicebant: Aue rex Iudaeorum. Et dabant ei alapas. ⁴ Exiuit iterum Pilatus foras, et dicit eis:

34 Respondit ἀπεκρίθη. In omitting αὐτῷ after ἀπεκρίθη, the Erasmus text is influenced by

cod. 1 and the Vulgate, supported by $\mathfrak{P}^{66\text{vid}}$ A B C* D^{supp} N W 087 and some later mss. However, of those mss. which omit αὐτῶ, including cod. 1, most also substitute ἀπεκρίνατο. Codd. 2 and 817 add αὐτῶ, in company with most other mss., commencing with \aleph C^{corr}, reflected in Manetti's addition of *ei*.

34 *tu sý* (Vg. omits). The Vulgate may be based on a text omitting *sý*, as in \mathfrak{P}^{66} \aleph * D^{supp} and a few later mss. Erasmus follows cod. 2, supported by $\mathfrak{P}^{66\text{corr}}$ *vid* \aleph C^{corr} A B C N W and most later mss., including codd. 1 and 817. Manetti made the same change.

34 *alii dixerunt tibi ἄλλοι σοι εἶπον* ("alii tibi dixerunt" Vg.). Erasmus' Latin word-order may have been based on late Vulgate copies which differed from his 1527 Vulgate column. The word-order *dixerunt tibi* is found in the Froben edition of 1491, among others. The reading ἄλλος σοι εἶπεν in Erasmus' 1516 Greek text followed cod. 2, in company with cod. N and a few later mss. In 1519, he restored ἄλλοι and εἶπον, to conform with the Vulgate and most of the Greek mss., including codd. 1, 3 and 817.

35 *Num Μήτι* ("Numquid" Vg.). See on *Iob.* 3,4.

35 *pontifices οἱ ἀρχιερεῖς* ("pontifices tui" late Vg.). The late Vulgate reading is unsupported by Greek mss.

36 ὁ Ἰησοῦς. The addition of the article is possibly another conjecture of Erasmus or his assistants, as it is missing from his usual codd. 1, 2 and 817, together with most other mss., commencing with \mathfrak{P}^{66} \aleph A B C D^{supp} W. However, it is present in cod. 69, supported by cod. N and some later mss. See on *Iob.* 1,48. This doubtful addition continued into the *Textus Receptus*.

36 *ex* (1st.) ἐκ ("de" 1516 = Vg.). See on *Iob.* 2,15.

36 *ne* ἵνα μή ("vt non" 1516 = Vg.). See on *Iob.* 3,20.

37 *quod rex sum* ὅτι βασιλεύς εἰμι ("quia rex sum" Vg.; "quod rex sim" 1519 only). See on *Iob.* 1,20. The same change was made by Manetti.

37 *testimonium feram* μαρτυρήσω ("testimonium perhibeam" 1516 = Vg.). See on *Iob.* 1,7.

38 *Dicit ... dicit* λέγει ... λέγει ("Dixit ... dixit" Vg. 1527). See on vs. 5.

38 *prodiit* ἐξῆλθε ("exiuit" 1516 = Vg.). A similar substitution occurs at *Mc.* 5,30 (1519). Erasmus also uses *prodeo* to replace *egredior* at *Mt.* 2,6 (1519). Elsewhere, he is often content to retain *exeo* for ἐξέρχομαι, but also employs a variety of other Latin verbs: including *abeo*, *egredior*, *emano*, and *venio*. See further on *Iob.* 5,29.

39 *vobis* (1st.) ὑμῖν (omitted in Vg. 1527 and some Vg. mss.). The late Vulgate omission is supported by only a few of the later Greek mss.

39 *Vultisne* βούλεσθε ("Vultis" 1516 = Vg.). Erasmus occasionally adds the interrogative, *-ne*, a usage which occurs nine times in 1516 (at *Mt.* 12,10; 19,3; *Mc.* 10,2; *Lc.* 22,49; *Act.* 8,30; 17,19; 19,2; 21,37; *Iac.* 2,20), and at a further two passages in 1519 (here, and at vs. 22). In the Vulgate, it occurs at *Act.* 8,30, in the form *putasne*.

39 *illum regem* τὸν βασιλέα ("regem" 1516 = Vg.). See on vs. 33.

40 *Clamauerunt* ἐκραύγασαν οὖν. Erasmus follows the Vulgate in leaving οὖν untranslated. See on *Iob.* 8,38. Manetti added *ergo*.

19,3 *ac dicebant* καὶ ἔλεγον ("Et veniebant ad eum, et dicebant" 1516 Lat. = Vg.). The Vulgate followed a Greek text adding καὶ ἤρχοντο πρὸς αὐτόν before καὶ ἔλεγον, as in \mathfrak{P}^{66} \aleph B N W and a few later mss., including cod. 69. In 1527 *Annot.*, Erasmus comments that the additional words are not found "in the Greeks" ("in Graecis"), even though in theory he had once been in a position to consult cod. 69, or another member of fam¹³, which had this clause. His Greek text follows cod. 2, in company with codd. A D^{supp} and most later mss., including codd. 1 and 817. On the substitution of *ac*, see on *Iob.* 1,25. Manetti had just *et dicebant*.

4 *Exiuit* ἐξῆλθεν οὖν. The Vulgate column of Erasmus' 1527 N.T., more correctly, had *Exiuit ergo*. Erasmus' Latin rendering was probably following a copy of the late Vulgate which omitted *ergo*, such as the Froben edition of 1491, in company with earlier Vulgate mss. The earlier Vulgate may in turn reflect a Greek text omitting οὖν, as in \aleph D^{supp} and some later mss., including cod. 1. Some mss. also substitute καὶ ἐξῆλθεν (omitting οὖν), as in $\mathfrak{P}^{66\text{vid}}$ A B. Erasmus' Greek text follows codd. 2 and 817, supported by $\mathfrak{P}^{66\text{corr}}$ N W and most later mss.

Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. ⁵ ἔξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδου ὁ ἄνθρωπος. ⁶ ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν, λέγοντες, Σταύρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ⁷ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν τὸν υἱὸν θεοῦ ἐποίησεν. ⁸ ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη. ⁹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; ¹¹ ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς μέ σοι, μείζονα ἁμαρτίαν ἔχει.

Ecce adduco vobis eum foras, vt cognoscatis quod nullam in eo causam inuenio. ⁵ Exiuit ergo Iesus foras, gestans spineam coronam, et purpureum pallium. Et dicit eis: Ecce homo. ⁶ Quum ergo vidissent eum pontifices et ministri clamabant, dicentes: Crucifige, crucifige. Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non inuenio in eo causam. ⁷ Responderunt ei Iudaei: Nos legem habemus, et secundum legem nostram debet mori: quia filium dei se fecit. ⁸ Quum ergo audisset Pilatus hunc sermonem, magis timuit: ⁹ et ingressus est praetorium iterum, et dicit ad Iesum: Vnde es tu? Iesus autem responsum non dedit ei. ¹⁰ Dicit ergo ei Pilatus: Mihi non loqueris? Nescis quod potestatem habeam crucifigendi te, et potestatem habeam absoluendi te? ¹¹ Respondit Iesus: Non haberes potestatem aduersum me vllam, nisi tibi datum esset e supernis. Propterea qui me tradidit tibi, maius peccatum habet.

19,7 ημεῖς B-E: υμεῖς A | 10 prius εχω B-E: εχο A

4 in eo causam inuenio B-E: inuenio in eo causam A | 5 gestans B-E: portans A | pallium B-E: vestimentum A | 10 prius habeam B-E: habeo A | alt. habeam B-E: habeo A | 11 e supernis B-E: desuper A

4 *quod* ὅτι (“quia” Vg.) See on *Iob.* 1,20. Manetti made the same change.

4 *nullam in eo causam inuenio* ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω (“nullam inuenio in eo causam” 1516 = late Vg.). The Latin word-order used by Erasmus in 1519 happens to correspond uniquely with that of cod. A (οὐδεμίαν ἐν αὐτῷ αἰτίαν εὐρίσκω), but is more likely to have been affected by considerations of classical Latin syntax rather than consultation of Greek mss. here. Manetti anticipated him in adopting this word-order.

5 *foras* ἔξω (Vg. omits). The Vulgate omission is virtually unsupported by Greek mss. Manetti made the same change as Erasmus.

5 *gestans* φορῶν (“portans” 1516 = Vg.). A similar substitution occurs at *Rom.* 13,4; 1 *Cor.* 15,49. Erasmus further puts *gesto* for *vestio* at *Mt.* 11,8, and for *induo* at *Iac.* 2,3, thus ensuring that the same verb is used to render all N.T. instances of φορέω. The word *gesto* is used by the Vulgate at four O.T. passages. It is preferred by Erasmus here because it denotes the wearing of the crown and robe, whereas

porto could be understood as meaning that these items were carried in the hand. Cf. Valla *Elegantiae* VI, 51; Erasmus *Paraphr. in Eleg. Laur. Vallae*, p. 297, ll. 479-482, where it is suggested that *porto* is more appropriate for carrying something large or heavy. Erasmus elsewhere generally retains *porto*, especially in rendering βασιτάζω, and occasionally for αἴρω and φέρω.

5 *spineam coronam* τὸν ἀκάνθινον στέφανον ("coronam spineam" late Vg.). Erasmus restores the word-order of the earlier Vulgate, in conformity with the Greek text. The same word-order is found in Manetti's version.

5 *pallium* ἱμάτιον ("vestmentum" 1516 = Vg.). This substitution also occurs at *Mc.* 10,50; 13,16; *Lc.* 6,29; 1 *Petr.* 3,3, usually to make clear that the item of clothing is only an outer garment: see *Annot.* on *Lc.* 6,29. The word *pallium* occurs in the Vulgate N.T. only at *Mt.* 5,40, but much more frequently in the O.T. At the present passage, the change has more to do with the fine alliterative effect of *purpureum pallium*. Elsewhere, Erasmus often retains *vestmentum* for ἱμάτιον, while sometimes changing it to *vestis* for the sake of stylistic variety: see on *Ioh.* 13,12.

5 Ἴδοῦ. The Erasmusian text here follows cod. 1, in company with \aleph B W and a few later mss. Codd. 2 and 817 have ἴδε, supported by most other mss., commencing with codd. A D^{supp} N.

6 *clamabant* ἐκραύγασαν. Erasmus retains the Vulgate rendering of the Greek aorist by the imperfect tense, as he also does at vs. 15. Manetti, more accurately, had *clamauerunt*.

6 *crucifige* (2nd.) σταύρωσον ("crucifige eum" late Vg.). The Erasmusian text follows cod. 1, this time in company with the earlier Vulgate mss. rather than the usual editions of the late printed Vulgate, with support from \mathfrak{P}^{66} A B W and some later mss. Codd. 2 and 817 add αὐτόν, as found in \aleph D^{supp} N and most later mss. Manetti put *crucifige ipsum*.

7 Ἡμεῖς. The spelling ὑμεῖς in 1516 makes no sense in this context, but may have arisen from the compositor misreading the script of cod. 2.

7 *nostram* ἡμῶν (Vg. omits). The Vulgate omission corresponds with the text of \mathfrak{P}^{66} \aleph B D^{supp} N W and a few later mss. Erasmus follows cod. 2, supported by cod. A and most later

mss., including codd. 1 and 817. Manetti also added this word.

7 *filium dei se* ἑαυτὸν τὸν υἱὸν θεοῦ. This reading does not exactly match any of Erasmus' mss. Cod. 2 has ἑαυτὸν θεοῦ υἱόν, as found in cod. 817 and many other late mss. In cod. 1, the word-order is the same as the Vulgate, having υἱὸν θεοῦ ἑαυτόν, with support from \mathfrak{P}^{66} vid \aleph B and some later mss. In reversing the word-order to read υἱὸν θεοῦ, Erasmus' text partly follows cod. 1. However, the retention of ἑαυτόν as the first word, coupled with the arbitrary insertion of τόν, creates a completely new reading, apparently not found in any Greek mss. A more widely attested reading, found in codd. A D^{supp} N and many later mss., was ἑαυτὸν υἱὸν θεοῦ, corresponding with *se ipsum filium dei* in Manetti's translation.

9 *dicit* λέγει ("dixit" late Vg.). The late Vulgate reading lacks Greek ms. support. Erasmus renders the present tense more accurately, as in the earlier Vulgate.

10 *Dicit* λέγει ("Dixit" Vg. 1527). See the previous note.

10 *quod ... habeam ... habeam* ὅτι ... ἔχω ... ἔχω ("quia ... habeo ... habeo" Vg.; "quod ... habeo ... habeo" 1516). See on *Ioh.* 1,20. Manetti had *quod ... habeo ... habeo*, as in Erasmus' 1516 translation. The spelling ἔχο, for ἔχω (1st.) in the 1516 edition, is a misprint.

10 *crucifigendi ... absoluendi* σταυρῶσαι ... ἀπολύσαι ("crucifigere ... dimittere" Vg.). For the avoidance of the infinitive, see on *Ioh.* 1,33. Manetti achieved a similar effect here by using the subjunctive: *ut crucifigam ... ut dimittam* (though in *Pal. Lat.* 45, these words only occur as a later correction, and the first hand seems to have written *crucifigere ... dimittere*). Erasmus elsewhere substitutes *absoluo* for *dimitto* at *Mt.* 18,27; *Ioh.* 19,12 (1519); *Act.* 3,13, and also at *Hebr.* 8,5 for *consummo* (ἐπιτελέω). In the Vulgate N.T., *absoluo* occurs only at *Act.* 19,39, for ἐπιλύω. More frequently, Erasmus retains *dimitto*.

11 ὁ Ἰησοῦς. The Erasmusian text agrees with cod. 1 in adding the article, in company with \aleph A N W and some later mss. In codd. 2 and 817, with most other mss., commencing with codd. B D^{supp}, the article is omitted. See on *Ioh.* 1,48.

11 *e supernis* ἄνωθεν ("de super" 1516 = Vg.). See on *Ioh.* 3,3.

¹² ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες, Ἐάν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. ¹³ ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ¹⁴ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. ¹⁵ οἱ δὲ ἔκραυγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα. ¹⁶ τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν, καὶ ἀπήγαγον, ¹⁷ καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ, ¹⁸ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,

13 γαββαθα B-E: γαβαθα A | 17 ος B-E: ως A

12 ex eo B-E: exinde A | absolueris B-E: dimittere A | absolueris B-E: dimiseris A | Quicumque C-E: Omnis qui A, Quisquis B | 13 hunc sermonem, produxit B-E: hos sermones, adduxit A | seditque B-E: et sedit A | Hebraice B-E: haebraice A | Gabbatha B-E: gabatha A | 14 paschae B-E: pascae A | ferme B-E: quasi A | 16 Acceperunt B-E: Susceperunt A | abduxerunt B-E: eduxerunt A | 17 atque is B-E: et A | crucem suam B-E: sibi crucem A | Caluarie B-E: Caluariae A | Golgotha B-E: golgatha A

12 *Et ex eo* ἐκ τούτου (“*Et exinde*” 1516 Lat. = late Vg.). Erasmus retains *Et* from the late Vulgate, in conflict with his Greek text and most of the Greek mss. A comparable substitution of *ex eo tempore* for *exinde*, to render ἀπὸ τότε, occurs at *Mt.* 4,17; 16,21; 26,16 (1519). At *Act.* 13,21, Erasmus retains *exinde* for ἐκεῖθεν. See *Annot.* While Valla *Annot.* proposed using *ex hoc*, Manetti put *Exinde*, omitting *et*.

12 *absolueris ... absolueris* ἀπολύσαι ... ἀπολύσης (“*dimittere ... dimittis*” Vg.; “*dimittere ... dimiseris*” 1516). See on vs. 10.

12 *Quicumque* πᾶς ὁ (“*Omnis enim qui*” late Vg.; “*Omnis qui*” 1516; “*Quisquis*” 1519). See on *Ioh.* 16,2. The late Vulgate addition of *enim*

¹² *Et ex eo* quaerebat Pilatus absoluer eum. Iudaei autem clamabant, dicentes: Si hunc absolueris, non es amicus Caesaris. Quicumque se regem facit, contradicit Caesari. ¹³ Pilatus autem quum audisset hunc sermonem, produxit foras Iesum, seditque pro tribunali in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. ¹⁴ Erat autem parasceue paschae, hora ferme sexta, et dicit Iudaeis: Ecce rex vester. ¹⁵ Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem, nisi Caesarem. ¹⁶ Tunc ergo tradidit eum illis, vt crucifigeretur.

Acceperunt autem Iesum, et abduxerunt, ¹⁷ atque is baiulans crucem suam, exiuit in eum, qui dicitur Caluarie, locum, Hebraice autem Golgotha, ¹⁸ vbi crucifixerunt eum, et cum eo alios duos hinc et hinc,

corresponds with cod. D^{supp} and several mss. of the Old Latin version.

12 αὐτόν. In 1516, Erasmus' text had αὐτόν with a smooth breathing, changed to αὐτόν in 1519. Nearly all the mss., including his codd. 1, 2 and 817, have a different reading, ἐαυτόν. Erasmus' poorly attested variant survived into the *Textus Receptus*. For his use of the rough breathing on the pronoun, see on *Ioh.* 2,21.

13 *autem* οὖν. Erasmus retains the late Vulgate rendering, in conflict with his Greek text. The earlier Vulgate, more accurately, had *ergo*, as also found in Manetti. For other instances of the incorrect retention of *autem*, see on *Ioh.* 3,25.

13 *hunc sermonem* τοῦτον τὸν λόγον (“hos sermones” 1516 Lat. = Vg.). The Vulgate reflects a different Greek text, τῶν λόγων τούτων, or τούτων τῶν λόγων, found in \aleph A B D^{supp} W 065 and many later mss., including cod. 1. In cod. 2*, Erasmus found the ungrammatical τούτων τῶν λόγον, which he corrected to read τοῦτον τὸν λόγον, in agreement with cod. 817, supported by cod. N and most later mss.

13 *produxit* ἤγαγεν (“adduxit” 1516 = Vg.). This change was perhaps for little more than stylistic variety, in view of Erasmus’ retention of *adduco* in vs. 4.

13 *seditque* καὶ ἐκάθισεν (“et sedit” 1516 = Vg.). See on *Ioh.* 1,39.

13 *Lithostrotos* λιθόστρωτον (“Lithostratos” late Vg.). See *Annot.*, for comment on several variations in the spelling of this word. The adoption of *Lithostrotos* had previously been advocated by Valla *Annot.*

13 *Gabbatha* Γαββαθᾶ (“gabatha” 1516 = late Vg.). The 1516 Latin spelling corresponded with the spelling γαββαθᾶ in the accompanying Greek text, following cod. 2. In most mss., including codd. 3 and 817, it is γαββαθᾶ, as correctly given in 1519. It would appear that some late Vulgate copies here mistakenly substituted *Golgotha* for *Gabbatha*, which would account for the appearance of *Golgotha* at this point both in 1516 *Annot.* and in both mss. of Manetti’s version. In *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 136, ll. 542-549, Erasmus confirmed that, at the time of preparing *Annot.*, he was using a faulty copy (“mendosum exemplar”) of the Vulgate, in which this substitution occurred. In the Froben 1491 and 1514 editions of the Vulgate, the reading is *Gabatha*.

14 *ferme* ὡσεὶ (“quasi” 1516 = Vg.). See on *Ioh.* 1,39.

15 *clamabant* ἐκρούγασαν. As at vs. 6, Erasmus retains the Vulgate imperfect tense. However, the Vulgate may here reflect a Greek variant, ἐκρούγαζον, as in codd. D^{supp} N and some later mss.

15 *Dicit* λέγει (“Dixit” Vg.). The perfect tense used by the earlier Vulgate, as well as the 1527 Vulgate column, is unsupported by mss. Erasmus may have been following a late Vulgate copy which had *Dicit*, as in the Froben edition of 1491. Manetti also had *Dicit*.

16 *eum illis* αὐτὸν αὐτοῖς (“eis illum” Vg.). The Vulgate word-order is supported only by cod. \aleph . Manetti put *eum ipsi*.

16 *Acceperunt* Παρέλαβον (“Susceperunt” 1516 = Vg.). See on *Ioh.* 14,3.

16 *abduxerunt* ἀπήγαγον (“eduxerunt” 1516 = Vg. mss.; “eduxerunt eum” Vg. 1527). See on *Ioh.* 18,13. Erasmus prefers to reserve *educo* for ἐξάγω. The late Vulgate addition of *eum* is supported by cod. \aleph , which adds αὐτόν. The Erasmian Greek text, under influence from the Vulgate, takes ἀπήγαγον from cod. 1, supported by \mathfrak{P}^{66vid} \aleph A N W and some later mss. In cod. B and a few later mss., καὶ ἀπήγαγον is wholly omitted. Codd. 2 and 817 have ἤγαγον, as found in codd. D^{supp} 065 and most later mss. Manetti substituted *ducebant*.

17 *atque* is καὶ (“et” 1516 = Vg.). On *atque*, see on *Ioh.* 1,25. Erasmus adds the pronoun, *is*, to provide a clearer subject for the following verb.

17 *crucem suam* τὸν σταυρὸν αὐτοῦ (“sibi crucem” 1516 Lat. = Vg.). The Vulgate reflects a Greek variant, ἑαυτῷ τὸν σταυρὸν, as found in \mathfrak{P}^{66corr} \aleph (B) W. Some later mss., including cod. 1, have τὸν σταυρὸν ἑαυτῷ, while cod. 817 has just τὸν σταυρὸν, omitting αὐτοῦ. Erasmus’ Greek text follows cod. 2, supported by codd. A N 065 and most later mss. See *Annot.* For his introduction of the rough breathing on αὐτοῦ in the 1519-35 editions, see on *Ioh.* 2,21. Manetti anticipated Erasmus’ change to the Latin rendering.

17 *eum* τόν. The Erasmian text follows cod. 1 and the Vulgate, supported by \aleph A B D^{supp} N W 065 and many later mss. In codd. 2 and 817, with many other late mss., τόπον is substituted for τόν here.

17 *Caluaría* Κρανίου (“Caluariae” 1516 = Vg.). The Vulgate is more literal here, in representing the Greek genitive.

17 *Hebraice autem* ὃς λέγεται Ἑβραϊστί. Erasmus retains the late Vulgate rendering, which might be thought to reflect a different Greek text, such as Ἑβραϊστί δέ (omitting ὃς λέγεται), found in a few late mss. However, this omission, in the Latin rendering of Erasmus and the Vulgate, is more likely to have arisen from a desire to avoid repetition of the earlier *qui dicitur*. Manetti, more precisely, rendered this by *et dicitur Hebraice*. The substitution of ὃς for ὃς, in 1516, reproduces the incorrect spelling of cod. 2.

μέσον δὲ τὸν Ἰησοῦν. ¹⁹ ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. ²⁰ τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. ²¹ ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. ²² ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα. ²³ οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὄλου. ²⁴ εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ, ἡ λέγουσα, Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. ²⁵ εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῆ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. ²⁷ εἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. ²⁸ μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστοι, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ. ²⁹ σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ ὑσώπῳ περιθέντες, προσήνεγκαν

medium autem Iesum. ¹⁹ Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum: Iesus Nazarenus rex Iudaeorum. ²⁰ Hunc ergo titulum multi Iudaeorum legerunt, quia prope civitatem erat locus ubi crucifixus est Iesus. Et erat scriptum Hebraice et Graece et Latine. ²¹ Dicebant ergo Pilato pontifices Iudaeorum: Noli scribere, Rex Iudaeorum: sed quod ille dixerit, Rex sum Iudaeorum. ²² Respondit Pilatus: Quod scripsi, scripsi. ²³ Milites ergo quum crucifixissent Iesum, acceperunt vestimenta eius, et fecerunt quatuor partes, unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, a summo contexta per totum. ²⁴ Dixerunt ergo inter se: Ne scindamus eam, sed sortiamur de illa cuius sit. Vt scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem haec fecerunt. ²⁵ Stabant autem iuxta crucem Iesu mater eius, et soror matris eius Maria Cleopae, et Maria Magdalene. ²⁶ Quum vidisset ergo Iesus matrem ac discipulum astantem, quem diligebat, dicit matri suae: Mulier, ecce filius tuus. ²⁷ Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. ²⁸ Postea sciens Iesus, quod omnia iam consummata essent, ut consummaretur scriptura, dicit: Sitio. ²⁹ Vas igitur erat positum aceto plenum. Illi vero impleuerunt spongiam aceto et hysopo, et impositam admoverunt

LB 414

21 βασιλευς A C-E: κασιλευς B | 24 εβαλον B-E: εβαλλον A | μεν B-E: om. A | 26 ιδων B-E: ιδως A | 28 ειδως C-E: ιδων A B | 29 προσηνεγκαν A B D E: προηνεγκαν C

24 Ne B-E: Non A | 25 Cleopae D E: vxor Cleophae A, vxor Cleopae B C | 26 ac B-E: et A | 29 impositam B-E: imponentes A

LB 413

20 τῆς πόλεως ὁ τόπος. The easier word-order of the Erasmusian text follows cod. 1 and the Vulgate, supported by cod. W and a few later mss., including cod. 69. In codd. 2 and 817, the reading is ὁ τόπος τῆς πόλεως, in company with $\mathfrak{P}^{66\text{vid}}$ \aleph A B D^{supp} N 065 and most of the later mss. The poorly attested reading offered by cod. 1 survived into the *Textus Receptus*.

20 *et Graece* Ἐλληνιστί (“Graece” Vg.). Erasmus adds the conjunction, for the sake of good Latin style.

21 *quod ille dixerit* ὅτι ἐκεῖνος εἶπε (“quia ipse dixit” Vg.). For the removal of *quia*, see on *Ioh.* 1,20. Erasmus’ use of *ille* is more appropriate than *ipse* in this context, and was anticipated by Manetti, who put *quod ille dixit*.

23 *Iesum* τὸν Ἰησοῦν (“eum” Vg.). The Vulgate seems to follow a different Greek text, reading οὗτόν, though this is only found in a few late mss. Manetti made the same change as Erasmus.

23 *a summo* ἐκ τῶν ἄνωθεν (“de super” Vg.). See on *Ioh.* 3,3.

24 *inter se* πρὸς ἀλλήλους (“ad inuicem” Vg.). See on *Ioh.* 4,33.

24 *Ne* Μή (“Non” 1516 = Vg.). See on *Ioh.* 3,7.

24 ἔβαλον. In 1516, the incorrect use of the imperfect tense, ἐβαλλον, was derived from cod. 2, without other ms. support.

24 οἱ μὲν. The omission of μὲν in 1516 again followed cod. 2, unsupported by other mss.

25 *Cleopae* τοῦ Κλωπᾶ (“Cleophae” late Vg.; “vxor Cleophae” 1516; “vxor Cleopae” 1519-22). Erasmus added *vxor* in 1516 by way of clarification. The fact that he deleted it in 1527 may have been a tacit acknowledgment that “Mary of Cleopas” could equally refer to a sister or daughter of Cleopas (or Clopas).

26 ἰδῶν. The misspelling ἰδῶς in 1516 is derived from cod. 2.

26 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

26 *astantem* παρεστῶτα (“stantem” Vg.). Erasmus is more accurate in rendering this compound verb. The same substitution occurs at *Mc.* 15,39, in accordance with Vulgate usage elsewhere. The same change was made by Manetti.

26 *dicit* λέγει (“dixit” Vg. 1527). See on vs. 9.

27 *dicit* λέγει (“dixit” Vg. 1527). See *ibid.*

27 *sua* τὰ ἴδια (“suam” late Vg.). Erasmus restores the earlier Vulgate rendering; see *Annot.* The version of Manetti substituted *propria*.

28 *sciens* εἰδῶς. In 1516-19, the reading ἰδῶν (“seeing”) was taken from cod. 2, supported by cod. 817 and many other late mss. In 1522, the substitution of εἰδῶς may have been partly influenced by the Vulgate, but has the support of \aleph A B D^{supp} N W and many later mss., including cod. 1, and also the Complutensian Polyglot. Manetti had *conspicatus*.

28 *quod ... consummata essent* ὅτι ... τετέλεσται (“quia ... consummata sunt” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... consummata sunt*.

28 *omnia iam* πάντα ἤδη (“omnia” late Vg.). The late Vulgate reflects the omission of ἤδη, as in cod. W and a few later mss., including codd. 1 and 817. Some mss. have ἤδη πάντα, as in \mathfrak{P}^{66} A B D^{supp}, corresponding with the word-order of the earlier Vulgate. Erasmus follows cod. 2, supported by \aleph and most later mss. Manetti made the same change.

28 *dicit* λέγει (“dixit” late Vg.). See on vs. 9.

29 *igitur ... vero* οὖν ... δέ (“autem ... ergo” late Vg.). The earlier Vulgate had the word-order *ergo ... autem*. The transposition found in the Vulgate column of Erasmus’ 1527 N.T. was widespread among other printed editions of the late Vulgate. See on *Ioh.* 6,62 regarding *igitur*. The substitution of *vero* for *autem* here, in a continuative sense, was more appropriate to the context: see on *Ioh.* 3,18.

29 *impleuerunt spongiam aceto et hysopo, et impositam* (imponentes 1516) *admouerunt* πλήσαντες σπόγγον ὄξους καὶ ὑσώπω περιθέντες, προσήνεγκαν (“spongiam plenam aceto hysopo circumponentes, obtulerunt” Vg.). Erasmus’ radical alteration of the Latin rendering is less accurate. His notion of translating ὑσώπω as if it were constructed with πλήσαντες rather than περιθέντες is incorrect, and makes the purpose of *impositam* correspondingly obscure. His substitution of *impono* for *circumpono* is less precise as a rendering of περιτίθημι, and also occurs at *Mc.* 15,36, though he ventures to substitute *circumpono* for *impono* at *Mc.* 15,17, to translate the same Greek verb. The verb *admoueo*, which occurs in the Vulgate only in 1-2 *Maccabees*, is used twice elsewhere in Erasmus’ N.T., replacing *mitto* in rendering ἐπιβάλλω at *Lc.* 9,62 (1519), and replacing *adfero* at *Ioh.* 20,27, in rendering φέρω. At *Lc.* 23,36, however,

αὐτοῦ τῷ στόματι. ³⁰ ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

³¹ Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῆ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ (ἦν γὰρ μεγάλη ἡμέρα ἐκείνη τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον, ἵνα κατεργάσῃ αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἔλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακῶς μεμαρτύρηκε, καὶ ἀληθινῆ αὐτοῦ ἐστὶν ἡ μαρτυρία· κάκεινος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῆ, Ὅσοῦν οὐ συντριβήσετε ἀπ' αὐτοῦ. ³⁷ καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

³⁸ Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρη τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε

ori eius. ³⁰ Quum ergo accepisset Iesus acetum, dixit: Consummatum est, et inclinato capite tradidit spiritum.

³¹ Iudaei ergo, quoniam parasceue erat, vt non remaneret in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogauerunt Pilatum, vt frangerentur eorum crura, ac tollerentur. ³² Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. ³³ Ad Iesum autem quum venissent, vt viderunt eum iam mortuum, non fregerunt eius crura: ³⁴ sed vnus militum lancea latus eius fodit, et continuo exiuit sanguis et aqua. ³⁵ Et qui vidit, testimonium perhibuit, et verum est testimonium eius. Et ille scit quod vera dicit, vt et vos credatis. ³⁶ Facta sunt enim haec, vt scriptura impleretur: Os non comminuetis ex eo. ³⁷ Et rursus alia scriptura dicit: Videbunt in quem pupugerunt.

³⁸ Post haec autem rogauit Pilatum Ioseph Arimathiensis, qui erat discipulus Iesu, sed occultus propter metum Iudaeorum: vt tolleretur corpus Iesu, idque permisit

31 ηρωτησαν A B: ερωτησαν C-E | 34 λογχη E: λογχει A-D | 36 απι C-E: om. A B | 38 απο D E: ο απο A-C | κεκρυμμενος A B D E: κεκρυμενος C

31 ac B-E: et A | 33 fregerunt B-E: ftegerunt A | 37 rursus B-E: iterum A | pupugerunt B-E: transfixerunt A | 38 Arimathiensis B-E: ab Arimathaea A | idque B-E: et A

in a similar context to the present passage, Erasmus was content to retain *offero*. The Vulgate seems to reflect a different Greek wording, such as σπόγγον μεστόν τοῦ ὄξους ὑσώσῳ περιθέντες, προσήνεγκαν, similar to the text of \mathfrak{P}^{66vid} (N) B W and a few later mss., including cod. 1, though these mss. also omit the preceding οἱ δέ, and add οὖν after σπόγγον. Erasmus' Greek text follows codd. 2 and 817, supported by codd. A D^{supp} N and most of the

later mss., with the exception that it incorrectly substitutes ὑσώπῳ for ὑσώσῳ, possibly influenced by the Vulgate spelling of the word. In 1522, Erasmus had the spelling προήνεγκαν, corrected to προσήνεγκαν in 1527. Manetti's version was *impleuerunt spongiam aceto et isopo circumposuerunt et obtulerunt*.

31 *quoniam parasceue erat, vt ... sabbato* ἐπεὶ παρασκευῆ ἦν, ἵνα ... σαββάτῳ. The Erasmusian

text follows cod. 1 and the Vulgate, supported by \mathfrak{P}^{66} \aleph B W and a few later mss. In codd. 2 and 817, the word-order is ἵνα ... σαββάτω, ἐπει παρασκευῆ ἤν, as in codd. A D^{supp} N and most of the later mss., corresponding with the word-order of Manetti's translation.

31 ἡμέρα. Erasmus follows cod. 2 in omitting ἡ before ἡμέρα, with support from \aleph A W and many later mss. In codd. 1 and 817, together with codd. B D^{supp} N and most later mss., the article is inserted.

31 *ille* ἐκείνη. The Erasmusian text follows cod. 817 and the Vulgate, with support only from cod. B* and a few later mss., including cod. 69 (though this had a different word-order, τοῦ σαββάτου ἐκείνη). In codd. 1 and 2, the reading is ἐκείνου, as in \mathfrak{P}^{66vid} \aleph A B^{corr} D^{supp} N W and most later mss., translated by Manetti as *illius*. The less well attested ἐκείνη reappears in the Elzevier editions of the *Textus Receptus*, even though corrected in the meantime by R. Estienne.

31 ἠρώτησαν. In the 1522-35 editions, the spelling ἐρώτησαν was probably a misprint. The form ἠρώτησαν, used in 1516-19, is in accordance with the text of most mss., and is retained at *Ioh.* 1,21, 25; 5,12; 9,2, 19.

31 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

32 σκέλη. The omission of τὰ before σκέλη appears to be without ms. support, and probably arose by a mistake of the printer, which remained uncorrected through all five editions. The same error does not occur in vss. 31 or 33.

34 λόγῃ. In 1516-27 the reading λόγῃ comes from cod. 2, with little other ms. support.

34 *fodit* ἔνυξε ("aperuit" Vg.). As indicated in *Annot.* and *Valla Annot.*, the Vulgate reflects a different Greek text, ἤνοιξε, though this is now found in only a few late mss. As well as recommending *fodit*, Valla also suggested *pupugit* or *puxit*.

35 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

35 *ut et* ἵνα καί. The Erasmusian text follows cod. 1 and the Vulgate, with support from \mathfrak{P}^{66} \aleph A B D^{supp} N W and some later mss. In codd. 2 and 817, καί is omitted, in company with most other late mss. Manetti accordingly omitted *et*.

36 *comminuetis* συντριβήσετε. Cod. 2* had συντριβήσεται, as found in codd. 1 and 817, together with virtually all other mss. Erasmus manually altered cod. 2 to read συντριβήσετε. This could be seen either as an arbitrary correction, mistakenly regarding -ησεται as yet another itacism, or as a deliberate pro-Vulgate conjecture, designed to harmonise with *Ex.* 12,46.

36 *ex eo* ἀπ' αὐτοῦ. The insertion of the preposition, ἀπ', in 1522-35, has support from \aleph and many later mss., including cod. 817, and produces conformity with the Septuagint version of *Ex.* 12,46. It also happens to be supported by the Complutensian Polyglot. In 1516-19, Erasmus followed codd. 1 and 2 in omitting ἀπ', in company with most other mss., commencing with A B D^{supp} N W.

37 *rursus* πάλιν ("iterum" 1516 = Vg.). See on *Ioh.* 9,9.

37 *pupugerunt* ἐξεκέντησαν ("transfixerunt" 1516 = Vg.). At the only other N.T. occurrence of ἐκκεντέω, at *Ap. Ioh.* 1,7, the Vulgate has *pupugerunt*, which Erasmus changed to *expunxerunt* in 1516, and then to *compunxerunt* in 1519. See *Annot.*

38 *autem* δέ. The Erasmusian text follows cod. 1 and the Vulgate, supported by (\mathfrak{P}^{66} W) \aleph A B D^{supp} N and many later mss. In codd. 2 and 817, together with many other late mss., δέ is omitted.

38 *Arimathiensis* ἀπὸ Ἀριμαθαίας ("ab Arimathia" Vg.; "ab Arimathaea" 1516). At *Mc.* 15,43 (1519), Erasmus makes a different change, replacing *ab* by *ortus ex ciuitate*, and at *Lc.* 23,51 this becomes *oriundus ab*. See on *Ioh.* 1,45 for other substitutions of the adjectival form of place names. The omission of ὁ before ἀπὸ in 1527-35 may not have been intended by Erasmus, though this word is also omitted by \mathfrak{P}^{66vid} A B D^{supp} and a few later mss.

38 *qui erat* ὢν ("eo quod esset" Vg.). Erasmus is more literal here, though either rendering is legitimate. Cf. *Ioh.* 18,10 for a passage where, by contrast, he interprets the participle in a causal sense. Manetti omitted the phrase.

38 *sed occultus* κεκρυμμένος δέ ("occultus autem" Vg.). See on *Ioh.* 1,26. Manetti made the same change. The spelling κεκρυμένος in 1522 is a misprint.

38 *idque* permisit καὶ ἐπέτρεψεν ("et permisit" 1516 = Vg.). Erasmus' addition of *id* is intended

ὁ Πιλάτος. ³⁹ ἦλθε δὲ καὶ Νικόδημος, ὁ ἔλθων πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα μύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτεινὰς ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημεῖου. ² τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐπίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ³ ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ, | καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς

LB 415

Pilatus. ³⁹ Venit autem et Nicodemus, qui venerat ad Iesum nocte primum, ferens mixturam myrrhae et aloes ad libras ferme centum. ⁴⁰ Acceperunt ergo corpus Iesu, et obuinxerunt illud linteis cum aromatibus, sicut mos est Iudaeis sepelire. ⁴¹ Erat autem in eo loco ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat. ⁴² Ibi ergo propter parasceuen Iudaeorum, quod in propinquo esset monumentum, posuerunt Iesum.

20 Vno vero die sabbatorum Maria Magdalene venit mane, quum adhuc tenebrae essent, ad monumentum, videtque lapidem sublatus a monumento. ² Currit ergo et venit ad Simonem Petrum, et ad alterum illum discipulum, quem amabat Iesus, et dicit illis: Sustulerunt dominum e monumento, et nescimus ubi posuerint eum. ³ Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum. ⁴ Cur|rebant autem duo simul, et ille alius discipulus praecurrit citius Petro, venitque prior ad

LB 416

20,3 ἐξηλθεν *A* *B-E*: ἐζηλθον *A** | ο αλλος *B-E*: αλλος *A*

39 ad libras ferme *B-E*: ferme libras *A* | 41 eo *B-E*: om. *A* | 42 Iudaeorum *B-E*: Iudaeorum *A*
20,1 Vno vero die *E*: Vna autem *A*, Primo vero die *B-D* | videtque *B-E*: et videt *A* | 2 Currit *B-E*: Cucurrit *A* | alterum *B-E*: alium *A* | Sustulerunt *B-E*: Tulerunt *A* | e *B-E*: de *A* | 4 venitque *B-E*: et venit *A*

to provide an explicit object for the verb, though elsewhere he is sometimes content to use *permitto* in contexts where an object is only implied, e.g. at *Lc.* 8,32; *Act.* 19,30.

38 *Pilatus* ὁ Πιλάτος (“*Pilatus. Venit ergo et tulit corpus Iesu*” *Vg.*). The omission of this sentence is one of the more serious defects of Erasmus’ text and translation of John’s Gospel. In codd. 1 and 2*, in company with cod. A and a few later mss., the text of this verse ends with

ἵνα ἄρη τὸ σῶμα τοῦ Ἰησοῦ. In cod. 817 and most other mss., two further sentences are added, καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. It appears that because of the repetition of the words τὸ σῶμα τοῦ Ἰησοῦ, some scribes accidentally omitted these two sentences by the error of homoeoteleuton. Erasmus only partly corrected this omission, by writing the words καὶ ἐπέτρεψεν ὁ Πιλάτος in the margin of cod. 2, probably relying on his cod. 817 in conjunction with the

Vulgate, but he failed to add the second of the missing sentences, ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

39 μύρνης. This error of spelling is unsupported by Greek mss., which mostly read συμύρνης, as found in codd. 1, 2 and 817.

39 *ad libras ferme* ὡσεὶ λίτρας (“quasi libras” Vg.; “ferme libras” 1516). See on *Ioh.* 1,39 for the removal of *quasi*. In reading ὡσεὶ, the Erasmusian text follows cod. 1 and the Vulgate, supported by $\mathfrak{P}^{66\text{vid}}$ A N W and many later mss. Codd. 2 and 817 have ὡς, as found in many other mss., commencing with \aleph B D^{supp}.

40 *ergo* οὖν (“autem” late Vg.). The late Vulgate reading does not appear to have Greek ms. support.

40 *obvinxerunt* ἔδησαν (“ligauerunt” Vg.). See on *Ioh.* 11,44.

40 *illud* αὐτό (“eum” Vg.). The Vulgate reading implied a Greek text which had αὐτόν, found only in a few late mss. See *Annot.* In Manetti, this was rendered by *ipsum*.

40 *linteis* ὀθονίοις. The Erasmusian text follows cod. 1 and the Vulgate, supported by \mathfrak{P}^{66} \aleph B N W and some later mss. In codd. 2 and 817, it is ἐν ὀθονίοις, as in codd. A D^{supp} and most of the later mss.

41 *in eo loco* ἐν τῷ τόπῳ (“in loco” 1516 = Vg.). See on *Ioh.* 5,13.

42 *quod in propinquo esset* ὅτι ἐγγύς ἦν (“quia iuxta erat” Vg.). See on *Ioh.* 2,13. Manetti’s version had *quia prope erat*.

20,1 *Vno vero die* Τῆ δὲ μιᾷ (“Vna autem” 1516 = Vg.; “Primo vero die” 1519-27). See on *Ioh.* 1,29 for the masculine gender of *dies*. Erasmus’ change from *vna* to *primo* in 1519 is a little surprising in view of his general retention of *vnus* or *vna* from the Vulgate in such contexts. At *Mc.* 16,2 (1519) he changed to *primi* to match *primo die* at *Mc.* 16,9, but in the latter passage the underlying Greek was πρώτη rather than μιᾷ. At *Mt.* 28,1, he changed *prima* to *vnam*, arguing in *Annot. ad loc.*, that it meant “one day out of seven”, i.e. not necessarily the first day of the week, but in an added note in 1522 he conceded that it could still mean “first”. The substitution of *vero* for *autem*, frequent elsewhere, is more appropriate at the present passage, where the context requires a continuative sense to be given to the Greek particle: see on *Ioh.* 3,18.

1 *sabbatorum* τῶν σαββάτων (“sabbati” Vg.). A similar substitution occurs at *Mt.* 28,1; *Lc.* 24,1 (1519); *Act.* 20,7; 1 *Cor.* 16,2. Erasmus consistently distinguishes between the plural and singular forms of this Greek word, except at *Lc.* 13,14 (1519) where he puts singular for plural. At the present passage, Manetti put *sabatorum*.

1 σκοτείας. This spelling is derived from cod. 2. Most other mss. have σκοτίας.

1 *videtque* καὶ βλέπει (“et vidit” late Vg.; “et videt” 1516 = Vg. mss.). Erasmus restores the more accurate rendering of the earlier Vulgate mss. On *-que*, see on *Ioh.* 1,39.

2 *Currit* τρέχει (“Cucurrit” 1516 Lat. = Vg.). The Vulgate perfect tense is unsupported by Greek mss. See *Annot.* The same change was made by Manetti.

2 *alterum illum* τὸν ἄλλον (“alium” Vg.; “alium illum” 1516). See on *Ioh.* 18,16. At vs. 3 and 4, Erasmus retains *ille alius* of the Vulgate.

2 *dicit* λέγει (“dixit” late Vg.). The perfect tense of the late Vulgate lacks Greek ms. support. Manetti also put *dicit*.

2 *Sustulerunt* ἤραν (“Tulerunt” 1516 = Vg.). See on *Ioh.* 8,59.

2 *e* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

2 *posuerint* ἔθηκαν (“posuerunt” Vg.). This use of the subjunctive is appropriate for indirect questions after *nescio*: see on *Ioh.* 16,18. A similar change occurs at vs. 15 (1519), but the indicative is retained for *posuerunt* in vs. 13.

3 ἐξῆλθεν. The misprint ἐξῆλθον (*sic*) in the 1516 Greek text looks as if it might have been intended to be ἐξῆλθον, but this is unsupported by mss., and was corrected in the 1516 errata. In cod. 2, the -ε- in -θεν is partly damaged, and this may have caused the typesetter to misread it.

3 ὁ ἄλλος. The omission of ὁ in 1516 was without ms. authority, except for cod. D^{supp}, and was possibly a conjecture of Erasmus: see on *Ioh.* 18,15.

4 *venitque* καὶ ἦλθε (“et venit” 1516 = Vg.). See on *Ioh.* 1,39.

4 *prior* πρῶτος (“primus” Vg.). Erasmus makes a point of using comparative adjectives, rather than the superlative, when only two persons or things are being compared, in accordance with classical Latin usage. Other such substitutions

τὸ μνημεῖον· ⁵καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς, ὃ ἔλθων πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· ⁹οὐδέπω γὰρ ἤδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

¹¹Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἕξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, ¹²καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθεζομένους ἓνα πρὸς τῆ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔθηκαν τὸ σῶμα τοῦ Ἰησοῦ. ¹³καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ¹⁴καὶ ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει

monumentum. ⁵Et quum se inclinasset, vidit posita lintheamina, non tamen introiuit. ⁶Venit ergo Simon Petrus sequens eum et introiuit in monumentum, et vidit lintheamina posita, ⁷et sudarium quod fuerat super caput eius non cum lintheaminibus positum, sed separatim inuolutum in vnum locum. ⁸Tunc ergo introiuit et ille alius discipulus, qui venerat prior ad monumentum, viditque et credidit: ⁹nondum enim nouerant scripturam, quod oportuisset eum a mortuis resurgere. ¹⁰Abierunt ergo rursus discipuli ad semet ipsos.

¹¹Maria autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinavit se in monumentum, ¹²et videt duos angelos amictos albis, sedentes vnum ad caput, et alterum ad pedes illic, vbi posuerant corpus Iesu. ¹³Dicunt ei illi: Mulier, quid ploras? Dicit eis: Sustulerunt dominum meum, nec scio vbi posuerunt eum. ¹⁴Haec quum dixisset, conuersa est retrorsum, et videt Iesum stantem, nec sciebat

7 εντετυλιγμενον B-E: εντετυλιγμενων A

6 vidit A E: videt B-D | 8 alius B-E: om. A | viditque B-E: et vidit A | 9 nouerant B-E: nouerunt A | oportuisset B-E: oportuit A | 10 rursus B-E: iterum A | 11 inclinavit se B-E: inclinavit se, et prospexit A | 12 albis B-E: in albis A | alterum B-E: vnum A | illic B-E: om. A | 13 Sustulerunt B-E: Tulerunt A | nec scio B-E: et nescio A | 14 videt A B-E: vidit A* | nec B-E: et non A

occur at *Mt.* 21,28 (1519), 31; *Ioh.* 20,8; 1 *Tim.* 2,13; *Hebr.* 9,18; 10,9. Cf. also the substitution of *superior* at *Act.* 1,1, and see *Annot.* on *Mt.* 21,31. An inconsistent change in the opposite direction, from *prioribus* to *primis*, occurs at *Lc.* 11,26 (1519).

6 *vidit* θεωρεῖ ("videt" 1519-27). Erasmus' use of the perfect tense in 1516 and 1535, to translate the Greek present tense, reproduces

the late Vulgate rendering, and is consistent with his retention of the late Vulgate *vidit* for βλέπει at vs. 5, but without support from Greek mss. In both instances, Erasmus may have taken account of the fact that a past tense was used for verbs which preceded and followed *vidit*, and he wished to avoid the awkward transition from past to present, and then back again to a past tense in the following clause. See on *Ioh.* 13,31. Erasmus' use of the present

tense in 1519-27 was, in effect, a restoration of the earlier Vulgate rendering and closer to the meaning of the Greek text. At vs. 12 and 14, he substitutes the present tense, *videt*, and in *Annot. ad loc.* he objects to the Vulgate's use of *vidit* for θεωρεῖ.

7 ἐντετυλιγμένον. In 1516, the incorrect spelling, ἐντετυλιγμένων, is derived from cod. 2.

8 *ille alius* ὁ ἄλλος ("ille" 1516 Lat. = Vg.). The Vulgate omission is unsupported by Greek mss. Manetti had just *alius* here.

8 *prior* πρῶτος ("primus" Vg.). See on vs. 4.

8 *viditque* καὶ εἶδε ("et vidit" 1516 = Vg.). See on *Ioh.* 1,39.

9 *nouerant* ἤδεισαν ("sciebant" Vg.; "nouerunt" 1516). See on *Ioh.* 1,33.

9 *quod oportuisset* ὅτι δεῖ ("quia oportuit" late Vg.; "quod oportuit" 1516). See on *Ioh.* 1,20. Manetti put *quod oportebat*, possibly following a different form of the late Vulgate, which had *quia oportebat*.

10 *rursus discipuli* πάλιν ... οἱ μαθηταί ("iterum discipuli" 1516 = *Annot.*, lemma). The word-order of the 1516 rendering corresponds with the text of some copies of the late Vulgate, including the Froben edition of 1491. The Vulgate column of the 1527 N.T., together with the Froben 1514 edition, had *discipuli iterum*. See on *Ioh.* 9,9, and *Annot.* Erasmus particularly wished to avoid giving the impression that the disciples went away more than once. Manetti omitted *iterum*.

11 *inclinavit se* παρέκυψεν ("inclinavit se et prospexit" 1516 Lat. = Vg.). At *Lc.* 24,12, in a similar context, Erasmus adopts a different translation of the same Greek verb, putting *prospicio* for *procumbo*, explaining the meaning in *Annot. ad loc.*, as *obliquato capite prospicere*. That was consistent with the Vulgate rendering of παρακύπτω at 1 *Petr.* 1,12. At a further occurrence of this Greek verb, at *Iac.* 1,25, Erasmus substitutes *prospicio* for *perspicio*. Although his use of *inclino* at the present passage was consistent with the Vulgate rendering of vs. 5, this loses the distinction between παρακύπτω and κατακύπτω (or κάτω κύπτω), as *inclino* was used to render the latter verb at *Ioh.* 8,6, 8. The distinction between these Greek verbs could have been preserved if he had used *prospicio* at *Ioh.* 20,5, 11.

12 *videt* θεωρεῖ ("vidit" Vg.). The tense of the Vulgate is not supported by Greek mss. See on vs. 6, and *Annot.*

12 *amicos* ἐν ("in" Vg.; "amicos in" 1516). A similar substitution occurs at *Act.* 1,10. Cf. also Erasmus' use of *vestitu ... vestiuntur* for *in veste ... sunt* at *Lc.* 7,25 (1519), and *veste indutus* for *in veste* at *Iac.* 2,2. However, he retains *in albis* at *Ap. Ioh.* 3,4, and similar phrases at *Lc.* 20,46; 24,4; *Act.* 10,30. See *Annot.*

12 *alterum* ἓνα ("vnum" 1516 = Vg.). This substitution, in accordance with classical Latin idiom, occurs also at *Mt.* 20,21; 24,40, 41; 27,38 (all 1519).

12 *illic, vbi* ὅπου ("vbi" 1516 = Vg.). Erasmus inserts *illic*, probably to avoid *vbi* being understood too closely with the preceding noun, *pedes*.

12 *posuerant* ἔθηκον ("positum erat" late Vg.). The Vulgate reflects a different Greek text, ἔκειτο, found in virtually all the Greek mss., including codd. 1 and 817. Erasmus follows cod. 2, in which ἔθηκον probably represents a harmonisation with the same verb in vs. 13.

13 *Dicunt* καὶ λέγουσιν. Erasmus follows the Vulgate in leaving καὶ untranslated, with only cod. K for support. Similar omissions occur in vs. 14 and 22. Manetti put *et dicunt*.

13 *Sustulerunt* ὅτι ἦραν ("Quia tulerunt" Vg.; "Tulerunt" 1516). For the omission of *quia*, see on *Ioh.* 1,20, and for *sustulerunt* (from *tollo*), see on *Ioh.* 8,59.

13 *nec scio* καὶ οὐκ οἶδα ("et nescio" 1516 = Vg.). Regarding *nec*, see on *Ioh.* 2,16. Erasmus retains *et nescio* at *Ioh.* 20,2; *Act.* 12,9; 1 *Ioh.* 2,11; *Ap. Ioh.* 3,3, 17.

14 *Haec* καὶ ταῦτα. As at the beginning of vs. 13 and 22, Erasmus follows the Vulgate in leaving καὶ untranslated, but here the Vulgate may be based on a Greek text omitting καὶ, as in K A B D N W and some later mss., including cod. 1. Erasmus' Greek text follows codd. 2 and 817, in company with most other late mss. Manetti's version had *Et hec*.

14 *videt* θεωρεῖ ("vidit" 1516 Lat. text = late Vg.). See on vs. 6, and *Annot.* The rendering which Erasmus had retained from the late Vulgate is corrected in the 1516 errata.

14 *nec sciebat* καὶ οὐκ ᾔδει ("et non sciebat" 1516 = Vg.). See on vs. 13. Manetti put *et nesciebat*.

ὅτι ὁ Ἰησοῦς ἔστι. ¹⁵ λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἔστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκες, κἀγὼ αὐτόν ἀρω. ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη, λέγει αὐτῷ, Ῥαββουνί, ὃ λέγεται διδάσκαλε. ¹⁷ λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἄπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν μου, καὶ θεὸν ὑμῶν. ¹⁸ ἔρχεται Μαρία ἡ Μαγδαληνή, ἀναγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

¹⁹ Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ²⁰ καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταί, ἰδόντες τὸν κύριον. ²¹ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. ²² καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.

quod Iesus esset. ¹⁵ Dicit ei Iesus: Mulier, quid ploras? Quem quaeris? Illa existimans quod hortulanus esset, dicit ei: Domine, si tu asportasti eum, dicito mihi ubi posueris eum, et ego eum tollam. ¹⁶ Dicit ei Iesus: Maria. Conuersa illa, dicit ei: Rabboni, quod dicitur magister. ¹⁷ Dicit ei Iesus: Noli me tangere. Nondum enim ascendi ad patrem meum. Sed vade ad fratres meos, et dic eis: Ascendo ad patrem meum et patrem vestrum, et deum meum, et deum vestrum. ¹⁸ Venit Maria Magdalene, annuncians discipulis quod vidisset dominum, et ea dixisset sibi.

¹⁹ Quum ergo vespera esset die illo qui erat vnus sabbatorum, et fores essent clausae, ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, stetitque in medio et dicit eis: Pax vobis. ²⁰ Et quum haec dixisset, ostendit eis manus ac latus suum. Gausi sunt ergo discipuli, viso domino. ²¹ Dixit ergo eis iterum: Pax vobis. Sicut misit me pater, ita et ego mitto vos. ²² Haec quum dixisset, flauit in eos et dicit eis: Accipite spiritum sanctum.

15 καγω *AB C^c DE*: καγω *C** | 16 ραββουνι *ADE*: ραββουνοι *B C*

15 posueris *B-E*: posuisti *A* | 17 ascendi *ABDE*: abscondi *C* | Sed vade *B-E*: Vade autem *A* | tert. et *B-E*: om. *A* | 19 stetitque *B-E*: et stetit *A* | 20 ac *B-E*: et *A* | 21 ita *B-E*: om. *A* | 22 flauit in eos *B-E*: insufflauit *A*

14 quod ... esset ὅτι ... ἔστι ("quia ... est" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

14 ὁ Ἰησοῦς. Again, Erasmus or his assistants arbitrarily insert the article, with little ms. support. It is omitted in codd. 1, 2, 69 and 817,

together with nearly all other mss. See on *Ioh.* 1,48.

15 Dicit ... dicit λέγει ... λέγει ("Dixit ... dixit" Vg. 1527). See on vs. 2.

15 quod ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

15 *asportasti* ἐβάστασας (“sustulisti” Vg.). This is the only occurrence of *asporto* in Erasmus’ N.T., and is well suited to the context. No doubt he wished to make a distinction from *tollo*, which is used later in this verse to render a different Greek verb, αἶρω. Manetti anticipated Erasmus in making this change.

15 *posueris eum* αὐτὸν ἔθηκας (“posuisti eum” 1516 = Vg.). See on vs. 2 regarding the use of the subjunctive. The Greek word-order is derived from cod. 2, supported by cod. N and some later mss. Erasmus’ Latin word-order follows the Vulgate, which reflects a Greek text having ἔθηκας αὐτόν, as in codd. 1 and 817, together with most other mss., commencing with Ɑ A B D W.

16 *Dicit ... dicit* λέγει ... λέγει (“Dixit ... dixit” Vg. 1527). See on vs. 2.

16 Ῥαββουνί. The spelling ῥαββουνοί in 1519-22 was probably a misprint (cod. 3 has ῥαβουνοί).

17 *Dicit* λέγει (“Dixit” Vg. 1527). See on vs. 2.

17 *Sed vade* πορεύου δέ (“Vade autem” 1516 = Vg.). See on *Ioh.* 1,26.

17 *et deum* (1st.) καὶ θεόν (“deum” 1516 Lat. = late Vg.). The late Vulgate omission of *et* lacks Greek support. Manetti had *et deum*.

18 ἀναγγέλλουσα. This reading resembles cod. 2, which has ἀναγγέλουσα, and is supported by cod. W and a few later mss. Another variant, ἀγγέλουσα, is found in a few other mss., including Ɑ⁶⁶ Ɑ* A B 078. In codd. 1 and 817, together with most other mss., commencing with Ɑ^{66corr} Ɑ^{corr} D N, the reading is ἀπαγγέλλουσα.

18 *quod vidisset dominum et ea dixisset sibi* ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ (“Quia vidi dominum et haec dixit mihi” Vg.). The Vulgate implies a different Greek text, ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπε μοι, but this is not supported by Greek mss. A few mss. have ἑώρακα, in the first person, but combine this with αὐτῇ, in the third person, as found in Ɑ⁶⁶ Ɑ B N W. Erasmus’ Greek text follows cod. 2, in company with codd. A D 078 and most later mss., including codd. 1 and 817. His Latin rendering here for the most part follows a suggestion of Valla *Annot.* See also *Annot.* In Manetti, this was rendered by *quod viderat dominum et hec dixerat ei*.

19 *vespera* ὀψίας (“sero” Vg.). See on *Ioh.* 6,16. Manetti began the sentence with *Sero autem facto*.

19 *qui erat vnus* τῆ μιᾶ (“vna” Vg.). See on *Ioh.* 1,29.

19 *stetitque* καὶ ἔστη (“et stetit” 1516 = Vg.). See on *Ioh.* 1,39.

19 *dicit* λέγει (“dixit” late Vg.). The late Vulgate use of the perfect tense has negligible Greek ms. support. Manetti had *ait*.

20 *haec* τοῦτο. Erasmus’ rendering follows the late Vulgate plural, in conflict with his Greek text and most mss. (apart from cod. W). See on *Ioh.* 2,12, for other instances of *haec* for τοῦτο.

20 *dixisset* εἰπών (“dixit” Vg. 1527). The reading of the 1527 Vulgate column is grammatically incorrect, after *cum*.

20 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

20 *suum* αὐτοῦ (Vg. omits). The Vulgate omission corresponds with the text of cod. N and a few later mss., including cod. 1. In a few others, commencing with Ɑ A B D W 078, it is αὐτοῖς. Erasmus follows codd. 2 and 817, which have αὐτοῦ, in company with Ɑ^{66vid} and most later mss. For his use of the rough breathing in the 1519-35 editions, see on *Ioh.* 2,21. Manetti put *eius*.

21 *iterum* ὁ Ἰησοῦς πάλιν. Erasmus’ rendering follows the Vulgate, supported by Ɑ D W and a few later mss., which omit ὁ Ἰησοῦς. In cod. 1, the word-order is πάλιν ὁ Ἰησοῦς. Erasmus’ Greek text follows codd. 2 and 817, supported by codd. A B N 078 and most later mss. Manetti had *Iesus iterum*.

21 *ita et ego* κἀγώ (“et ego” 1516 = Vg.). See on *Ioh.* 13,33.

22 *Haec* καὶ τοῦτο. Erasmus’ rendering follows the late Vulgate in putting plural for singular, as at vs. 20: see on *Ioh.* 2,12. He also follows the Vulgate in leaving καὶ untranslated, with support from cod. D alone among the Greek mss. Cf. Erasmus’ similar omissions in vss. 13 and 14. Manetti began this sentence with *Et cum hoc*.

22 *flavit in eos* ἐνεφύσησε (“insufflauit” 1516 = Vg.). Erasmus substitutes a more idiomatic classical Latin expression, in place of the rare verb, *insufflo*.

22 *dicit* λέγει (“dixit” late Vg.). See on vs. 2.

²³ ἄν τινων ἀφῆτε τὰς ἀμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

²⁴ Θωμᾶς δὲ εἰς ἓκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ²⁵ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἶδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἤλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἤλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. ²⁶ καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν, Εἰρήνη ὑμῖν. ²⁷ εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἶδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου | ἄπιστος, ἀλλὰ πιστός. ²⁸ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. ²⁹ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ³¹ ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἔστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ

²³ Quoruncunque remiseritis peccata, remittuntur eis: quoruncunque retinueritis, retenta sunt. ²⁴ Thomas autem vnus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. ²⁵ Dixerunt ergo ei alii discipuli: Vidimus dominum. Ille autem dixit eis: Nisi videro in manibus eius vestigium clauorum, et mittam digitum meum in vestigium clauorum, et mittam manum meam in latus eius, non credam. ²⁶ Et post dies octo iterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus ianuis clausis, et stetit in medio, et dixit: Pax vobis. ²⁷ Deinde dicit Thomae: Infer digitum tuum huc, et vide manus meas, et admoue manum tuam, et immitte in | latus meum, et noli esse incredulus, sed credens. ²⁸ Respondit Thomas, et dixit ei: Dominus meus et deus meus. ²⁹ Dicit ei Iesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt et crediderunt.

³⁰ Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. ³¹ Haec autem scripta sunt, vt credatis, quod Iesus est Christus ille filius dei, et

25 *alt.* τῶν B-E: τὸν A | 27 βάλλε A^c B-E: βαλε A*

23 Quoruncunque B-E: Quorum A | quoruncunque B-E: et quorum A | 24 qui B-D E*: ui E^b | 25 prius vestigium B-E: figuram A | *alt.* vestigium B-E: figuram A | 26 dixit B-E: dixit eis A | 27 immitte B-E: mitte A | credens B-E: fidelis A | 28 ei B-E: om. A | 31 ille C-E: om. A B

23 *Quoruncunque ... quoruncunque* ἄν τινων ... ἄν τινων ("Quorum ... et quorum" 1516 Lat. = Vg.). See on *Ioh.* 13,20. The Vulgate addition of *et* does not have explicit Greek support.

25 *vestigium* (twice) τὸν τύπον ("fixuram ... locum" late Vg. = Vg. mss.; "figuram ... figuram" 1516). The use of *vestigium* in 1519 was better

sui to the context: see *Annot.*, where Erasmus (partly following Valla *Annot.*) also notes the existence of some Vulgate mss. which had *figuram* for *fixuram*. Manetti had *figuram* twice, anticipating Erasmus' 1516 rendering. The Vulgate's use of *locum*, however, is based on a slightly different Greek text, substituting τῶπον for τύπον, as in codd. A 078 and a few later

mss. Other variants also exist. Erasmus follows cod. 2 in reading τύπον in both places, with support from \aleph^{corr} B D W and most later mss., including codd. 1 and 817.

25 τῶν ἡλῶν (twice). The reading τῶν ἡλῶν ... τὸν ἡλῶν, in 1516, represents a partly corrected version of cod. 2, which had τὸν ἡλῶν ... τὸν ἡλῶν, apparently without other ms. support.

26 dixit εἶπεν ("dixit eis" 1516 Lat. = late Vg.). The late Vulgate addition of a pronoun is supported only by a few of the later mss. Manetti omitted *eis*.

27 dicit λέγει ("dixit" late Vg.). See on vs. 2.

27 admoue φέρε ("adfer" Vg.). This change appears to be designed for greater stylistic variety, to avoid the similarity of *adfer* and *infer*, which was used earlier in the verse. On the use of *admoueo*, see also on *Ioh.* 19,29.

27 immitte βάλλε ("mitte" 1516 = Vg.). For the use of *immitto*, see on *Ioh.* 13,2. The reading βάλε (aorist imperative), in the 1516 Greek text, was not what Erasmus originally intended, although it is supported by nearly all the Greek mss. He found βάλε in cod. 2*, but manually corrected this into βάλλε. At a later stage, his assistants evidently decided to revert to βάλε, which they would have found in both codd. 1 and 817, so that this was the spelling that was actually printed. Then in the 1516 errata, Erasmus reinstated his desired reading, βάλλε. This is a small but significant example of his use of conjectural emendation to prepare his Greek N.T. text. In removing the frequent errors of spelling which confronted him in cod. 2, he often found it easier to rely on his own grammatical knowledge for such corrections rather than to lose precious time by repeatedly consulting his other mss. on these smaller points. This had the unfortunate result that he sometimes altered a genuine reading, in the mistaken belief that it was a scribal error. Similar arbitrary corrections of cod. 2 by Erasmus, changing βάλε to βάλλε, can be detected in the manuscript at *Mt.* 17,27 and *Lc.* 4,9. This process of conjectural alteration of the text did not end with the marking up of cod. 2, but was continued by Erasmus and his assistants during the later stages of typesetting and correcting the proofs. In this way, further changes from βάλε to βάλλε were made at *Mt.* 4,6; 5,29, 30; 18,8; from ἐκβαλε to ἐκβαλλε at *Mt.* 7,5; *Lc.* 6,42; and from βάλετε to βάλλετε, in the

1516 errata, at *Ioh.* 21,6. Cf. also βαλλέτω for βολέτω at *Ioh.* 8,7, though this at least had a semblance of support from cod. 1.

27 credens πιστός ("fidelis" 1516 = Vg.). Borrowing a suggestion of Valla *Annot.*, Erasmus explains in *Annot.*, that he wishes to convey the "prosonomasia" of πιστός and ἄπιστος. In the context of the faith of a Christian believer, Erasmus usually follows the Vulgate in retaining *fidelis*.

28 Respondit ἀπεκρίθη. The Erasmian text follows cod. 1 and the Vulgate, in company with \aleph B C* D W and some later mss. In codd. 2 and 817, was found καὶ ἀπεκρίθη, as in most other mss., commencing with codd. A C^{corr}.

28 ὁ Θεωμᾶς. Erasmus' Greek text arbitrarily adds the article, with support only from cod. \aleph and a few later mss. In codd. 1, 2 and 817, the article is omitted, as in most other mss., commencing with codd. A B C D W. Cf. the frequent insertion of the article before Ἰησοῦς: see on *Ioh.* 1,48. The poorly attested reading persisted into the *Textus Receptus*.

28 εἰ οὐτῶ (omitted in 1516 Lat. = late Vg.). The late Vulgate omission is unsupported by Greek mss. The version of Manetti also had *ei*.

29 Dicit λέγει ("Dixit" late Vg.). The late Vulgate use of the perfect tense is supported by codd. \aleph * W and a few later mss., which have εἶπεν δέ. Erasmus follows codd. 1, 2 and 817, in company with most other mss. Manetti had *Dicit* here.

29 Thoma Θεωμᾶ. The Erasmian text follows the late Vulgate in inserting this name, which appears to be unsupported by Greek mss. It later became embedded in the *Textus Receptus*. This belongs to the category of pro-Vulgate conjectural emendations: see on *Ioh.* 4,48.

31 quod ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

31 ὁ Ἰησοῦς. As elsewhere, the article is arbitrarily inserted, with support from only a few late mss. It is omitted in codd. 1, 2 and 817, in company with virtually all other mss. See on *Ioh.* 1,48. The inadequately supported reading was again retained by the *Textus Receptus*.

31 ille filius ὁ υἱός ("filius" 1516-19 = Vg.). The addition of *ille*, based on the Greek article, indicated that Christ was not merely "a son", but uniquely was "the Son" of God. See on *Ioh.* 1,49.

ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

vt credentes vitam habeatis per nomen eius.

21 Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴ πρῶτος δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδρισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. ⁵ λέγει αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ. ⁶ ὁ δὲ εἶπεν αὐτοῖς, Βάλλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷ λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο,

21 Postea manifestavit se iterum Iesus ad mare Tyberiadis. Manifestavit autem sic. ² Erant simul Simon Petrus et Thomas, qui dicitur Didymus: et Nathanael, qui erat a Cana Galilaeae, et filii Zebedei, aliique ex discipulis eius duo. ³ Dicit eis Simon Petrus: Vado piscatum. Dicunt ei: Venimus et nos tecum. Exierunt et ascenderunt in nauim statim, et illa nocte nihil ceperunt. ⁴ Mane autem iam facto stetit Iesus in littore, non tamen cognouerunt discipuli, quod Iesus esset. ⁵ Dicit eis Iesus: Pueri, num quid orsonii habetis? Responderunt ei: Non. ⁶ At ille dicit eis: Mittite in dexteram nauigii partem rete, et inuenietis. Miserunt ergo, et iam non valebant illud trahere prae multitudine piscium. ⁷ Dicit ergo discipulus ille quem diligebat Iesus, Petro: Dominus est. Simon ergo Petrus quum audisset quod dominus esset, tunica succinxit se,

21,4 γενομένης C-E: γινομένης A B | 6 βάλλετε A^c B-E: βαλετε A* | 7 επενδυτην C-E: επενδυτην A B | διεζωσατο A^c B-E: διεξωσατο A*

31 per nomen B-E: in nomine A

21,1 Tyberiadis A D E: Tiberiadis B C | 2 Nathanael B-E: Nathanahel A | Cana B-E: Chana A | Zebedei E: Zebedaei A D | aliique B-E: et alii A | 3 ceperunt B-E: prendiderunt A | 4 littore B E: litore A C D | 5 num quid B-E: nunquid A | 6 dexteram A C-E: dextram B

31 per nomen ἐν τῷ ὀνόματι ("in nomine" 1516 = Vg.). See on *Ioh.* 5,43.

21,1 *Iesus* ὁ Ἰησοῦς. At this point, cod. 2* added τοῖς μαθηταῖς αὐτοῦ, ἐγερθεῖς ἐκ νεκρῶν, of which the last four words appear to reflect a harmonisation with vs. 14, with support from many other late mss. Erasmus accordingly inserted a marginal note in cod. 2, showing that Ἰησοῦς was to be followed by the phrase ἐπὶ τῆς θαλάσσης. However, in omitting τοῖς μαθηταῖς, he was led astray by cod. 817 and

the Vulgate, for in cod. 1 and nearly all other Greek mss., commencing with $\text{P}^{66\text{vid}}$ $\text{N}^{\text{A B C D N W}}$, these two words are found to be part of the text. Manetti added *discipulis suis*.

2 *aliique* καὶ ἄλλοι ("et alii" 1516 = Vg.). See on *Ioh.* 1,39.

3 *piscatum* ἀλιεῦν ("piscari" Vg.). This use of the supine, to express purpose, is rare in Erasmus' N.T. He may have had in mind the passage from Plautus (*Rudens* 898), "qui abiit piscatum ad mare". Cf. also *nuptum dare*

(Mt. 24,38; Mc. 12,25, etc.), *irent emptum* (Mt. 25,10); and in 1519, *ducit aquatum* (Lc. 13,15).

3 *Exierunt* ἐξῆλθον ("Et exierunt" Vg.). The Vulgate follows a Greek variant having καὶ ἐξῆλθον, as in cod. A and a few later mss. In codd. N and many later mss., the text reads ἐξῆλθον οὖν. Erasmus follows cod. 2, supported by B C D W and most later mss., including codd. 1 and 817. Manetti made the same change.

3 ἀνέβησαν. This reading has limited support among the later mss., though it may represent an unintentional departure from the text of codd. 1, 2 and 817, which all had ἐνέβησαν, as found in N A B C D N P W and most later mss.

3 *statim* εὐθύς (Vg. omits). The Vulgate omission is supported by N B C* D N W and a few later mss., including cod. 1. Erasmus follows codd. 2 and 817, in company with codd. A C^{corr} P and most later mss., together with Valla *Annot.* The rendering proposed by Manetti was *confestim*.

3 *ceperunt* ἐπίσασαν ("prendiderunt" 1516 = Vg.). This change is partly for stylistic variety, as Erasmus retains *prendidistis* in vs. 10. The forms *prendiderunt* and *prendidistis* were both condemned by Valla *Annot.*, as barbarisms. In *Annot.*, Erasmus follows Valla in commenting that *capio* is used at both passages in some Vulgate mss. In Valla *Annot.*, certain other Vulgate mss. were cited as having *praebenderunt*, a rendering which was adopted by Manetti.

4 γενομένης. The reading γινομένης in 1516-19 comes from cod. 2, with support from codd. A B C and some later mss., implying that the day "was dawning" rather than that dawn had already broken. Most mss., commencing with N D N P W, and including codd. 1 and 817, have γενομένης.

4 ὁ ἰησοῦς. The Erasmian text inserts the article, this time with support from codd. 1 and 817, together with most other mss., commencing with cod. N. In cod. 2, in company with N A B C D P W and some later mss., the article is omitted. See on *Iob.* 1,48.

4 *quod ... esset* ὅτι ... ἔστι ("quia ... est" Vg.). See on *Iob.* 1,20. Manetti made the same change.

5 *Dicit* λέγει ("Dixit ergo" late Vg.). The tense of the verb in the Vulgate column of Erasmus' 1527 edition is unsupported by Greek mss. Certain other copies of the late Vulgate,

including the 1491 and 1514 Froben editions, agreed with the earlier Vulgate in putting *Dicit ergo*. The Vulgate addition of *ergo* corresponds with the reading λέγει οὖν in codd. 1, 2, 69, 817 and most other mss. Erasmus or his assistants do not seem to have had good reason for omitting οὖν here, though the word happens to be omitted in cod. N and a few later mss. Manetti had *Dicit ergo*.

5 *num quid* μή τι ("nunquid" 1516 = Vg.). Erasmus treats μή τι as two separate words, rather than as the single interrogative particle, μήτι. In *Annot.*, he also suggests *num quod*, borrowing from Valla *Annot.*

5 *opsonii* προσφάγιον ("pulmentarium" Vg.). Erasmus prefers to use a classical Latin word, in the sense of edible provisions, whereas the Vulgate term denotes a kind of flavouring. Cf. *Annot.*

6 *At ille dicit* ὁ δὲ εἶπεν ("Dicit" late Vg.). The late Vulgate reflects a Greek variant, λέγει, omitting ὁ δέ, as in codd. N* W and a few later mss. Erasmus' Greek text follows cod. 2 with support from N^{corr} A B C D N P and most later mss., including codd. 1 and 817. Manetti substituted *Ipse autem dixit*.

6 Βόλλετε. The reading βόλετε, in the 1516 Greek text, comes from cod. 2, with the support of codd. 1 and 817, along with virtually all other mss. In the 1516 errata, Erasmus' change to βόλλετε seems to be an arbitrary correction: see on *Iob.* 20,27 for other conjectural alterations affecting this Greek verb.

6 *dexteram ... partem* τὰ δεξιὰ μέρη ("dexteram" Vg.; "dextram ... partem" 1519). Erasmus gives a more precise rendering here, in which he was anticipated by Manetti.

7 *ergo* (2nd.) οὖν (Vg. omits). The Vulgate omission is unsupported by Greek mss. Manetti used *igitur*.

7 *quod ... esset* ὅτι ... ἔστι ("quia ... est" Vg.). See on *Iob.* 1,20. Manetti's version had *quod ... est*.

7 ἐπενδύτην. The spelling ἐπενδύτην in 1516-19 may have been due to the compositor misreading the letter η in cod. 2. Another misprint produced the following word, διεξώσατο, in the 1516 text, corrected to διεζώσατο in the errata. This was caused by misreading the character ζ in the script of cod. 2. A similar mistake had also resulted in ζώντος at *Iob.* 7,38.

ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. ⁹ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. ¹⁰λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν. ¹¹ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσοῦτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. ¹²λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶς; - εἰδότες ὅτι ὁ κύριός ἐστιν. ¹³ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. ¹⁴τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἔγερθεὶς ἐκ νεκρῶν.

¹⁵Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωαννᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. ¹⁶λέγει αὐτῷ πάλιν δευτέρον, Σίμων Ἰωαννᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας | ὅτι φιλῶ σε. λέγει αὐτῷ,

erat enim nudus, et misit se in mare. ⁸Alii autem discipuli nauigiolo venerunt: non enim longe aberant a terra, sed circiter cubitis ducentis, trahentes rete piscium. ⁹Vt ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. ¹⁰Dicit eis Iesus: Afferte de piscibus quos prendidistis nunc. ¹¹Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et quum tot essent, non est scissum rete. ¹²Dicit eis Iesus: Venite, prandete. Et nemo discipulorum audebat interrogare eum, *dicens*: Tu quis es? - quum scirent quod dominus esset. ¹³Venit itaque Iesus, et accipit panem, et dat eis, et piscem similiter. ¹⁴Hac iam tertia vice manifestatus est Iesus discipulis suis quum resurrexisset a mortuis.

¹⁵Quum ergo prandissent, dicit Simoni Petro Iesus: Simon Ioannis, diligis me plus quam hi? Dicit ei: Etiam domine, tu scis quod amem te. Dicit ei: Pasce agnos meos. ¹⁶Dicit ei rursus iterum: Simon Ioannis, diligis me? Ait illi: Etiam domine, tu scis quod amem te. | Dicit ei:

LB 419

LB 420

11 εσχισθη A D E: ισχισθη B C | 14 νεκρων A C E: νεκρων B

12 discipulorum audebat B-E: audebat discumbentium A | dicens B-E (*ital.*): om. A | quum scirent B-E (cum scirent B-D): scientes A | 13 Venit itaque B-E: Et venit A | accipit B-E: accepit A | 14 Hac iam tertia vice B-E: Hoc iam tertio A | 15 dicit B-E: dixit A | Ioannis A B: Iohannis C D, Ioannes E | quam hi D E: his A-C | 16 Ioannis A B E: Iohannis C D | *alt.* ei B-E: ei iterum A

8 *nauigiolo* τῷ πλοιαρίῳ ("nauigio" Vg.). This is the only instance in Erasmus' N.T. of the diminutive *nauigiolum*, which is comparatively rare in classical literature. Elsewhere, he uses *nauicula* for all other occurrences of πλοιαρίον, and usually *nauis* for πλοῖον. The Vulgate follows the Old Latin preference for using *nauicula* not only for πλοιαρίον in Mark and

John, but also for πλοῖον in Matthew, while using *nauis* for πλοῖον in the other N.T. books.

8 *aberant a* ἦσαν ... ἀπό ("erant a" Vg.). The Vulgate uses *absum* mainly in rendering μὴ γένοιτο, but Erasmus uses it in the more general sense of "be distant from". Similar

substitutions occur at *Mt.* 15,8; *Mt.* 12,34; *Lc.* 7,6; 15,20 (both 1519); 24,13; *Act.* 1,12; 17,27 (1519); *Eph.* 2,17.

8 *circiter* ὡς (“quasi” Vg.). See on *Ioh.* 1,39.

11 *tot* τοσούτων (“tanti” Vg.). Erasmus argues in *Annot.*, that it is the number rather than the size of the fish which is emphasised here.

12 *discipulorum audebat* ἐτόλμα τῶν μαθητῶν (“audebat discumbentium” 1516 Lat. = late Vg.). Apart from the word-order, the late Vulgate use of *discumbentium* is unsupported by Greek mss. and may have arisen as a corrupted form of *discentium*, which is found in some Vulgate mss. Manetti anticipated Erasmus’ rendering here.

12 *dicens* (omitted in 1516 = Vg.). This italicised word was probably added to improve the sentence flow, though Erasmus quite often uses *interrogo* to introduce a direct question without such an addition. Cf. on *Ioh.* 1,20, for his insertion of *inquit*, etc., at several passages, to mark a shift from indirect to direct speech.

12 εἰς. This ‘Homeric’ form of the second-person singular, found in all five editions, should probably be regarded as a printer’s error for εἰ, which remarkably remained uncorrected. It has no ms. support.

12 *quum scirent* εἰδότες (“scientes” 1516 = Vg.). Greek aorist.

12 *quod ... esset* ὅτι ... ἔστιν (“quia ... est” late Vg.). See on *Ioh.* 1,20. Manetti put *quod ... est*.

13 *Venit itaque* ἔρχεται οὖν (“Et venit” 1516 Lat. = Vg.). Erasmus’ Greek text follows codd. 2 and 817, supported by cod. A and most later mss. However, οὖν is omitted in \aleph B C D W and some later mss., including cod. 1, so that Manetti had just *Venit*.

13 *accipit* λαμβάνει (“accepit” 1516 Lat. = Vg.). The Vulgate use of the perfect tense is unsupported by Greek mss. See *Annot.*

13 *dat* δίδωσιν (“dabat” late Vg.). The imperfect tense of the late Vulgate lacks Greek support. See *Annot.*

14 *Hac iam tertia vice* τοῦτο ἤδη τρίτον (“Hoc iam tertio” 1516 = Vg.). A similar substitution occurs at *Mt.* 26,42 (1519), putting *altera vice* for *secundo*. Cf. *Annot.*

14 *quum resurrexisset* ἐγερθεῖς (“cum surrexisset” late Vg., with some Vg. mss.). When rendering ἐγείρω, in the context of resurrection from the dead, Erasmus generally follows the Vulgate in

using either *surgo* or *resurgo*, but sometimes he substitutes *excito*, *suscito*, or *resuscito*.

15 *dicit* λέγει (“dixit” 1516 Lat. = late Vg.). The late Vulgate perfect tense is unsupported by Greek mss. Manetti also had *dicit*.

15 *Ioannis* Ἰωαννᾶ (“Iohannis” 1522-7 = Vg.; “Ioannes” 1535). In *Annot.*, the Greek word is cited as ἰωνᾶ, accompanied by the comment that ἰωαννᾶ was found in “some” mss. (“in nonnullis”). This statement receives doubtful justification from cod. 69, which reads ἰωνᾶ in vs. 17, though not in vss. 15-16. Both codd. 1 and 2 have ἰωνᾶ in vss. 15-17, while cod. 817 has a folio missing. The Vulgate reflects the Greek variant, ἰωάννου, found in \aleph ^{corr} B C* D W. Most mss., commencing with codd. A C^{corr} N, agree with codd. 1 and 2 in reading ἰωνᾶ in vss. 15-17, as also cited by Valla *Annot.* In Erasmus’ 1535 Latin rendering, *Ioannes* in vs. 15 appears to be a misprint for *Ioannis*, which is correctly given in vss. 16-17. See on *Ioh.* 1,6 for the variations in the spelling of this name. Manetti put *Iona* here and in vss. 16-17.

15 *plus quam hi* πλεῖον τούτων (“plus his” 1516-22 = Vg.). As indicated in *Annot.*, the Vulgate rendering is ambiguous. Surprisingly, Erasmus’ suggested improvement did not find its way into his Latin N.T. until 1527. The phrase was omitted by Manetti’s translation (both mss.).

15 *quod amem* ὅτι φιλῶ (“quia amo” Vg.). See on *Ioh.* 1,20. Manetti had *quod amo*.

16 *rursus iterum* πάλιν δεύτερον (“iterum” Vg.). The Vulgate rendering corresponds with the omission of πάλιν in cod. D, or of δεύτερον in \aleph * and a few later mss. Erasmus follows cod. 2, supported by most of the remaining mss. Cod. 1 has πάλιν τὸ δεύτερον. Manetti, more literally, put *iterum secundo*.

16 Ἰωαννᾶ. See on vs. 15.

16 *Ait illi* λέγει αὐτῷ (“At ille” Vg. 1527). The late Vulgate substitution appears to be unsupported by Greek mss. Manetti had *Dicit ei*.

16 *quod amem* ὅτι φιλῶ (“quia amo” Vg.). See on *Ioh.* 1,20. Manetti, again, had *quod amo*.

16 *Dicit ei* (2nd.) λέγει αὐτῷ (“Dicit ei iterum” 1516 Lat. = late Vg.). The late Vulgate addition lacks Greek support. Manetti had the same wording as Erasmus and the earlier Vulgate.

Ποίμενε τὰ πρόβατά μου. ¹⁷ λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωαννᾶ, φιλεῖς με; ἔλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; - καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. ¹⁸ ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. ¹⁹ τοῦτο δὲ εἶπε, σημαίνων ποιῶ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν, λέγει αὐτῷ, Ἀκολουθε μοι.

²⁰ Ἐπιστραφεὶς δὲ ὁ Πέτρος, βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; ²¹ τοῦτον ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τίς; ²² λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως | ἔρχομαι, τί πρὸς σέ; σὺ ἀκολουθε μοι. ²³ ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Οὐκ ἀποθνήσκει, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; ²⁴ οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν

Pasce oues meas. ¹⁷ Dicit ei tertio: Simon Ioannis, amas me? Indoluit Petrus, quod dixisset sibi tertio, Amas me? - dixitque ei, Domine, tu omnia nosti, tu scis quod amem te. Dicit ei Iesus: Pasce oues meas. ¹⁸ Amen amen dico tibi, quum esses iunior, cingebas te, et ambulabas quo volebas: quum autem senueris, extendes manus tuas, et alius te cinget, et ducet quo non vis. ¹⁹ Hoc autem dixit, significans qua morte glorificaturus esset deum. Et quum hoc dixisset, dicit ei: Sequere me.

²⁰ Conuersus Petrus, videt illum discipulum, quem diligebat Iesus, sequentem, qui et recubuit in coena super pectus eius, et dixit: Domine, quis est ille qui tradit te? ²¹ Hunc ergo quum vidisset Petrus, dicit Iesu: Domine, hic autem quid? ²² Dicit ei Iesus, Si eum | velim manere donec veniam, quid ad te? Tu me sequere. ²³ Exiit ergo sermo inter fratres, quod discipulus ille non moreretur. Et non dixerat ei Iesus, Non moritur: sed, Si eum velim manere donec veniam, quid ad te? ²⁴ Hic est discipulus ille, qui testimonium perhibet de his, et scripsit haec. Et scimus

20 σε C-E: om. A B

17 Ioannis A B E: Iohannis C D | Indoluit B-E: Contristatus est A | dixitque B-E: et dixit A | 18 prius quo B-E: vbi A | 20 videt B-E: vidit A | te D E: om. A-C | 23 sermo E: sermo iste A-D

16 Ποίμενε. This itacistic spelling is derived from cod. 2. The correct spelling, found in most other mss., and in *Annot.*, is ποιμαίνε. The same error occurs at *Lc.* 17,7, corrected in 1519, and at *Ap. Iob.* 12,5, corrected in 1522.

16 oues meas τὰ πρόβατα ("agnos meos" Vg.). Erasmus wishes to distinguish from τὰ ἀρνία, which was used in vs. 15. See *Annot.* The

Vulgate sequence *agnos ... agnos ... oues* is unsupported by Greek mss. Erasmus' change was anticipated by Manetti and Valla *Annot.*

17 Ἰωαννᾶ. See on vs. 15.

17 Indoluit ἐλυπήθη ("Contristatus est" 1516 = Vg.). A similar substitution occurs at *Mt.* 14,9; 18,31. See on *Iob.* 16,20.

17 *quod dixisset sibi* ὅτι εἶπεν αὐτῷ (“quia dixit ei” Vg.). For the removal of *quia*, see on *Ioh.* 1,20. The reflexive pronoun, *sibi*, was intended to refer more clearly to Peter, but it is not without ambiguity. Manetti put *quod dixerat ei*.

17 *dixitque* καὶ εἶπεν (“et dicit” Vg.; “et dixit” 1516). The 1516 rendering, *et dixit*, corresponds with the text of some late Vulgate copies, including the Froben edition of 1491. The present tense of the earlier Vulgate corresponds with the substitution of λέγει for εἶπεν in ጸ A D N W and some later mss., including cod. 1. Erasmus follows his cod. 2, supported by codd. B C and most later mss. On *-que*, see on *Ioh.* 1,39. Manetti had *et dixit*.

17 *quod amem* ὅτι φιλῶ (“quia amo” Vg.). See on *Ioh.* 1,20. Manetti put *quod amo*.

17 *Iesus* ὁ Ἰησοῦς (Vg. omits). The Vulgate omission is supported by ጸ D W and some later mss., including cod. 1. Erasmus follows cod. 2, with support from codd. A (B C) N and most later mss.

18 *quo* (1st.) ὅπου (“ubi” 1516 = Vg.). Erasmus here virtuously produces consistency with the rendering of the second instance of ὅπου later in the verse: see *Annot.* This change had previously been advocated by Manetti and Valla *Annot.*

18 *non uis* οὐ θέλεις (“tu non uis” late Vg.). The added pronoun of the late Vulgate corresponds with the insertion of σύ before οὐ in codd. D^{corr} W. In omitting σύ, Erasmus follows codd. 1 and 2, in company with most other mss. Manetti also omitted *tu*.

19 *glorificaturus esset* δοξάσει (“clarificaturus esset” Vg.). See on *Ioh.* 12,23.

20 *Conuersus* Ἐπιστροφείς δέ. Erasmus follows the Vulgate in leaving δέ untranslated. The Vulgate, however, may have been based on mss. which omit δέ, as in codd. A B C W. Erasmus’ Greek text here follows cod. 2, in company with ጸ D N and most later mss., including cod. 1.

20 *videt* βλέπει (“vidit” 1516 Lat. = Vg.). The Vulgate perfect tense does not have explicit Greek support.

20 *ille qui tradit* ὁ παραδιδούς (“qui tradet” late Vg.). Erasmus inserts the pronoun, *ille*, to supply the missing antecedent for *qui*. The future tense of the late Vulgate is unsupported by Greek mss. See *Annot.*

20 *te* σε (omitted in 1516-19 Greek, and 1516-22 Lat.). The omission in Erasmus’ earlier editions does not appear to have Greek ms. authority. Possibly *te* was omitted from his rendering by accident, and then his assistants deleted σε to make the Greek match the Latin text.

21 *Hunc ergo* τοῦτον. Erasmus’ Latin rendering follows the Vulgate, which reflects the addition of οὖν, as found in ጸ B C D and a few later mss. The word is omitted in codd. 1 and 2, in company with most other mss., commencing with codd. A W. In Manetti, accordingly, *ergo* was omitted.

21 *dicit* λέγει (“dixit” late Vg.). The late Vulgate perfect tense is supported by ጸ W and a few later mss., which have εἶπεν. Erasmus follows codd. 1 and 2, with support from most other mss., commencing with codd. A B C D. The version of Manetti also put *dicit*.

22 *Si ... velim* Ἐὰν ... θέλω (“Sic ... volo” late Vg.). Erasmus argues in *Annot.*, partly following Valla *Annot.*, that the Vulgate originally had *si* rather than *sic*, and that the late Vulgate reading reflected a scribal corruption within the Latin tradition. The reading, *sic*, is found in many Vulgate mss., but others have *si sic*, supported only by cod. D among the Greek mss. The passage is listed in the *Loca Manifeste Depravata*, and was also discussed in *Resp. ad annot. Ed. Lei, LB IX, 194 F-195 D*. A similar set of readings is found in vs. 23. Manetti had *si ... volo* in both places.

23 *sermo* ὁ λόγος οὗτος (“sermo iste” 1516-27 = Vg.). Although there are a few mss. which omit οὗτος, it is unlikely that the omission of *iste* in 1535 was affected by consideration of the Greek text, as the latter remained unaltered. The omission was either accidental, or arose from an attempt to harmonise the translation with the abbreviated version found in *Annot.*, where *iste* is omitted from both the Vulgate lemma and the suggested alternative rendering. Manetti put *sermo hic*.

23 *quod ... non moreretur* ὅτι ... οὐκ ἀποθνήσκει (“quia ... non moritur” Vg.). See on *Ioh.* 1,20, and *Annot.* The version of Manetti was *quod ... non moritur*.

23 *dixerat* εἶπεν (“dixit” Vg.). The use of the pluperfect yields an improved sequence of tenses: see on *Ioh.* 1,19.

23 *Si ... velim* Ἐὰν ... θέλω (“Sic ... volo” late Vg.). See on vs. 22.

ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.
 25 ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν
 ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν,
 οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι
 τὰ γραφόμενα βιβλία.

ΤΕΛΟΣ

quod verum est testimonium eius.
 25 Sunt autem et alia multa quae fecit
 Iesus: quae si scribantur per singula,
 nec ipse, opinor, mundus caperet eos
 qui scriberentur libros.

FINIS

Subscriptio τέλος D E: τέλος του ευαγγελίου κατά Ιωάννην A-C

25 ipse ... caperet B-E: ipsum arbitror mundum capere posse A | scriberentur B-E: scribendi sint A

Subscriptio FINIS D E: Euangelii secundum Ioannem finis A, EVANGELII SECUNDVM IOANNEM, FINIS B, EVANGELII SECUNDVM IOHANNEM, FINIS C

24 quod ὅτι ("quia" Vg.). See on *Iob.* 1,20. The same change was made by Manetti.

25 nec ipse, opinor, mundus caperet οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι ("nec ipsum arbitror mundum capere posse" 1516 = late Vg.). On *opino*r, see on *Iob.* 16,2. In *Annot.*, Erasmus comments on the omission of *posse* from some Vulgate mss. His alteration of the sentence structure produces greater clarity. Manetti followed the earlier Vulgate rendering, omitting *posse*.

25 qui scriberentur τὰ γραφόμενα ("qui scribendi sunt" Vg.; "qui scribendi sint" 1516). In *Annot.*, Erasmus advocates *qui scribendi forent*.

25 βιβλία. In codd. 2 and 817, together with cod. C^{corr} and most later mss., the word ἀμήν is added at the end. The Erasmus text follows cod. 1 in omitting this, with support from \aleph A B C* D W and a few later mss., together with the late Vulgate and some Vulgate mss.

ΠΡΑΞΕΙΣ
ΤΩΝ ΑΠΟΣΤΟΛΩΝ

ACTA
APOSTOLORVM

LB 433

1 Τὸν μὲν πρῶτον λόγον ἐποίησά-
μην περὶ πάντων, ᾧ Θεόφι-
λε, ᾧν ἤρξατο ὁ Ἰησοῦς ποιεῖν
τε καὶ διδάσκειν, ² ἄχρι ἧς ἡμέ-
ρας, ἐντειλάμενος τοῖς ἀποστόλοις
διὰ πνεύματος ἁγίου οὓς ἐξελέξατο,

1,1 Superiore B-E: Superiori A | coepit B-E: cepit A | 2 mandata dedisset B-E: mandasset A | quos delegerat, apostolis C-E: apostolis, quos delegerat A B

1,1 *Superiore (Superiori: 1516) quidem volumine diximus* Τὸν μὲν πρῶτον λόγον ἐποίησάμην (“Primum quidem sermonem feci” Vg.). While Erasmus does not elsewhere put *superior* for *primus*, he sometimes substitutes *prior*, on the grounds that a comparative adjective is better suited to a comparison between two persons or things: see on *Ioh.* 20,4. In *Annot.* on the present passage, he further explains that *sermo* is inappropriate for referring to a written work, namely the Gospel of Luke. By changing the grammatical structure, he also avoids the use of *facio*: see on *Ioh.* 1,15.

1 *Theophile, de omnibus* περὶ πάντων, ᾧ Θεόφιλε (“de omnibus, o Theophile” Vg.). Erasmus feels free to change the word-order, to bring *omnibus* closer to the following subordinate clause, which relates to it. His omission of *o* here may have been prompted by the consideration that it was made redundant by the vocative case of the following *Theophile*. At several passages where it would otherwise not have been entirely clear that the following word was a vocative, Erasmus adds *o*, even when absent from the Greek text: in the phrases *o pusillae fidei* at *Mt.* 6,30 (1516 only); *o parum fidentes* at *Mt.* 6,30; 16,8; *Lc.* 12,28 (all in 1519); *o peccatores* at *Iac.* 4,8 (1519). Manetti has *o Theophile, de omnibus*.

1 *tum facere tum docere* ποιεῖν τε καὶ διδάσκειν (“facere et docere” Vg.). The construction τε ... καὶ is found more frequently in Acts than in any other N.T. book, and is generally ignored by the Vulgate, whereas Erasmus usually tries to find an equivalent for τε. In *Annot.*, he

LB 434

1 Superiore quidem volumine diximus
Theophile, de omnibus quae coepit
Iesus tum facere tum docere, ² ad eum
vsque diem quo postquam impartitus
in hoc ipsum spiritum sanctum, man-
data dedisset quos delegerat, apostolis,

suggests the alternative renderings *et ... et* (as recommended by Valla *Annot.*), and *vel ... vel*. At other passages he further makes use of such expressions as *pariter ... ac, simul ... et, simul ... ac*. In vs. 8 of this chapter, he has *non solum ... verum etiam*. See also on *Ioh.* 2,15.

2 *ad eum vsque diem quo* ἄχρι ἧς ἡμέρας (“vsque in diem qua” Vg.). A similar substitution of *ad eum vsque* occurs at *Lc.* 1,20; 17,27 (both 1519); *Act.* 1,22. Cf. also *ad hunc vsque diem* for *vsque adhuc*, etc., at *Rom.* 1,13; 1 *Cor.* 4,13; 15,6; 2 *Cor.* 3,15 (all 1519). Erasmus retains *vsque in diem* at *Mt.* 26,29; 27,8, 64; 28,15; *Act.* 2,29; 23,1, in rendering ἄχρι or ἕως, but elsewhere quite frequently puts *vsque ad*. For the gender of *dies*, see on *Ioh.* 1,29.

2 *postquam ... mandata dedisset* ἐντειλάμενος (“praeciens” Vg.; “postquam ... mandasset” 1516). The construction with *postquam* provides a more accurate rendering of the Greek aorist: see on *Ioh.* 1,36; 6,23, and *Annot.* For the use of *mando* and *mandatum*, see on *Ioh.* 8,5; 11,57.

2 *impartitus in hoc ipsum spiritum sanctum* διὰ πνεύματος ἁγίου (“per spiritum sanctum” Vg.). For this expansion of the meaning, see *Annot.* The addition of *in hoc ipsum* is not without ambiguity. For Erasmus’ reply to objections raised by Edward Lee to his rendering of the passage, see his *Resp. ad annot. Ed. Lei*, LB IX, 203 B-E.

2 *quos delegerat, apostolis* τοῖς ἀποστόλοις ... οὓς ἐξελέξατο (“apostolis ... quos elegit” Vg.;

LB 435

ἀνελήφθη· ³οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ· | ⁴καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ⁵ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

sursum assumptus est: ³quibus etiam se ipsum exhibuerat viuentem, posteaquam supplicio fuisset affectus, idque compluribus argumentis dum per | dies quadraginta conspicitur ab illis, ac loquitur eis de regno dei: ⁴et congregans illos in idem loci, praecepit eis ne discederent Hierosolymis, sed vt expectarent promissum patris: de quo (inquit) audistis ex me: ⁵quoniam Ioannes baptizauit quidem aqua, vos autem baptizabimini spiritu sancto post dies hosce non multos.

LB 436

3 ac B-E: et A | 5 Ioannes A B D E: Iohannes C | spiritu B-E: in spiritu A

“apostolis, quos delegerat” 1516-19). Erasmus changes the word-order for the sake of clarity. The substitution of *deligo* for *eligo* occurs also at *Lc.* 10,42; *Act.* 13,17 (both in 1519); 15,22, 25; 1 *Cor.* 1,27-8; 1 *Petr.* 1,1. See *Annot.* The verb *deligo* nowhere appears in the Vulgate. Elsewhere, Erasmus retains *eligo* in rendering this Greek verb. Occasionally he puts *deligo* for *ordino* and *praeordino*: see on *Act.* 10,41. Manetti, less accurately, tried a different word-order which radically altered the meaning of the passage, putting *apostolis quos elegit per spiritum sanctum*.

2 *sursum assumptus* ἀνελήφθη (“assumptus” Vg.). In *Annot.*, on analogy with the Vulgate rendering of *Act.* 10,16, Erasmus recommends using *recipio*, a substitution which he introduces at *Mc.* 16,19; *Act.* 1,22; 20,14; 23,31; 1 *Tim.* 3,16.

3 *etiam se ipsum exhibuerat* οἷς καὶ παρέστησεν ἑαυτὸν (“et praeibit se ipsum” Vg.). This change is consistent with Vulgate usage at *Mt.* 26,53; 2 *Cor.* 11,2; *Col.* 1,22, 28; 2 *Tim.* 2,15. A similar substitution of *exhibeo* for *adsigno* occurs at *Act.* 9,41, and for *do* at *Act.* 10,40. By contrast, at *Rom.* 6,19; 12,1, Erasmus changes *exhibeo* to *praebeo*, rendering the same Greek verb. In 1535 *Annot.* on *Rom.* 12,1, he comments in detail on the distinction of meaning. Manetti tried *constituit se ipsum*.

3 *viuentem* ζῶντα (“vium” Vg.). Erasmus provides a more literal rendering of this Greek participle, making a similar substitution at eleven other passages, in accordance with Vulgate

usage e.g. at *Ioh.* 6,57; *Act.* 20,12. At *Act.* 9,41, Erasmus retains the adjectival form of the word.

3 *posteaquam supplicio fuerat affectus* μετὰ τὸ παθεῖν αὐτόν (“post passionem suam” Vg.). The word *passio*, used by the Vulgate, does not occur in this sense in classical Latin authors. Erasmus’ idiomatic use of *afficio* here is comparable with the Vulgate phrase, *morte afficio*, at *Mt.* 10,21; *Mc.* 13,12; *Lc.* 21,16. See also on *Ioh.* 8,49. Manetti avoided the use of *passio* by putting, more simply, *postquam passus est*.

3 *idque compluribus argumentis* ἐν πολλοῖς τεκμηρίοις (“in multis argumentis” Vg.). The insertion of *idque* clarifies the connection with the main verb, *exhibuerat*. Whereas *complures* is found in the Vulgate N.T. at *Mc.* 5,26 alone, Erasmus uses it in thirteen places, of which eight are in Acts, usually as an alternative for *multi* or *plures*. He omitted *in*, as explained in *Annot.*, because he here understood ἐν in an instrumental sense: cf. also on *Ioh.* 1,26, above. Manetti had *in multis signis*.

3 *dum ... conspicitur ab illis* ὀπτανόμενος αὐτοῖς (“apparens eis” Vg.). As indicated in *Annot.*, the rendering needs to convey the sense that Jesus was actually seen by the disciples after the resurrection, whereas something which merely “appeared” could have been false or imaginary. Valla *Annot.* had similarly suggested putting *conspetus eis*. Erasmus’ construction with *dum* makes the temporal connection with *argumentis*

more clear. His substitution of *illis* for *eis* is affected by the decision to add *eis* after *loquitur*.

3 *ac loquitur eis* καὶ λέγων ("et loquens" Vg.; "et loquitur eis" 1516 Lat.). The substitution of *loquitur* follows from the use of *dum*: see the previous note. On *ac*, see on *Ioh.* 1,25. Erasmus' addition of *eis* is not explicitly supported by the Greek text. Manetti made use of a different verb, putting *et disserens*.

4 *congregans illos in idem loci* συναλιζόμενος ("conuescens" Vg.). Erasmus' text here follows cod. 2815 (from which his 1516 edition was typeset in this part of the N.T.), supported by \aleph A B C E and most later mss. In 1516 *Annot.*, Erasmus follows Valla *Annot.* in supposing that the original Vulgate reading was *conuersans*, representing a Greek variant, συναλιζόμενος, which is found in many of the later mss. However, from 1522 onwards, he considerably altered and enlarged his note on the meaning of these Greek verbs, presenting arguments for both renderings. This was partly prompted by criticism from Edward Lee and Stunica: see Erasmus *Resp. ad annot. Ed. Lei*, LB IX, 204 B-C, and *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, pp. 136-8, ll. 559-566. On *congrego*, see further on vs. 21. The idiomatic use of *idem* followed by a genitive is not found elsewhere in Erasmus' N.T. However, cf. on *hoc negotii* at *Act.* 6,3.

4 *ne discederent Hierosolymis* ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ("ab Hierosolymis ne discederent" Vg.). Other omissions of *ab*, before *Hierosolymis*, occur at *Mc.* 7,1; *Act.* 22,18 (both in 1519). Similar omissions occur before *Athenis* at *Act.* 18,1; *Bethania* at *Mc.* 11,12; *Roma* at *Act.* 18,2 (all in 1519); and before *Epheso* at *Act.* 18,21. The word-order preferred by Manetti was *ne ab Hierosolimis discederent*.

4 *ut expectarent* περιμένειν ("expectarent" Vg.). The insertion of *ut* is required, to complete the transition from a negative to a positive command.

4 *promissum* τὴν ἐπαγγελίαν ("promissionem" Vg.). A similar substitution occurs at *Act.* 13,23 (1516 only), in accordance with Vulgate usage at *Lc.* 24,49; *Act.* 23,21. The point of this change is that *promissum* can be used not only for the verbal action of making a promise, but also to refer to the thing that is promised: the latter sense is required by the context at this passage. Elsewhere, Erasmus generally follows the Vulgate in using *promissio* or *repromissio* for this Greek word.

4 *de quo* τὴν ("quam" Vg.). This change reinforces the sense of *promissum*, as referring to the thing promised: see the previous note.

4 *inquit*. Erasmus follows the late Vulgate in adding this word, which is unsupported by Greek mss., except by cod. D* which adds φησιν (a reading which may itself have arisen as a retranslation from a Latin source). The word is omitted from earlier Vulgate mss. Erasmus was probably correct, in *Annot.* on this passage, to view this addition as being purely a matter of translation, to mark the shift from reported to direct speech, rather than arising from a different Greek text, and he therefore places the word in brackets. He included this point among the *Quae Sint Addita*, as well as in his *Vbi Interpres Ausus Sit Aliquid Immutare*. See also on *Ioh.* 1,20, above, and *Annot.* on *Act.* 17,3.

4 *ex me* μου ("per os meum" Vg.). The Vulgate corresponds with the Greek variant, διὰ τοῦ στόματός μου, found in cod. D*. Virtually all other mss. support the reading followed by Erasmus. See *Annot.* The version of Manetti had *a me*, inserted before *audistis*.

5 *quoniam* ὅτι ("quia" Vg.). Erasmus seems to take ὅτι in a causal sense, rather than treating the following clause as defining the "promise" or as quoting something which Jesus had previously said.

5 *baptizauit quidem* μὲν ἐβάπτισεν ("quidem baptizauit" Vg.). This reversal of the Latin word-order produces a less literal rendering, moving the emphasis away from *Ioannes*.

5 *spiritu* ἐν πνεύματι ("in spiritu" 1516). The insertion of *in*, in 1516, may have been intended to mark the distinction made by the Greek text, which has ἐν before πνεύματι but not before ὕδατι. However, Erasmus did not make the same addition, in 1516, at the parallel passage at *Act.* 11,16. Then in 1519, he decided to interpret the Greek preposition in an instrumental sense here, and reverted to the Vulgate rendering: see *Annot.* on the present passage. For other such changes, see above, on *Ioh.* 1,26. Manetti's version had *in spiritu*.

5 *post dies hosce non multos* οὐ μετὰ πολλάς ταύτας ἡμέρας ("non post multos hos dies" Vg.). Erasmus' rendering yields a clearer sense. A comparable substitution occurs at *Lc.* 15,13 (1519), putting *post dies non multos* for *non post multos dies*. His use of the emphatic suffix

6 οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτόν, λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; 7 εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8 ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ, καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτόν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτειζόντες ἦσαν εἰς τὸν οὐρανὸν

6 Illi igitur vbi conuenissent, percontabantur illum, dicentes: Domine, num in tempore hoc restituis regnum Israel? 7 Dixit autem ad illos: Non est vestrum nosse tempora et articulos temporum, quos pater in sua ipsius constituit potestate: 8 sed accipietis virtutem, posteaquam spiritus sanctus aduenerit super vos, et eritis mihi testes non solum Hierosolymis, verum etiam in vniuersa Iudaea, Samariaeque, denique vsque ad extrema terrae. 9 Atque haec loquutus, videntibus iisdem, in altum sublatus est: et nubes subduxit illum ab oculis eorum. 10 Quumque essent defixis in coelum oculis,

6 Israeli B-E: ipsi Israel A | 7 temporum B-E: om. A | 8 Hierosolymis B-E: in Hierusalem A | 9 in altum B-E: om. A

ce, as in *hisce* and *hasec*, appears elsewhere at *Mt.* 5,19; *Act.* 25,18; *Hebr.* 1,2; 9,23; 2 *Petr.* 3,1. Manetti, somewhat adventurously, used a different punctuation, and attached this clause to the beginning of the following sentence, omitting *igitur*.

6 *Illi igitur vbi conuenissent* οἱ μὲν οὖν συνελθόντες (“*Igitur qui conuenerant*” late Vg.). The insertion of *illi* makes clear that this is a reference to the apostles mentioned in the previous verses. Erasmus does not usually place *igitur* as the first word in a sentence or clause, except when translating ἄρα or ἄραγε. A similar substitution of *illi igitur* occurs at *Act.* 8,4 (1519).

6 *percontabantur illum* ἐπηρώτων αὐτόν (“*interrogabant eum*” Vg.). A comparable substitution occurs at *Act.* 23,19, to render πυνθάνομαι. Often, in rendering ἐπερωτάω and ἐρωτάω, Erasmus retains *interrogo* from the Vulgate. The verb *percontor* does not occur in the Vulgate N.T. See also on *Ioh.* 4,52. The use of *illum* appears repetitive after *illi* at the beginning of the sentence. Manetti put *interrogabant ipsum*.

6 *num* εἰ (“*si*” Vg.). As pointed out in *Annot.*, the Greek word frequently has an interrogative sense, and this is required here by the context. In classical Latin, *si* is used for indirect questions rather than as an interrogative in direct speech.

6 *restituis* ἀποκαθιστάνεις (“*restitues*” Vg.). Erasmus, more accurately, gives the present tense.

6 *Israeli* τῷ Ἰσραὴλ (“*Israel*” Vg.; “*ipsi Israel*” 1516). The insertion of *ipsi* in 1516 was designed to avoid the indeclinable form of the name, *Israel*, being misunderstood as meaning “of Israel”. In 1519, Erasmus solved the problem by using the inflected form, *Israeli*, meaning “to Israel”. See on *Ioh.* 1,31, and *Annot.*

7 *ad illos* πρὸς αὐτούς (“*eis*” Vg.). Erasmus provides a more literal rendering of the Greek preposition. See on *Ioh.* 4,15.

7 *et articulos temporum, quos ἢ καιροὺς, οὓς* (“*vel momenta, quae*” Vg.; “*et articulos quos*” 1516). A similar substitution occurs at 1 *Thess.* 5,1; 1 *Petr.* 1,11. At the present passage, Erasmus wishes to clarify the distinction between χρόνος and καιρός: see *Annot.*, and also Valla *Annot.* In Manetti’s version, *momenta* is replaced by *occasione*.

7 *in sua ipsius constituit* ἔθετο ἐν τῇ ἰδίᾳ (“*posuit in sua*” Vg.). Erasmus makes a similar addition of *ipsius* at 2 *Petr.* 2,22, in rendering ἴδιος, but usually he is content with *suis*. In *Annot.*, he also suggested using *propria*, which was the rendering which had been adopted by Manetti. On *constituo*, see on *Ioh.* 15,16.

8 *posteaquam ... aduenerit super* ἐπελθόντος ... ἐφ' ("superuenientis spiritus sancti in" Vg.). In *Annot.*, Erasmus refers to an ambiguity in the Greek, as to whether the Holy Spirit was the source of, or merely accompanied, the power which was to be given to the apostles. Preferring the latter interpretation, he converted the construction into a temporal clause. His use of the future perfect tense provided a more satisfactory rendering of the Greek aorist participle. In rendering ἐπέρχομαι elsewhere, he usually retains *superuenio*. Manetti contented himself with improving the word-order, which he changed to *spiritus sancti superuenientis in*.

8 *non solum Hierosolymis, verum etiam* ἐν τε ἱερουσαλήμ καὶ ("in Hierusalem et" Vg.; "non solum in Hierusalem, verum etiam" 1516). For Erasmus' greater precision in translating τε ... καὶ, see on vs. 1. See also *Annot.*, where he disagrees with the suggestion that *et* should simply be added before *in Hierusalem*, as proposed by Valla *Annot.* The indeclinable form of the Greek name, ἱερουσαλήμ, is used very frequently in Luke and Acts, but hardly at all in Matthew, Mark and John. The alternative form, ἱεροσόλυμα, is spread through all five of these books, though found somewhat less often in Luke. In the Epistles and Apocalypse, the usual form is ἱερουσαλήμ. Generally the Vulgate accurately preserves the distinction by using *Hierusalem* and *Hierosolyma*, the latter existing in two forms, both as feminine singular and as neuter plural. In 1516, Erasmus follows the Vulgate usage, but in 1519, he changes *Hierusalem* to *Hierosolyma* (-am, -ae, -orum, -is), in fifty-seven out of seventy-three occurrences. One reason for this change was to remove ambiguity, as to whether *Hierusalem* should be understood as an accusative or an ablative in certain contexts. Another reason may have been that Erasmus regarded *Hierosolyma* as a more classical form of the name. A related set of eleven changes in 1519, confined to Matthew and Mark, alters the feminine singular, *Hierosolymam*, to neuter plural, but in the errata to the 1519 edition, Erasmus restored *Hierosolymam* at five of these altered passages. In the Vulgate mss. and printed editions, there is considerable diversity in the treatment of this latter distinction, which may help to explain Erasmus' apparent vacillation on the matter. Occasionally, in 1519, he also substituted *vrbs Hierosolymorum* (*Mt.* 2,3; *Act.* 8,26; 11,27): for other additions of *vrbs*, see on *Act.* 14,25. On his use of the locative

forms, *Hierosolymis* and *Hierosolymae*, see also on *Ioh.* 4,21.

8 *uniuersa* πάση ("omni" Vg.). This change conforms with Vulgate usage at *Lc.* 7,17; 23,5, but Erasmus retains *omnis Iudaea* at *Lc.* 6,17. For his disapproval of the use of *omnis* in the sense of "the whole of", see on *Ioh.* 8,2.

8 *Samariaeque* καὶ Σαμαρείᾳ ("et Samaria" Vg.). See on *Ioh.* 1,39. Manetti preferred *atque Samaria*.

8 *denique* καὶ ("et" Vg.). Erasmus resorts to *denique* at only one other passage, *Mt.* 13,23. In the present context, although the word is less literal than the Vulgate rendering, it provided a more emphatic way of marking the future culmination of the spread of the Gospel into the whole world. This is comparable with Erasmus' addition of *deinde* at *Act.* 26,20 (1519). See also *Annot.*

8 *extrema* ἐσχάτου ("ultimum" Vg.). Erasmus' use of the plural is again less literal than the Vulgate. Elsewhere, he shows a preference for *extremus* as a substitute for *nouissimus*: see on *Ioh.* 12,48.

9 *Atque haec loquutus* καὶ ταῦτα εἰπών ("Et cum haec dixisset" Vg.). On *atque*, see on *Ioh.* 1,25, and for Erasmus' use of *loquor*, see on *Ioh.* 13,18. The substitution of this verb here is mainly for the sake of stylistic variety.

9 *iisdem* αὐτῶν ("illis" Vg.). This substitution, again, is designed to vary the style. In this verse, the Vulgate used the pronouns *illis, eum, eorum*, for which Erasmus puts *iisdem, illum, eorum*, thus avoiding repetition. Manetti had tried *ipsis, ipsum, eorum*.

9 *in altum sublatus est* ἐπήρθη ("eleuatus est" Vg.; "sublatus est" 1516). A comparable addition of *in altum* occurs at *Lc.* 24,50; *Act.* 13,17 (both in 1519). For Erasmus' removal of *eleuo*, see on *Ioh.* 4,35.

9 *subiuxit* ὑπέλαβεν ("suscepit" Vg.). See on *Ioh.* 5,13.

9 *illum* αὐτόν ("eum" Vg.). See on *iisdem*, earlier in this verse.

10 *essent defixis in coelum oculis* ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν ("intuerentur in coelum" Vg.). Erasmus employs an expression of greater intensity, better suited to the Greek verb: see *Annot.* By changing the word-order, he also wished to remove an ambiguity as to whether *in coelum* was to be understood as the direction

LB 437

πορευομένου αὐτοῦ, καὶ ἰδοῦ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, ¹¹ οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὄν τρόπον θεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ¹² τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν. ¹³ καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν κατὰ μένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἄνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. ¹⁴ οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

eunte illo, ecce viri duo astiterunt illis amicti vestibibus albis, ¹¹ qui et dixerunt: Viri Galilaei, quid statis intuentes in coelum? Hic Iesus qui assumptus est a vobis in coelum, sic veniet quemadmodum vidistis eum euntem in coelum. ¹² Tunc reuersi sunt Hierosolymam a monte qui vocatur Oliueti, qui abest ab Hierosolymis iter sabbati: ¹³ et quum introissent, ascenderunt in coenaculum vbi mansitabant et Petrus et Iacobus, et Ioannes et Andreas, Philippus et Thomas, Bartholomaeus et Matthaueus, Iacobus Alphaei et Simon Zelotes, et Iudas Iacobi frater. ¹⁴ Hi omnes perseuerabant vnanimiter in deprecatione et obsecratione cum mulieribus et Maria matre Iesu, cumque fratribus illius.

LB 438

1,11 οἱ B-E: om. A | 12 ἱερουσαλὴμ A C-E: ἱερουσαλὴμ B

10 eunte illo B-E: dum iret ille Et A | 12 ab Hierosolymis B-E: a Hierusalem A | 13 Ioannes A B E: Iohannes C D | frater C-E: filius A B | 14 deprecatione et obsecratione B-E: oratione ac deprecatione A

of the apostles' gaze, or the direction in which Jesus went. A similar use of *defigo* is found at *Lc.* 4,20; 22,56 (both in 1519); *Act.* 3,4. At other instances of ἀτενίζω, Erasmus also uses *oculos intendo* at *Act.* 7,55; 11,6; 13,9 (1519); 23,1; 2 *Cor.* 3,7, but retains *intueor* at *Act.* 3,12; 6,15; 10,4; 14,9.

10 *eunte illo* πορευομένου αὐτοῦ ("euntem illum" Vg.; dum iret ille" 1516). The removal of *dum* in 1519 also occurs at six passages in the Gospel of Luke. Manetti had *euntem ipsum* here.

10 *ecce* καὶ ἰδοῦ ("Et ecce" 1516). In 1519, Erasmus reverts to the Vulgate rendering, arguing in *Annot.*, that in Luke's style, καὶ is often superfluous for the purpose of translation. Manetti had *et ecce*, as in Erasmus' 1516 edition.

10 *viri duo* ἄνδρες δύο ("duo viri" Vg.). Erasmus' rendering more closely observes the Greek word-order here.

10 *illis* αὐτοῖς ("iuxta illos" Vg.). The Vulgate preposition *iuxta* is redundant after *astiterunt*. Manetti anticipated Erasmus in omitting *iuxta*, but adopted *eis* as the pronoun.

10 *amicti* ἐν ("in" Vg.). See on *Ioh.* 20,12. Manetti replaced *in vestibibus albis*, more literally, by *in veste alba*. From *Annot.*, it appears that Erasmus did not feel that the latter change would have any effect on the meaning.

11 οἱ. The omission of this pronoun in the Greek text of 1516 is supported by a few late mss., but not those which Erasmus usually consulted. It was possibly a printer's error, as the Latin rendering was left unchanged.

11 *intuentes* ἐμβλέποντες ("aspicientes" Vg.). A similar substitution occurs at *Lc.* 22,61 (1519), in accordance with the usual Vulgate rendering of this Greek verb. Erasmus uses *aspicio* to translate βλέπω at *Mt.* 5,28; *Ioh.* 13,22 (= Vg.); *Act.* 3,4; *Ap. Ioh.* 5,3. It is not certain

whether the Vulgate rendering at the present passage was based on ἐμβλέποντες, as in \mathfrak{P}^{56} \aleph^{corr} A C (D) and most later mss., or on βλέποντες, found in other mss., commencing with $\mathfrak{P}^{74\text{vid}}$ \aleph^* B E. Manetti preferred *insipientes* here.

12 *abest ab Hierosolymis* (a Hierusalem: 1516) *iter sabbati* ἔστιν ἐγγύς Ἱεροσολήμ σαββάτου ἔχον ὁδόν ("est iuxta Hierusalem, sabbati habens iter" Vg.). Erasmus' omission of *iuxta* is scarcely warranted by the explanation given in *Annot.* On *Hierosolymis*, see on vs. 8, and for *absum*, see on *Ioh.* 21,8. Manetti substituted *prope Hierosolimam* for *iuxta Hierusalem*.

13 *ascenderunt in coenaculum* ἀνέβησαν εἰς τὸ ὑπερῶν ("in coenaculum ascenderunt" Vg.). The Vulgate reflects a different Greek word-order, εἰς τὸ ὑπερῶν ἀνέβησαν, found in codd. A B C. Erasmus follows cod. 2815, with support from \aleph^{corr} (D) E and nearly all the later mss., including codd. 1 and 2816. See also *Annot.* The word-order of Erasmus' rendering was anticipated by Manetti.

13 *mansitabant* ἦσαν καταμένοντες ("manebant" Vg. mss.; "manebat" Vg. 1527). This is the only instance of *mansito* in Erasmus' N.T. The word was rare in classical usage, but is here employed by Erasmus to convey the sense of the Greek compound verb, καταμένω (which occurs only here in the Greek N.T.), as distinct from μένω.

13 *et Petrus et Iacobus et Ioannes* ὁ τε Πέτρος καὶ Ἰακώβος καὶ Ἰωάννης ("Petrus et Ioannes et Iacobus" Vg. 1527). See on vs. 1 for Erasmus' rendering of τε ... καὶ. The Vulgate again reflects a different Greek word-order, ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰακώβος, found in \aleph A B C (D) and a few later mss. Other variants also exist. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and nearly all other late mss. See also *Annot.* In Manetti, the wording was *Petrus et Iacobus, Ioannes*.

13 *Iacobi frater* Ἰακώβου ("Iacobi" Vg.; "Iacobi filius" 1516-19). Erasmus felt the need to supply an additional word. His interpretation in 1516-19, making Jude the son of James, was in accordance with the usual meaning of the Greek genitive in such contexts. However, in 1522, no doubt after further consideration of *Mt.* 13,55; *Mc.* 6,3; *Iud.* 1, which indicate that Jude was the brother of James, he substituted

frater for *filius*. At *Lc.* 6,16 (Ἰούδαν Ἰακώβου), he was content to retain *Iudam Iacobi* from the Vulgate.

14 *perseuerabant* ἦσαν προσκαρτεροῦντες ("erant perseuerantes" Vg.). The combination of a Greek auxiliary verb in the imperfect tense with a present participle of another verb, which is quite common in Luke and Acts, can usually be adequately represented in Latin by a single verb in the imperfect tense. See on *Ioh.* 1,28 for Erasmus' avoidance of the over-literal translation of this Greek idiom. Inconsistently, he retains *erant ... perseuerantes* at *Act.* 2,42. Manetti anticipated Erasmus in putting *perseuerabant*.

14 *deprecatione et obsecratione* τῆ προσευχῆ καὶ τῆ δεήσει ("oratione" Vg.; "oratione ac deprecatione" 1516). The Vulgate follows a Greek text in which καὶ τῆ δεήσει is omitted, as in \mathfrak{P}^{74} \aleph A B C* D E and ten later mss. The reading adopted by Erasmus is found in codd. 1 and 2816, together with cod. C^{corr} and more than 400 of the later mss. (see Aland *Die Apostelgeschichte* 407-8). The corresponding page in his cod. 2815 is now torn, so that the text stops short at προσευχ-, but there is clearly space on the line for the remaining words. Probably it was undamaged at the time when Erasmus used it as printer's copy. The addition of *et obsecratione* had previously been advocated by Valla *Annot.* See also Erasmus *Annot.* The longer text has sometimes been said to reflect harmonisation with other N.T. passages where προσευχή and δεήσις are paired together. There is also the possibility that an early scribe or editor of the text was offended at the apparently repetitious nature of the expression and hence abbreviated it. The replacement of *oratio* by *deprecatio* occurs at ten other passages in 1519, and by *precatio* in a further nineteen places, resulting in the virtual elimination of *oratio* in the sense of "prayer", though Erasmus allowed it to remain (possibly by oversight) at *Act.* 10,4; *2 Cor.* 9,14. See on *Act.* 10,30 for his similar replacement of *oro* by *precor* at seven passages. Manetti had *oratione ac deprecatione*.

14 *cumque* καὶ σὺν ("et" Vg.). The Vulgate reflects the omission of σὺν, as in \aleph A C* D and a few later mss. Erasmus follows cod. 2815^{vid} in company with codd. 1, 2816 and most other mss., commencing with B C^{corr} E. Manetti put *et cum*.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν), ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, περὶ Ἰούδα τοῦ γενομένου ὀδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν, ¹⁷ ὅτι κατηριθμημένους ἦν σὺν ἡμῖν καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ¹⁸ οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, ¹⁹ καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν

¹⁵ Et in diebus his exurgens Petrus in medio discipulorum, dixit (eratque turba nominum simul fere centum viginti): ¹⁶ Viri fratres, oportuit impleri scripturam hanc, quam prae-dixit spiritus sanctus per os Davaid, de Iuda, qui fuit dux iis qui comprehenderunt Iesum: ¹⁷ quia cooptatus erat in numerum nostrum et sortitus erat partem ministerii huius. ¹⁸ Et is quidem parauit agrum ex mercede iniquitatis, suspensusque crepuit medius, et effusa sunt omnia viscera eius. ¹⁹ Et innotuit omnibus habitantibus Hierosolymae, ita vt appelleretur ager ille lingua illis vernacula

16 ἡσούν B-E: ἡσούν A

15 Et B-E: om. A | his B-E: illis A | eratque B-E: Erat autem A | 17 cooptatus B-E: connumeratus A | in numerum nostrum B-E: nobiscum A | erat partem B-E: est sortem A | 18 is B-E: hic A | parauit B-E: possedit A | ex B-E: de A | suspensusque B-E: et suspensus A | effusa B-E: diffusa A | 19 innotuit B-E: notum factum est A | Hierosolymae B-E: Hierusalem A

15 Et Καὶ (omitted in 1516 Lat. = late Vg.). The late Vulgate omission lacks Greek support. From this verse onwards, the changes made by the 1519 edition become more numerous, by comparison with the first part of the chapter. Because Erasmus had already revised the first section quite thoroughly in 1516, he perhaps felt that that part of the chapter did not require so much attention in his second edition.

15 his ταύταις ("illis" 1516 = Vg.). Erasmus is more literal here. Manetti replaced *in diebus illis* by *in his diebus*.

15 *discipulorum* τῶν μαθητῶν ("fratrum" Vg.). The Vulgate is based on a Greek variant, τῶν ἀδελφῶν, found in \aleph A B C* and a few later mss. Erasmus as usual follows cod. 2815, together with codd. C^{corr} vid D E and most of the later mss., including codd. 1 and 2816. See *Annot.* While some have suggested that μαθητῶν is a later scribal correction, there is also the possibility that ἀδελφῶν is a harmonisation to context, influenced by ἀδελφοῖς in vs. 14 and ἀδελφοί in vs. 16. In Φ ⁷⁴vid is found the

improbable reading, τῶν ἀποστόλων. Manetti already had *discipulorum*.

15 *eratque* ἦν τε ("Erat autem" 1516 Lat. = Vg.). The Vulgate reflects the substitution of δέ for τε, found in codd. C D^{corr}, a reading which Erasmus seems to commend in *Annot.* However, his Greek text follows cod. 2815, supported by \aleph A B E and most later mss., including codd. 1 and 2816.

15 *nominum* ὀνομάτων ("hominum" Vg.). The Vulgate corresponds with ἄνδρων of cod. E. However, judging from the resemblance of the two words in Latin, it was reasonable for Erasmus to conclude that the variant arose within the Latin tradition, as a deliberate alteration by a later corrector, and that the Vulgate originally had *nominum*: see *Annot.*, borrowing a suggestion of Valla *Annot.* Accordingly, Erasmus included the passage among the *Loca Manifeste Depravata*.

16 *oportuit* ἔδει ("oportet" Vg.). The Vulgate corresponds with the reading, δεῖ, of cod. D*. Erasmus follows cod. 2815, supported by codd.

1 and 2816, together with \aleph A B C D^{corr} E and nearly all later mss. See also *Annot.* The version of Manetti similarly had *oportuit*.

16 *hanc* τούτην (Vg. omits). The Vulgate omission is supported by codd. \aleph A B C* and some later mss. Erasmus follows cod. 2815, in company with codd. 1 and 2816, as well as C^{corr} D E and most later mss. See *Annot.* The same rendering is found in Manetti.

16 *iis qui* τοῖς (“eorum qui” Vg.). Erasmus is slightly more literal here.

17 *quia* ὅτι (“qui” late Vg.). The late Vulgate reading lacks Greek support and probably arose from a scribal error within the Latin tradition. See also *Annot.*

17 *cooptatus erat in numerum nostrum* κατηγορημένος ἦν σὺν ἡμῖν (“connumeratus erat in nobis” Vg.; “connumeratus erat nobiscum” 1516). The verb *connumero* is rare in classical Latin. However, Erasmus’ choice of replacement is not entirely suitable. It might have been preferable if he had borrowed from the Vulgate translation of vs. 26, so as to substitute *adnumeratus* ... *cum nobis* here in vs. 17, while reserving *coopto* to render the different Greek verb, συγκοταψηφίζω, in vs. 26. The use of *coopto* at vs. 26 was recommended by Valla *Annot.* The Vulgate’s use of *in nobis* reflects the substitution of ἐν ἡμῖν for σὺν ἡμῖν, supported by codd. \aleph A B C D E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. See *Annot.* The version of Manetti is identical with the rendering which Erasmus followed in 1516, *connumeratus erat nobiscum*.

17 *sortitus erat* ἔλαχεν (“sortitus est” 1516 = Vg.). Erasmus produces a better sequence of tenses. See on *Ioh.* 1,19 for his preference for the pluperfect.

17 *partem* τὸν κληῖρον (“sortem” 1516 = Vg.). Erasmus was probably uneasy about the repetitive nature of the expression, *sortior sortem*, and therefore chose to render κληῖρον differently. He retains *sortem* for the same Greek word in vs. 25.

18 *is* οὗτος (“hic” 1516 = Vg.). A possible motive for this substitution was to avoid the misunderstanding of *hic* as meaning “here”. See on *Ioh.* 3,26. Manetti put *hic ergo*.

18 *parauit* ἐκτήσατο (“possedit” 1516 = Vg.). A similar change occurs at *Act.* 8,20. In *Annot.* on the present passage, Erasmus argues that

Judas did not literally “possess” the field in question, as it was bought with his money after his death: cf. *Mt.* 27,3-10. Cf. also *Act.* 22,28 (1519), where Erasmus substitutes *comparo* for *consequor*, in rendering the same Greek verb.

18 *ex* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

18 τοῦ μισθοῦ. The article, τοῦ, is derived from cod. 2815, with support from only a few other late mss. Henceforth it was to remain in the *Textus Receptus*. Most mss. have just μισθοῦ, as in codd. 1 and 2816.

18 *suspensusque* καὶ πρηνῆς γενόμενος (“et suspensus” 1516 = Vg.). On *-que*, see on *Ioh.* 1,39. Although Erasmus retains *suspensus* out of a desire to harmonise with *Mt.* 27,5, he recognises in *Annot.* that the Greek expression more literally means *pronus factus* or, with Augustine, *deiectus in faciem*.

18 *effusa sunt* ἐξεχύθη (“diffusa sunt” 1516 = Vg.). This change was in accordance with Vulgate usage of *effundo* for most other instances of ἐκχέω. A similar substitution occurs at *Rom.* 5,5. Erasmus conveys the sense of the Greek verb, more accurately, as “pour out” rather than “spread”.

19 *innotuit* γνωστόν ἐγένετο (“notum factum est” 1516 = Vg.). A similar substitution occurs at *Act.* 9,42; 19,17 (both in 1519). As elsewhere, Erasmus seeks to avoid the excessive use of *facio*. In 1519, he introduces *innotesco* at three other passages, in rendering φανερόν ἐγένετο (*Mt.* 6,14; *Act.* 7,13); and ἐγνωρίσθη (*Eph.* 3,5). See also on *Act.* 23,15 (1519), where he changes *notum facio* to *significo*, in rendering ἐμφανίζω.

19 *Hierosolymae* Ἱερουσαλήμ (“Hierusalem” 1516 = Vg.). See on vs. 8, and *Ioh.* 4,21, for this locative form of the name. Manetti put *in Hierusalem*.

19 *lingua illis vernacula* τῇ ἰδίᾳ διαλέκτῳ αὐτῶν (“lingua eorum” Vg.). The Vulgate appears to reflect a Greek variant omitting ἰδίᾳ, as in \aleph B* D, though the early Latin translators may simply have regarded the word as redundant in view of the presence of the possessive pronoun, αὐτῶν. Erasmus follows his cod. 2815, with support from codd. A B^{corr} C E and virtually all later mss., including codd. 1 and 2816. Modern editors have tended to accept ἰδίᾳ as genuine, on the grounds of the possibility of haplography and also by comparison with the use of ἰδίᾳ in *Act.* 2,6, 8, in a similar context. This is the only instance of *vernaculus*

Ἀκελδαμά, τοῦτ' ἔστι χωρίον αἵματος. ²⁰ γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. ²¹ δεῖ οὖν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντί | χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων. ²³ καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰουστος, καὶ Μαθίαν. ²⁴ καὶ προσευξάμενοι, εἶπον, Σὺ κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων δύο, ἕνα ²⁵ λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ

LB 439

Aceldama: hoc est, ager sanguinis. ²⁰ Scriptum est enim in libro Psalmorum: Fiat commoratio eius deserta, et non sit qui inhabitet in ea: et episcopatum eius accipiat alter. ²¹ Oportet igitur ut ex his viris qui nobiscum versati sunt | toto tempore, quo dominus Iesus perpetuam vitae consuetudinem egit nobiscum, ²² exorsus a baptismo Ioannis ad eum vsque diem quo receptus est a nobis: vnus quispiam constituatur, qui sit vna nobiscum testis resurrectionis eius. ²³ Et statuerunt duos, Ioseph qui vocatur Barsabas, qui cognominatus est Iustus, et Mathiam. ²⁴ Et facta precatione, dixerunt: Tu domine, qui corda nosti omnium, ostende vtrum elegeris ex his duobus, ²⁵ ut accipiat sortem ministerii huius et

LB 440

20 ψαλμων B-E: ψαμων A | 21 ουν B-E: των A | ημας D E: υμας A-C

19 Aceldama B-E: Acheldemach A | 21 igitur B-E: om. A | dominus B-E: om. A | 22 exorsus a baptismo Ioannis B E: om. A, exorsus a baptismo Iohannis C D | 24 facta precatione B-E: oratione facta A

in Erasmus' N.T. He did not see the need to add the word at *Act.* 2,6, 8. For Valla's comments on the expression *vernacula lingua*, see his *Elegantiae* I, 5; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 326, ll. 300-301. Manetti (*Pal. Lat.* 45) had *propria eorum lingua*.

19 *Aceldama* Ἀκελδαμά ("Acheldemach" 1516 = Vg.). The Vulgate spelling has some support, from codd. K A, which read Ἀχελδαμάχ, while cod. B has Ἀκελδαμάχ, and cod. D Ἀκελδαιμάχ. Erasmus gives a straightforward transliteration of the Greek spelling found in his cod. 2815, supported by cod. C and most later mss., including codd. 1 and 2816. He regarded this as a more accurate representation of the original Hebrew name than that given by the Vulgate: see *Annot.*, and also *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 140, ll. 590-599.

20 *eius* (1st.) αὐτοῦ ("eorum" Vg.). The Vulgate represents a harmonisation with *Ps.* 69,25, in which the plural is used: correspondingly,

αὐτῶν is found in a few late mss. at the present passage. Manetti had *eius* here.

20 *alter* ἕτερος. Erasmus' rendering follows the late Vulgate, though in *Annot.*, he advocates *alius*, without mentioning that this was the reading of earlier Vulgate mss.

21 *igitur* οὖν ("ergo" Vg.; omitted in 1516). The reading δεῖ τῶν συνελθόντων in 1516, omitting οὖν, was based on cod. 2815, apparently with no other ms. support. When Erasmus tried to rectify this in 1519 by adding οὖν (as found in codd. 1, 3, 2816 and most other mss.), he or his printer accidentally removed the following τῶν, so producing yet another incorrect reading. On Erasmus' preference for *igitur*, see on *Ioh.* 6,62.

21-22 *ut ... constituatur, qui sit ... testis* μάρτυρα ... γενέσθαι ("testem ... fieri" Vg.). Erasmus makes the construction clearer, though his use of *constituo* ("appoint") goes somewhat beyond the meaning of γενέσθαι.

21 *qui nobiscum versati sunt* συνελθόντων ἡμῶν ("qui nobiscum sunt congregati" late Vg.). For Erasmus' use of *versor*, see on *Ioh.* 7,1. He uses *congrego* mainly for rendering συνάγω and ἐπισυνάγω, and occasionally for συναθροίζω, συναλίζομαι (at vs. 4, above), ὁμοθυμαδὸν γίνομαι, and συστρέφω. Manetti put *qui conuenerunt nobiscum*.

21 *totò ἐν παντί* ("in omni" Vg.). See on *Ioh.* 8,2.

21 *dominus Iesus ... egit nobiscum* εἰσήλθε ... ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς ("intrauit et exiuit inter nos dominus Iesus" Vg.; "Iesus ... egit nobiscum" 1516 Lat., omitting "dominus"). The omission of *dominus* in 1516 may have been unintentional. Similarly, in the Greek text, the substitution of ὑμᾶς for ἡμᾶς in 1516-22 was probably accidental, as it lacks Greek ms. support and is in conflict with Erasmus' rendering. For the sake of clarity, he changed the Latin word-order, by bringing the name of Jesus to the beginning of this lengthy clause. More radical was Erasmus' substitution of the words *perpetuam vitae consuetudinem egit nobiscum* for *intrauit et exiuit inter nos*. By adopting this loose paraphrase, he hoped to make clear the meaning of what he regarded as a proverbial form of expression: see *Annot. At Act.* 11,26 (1519), he uses *consuetudinem ago* to render συνάγω. Manetti translated this phrase by *ingressus est dominus Iesus inter nos*.

22 *exorsus a baptismo Ioannis* ἀρξάμενος ... Ἰωάννου ("incipiens a baptisate Iohannis" Vg.; omitted in 1516 Lat.). The omission in the 1516 Latin rendering, again, appears to be accidental: cf. the omissions in the previous verse. Erasmus' use of *exordior* is found also at *Lc.* 23,5; 24,27 (1519); *Act.* 11,15, but nowhere in the Vulgate. His substitution of *baptismus* for *baptisma* is found elsewhere at *1 Petr.* 3,21, but he makes an opposite kind of change at *Mc.* 10,38-9; *Act.* 10,37; *Rom.* 6,4 (1516 only), where he puts *baptisma* for *baptismus*. However, in both Erasmus and the Vulgate, the form *baptismus* is the more frequent. Manetti substituted *initiatu*s for *incipiens*.

22 *ad eum usque diem quo* ἕως τῆς ἡμέρας ἧς ("vsque in diem qua" Vg.). See on vs. 2. Manetti tried *usque ad eam diem*.

22 *receptus est* ἀνελήφθη ("assumptus est" Vg.). See on vs. 2 (*sursum assumptus*).

22 *vnus quispiam* ἓνα τοῦτων ("vnum ex istis" Vg.). On *quispiam*, see on *Ioh.* 6,7. Erasmus did

not consider it necessary to provide any further rendering of τοῦτων here, as it was already translated in *ex his viris* in vs. 21.

22 *vna nobiscum* σὺν ἡμῶν ("nobiscum" Vg.). The more emphatic idiom, *vna ... cum*, was used in the 1516 edition thirty-two times, and in a further seven places in 1519, but nowhere in the Vulgate N.T.

23 *qui vocatur* τὸν κολούμενον ("qui vocabatur" Vg.). Erasmus' use of the present tense seems less appropriate here, in view of the aorist tense of the other two verbs in this sentence, ἔστησαν and ἐπεκλήθη, though either rendering is legitimate. Manetti had similarly adopted *qui vocatur*.

23 *Matthiam* Μαθίαν. This Greek spelling was not found in any of Erasmus' usual mss., and appears to be an arbitrary correction, influenced by the late Vulgate. The same change occurs in vs. 26. Most mss. have Ματθίαν, corresponding with the earlier Vulgate use of *Matthiam*.

24 *facta precatio* προσευξάμενοι ("orantes" Vg.; "oratione facta" 1516). Greek aorist. On *precatio*, see on *Act.* 1,14.

24 *utrum* ὄν ... ἓνα ("quem ... vnum" Vg.). Similar substitutions occur at *Mt.* 21,31; *Lc.* 7,42; 22,27. Erasmus regards *uter* as better classical style, when a question refers to a choice between two alternatives. Cf. his preference for *alter* rather than *alius*: see on *Ioh.* 18,16. The use of *uter* is discussed in *Valla Elegantiae* III, 30; *Erasmus Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, pp. 331-2, ll. 430-435.

24 τοῦτων. Nearly all mss., including those of Erasmus, read τοῦτων τῶν. The omission of τῶν is probably no more than a printer's error, by haplography.

25 *ut accipiat* λαβεῖν ("accipere" Vg.). See on *Ioh.* 1,33, for Erasmus' avoidance of the infinitive. See also *Annot.* As elsewhere, Manetti here preferred to use a gerundive, *ad accipiendum*.

25 *sortem* τὸν κλῆρον ("locum" Vg.). The Vulgate is based on a different Greek text, τὸν τόπον, as found in \mathfrak{P}^74 A B C* D and a few later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with \aleph C^{cont} E. It has been suggested that κλῆρον was imported from vs. 17. Another possibility is that κλῆρον was original, and that the substitution of τόπον in a few mss. arose from harmonisation to the

ἀποστολῆς, ἐξ ἧς παρέβη Ἰουδᾶς, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. ²⁶ καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Μαθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό, | ² καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. ³ καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, ⁴ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. ⁵ ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶ γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ

apostolatus, vnde praeuaricatus excidit Iudas, vt abiret in locum suum. ²⁶ Et dederunt sortes eorum, et cecidit sors super Mathiam, et cooptatus est ad numerum vndecim apostolorum.

2 Et quum compleretur dies pentecostes, erant omnes vnanimiter in eodem loco. | ² Et factus est repente de coelo sonitus, tanquam impetu venientis flatus vehementis, et repleuit totam domum vbi erant sedentes. ³ Et visae sunt illis dissectae linguae velut igneae, sederuntque super singulos eorum, ⁴ ac repleti sunt omnes spiritu sancto, coeperuntque loqui aliis linguis, prout spiritus ille dabat eloqui illis. ⁵ Erant autem Hierosolymis habitantes Iudaei, viri religiosi ex omni natione earum quae sub coelo sunt. ⁶ Is rumor quum increbuisset, conuenit multitudo, et

2,4 ἤρξαντο C-E: ἤρξατο A B

25 vnde B-E: de quo A | excidit B-E: est A | 26 dederunt B-E: dederunt A | ad C-E: in A B
2,3 linguae A^c B-E: linguae A* | sederuntque D E: seditque A-C | 4 ac B-E: et A | coeperuntque B-E: et coeperunt A | ille C-E: om. A B | 5 Hierosolymis B-E: in Hierusalem A | earum C-E: om. A, eorum B | sunt C-E: est A B | 6 Is rumor quum increbuisset B-E (exc. cum pro quum B-D): Facta autem hac voce A

immediate context, influenced by the occurrence of τόπον later in vs. 25. In *Annot.*, Erasmus also suggested using *haereditatem*. Manetti adopted *sortem*, anticipating the change which Erasmus incorporated in his translation.

25 vnde ἐξ ἧς (“de quo” 1516 = Vg.). A comparable substitution, in rendering περὶ οὗ, occurs in 1519 at *Act.* 19,40.

25 *praeuaricatus excidit* παρέβη (“praeuaricatus est” 1516 = Vg.). Another example of a change involving *excido* in 1519 is found at *Act.* 12,7. In the present context, Erasmus makes the addition to bring out the double meaning of παραβαίνω.

26 *eorum* αὐτῶν (“eis” Vg.). The Vulgate follows a different Greek text, having αὐτοῖς, as in

codd. N A B C D^{corr} and a few later mss. Erasmus follows cod. 2815, together with codd. 1 and 2816, supported by codd. D* E and most of the later mss. It has been suggested that, because of its ambiguity, αὐτοῖς is a *lectio difficilior*, and therefore more likely to be original. However, this argument is not particularly compelling, as αὐτῶν itself can be interpreted in two different ways, referring either to those who cast the lots or to those for whom the lots were cast (cf. *Annot.*), in which case αὐτοῖς could have been a later substitution, designed to clarify the ambiguity of αὐτῶν.

26 *Mathiam* Μαθίαν. See on vs. 23.

26 *cooptatus est ad numerum* συγκατεψηφίσθη μετὰ (“adnumeratus est cum” Vg.; “cooptatus

est in numerum" 1516-19). See on vs. 17, and *Annot.*

2,1 *quum completeretur dies* ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν ("cum completerentur dies" Vg.). As indicated in *Annot.*, Erasmus' use of the singular gives a more accurate representation of the Greek text. The shift to the plural, within the Latin tradition, could easily have arisen by scribal error, adding just one letter. Valla *Annot.* and Manetti had already proposed this change.

1 *vanimiter* ὁμοθυμαδόν ("pariter" Vg.). This change is in accordance with Vulgate usage at six other passages of Acts. In *Annot.*, Erasmus speculates that the true reading here was ὁμαδόν, and that this underlay the Vulgate rendering. However, ὁμαδόν is not found anywhere else in the N.T., nor in any of the mss. More likely, the Vulgate was based on a Greek text having ὁμοῦ, found in \aleph A B C* and seven later mss. The word is omitted in cod. D. Erasmus follows cod. 2815, supported by codd. 1 and 2816, with C^{corr} E and more than 400 later mss. (see Aland *Die Apostelgeschichte* 409-10). Manetti, again, anticipated the change made by Erasmus.

2 *sonitus* ἤχος ("sonus" Vg.). The same substitution occurs at *Hebr.* 12,19. Erasmus reserves *sonus* to translate φθόγγος. The Vulgate does not differentiate between the two Greek words, rendering φθόγγος by *sonus* at *Rom.* 10,18, and *sonitus* at 1 *Cor.* 14,7.

2 *impetu venientis flatus* φερομένης πνοῆς ("aduenientis spiritus" Vg.). Erasmus wishes to distinguish between wind and spirit, πνοή and πνεῦμα: see *Annot.* In Manetti, this was rendered by *allati spiritus*.

3 *visae sunt* ὥφθησαν ("apparuerunt" Vg.). In *Annot.*, Erasmus recommends *conspicio*, a rendering which he adopts for this Greek verb at *Mt.* 17,3; *Mc.* 9,4 (1519); *Act.* 7,26 (1522); *Hebr.* 9,28. Elsewhere, he often retains *appareo* from the Vulgate, generally in the context of supernatural appearances. The substitution of *visae sunt* had been recommended by Valla *Annot.*

3 *dissectae* διαμεριζόμεναι ("dispartitae" Vg.). By this change, Erasmus removes the ambiguity as to whether the tongues of fire were subdivided into separate flames or divided among the disciples, opting for the first interpretation: cf. *Annot.* For another use of *disseco*, see *Act.* 23,7.

3 *velut igneae* ὡσεὶ πυρός ("tanquam ignis" Vg.). Again Erasmus avoids ambiguity, as to whether *ignis* is nominative or genitive: see

Annot. The phrase *velut igneae* also appeared in Valla *Annot.*, as well as the alternative possibility of *tanquam ex igne*. For Erasmus' use of *velut*, see on *Ioh.* 7,10. Manetti here offered the rendering *tanquam igneae*.

3 *sederuntque* ἐκάθισέ τε ("seditque" 1516-22 = Vg.). The 1527 substitution of the plural verb is less strictly accurate than the Vulgate, and was a consequence of the earlier change from *ignis* to *igneae*. In Erasmus' Greek text, the implied subject of ἐκάθισε is singular, i.e. "fire" rather than "tongues". Manetti similarly changed to the plural, with *et sederunt*.

4 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

4 *coeperuntque* καὶ ἤρξαντο ("et coeperunt" 1516 Lat. = Vg.). The singular verb, ἤρξαντο, in the 1516-19 Greek text, was probably a printer's error, as it was not found in Erasmus' mss. and is unsuited to the context. On *-que*, see on *Ioh.* 1,39.

4 *aliis* ἑτέροις ("variiis" late Vg. and some Vg. mss.). The late Vulgate rendering lacks Greek support. Erasmus restores the reading of the earlier Vulgate: cf. *Annot.* The reading *aliis* was also recommended by Valla *Annot.* In Manetti's version, this was rendered by *diuersis*.

4 *spiritus ille* τὸ πνεῦμα ("spiritus sanctus" Vg.; "spiritus" 1516-19). The Vulgate addition of *sanctus* has little Greek ms. support, apart from cod. E, and is made superfluous by the presence of πνεύματος ἁγίου earlier in the verse. Erasmus' use of *ille*, in 1522, referred back more clearly to this previous mention of the Holy Spirit. Manetti had just *spiritus*, as favoured by Erasmus in 1516-19.

5 *Hierosolymis* ἐν Ἱερουσαλήμ ("in Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

5 *earum quae ... sunt* τῶν ("quae ... est" 1516 = Vg.; "eorum quae ... est" 1519). The shift from masculine (or neuter) plural to the feminine singular, in the 1519 rendering, is ungrammatical and not likely to have been written by Erasmus. Possibly the wording which he had in mind was *eorum quae ... sunt* (neuter), as proposed in 1516 *Annot.*, or *eorum qui ... sunt* (masculine), which he offers as an alternative rendering in 1522 *Annot.* Either way, it is probable that the 1519 compositor altered or overlooked the second part of Erasmus' intended revision.

6 *Is rumor quum increbruisset* γενομένης ... φωνῆς ταύτης ("Facta autem hac voce" 1516 = Vg.).

συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. ⁷ ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἐγεννήθημεν; ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, ¹¹ Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. ¹² ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; ¹³ ἕτεροι δὲ χλευάζοντες ἔλεγον ὅτι Γλεύκουσ μεμεστωμένοι εἰσὶ.

¹⁴ Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁵ οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε,

confusa est quod audiret vnusquisque lingua sua illos loquentes. ⁷ Stuebant autem omnes ac mirabantur, dicentes inter sese: Nonne ecce omnes isti qui loquuntur, Galilaei sunt? ⁸ Et quomodo nos audimus eos sua quisque lingua in qua nati sumus? ⁹ Parthi et Medi et Elamitae, et habitatores Mesopotamiae, Iudaeaeque et Cappadociae, Ponti et Asiae, ¹⁰ Phrygiae et Pamphyliae, Aegypti et partium Libyae eius quae est finitima Cyrenae, et aduenae Romani, ¹¹ Iudaeique et proselyti, Cretes et Arabes, audimus eos loquentes nostris linguis magnifica dei. ¹² Stuebant autem omnes ac mirabantur, inter se dicentes: Quidnam vult hoc esse? ¹³ Alii autem iridentes dicebant: Musto expleti sunt isti.

¹⁴ Stans autem Petrus cum vndecim, extulit vocem suam, ac loquutus est eis: Viri Iudaei, et qui habitatis Hierosolymis vniuersi, hoc vobis notum sit, et auribus percipite verba mea. ¹⁵ Non enim sicut vos existimatis,

10 κυρηνην C-E: κυρηνην A, κυρηνη B | 11 ημετεραις A C-E: ημεραις B | 13 μεμεστωμενοι A^c B-E: μεμεστωμινοι A^{*}

7 ac B-E: et A | sese B-E: se A | 8 eos B-E: om. A | in B-E: om. A | 10 eius B-E: om. A | Romani A D E: Rhomani B C | 11 magnifica B-E: magnalia A | 12 ac B-E: et A | 14 extulit B-E: eleuauit A | ac B-E: et A | Hierosolymis B-E: Hierusalem A

Erasmus wished to remove the ambiguity of *vox*, which could otherwise be interpreted as meaning the sound of the wind or the voice of the apostles: see *Annot.* At the same time, he finds a more vivid replacement for *facio*.

6 *confusa est* συνεχύθη (“mente confusa est” Vg.). As indicated in *Annot.*, the Vulgate addition of *mente* is not explicitly supported by the Greek text, although it was a legitimate interpretation. The word was similarly deleted by Manetti.

6 *quod audiret* ὅτι ἤκουον (“quoniam audiebat” Vg.). Erasmus’ substitution of the subjunctive

form of the verb slightly changed the meaning, so that the crowd “was confused to hear ...” rather than “was confused because they heard ...”

7 *omnes* (1st.) πάντες. This word was omitted in Erasmus’ cod. 2815, in company with codd. B D and about twenty later mss., including cod. 2816*. Erasmus’ text here follows codd. 1 and 2816^{corr.}, supported by codd. R(*) A C E 096 and over 400 later mss., together with the Vulgate (cf. Aland *Die Apostelgeschichte* 410-12, in which cod. 2815 is incorrectly listed as containing πάντες). Manetti’s omission of *omnes*

here is indicative of the type of Greek text which he used as the basis for his translation.

7 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25.

7 *inter sese* πρὸς ἀλλήλους (Vg. omits; "inter se" 1516). The Vulgate omission is supported by \mathfrak{P}^{74} & A B C* and seven later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and over 400 other mss., commencing with codd. C^{cor} D E 096 (Aland *Die Apostelgeschichte* 407-8). On *sese*, see on *Iob.* 7,35. In *Annot.*, Erasmus also suggests *alius alii*. Manetti put *ad inuicem*.

8 *audimus eos* ἀκούομεν ("audiuimus" Vg.; "audi-mus" 1516). The Vulgate use of the perfect tense is in conflict with the Greek text. In *Annot.*, Erasmus suggests that the Vulgate may originally have read *audimus*, and that this was changed into *audiuimus* by scribal corruption within the Latin tradition. The same considerations apply to the occurrence of *audiuimus* in the Vulgate at vs. 11. The substitution of *audimus*, in both places, had been previously advocated in Valla *Annot.* In Erasmus' rendering, the addition of the pronoun, *eos*, amplifies the sense by supplying an object for the verb.

8 *sua quisque lingua* ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ("vnusquisque linguam nostram" late Vg. and some Vg. mss.). See *Annot.*, where Erasmus expresses his opinion that ἡμῶν, in this clause, cannot easily be translated into good classical Latin. Manetti tried *proprium linguam nostram*.

8 *in qua* ἐν ᾗ ("qua" 1516). The omission of the preposition, in 1516, may have been inadvertent.

9-10 *habitatores Mesopotamiae ... partium* οἱ κατοικοῦντες τὴν Μεσοποταμίαν ... τὰ μέρη ("qui habitant Mesopotamiam ... partes" Vg.). In *Annot.*, Erasmus follows Valla *Annot.* in suggesting the use of *qui habitamus* or *habitantes*, on the grounds that *habitant*, in the third person, does not agree with the immediately preceding verb, *audimus* (or *audiuimus* in the Vulgate). He uses *habitor* also at *Ap. Iob.* 12,12.

10 *eius quae* τῆς ("quae" 1516 = Vg.). Erasmus wishes to emphasize the distinction between two Libyan provinces: see *Annot.*

10 *finitima Cyrenae* κατὰ Κυρήνην ("circa Cyrenen" Vg.). The word *finitimus*, which occurs in the Vulgate at *Iud.* 7, is introduced by Erasmus at eight other passages, usually in association

with *regio*, to render περίχωρος. In the 1516 edition, a printer's error puts κυρήνην for κυρήνην, which led to the further error, κυρήνη, in 1519.

11 *Iudaeique* Ἰουδαῖοι τε καί ("Iudaei quoque et" Vg.). See on *Iob.* 2,15, and *Annot.*

11 *audimus* ἀκούομεν ("audiuimus" Vg.). See on vs. 8, and *Annot.*

11 ἡμετέροις. The reading ἡμέραις in 1519 makes no sense in the context, and is a misprint.

11 *magnifica* τὰ μεγαλεῖα ("magnalia" 1516 = Vg.). In the only other N.T. instance of this Greek word, at *Lc.* 1,49, Erasmus similarly substitutes *magnifica* for *magna*, in 1519. The word *magnalia* does not occur in classical literature.

12 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25.

12 *inter se* ἄλλος πρὸς ἄλλον ("ad inuicem" Vg.). See on *Iob.* 4,33. In *Annot.*, Erasmus also recommends *alius ad alium*. He assigned this Vulgate use of *inuicem* to the *Soloecismi*. Stunica defended the Vulgate wording of this passage, and was in turn answered by Erasmus in *Epist. apolog. adv. Stun.*, LB IX, 397 B.

13 *Musto* ὅτι Γλεύκου ("Quia musto" Vg.). See on *Iob.* 1,20.

13 *expleti sunt isti* μεμεστωμένοι εἰσὶ ("pleni sunt isti" Vg.). The use of the participle of *expleo* is closer to the grammatical form of the Greek expression: see *Annot.*, where Erasmus also suggests *impleti sunt*. He objected that *isti* was redundant, as it was not supported by his Greek mss., but curiously he retained it in his translation. In 1527 *Annot.*, he added that it was not present in the "more correct" copies of the Vulgate ("emendatioribus Latinis"). In cod. D, οὔτοι is added before μεμεστωμένοι, but this may be a retranslation from the Latin, as it does not appear to be found in any other Greek mss. at this passage. The spelling μεμεστωμίνοι, in the 1516 text, is a misprint, which was duly corrected in the errata. Manetti omitted *isti*.

14 *extulit* ἐπήρε ("eleuauit" 1516 = late Vg.). See on *Iob.* 4,35.

14 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25.

14 *Hierosolymis* Ἱερουσαλήμ ("Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

15 *existimatis* ὑπολαμβάνετε ("aestimatis" Vg.). Erasmus makes a similar change at *Lc.* 7,43. In *Annot.* on that passage, he also recommends

οὔτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ¹⁶ ἀλλὰ | τοῦτό ἐστι τὸ εἰρημένον διὰ προφήτου Ἰωήλ, ¹⁷ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται· ¹⁸ καίτοι ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύουσι, ¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. ²¹ καὶ ἔσται, πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται. ²² ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημεῖοις, οἷς ἐποίησε δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον, λαβόντες διὰ χειρῶν ἀνόμων, προσπήξαντες ἀνείλετε· ²⁴ ὃν ὁ θεὸς

hi ebrii sunt, quum sit hora diei tertia. ¹⁶ Sed hoc est quod dictum | est per prophetam Joel: ¹⁷ Et erit in nouissimis diebus, dicit deus, effundam de spiritu meo super omnem carnem. Et prophetabunt filii vestri et filiae vestrae, et iuuenes vestri visiones videbunt, et seniores vestri somnia somniabunt. ¹⁸ Et quidem super seruos meos et super ancillas meas in diebus illis effundam de spiritu meo, et prophetabunt, ¹⁹ et dabo prodigia in coelo superne, et signa in terra inferne, sanguinem et ignem et vaporem fumi. ²⁰ Sol conuertetur in tenebras, et luna in sanguinem, antequam veniat dies ille domini magnus atque illustris. ²¹ Et futurum est, vt omnis quicumque inuocauerit nomen domini seruetur. ²² Viri Israelitae, audite verba haec: Iesum Nazarenum, virum exhibitum a deo erga vos virtutibus et prodigiis et signis, quae fecit per illum deus in medio vestri, sicut et ipsi scitis, ²³ hunc definito consilio et praescientia dei traditum, quum accepissetis per manus iniquorum, crucifixum interemistis: ²⁴ quem deus

18 καιτοι A^c B-E: και τε A* | τας B-E: τους A | 22 δυναμεσι A B D E: δηναμεσι C

16 Joel B-E: Iohel A | 17 et iuuenes D E: iuuenes A-C | 19 superne B-E: sursum A | inferne B-E: deorsum A | 20 atque illustris B-E: et manifestus A | 21 futurum est, vt B-E: erit A | seruetur B-E: saluus erit A | 22 deus A^c B-E: om. A* | 23 crucifixum B-E: affigentes A

the use of *opinor*. He further substitutes *existimo* in rendering ἡγέομαι at *Act.* 26,2; οἶομαι at *Iac.* 1,7; νομίζω at *Act.* 14,19; 16,27; 17,29; 21,29, following the example of the Vulgate at *Act.* 7,25; 8,20. Elsewhere, he uses *aestimo* for τιμάω at *Mt.* 27,9 (1519), λογίζομαι at *1 Cor.* 4,1, and ἐποπτεύω at *1 Petr.* 2,12. Valla distinguishes between *aestimo*, meaning “consider”, and *existimo*, meaning to “form a judgment” after such consideration has been undertaken: *Elegantiae*

V, 20; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 251, ll. 219-222. Manetti anticipated Erasmus in putting *existimatis* here.

16 προφήτου. The omission of τοῦ before προφήτου is without ms. authority, and may have arisen as a printer's error.

17 deus ὁ θεός (“dominus” Vg.). The Vulgate reflects a Greek text having κύριος, found in codd. D E and a few later mss.

17 *et iuuenes* καὶ οἱ νεανίσκοι ("iuuenes" 1516-22 Lat.). The omission of *et* in 1516-22 seems to have been accidental. Manetti substituted *et adolescentes*.

18 *Et quidem* καίτοι. In codd. 1, 2815 and 2816, Erasmus would have found the reading καὶ γε, as found in virtually all other Greek mss. In his cod. 2815, the -γ- is here written as a small uncial -Γ-, which was misread by one of the 1516 compositors as a -Τ-, so as to produce καὶ τε. In *Annot.*, Erasmus needlessly conjectured that the Greek text underlying the Vulgate translation must have been καίτοι. Consequently, in his 1516 errata, he substitutes καίτοι into the N.T. text, without any known ms. authority. Yet at *Lc.* 19,42, he follows the Vulgate in using *et quidem* to render καὶ γε. If he had freshly consulted his mss. at this point, when compiling *Annot.*, instead of relying on his own defectively printed Greek text (of which the printing was complete before he finished preparing *Annot.*), he would have seen that such a conjecture was unnecessary. The substitution of τοὺς for τὰς, in the 1516 edition, was another misprint, caused through misreading the script of cod. 2815.

18 *super* (2nd.) ἐπί (Vg. 1527 omits). The late Vulgate omission lacks Greek support. Manetti had *super*, as in the earlier Vulgate.

19 *superne ... inferne* ἄνω ... κάτω ("sursum ... deorsum" 1516 = Vg.). See on *Ioh.* 8,23.

20 *dies ille* τὴν ἡμέραν ... τὴν ("dies" Vg.). By adding *ille*, based on the Greek article, Erasmus makes clear that "the day of the Lord" was to be a unique event, whereas a reader of the Vulgate might otherwise have supposed that there could be more than one such day.

20 *atque illustris* καὶ ἐπιφανῆ ("et manifestus" 1516 = Vg.). This is the only N.T. passage where Erasmus uses *illustris*. He reserves *manifestus* mainly for rendering φανερός and φανερόω. On *atque*, see on *Ioh.* 1,25.

21 *futurum est, ut* ἔσται ("erit" 1516 = Vg.). Elsewhere, Erasmus introduces the construction, *futurum est*, at *Mt.* 10,26; 16,27; 17,22; *Lc.* 1,20 (1519); *Act.* 2,30; 3,23 (1519); 19,27; 28,6; 2 *Cor.* 10,15; 2 *Petr.* 1,14, in accordance with Vulgate usage at *Mt.* 2,13; *Lc.* 9,44.

21 ἔάν. This reading is found only in codd. B E and a few later mss. Erasmus' text, whether by an arbitrary correction or a printer's error, here departs from codd. 1, 2815 and

2816, which all had ἄν, as found in most other mss.

21 *seruetur* σωθήσεται ("saluus erit" 1516 = Vg.). See on *Ioh.* 3,17. Manetti preferred *saluabitur*.

22 *exhibitum* ἀποδεδειγμένον ("approbatum" Vg.). In *Annot.*, Erasmus surmises that a slightly different Greek text underlay the Vulgate rendering, namely ἀποδεδεγμένον, from the verb ἀποδέχομαι rather than ἀποδείκνυμι. Another possibility was that the Vulgate reflected the verb δοκιμάζω, as found in the reading of cod. D*^{vid}, δεδοκιμασμένον, but this could also have been a retranslation from the Latin.

22 *erga vos* εἰς ὑμᾶς ("in vobis" Vg.). Erasmus' rendering is more accurate than the Vulgate, which might otherwise have been thought to reflect a Greek variant, ἐν ὑμῖν, not found in any mss.

22 *et ipsi* καὶ αὐτοί (late Vg. omits). These words were omitted in Froben's Vulgate editions of 1491 and 1514 as well as the Vulgate column of Erasmus' 1527 N.T. The later Clementine Vulgate had *et vos*. In the earlier Vulgate mss. is found just *vos*, reflecting the omission of καὶ, as in \aleph A B C* D E, with a few later mss. in support. Erasmus follows cod. 2815, in company with cod. C^{corr} and most of the later mss., including codd. 1 and 2816. Manetti already had *et ipsi* here.

23 *quum accepissetis* λαβόντες (Vg. omits). The Vulgate omission corresponds with the text of \aleph^a \aleph^* A B C* and seven later mss. The Erasmusian text follows codd. 1 and 2816, with support from \aleph^{corr} C^{corr} D E and more than 400 later mss. (see Aland *Die Apostelgeschichte* 415-17). In cod. 2815, there is a longer omission, of καὶ προγνώσει ... λαβόντες, probably caused by accidental omission of a whole line of text. In *Annot.*, Erasmus does not refer to any variation among his Greek mss. at this passage. Manetti's version had *et ... apprehensum*.

23 *crucifixum* προσπήξαντες ("affigentes" 1516 = Vg. 1527 and Vg. mss.; "affligentes" late Vg. = *Annot.*, lemma). The late Vulgate reading, *affligentes*, which was found in Froben's 1514 edition, represents a manifest scribal corruption of the earlier *affigentes*, which Froben had printed in his edition of 1491. See *Annot.* In 1519, Erasmus' more explicit rendering was partly designed to prevent any further error arising from the similarity of *affigo* and *affligo*.

ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαβὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. ²⁶ διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. ²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἕδου, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. ²⁸ ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. ²⁹ ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ ἐστίν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ, καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ, τὸ κατὰ σάρκα, ἀναστήσει τὸν Χριστόν, ³¹ προειδὼς

suscitavit solutis doloribus mortis, quatinus impossibile erat teneri illum ab ea. ²⁵ Daudid enim dicit de eo: Prouidebam dominum coram me semper, quoniam a dextris est mihi, ne commouear. ²⁶ Propter hoc laetatum est cor meum, et exultavit lingua mea: insuper et caro mea requiescet in spe. ²⁷ Quoniam non derelinques animam meam in inferno, nec sines ut sanctus tuus videat corruptionem. ²⁸ Notas mihi fecisti vias vitae, replebis me iucunditate cum facie tua. ²⁹ Viri fratres, quandoquidem licet libere dicere apud vos de patriarcha Daudid, quod et defunctus est et sepultus est, et sepulchrum eius est apud nos vsque in hodiernum diem. | ³⁰ Propheta igitur quum esset, et sciret quod iureiurando iurasset sibi deus, futurum, ut de fructu lumbi ipsius, quantum ad carnem, Christus exoriretur ac sederet super sedem eius, ³¹ praescius

LB 445

LB 446

30 το κατὰ σάρκα ἀναστήσει τὸν χριστόν *B-E: om. A* | 31 προειδὼς *C-E: προιδὼς A, προιδων B*

24 quatinus *B-E: quatenus A* | 25 commouear *A-C E: commoueat D* | 26 laetatum *B-E: letatum A* | 27 sines ut sanctus tuus *B-E: dabis sanctum tuum, ut A* | 28 iucunditate *B-E: iocunditate A* | 29 quandoquidem licet *B-E: liceat A*, cum liceat A'* | 30 ut *B-E: ut aliquis A* | quantum ... ac *B-E: om. A*

24 *mortis ... ab eo* τοῦ θανάτου ... ὑπ' αὐτοῦ ("inferni ... ab eo" Vg.). As pointed out in *Annot.*, the Vulgate reflects the substitution of ἕδου for θανάτου. This reading is found only in cod. D, and probably arose by harmonisation with vs. 27 and 31 (cf. also Ps. 16,10). Manetti put *mortis ... ab eo*.

24 *quatinus* καθότι ("iuxta quod" Vg.; "quatenus" 1516). Erasmus uses *quatenus* or *quatinus* at seven other passages to render ἐφ' ὅσον (*Mt.* 25,40, 45; *Rom.* 11,13), ἐφ' ᾧ (*Rom.* 5,12; *Phil.* 3,12 - both in 1519), καθώς (*2 Cor.* 8,5), and καθ' ὅσον (*Hebr.* 9,27). In the 1519 edition, except at the present passage, the word is uniformly spelled *quatenus*. In *Annot.*, Erasmus also suggests using *propterea quod*. Manetti substituted *quoniam*.

25 *de eo* εἰς αὐτόν ("in eum" Vg.). The Vulgate is more literal here, while Erasmus renders in accordance with the context.

25 *coram me* ἐνώπιόν μου ("in conspectu meo" late Vg.). Erasmus' rendering conforms with the earlier Vulgate.

27 ἕδου. The Erasmusian text follows cod. 2815^{corr}, supported by codd. 1 and 2816, along with cod. E and most later mss. Cod. 2815*, together with \aleph A B C D and some later mss., had ἕδην. Erasmus or his assistants may have preferred ἕδου partly on the grounds of classical Greek usage (with the implied meaning, "house of Hades"), and partly with a view to producing consistency with vs. 31, where cod. 2815 and most other mss. have ἕδου. The question here is whether scribes were more likely to have

substituted this reading because of their supposed familiarity with classical literature, or whether a few scribes ignorantly replaced ἕδου by ἕδην through an over-zealous application of the rule that the preposition εἰς must always be followed by an accusative.

27 *sines ut sanctus tuus videat* δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν (“dabis sanctum tuum videre” Vg.; “dabis sanctum tuum, vt videat” 1516). A comparable substitution of *permittere* for *dabis* occurs at *Act.* 13,35 (1519), where the same Psalm is quoted. For Erasmus’ avoidance of the infinitive, see on *Iob.* 1,33. Manetti had *dabis ut sanctus tuus videat*.

29 *quandoquidem licet* ἔξόν (“licet” 1516 text = Vg.; “cum liceat” 1516 errata). In *Annot.*, Erasmus explains ἔξόν as being the equivalent of the genitive absolute, and this was the motivation for the change which he introduced in the errata of his 1516 edition. The word *quandoquidem* does not occur in the Vulgate. Erasmus uses it at twenty-two passages, e.g. to replace *quoniam* and *quoniam quidem*, in rendering ἐπεὶ and ἐπειδὴ.

29 *libere* μετὰ παρρησίας (“audenter” Vg.). See on *Iob.* 10,24; *Act.* 9,27. Erasmus also uses *libere loquor* at *Act.* 18,26; 26,26, in rendering παρρησιάζομαι. This is comparable with his adoption of *libertas in dicendo* for παρρησία at *Act.* 4,13. Elsewhere, he usually followed the Vulgate in using *fiducia*. The Vulgate use of *audenter* here was ambiguous, as it could mean either boldly or rashly. The point was further discussed in Erasmus *Resp. ad annot. Ed. Lei, LB IX, 205 D-E*. Manetti preferred *confidenter*.

29 *apud* (1st.) πρὸς (“ad” Vg.). Erasmus similarly uses *apud* for πρὸς after παρρησιάζομαι at *Act.* 26,26 (1519). Often he retains *dico ad* for λέγω πρὸς. Cf. *precor apud*, for *precor ad*, at *Act.* 8,24 (1519).

29 *quod et* ὅτι καὶ (“quoniam” late Vg.). The late Vulgate omission of *et* receives very little Greek ms. support. See *Annot.*

30 *quod* ὅτι (“quia” Vg.). See on *Iob.* 1,20.

30 *sibi* αὐτῷ (“illi” Vg.). Erasmus follows classical usage in substituting the reflexive pronoun, to refer back to the main subject. Manetti anticipated him in this change.

30 *futurum, vt ... sederet* καθίσει (“sedere” Vg.; “futurum vt aliquis ... sederet” 1516). See on vs. 21 for this construction. The addition of *aliquis*, as in 1516, is only necessary if the clause

τὸ κατὰ ... Χριστόν is omitted: see below, and *Annot.* The version of Manetti used the construction *quod ... secundum carnem surget Christus ut sederet*.

30 *ipsius* αὐτοῦ (“eius” Vg.). The alteration of this pronoun is intended to make clear that it refers to David rather than to God. Manetti put *sui*.

30 *quantum ad carnem, Christus exoriretur ac* τὸ κατὰ σάρκα ἀναστήσει τὸν Χριστόν (omitted in 1516 = Vg.). The Vulgate omission is supported by \aleph A B C D^{cor} and seven later mss. (see Aland *Die Apostelgeschichte* 417-21, for the statistics regarding the later mss. in this note). In 1516, this clause was omitted from the Greek text, through a conjecture based on the Vulgate. In 1519 *Annot.*, Erasmus attempted to justify this on the grounds that it was an addition by a later scribe (“suspicio adiectum ab eruditulo quopiam, cui alioqui sermo videbatur parum absolutus”), a conclusion which was prompted partly by the fact that his Greek mss. had divergent readings here. The whole clause is present in codd. 1 and 2815, but in cod. 2816 τὸ κατὰ σάρκα is omitted. All three mss. further have ἀναστήσειν for ἀναστήσει, in company with about 400 other late mss., including cod. 3. However, in 1519, when Erasmus decided to insert the words into his text, he changed ἀναστήσειν to ἀναστήσει (as in codd. D* E and about twenty later mss.), and he or his printer mistakenly placed the clause after αὐτοῦ (2nd.) instead of αὐτοῦ (1st.). In 1527, this passage was listed in Erasmus’ *Ad Placandos*.

31 *praescius* προειδώς (“prouidens” Vg.). The printer’s error, προιδώς, in 1516 was probably intended to be προειδώς, in agreement with Erasmus’ rendering, though it also resembles προιδών, which was cited in *Annot.* The reading προειδώς was further mentioned in *Annot.*, as being found “in nonnullis”: it may have been known to Erasmus only from cod. 1, but it is also found in a few other late mss., as well as in cod. D^{cor}. His other mss., codd. 2815 and 2816 both had προιδών, in company with \aleph B and most later mss. In 1516 *Annot.*, the position of προιδών immediately after the lemma may indicate that Erasmus, after his N.T. text had been printed, decided that προιδών was correct. Accordingly, his next edition, of 1519, temporarily restored προιδών to the text, but without any change to the accompanying translation. Then in 1522, instead of

ἐλάλησε περὶ μὲν ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐκ ἐγκατελήφθη ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ³⁴ οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁶ ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι κύριον καὶ Χριστὸν αὐτὸν ὁ θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

³⁷ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσωμεν, ἄνδρες ἀδελφοί; ³⁸ Πέτρος ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος

loquutus est de resurrectione Christi, quod non derelicta sit in inferno anima eius, neque caro eius viderit corruptionem. ³² Hunc Iesum suscitavit deus, cuius omnes nos sumus testes. ³³ Dexteram igitur dei exaltatus et promissione spiritus sancti accepta a patre, effudit hoc quod nunc vos videtis et auditis. ³⁴ Non enim David ascendit in coelos, sed dicit ipse: Dixit dominus domino meo, Sede a dextris mihi, ³⁵ donec ponam inimicos tuos scabellum pedum tuorum. ³⁶ Certo sciat ergo tota domus Israel, quod dominum et Christum fecerit deus, hunc Iesum quem vos crucifixistis.

³⁷ His autem auditis compuncti sunt corde, et dixerunt ad Petrum ac reliquos apostolos: Quid faciemus viri fratres? ³⁸ Petrus ait ad illos: Delictorum poenitentiam agite, et baptizetur vnusquisque

36 ὅτι B-E: ὅτι καὶ A | ὑμεῖς B-E: ἡμεῖς A | 37 ποιήσωμεν C-E: ποιήσομεν A B

34 mihi B-E: meis A | 36 dominum B-E: et dominum eum A | 37 ac B-E: et A | 38 Delictorum C-E: om. A B | poenitentiam agite A C-E: Resipiscite B

making the Latin rendering conform with the Greek text, Erasmus made the Greek conform with his Latin wording, reverting to the poorly attested προειδώς.

31 μὲν. In view of the peculiar syntax resulting from the presence of this word, together with the fact that all pre-16th-century mss. appear to substitute the article, τῆς, this reading must be considered to be a printer's error, which was allowed to persist through all five editions of Erasmus' work.

31 quod ... viderit ὅτι ... εἶδε ("quia ... vidit" Vg.). See on *Ioh.* 1,20.

31 non οὐκ ("neque" Vg.). The Vulgate use of *neque* reflects the substitution of οὐτε, as found in \aleph A B C and a few later mss. Erasmus follows cod. 2815 with support from a few other mss., commencing with cod. E. Most of the mss., including codd. 1 and 2816, have οὐ

in combination with κατελείφθη: see the next note. Manetti similarly adopted *non*.

31 *derelicta sit* ἐγκατελήφθη ("derelictus est" Vg.). Erasmus took his Greek text from cod. 2815, with limited support from \aleph A B C D E and more than 120 later mss., which show divergent forms of spelling, such as ἐγκατελείφθη (adopted in 1519-35 *Annot.*), ἐγκαταλείφθη, ἐγκατελήφθη. In codd. 1, 69, 2816 and over 300 other late mss., the reading is κατελείφθη (see Aland *Die Apostelgeschichte* 421-4), as cited in 1516 *Annot.*, lemma. When he prepared this note, Erasmus evidently did not consult cod. 2815. The substitution of the feminine, *derelicta*, arose from the restoration of ἡ ψυχὴ αὐτοῦ later in the sentence: see the following note. Manetti had *derelicta est*.

31 *anima eius* ἡ ψυχὴ αὐτοῦ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} ⁹¹vid \aleph A

B C* D and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with C^{corr} E. Manetti preferred *anima sua*.

32 *suscitauit* ἀνέστησεν ("resuscitauit" Vg.). See on *Iob.* 6,40. Manetti anticipated this change.

32 *sumus testes* ἔσμεν μάρτυρες ("testes sumus" Vg.). The Vulgate word-order corresponds with μάρτυρές ἔσμεν, as in cod. D.

33 *hoc quod* τοῦτο ὃ ("hunc quem" Vg.). The masculine pronoun used by the Vulgate would be understood as referring to the Spirit, with the further implication that the Holy Spirit was seen and heard by Peter's audience. Erasmus avoids this unsatisfactory interpretation, and takes τοῦτο as referring simply to the things which the people had seen and heard. See *Annot.* Manetti likewise had *hoc quod*.

33 *nunc* νῦν (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74vid} & A C* and some later mss. In codd. B D, καί is substituted for νῦν. Erasmus follows cod. 2815, with support from codd. 1, 2816, together with C^{corr} E and most of the later mss. Manetti's version also had *nunc* here.

34 *sed dicit* λέγει δέ ("dicit autem" Vg.). See on *Iob.* 1,26. Manetti translated by *ait autem*.

34 *mibi* μου ("meis" 1516 = Vg.). A similar change occurs at *Mc.* 12,36 (cf. *Mc.* 10,37, 40, in 1519), but not at *Mt.* 22,44; *Lc.* 20,42; *Hebr.* 1,13, where the same O.T. passage is also quoted (*Pt.* 110,1). See *Annot.* on *Mc.* 10,40, where Erasmus describes *mibi* as being in better Latin style ("Latinus").

36 *Certo* ἀσφαλῶς ("Certissime" Vg.). The same substitution occurs at *Act.* 24,22 (1519), removing the unwanted superlative. See *Annot.* The version of Manetti, quite literally, put *secure*.

36 *tota* πᾶς ("omnis" Vg.). See on *Iob.* 8,2.

36 *quod ... fecerit* ὅτι ... ἐποίησε ("quia et ... fecit" Vg.; "quod et ... fecerit" 1516). Erasmus' 1516 Latin rendering corresponds with the addition of καί after ὅτι, printed in the 1516 Greek text on the basis of cod. 2815, supported by codd. 1, 2816 and most other mss., as well as the Vulgate. The omission of καί and *et* in 1519 was prompted by cod. 3, with support from relatively few late mss. The word *et* was also omitted from the 1527 Vulgate column. On the substitution of *quod*, see on *Iob.* 1,20.

36 *et Christum* καὶ Χριστὸν αὐτόν ("eum et Christum" 1516 Lat. = Vg.). The Vulgate

reflects a different Greek word-order, αὐτόν καὶ Χριστόν, as in \mathfrak{P}^{74} & A B C D^{corr} and a few later mss. Erasmus' Greek text follows cod. 2815, supported by cod. 1 and most other mss., commencing with cod. E. The word-order of cod. 2816 was καὶ Χριστόν ὁ θεὸς αὐτόν. For the purpose of his Latin rendering, from 1519 onwards, Erasmus regarded *eum* as redundant, in view of the following *hunc*. Manetti had *et Christum ipsum*.

36 ὑμεῖς. The reading ἡμεῖς in 1516 is a misprint.

37 *ac* καί ("et ad" Vg.; "et" 1516). On *ac*, see on *Iob.* 1,25. The Vulgate addition of this second *ad* does not seem to have Greek ms. authority. Manetti also had *ac*.

37 ποιήσωμεν. The reading of 1516-19, ποιήσωμεν, was based on cod. 2815, supported by codd. 1, 2816 and many other mss., commencing with cod. D. The reading ποιήσωμεν, in 1522, also has widespread support, including cod. 1, together with \mathfrak{P}^{74vid} & A B C E

38 *Petrus* Πέτρος ("Petrus autem" late Vg.; "Petrus vero" Vg. mss.). Erasmus follows cod. 2815 in omitting δέ after Πέτρος, with hardly any other ms. support.

38 *ait ad illos: Delictorum poenitentiam agite* ἔφη πρὸς αὐτοὺς, Μετανοήσατε ("ad illos: Poenitentiam, inquit, agite" Vg.; "ait ad illos, poenitentiam agite" 1516; "ait ad illos: Resipiscite" 1519). The Vulgate word-order reflects a Greek text omitting ἔφη before πρὸς, and adding φησὶν after Μετανοήσατε, as in \mathfrak{P}^{74vid} & A C and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with cod. E. In 1516, Erasmus introduced *resipisco* at four passages, and in 1519 at a further eighteen places, including the present verse, in accordance with Vulgate usage at 2 *Tim.* 2,26. His further change, in 1522, to *delictorum poenitentiam agite*, is comparable with his substitution of *poenitentiam agite vitae prioris* at *Mt.* 3,2. Changes of this kind were a distinctive feature of Erasmus' N.T. translation, and were widely understood as being a thinly-veiled criticism of contemporary theology and ecclesiastical practice. The point here was to distinguish between spiritual "repentance" and the notion of "doing penance": see *Annot.* on *Mt.* 3,2, etc. In *Annot.* on the present passage, Erasmus also suggested *Poeniteat vos*, a rendering which he adopts at *Act.* 3,19. Manetti put *ait eis: Poenitentiam agite*.

ὕμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ³⁹ ὑμῖν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσθῃται κύριος ὁ θεὸς ἡμῶν. ⁴⁰ ἑτέροις τε λόγοις πλείοσι διεμαρτύρητο καὶ παρεκάλει, λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. ⁴¹ οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν, καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλια. ⁴² ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. ⁴³ ἐγένετο δὲ πάση ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά, ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε. ⁴⁶ καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς,

vestrum in nomine Iesu Christi in remissionem peccatorum, et accipietis donum spiritus sancti. ³⁹ Vobis enim facta est repromissio et filiis vestris, et omnibus qui longe sunt, quoscunque aduocauerit dominus deus noster. ⁴⁰ Aliisque verbis plurimis testificatus est, et exhortatus est eos, dicens: Seruemini a generatione ista praua. ⁴¹ Qui ergo libenter acceperunt sermonem eius, baptizati sunt: et accesserunt in die illo animae circiter ter mille. ⁴² Erant autem perseuerantes in doctrina apostolorum, et communicatione, et fractione panis, et precationibus. ⁴³ Obortus est autem omni animae timor, multaque prodigia et signa per apostolos aedebantur. ⁴⁴ Omnes autem qui credebant erant coniuncti, et habebant omnia communia. ⁴⁵ Possessionesque et substantias vendebant, ac diuidebant illa omnibus, prout cuique opus erat. ⁴⁶ Et quotidie perdurantes vnanimiter in templo, et frangentes per singulas domos panem, inuicem sumebant cibum,

38 *prius* in *A C-E*: sub *B* | 40 *Aliisque B-E*: *Alii etiam A* | *prius est B-E*: *om. A* | *Seruemini B-E*: *Saluamini A* | 41 *accesserunt B-E*: *appositae sunt A* | 42 *precationibus B-E*: *orationibus A* | 43 *Obortus est B-E*: *Fiebat A* | *aedebantur B-E*: *fiebant A* | 45 *ac B-E*: *et A* | 46 *quotidie B-E*: *cotidie A*

38 *in* (1st.) ἐπὶ (“sub” 1519) See on *Ioh.* 5,43.

38 *peccatorum* ἁμαρτιῶν (“peccatorum vestrorum” Vg.). The Vulgate reflects the addition of ὑμῶν, as in *℣ A B* and nine later mss. Erasmus follows cod. 2815, supported by codd. 1 and 2816, together with *D E* and more than 400 of the later mss. (see Aland *Die Apostelgeschichte* 424-6). In view of the omission of a pronoun after most other N.T. instances of ἄφεσις ἁμαρτιῶν, it has been said that the omission of ὑμῶν at the present passage is the result of harmonisation with the customary usage. It is also possible that the occurrence of ἕκαστος ὑμῶν earlier in this verse induced some scribes to add ὑμῶν again after ἁμαρτιῶν (cf. also the

addition of ἡμῶν after ἄφεσιν τῶν ἁμαρτιῶν in a few late mss. at *Col.* 1,14). Manetti made the same change as Erasmus.

39 *facta est* ἔστιν (“est” Vg.). Erasmus’ addition is an amplification of the sense: see *Annot.*

40 *Aliisque* ἑτέροις τε (“Alii etiam” 1516 = Vg.). Erasmus regarded *etiam* as an over-emphatic translation of τε: see *Annot.* A similar substitution of *-que* occurs at *Act.* 6,7; 8,13. See also on *Ioh.* 2,15. Manetti’s solution was *et alii*.

40 *testificatus est, et exhortatus est* διεμαρτύρητο καὶ παρεκάλει (“testificatus est et exhortabatur” Vg.; “testificatus et exhortatus est” 1516). Instead of changing *exhortabatur* to conform with the perfect tense of the preceding *testificatus est*, it

would have been more accurate if Erasmus had used the imperfect tense in rendering both verbs. The words *et exhortabatur* were omitted from Manetti's translation (both mss.).

40 *Seruemini* Σώθητε ("Saluamini" 1516 = Vg.). See on *Ioh.* 3,17 regarding *seruo*. For this use of the subjunctive, see on *Ioh.* 6,27.

41 *libenter* ἀσμένως (Vg. omits). The Vulgate omission is supported by P^{74} N A B C and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with cod. E. See *Annot.* The version of Manetti also had *libenter*.

41 *acceperunt* ἀποδεξάμενοι ("recepunt" Vg.). Possibly Erasmus wished to distinguish ἀποδέχομαι from δέχομαι, which he renders by *recipio* at three other passages in Acts which speak of receiving the word: *Act.* 8,14; 11,1; 17,11 (1519).

41 *accesserunt* προσετέθησαν ("appositae sunt" 1516 = Vg.). The Vulgate is more strictly literal, retaining the passive form of the Greek expression. Erasmus, no doubt, wished to remove a possible ambiguity. Elsewhere in rendering this Greek verb, he sometimes substitutes the more explicit *addo*, at *Mt.* 6,27; *Act.* 2,47; 11,24; *Gal.* 3,19. Manetti put *appositi sunt*.

41 *illo* ἐκείνη ("illa" Vg.). Regarding the gender of *dies*, see on *Ioh.* 1,29.

41 *ter mille* τρισχίλια ("tria milia" Vg.). See on *Ioh.* 6,10.

42 *et fractione* καὶ τῇ κλάσει ("fractionis" Vg.). The Vulgate would appear to require an underlying Greek text substituting τῆς κλάσεως, but this has no ms. support. There are, however, a few mss. in which καὶ is omitted, commencing with codd. N^* A B C D*. Erasmus follows cod. 2815, in company with codd. 1 and 2816, together with N^{corr} (D^{corr}) E and most later mss. See *Annot.* In Manetti's version, this was *ac fractione*.

42 *precationibus* ταῖς προσευχαῖς ("orationibus" 1516 = Vg.). See on *Act.* 1,14.

43 *Obortus est* ἐγένετο ("Fiebat" 1516 = Vg.). On Erasmus' use of *orior* and its compounds, see on *Ioh.* 1,17. This is the only instance of *oborior* in Erasmus' N.T. Manetti preferred *factus est*.

43 *multaque* πολλά τε ("multa quoque" Vg.). See on *Ioh.* 2,15 for Erasmus' removal of *quoque* in rendering τε.

43-44 *aedebantur*. *Omnes autem* ἐγένετο. πάντες δέ ("in Hierusalem fiebant, et metus erat magnus in vniuersis. Omnes etiam" late Vg.; "fiebant, Omnes autem" 1516). See on *Ioh.* 2,11 for Erasmus' preference for *aedo* in such contexts. The spelling ἐγένετο is that of cod. 1 and only a few other late mss. Codd. 2815 and 2816 had ἐγίνετο, in company with nearly all other mss. The longer text offered by the Vulgate corresponds with the addition of ἐν Ἱερουσαλήμ, φόβος τε ἦν μέγας ἐπὶ πάντας, καὶ after ἐγένετο, found in $\text{P}^{74\text{vid}}$ N A C and, in various different forms, in about forty later mss. In omitting these words, Erasmus follows his codd. 1, 2815, 2816, with support from 390 other mss., commencing with codd. B D (see Aland *Die Apostelgeschichte* 426-9). See *Annot.* In Manetti, the same Greek text as Erasmus was followed, but *fiebant* was retained.

44 *coniuncti* ἐπὶ τὸ αὐτό ("pariter" Vg.). In *Annot.*, Erasmus cites the text as εἰς τὸ αὐτό, though his usual mss. all read ἐπὶ for εἰς. At vs. 1, he retained the more literal *in eodem loco* for the same Greek expression, and that was the rendering which Manetti adopted at the present passage.

45 *Possessionesque* καὶ τὰ κτήματα ("Possessiones" Vg.). Erasmus is more accurate here, in providing a rendering for καὶ. In *Annot.*, he suggested *et possessiones*, and this was the rendering which had been adopted by Manetti.

45 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

46 *Et quotidie* καθ' ἡμέραν τε ("Quotidie quoque" Vg.; et cotidie" 1516). In the 1516 edition, *cotidie* is the more common spelling. On *quoque*, see on *Ioh.* 2,15. Manetti anticipated Erasmus in this change.

46 *per singulas domos* κατ' οἶκον ("circa domos" Vg.). A similar change occurs at *Act.* 5,42 (1519), consistent with Vulgate usage at *Act.* 14,23; 15,21. Cf. also Erasmus' substitution of *per singulos domos* for *per domos* at *Act.* 8,3 (1519); 20,20 (1522). In *Annot.*, Erasmus also suggested *domesticatim*. Valla *Annot.* proposed *circa singulas domos*, while Manetti used *per domos* here.

46 *inuicem sumebant* μετελάμβανον ("sumebant" Vg.). In *Annot.*, Erasmus argues that the meaning is to "take from another" ("ab alio sumere"). At *Act.* 27,33, where the same Greek verb is used, Erasmus was content to retain *sumere cibum*.

ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας
 47 αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν
 πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσε-
 τίθει τοὺς σωζομένους καθ' ἡμέραν τῇ
 ἐκκλησίᾳ.

LB 447

3 Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάν-
 νης ἀνέβαινον εἰς τὸ ἱερόν, ἐπὶ τὴν
 ὥραν τῆς προσευχῆς τὴν ἑνάτην. 2 καὶ
 τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ
 ὑπάρχων ἐβαστάζε|το, ὃν ἐτίθουν καθ'
 ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν
 λεγομένην Ὁραϊαν, τοῦ αἰτεῖν ἐλεημο-
 σύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ
 ἱερόν. 3 ὃς ἰδὼν Πέτρον καὶ Ἰωάννην
 μέλλοντας εἰσεῖναι εἰς τὸ ἱερόν, ἠρώτα
 ἐλεημοσύνην λαβεῖν. 4 ἀτεισίας δὲ Πέτρος
 εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, Βλέψον
 εἰς ἡμᾶς. 5 ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν
 τι παρ' αὐτῶν λαβεῖν. 6 εἶπε δὲ Πέτρος,
 Ἄργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι·
 ὁ δὲ ἔχω, τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι
 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι
 καὶ περιπάτει. 7 καὶ κρατήσας αὐτὸν
 τῆς δεξιᾶς χειρός, ἤγειρε· παραχρῆμα
 δὲ ἐστερεώθησαν αὐτοῦ αἱ βᾶσεις καὶ
 τὰ σφυρά. 8 καὶ ἐξαλλόμενος ἔστη καὶ
 περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς

3,3 μέλλοντας A C-E: μέλλοντες B | λαβεῖν B-E: om. A | 6 ναζωραίου B-E: ναζαραίου A |
 7 δε A-C E: δε δε D | σφυρα B-E: σφυρια A

47 totum populum D E: omnem plebem A-C | fierent quotidie B-E: fiebant cotidie A

3,1 Iohannes A B E: Iohannes C D | precationis B-E: orationis A | 2 quotidie B-E: cotidie A |
 3 ac B-E: et A | Ioannem A B E: Iohannem C D | vt eleemosynam acciperet B-E: eleemosynam
 A | 4 Ioanne A B E: Iohanne C D | 7 dextra B-E: dextera A | plantae illius ac tali B-E: bases
 eius et plantae A | 8 intrauitque B-E: et intrauit A

47 *laudantes* αἰνοῦντες (“collaudantes” Vg.).
 By contrast, at *Rom.* 15,11, Erasmus substitutes
collaudate for *laudate*, rendering the same Greek
 verb. Manetti also put *laudantes*.

47 *apud* πρὸς (“ad” Vg.). This change is made
 necessary by the context. A similar substitution
 occurs at *Act.* 26,26 (1519), consistent with
 Vulgate usage at *Rom.* 4,2 and elsewhere. See
 also on *Act.* 2,29.

cum exultatione et simplicitate cordis
 47 laudantes deum, et habentes grati-
 am apud totum populum. Dominus
 autem addebat qui salui fierent quotidie
 congregationi.

3 Simul autem Petrus et Ioannes as-
 cendebant in templum, ad horam
 precationis nonam. 2 Et quidam vir
 qui erat claudus ex vtero matris suae,
 baiulabatur, | quem ponebant quo-
 tidie ad portam templi, quae dicitur
 Speciosa, vt peteret eleemosynam ab
 introeuntibus in templum. 3 Is quum
 vidisset Petrum ac Ioannem ingressu-
 ros in templum, rogabat vt eleemo-
 synam acciperet. 4 Defixis autem in
 eum oculis Petrus cum Ioanne dixit:
 Aspice in nos. 5 At ille intendebat in
 eos, sperans se aliquid accepturum ab
 eis. 6 Petrus autem dixit: Argentum
 et aurum non est mihi: quod autem
 habeo, hoc tibi do. In nomine Iesu
 Christi Nazareni, surge et ambula. 7 Et
 apprehensa manu eius dextra, erexit
 eum. Protinus autem consolidatae sunt
 plantae illius ac tali. 8 Et exiliens stetit
 et ambulabat, intrauitque cum illis in

LB 448

47 *totum populum* ὅλον τὸν λαόν (“omnem
 plebem” 1516-22 = Vg.). On *totus* for *omnis*, see
 on *Iob.* 8,2. Erasmus elsewhere substitutes *populus*
 for *plebs* in rendering λαός at ten passages.
 Despite objecting in *Annot.* on the present
 passage, he leaves *plebs* unaltered in many other
 places in Luke and Acts. Like the Vulgate in
 these two books, he uses *plebs* and *populus*
 almost interchangeably. See further on *Iob.* 6,2.
 Manetti likewise adopted *totum populum*.

47 *addebat* προσετίθει (“augebat” Vg.). The Vulgate use of *augeo* ... *in* was inappropriate to the context. The substitution of *addebat* had already been proposed by Valla *Annot.* Quite plausibly, in *Annot.*, Erasmus suggests that the original reading of the Vulgate was *addebat*, and that this was later altered to *augebat* by scribal corruption. See also on vs. 41. Manetti’s version (*Pal. Lat.* 45) had *apponebat*.

47 *qui salui fierent* τούς σωζομένους (“qui salui fiebant” 1516 = late Vg.). Erasmus here restores the earlier Vulgate rendering, possibly to avoid the interpretation that the people “were becoming saved”. Manetti preferred *eos qui quotidie saluabantur*.

2,47 - 3,1 *congregationi. Simul autem Petrus* τῆ ἐκκλησίᾳ. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος (“in id ipsum. Petrus autem” Vg.). In *Annot.*, Erasmus comments on the difference of punctuation. The Vulgate reflects a different Greek text, ἐπὶ τὸ αὐτό. Πέτρος δέ, omitting τῆ ἐκκλησίᾳ, as in $\mathfrak{P}^{74\text{vid}} \mathfrak{N}^{\text{A B C}}$ and six later mss. Erasmus follows cod. 2815, supported by cod. E and about 390 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 434-7). The words τῆ ἐκκλησίᾳ were also in the text cited by Valla *Annot.* For Erasmus’ use of *congregatio*, see on *Act.* 5,11. Manetti had *ecclesie apponebat in id ipsum. Petrus et*.

3,1 *precationis* τῆς προσευχῆς (“orationis” 1516 = Vg.). See on *Act.* 1,14.

3 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

3 *ingressuros* μέλλοντας εἰσῆναι (“incipientes introire” Vg.). The spelling μέλλοντες in 1519 is a misprint. For the removal of *incipio*, see on *Ioh.* 4,47, and *Annot.* On *ingredior*, see also on *Ioh.* 13,27. Manetti had made the same change.

3 *ut eleemosynam acciperet* ἐλεημοσύνην λαβεῖν (“eleemosynam” 1516). Erasmus’ 1516 rendering corresponded with his omission of λαβεῖν from the accompanying Greek column, following cod. 2815, with support from cod. D and most later mss., including codd. 1 and 2816. In 1519, he inserted λαβεῖν into the text, following cod. 3 and restoring the Vulgate rendering, strangely in conflict with his complaint in 1519 *Annot.*, to the effect that some Greek mss. added the word in order to conform with the Vulgate (“In nonnullis tamen additur λαβεῖν, vt cum nostris consentiant”). The insertion of λαβεῖν is supported by $\mathfrak{P}^{74} \mathfrak{N}^{\text{A B}}$

C E and some later mss. Manetti (*Pal. Lat.* 45) had just *eleemosynam*, as in Erasmus’ 1516 edition.

4 *Defixis* ... *oculis* ἀτενίσας (“Intuens” Vg.). Greek aorist. See on *Act.* 1,10, and *Annot.* The version of Manetti was *Intuitus*.

4 *Aspice* Βλέψον (“Respice” Vg.). See on *Ioh.* 1,36, and *Annot.*

6 οὐκ. Erasmus’ text here diverges from his mss., which have οὐχ, as found in nearly all other mss.

6 Ναζωραίου. The reading Ναζαραίου in 1516 appears to be an arbitrary correction of spelling, as it is not supported by Erasmus’ mss., and similar changes also occur at *Mc.* 10,47; *Act.* 4,10; 6,14.

7 κρατήσας. This rare Greek variant, which persists through all five of Erasmus’ editions, was derived from cod. 2815. In most other mss., including codd. 1 and 2816, the text has πιάσας. In *Annot.*, he shows awareness of both readings. Possibly κρατήσας began as a marginal note in a manuscript, offering a synonym for πιάσας.

7 *dextra* δεξιᾶς (“dextera” 1516 = Vg.). See on *Ioh.* 18,10. Manetti here put *cum per manum dexteram apprehensum*.

7 *erexit* ἤγειρε (“alleuauit” Vg.). See on *Ioh.* 2,19 for Erasmus’ use of *erigo*. For the removal of *leuo* and its compounds, see on *Ioh.* 4,35. Manetti substituted *eleuauit*.

7 *Protinus autem* παραχρῆμα δέ (“et protinus” Vg.). The Vulgate corresponds with the reading καὶ παραχρῆμα in cod. D, though this could have been a retranslation from the Latin. Manetti changed to *Confestim vero*.

7 *plantae illius ac tali* αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά (“bases eius et plantae” 1516 = Vg.). The reading σφυρία, of 1516, seems to have been taken from cod. 1, with virtually no other ms. support. In 1516 *Annot.*, Erasmus objects to the use of *bases*, as being a mere transliteration of the Greek word. In classical Latin authors, the word is not used in this sense. In 1527, he noted the Vulgate use of *bases* among the *Quae Per Interpretem Commissa*. The substitution of *illius* is for the sake of stylistic variety, after *eius* and *eum*, earlier in the verse. Manetti put *bases suae ac plantae*.

8 *intrauitque* καὶ εἰσῆλθε (“et intrauit” 1516 = Vg.). See on *Ioh.* 1,39.

τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. ⁹ καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν. ¹⁰ ἐπεγίνωσκόν τε αὐτόν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραία πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. ¹¹ κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος, ἕκθαμβοι.

¹² Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ

templum inambulans et saliens ac laudans deum. ⁹ Et vidit eum totus populus ambulans ac laudans deum. ¹⁰ Agnoueruntque illum, quod ipse esset is qui ad eleemosynam sederat ad speciosam portam templi. Et impleti sunt admiratione et stupore super eo quod contigerat illi. ¹¹ Quum teneret autem qui sanatus fuerat claudus, Petrum et Ioannem, cucurrit totus populus ad eos in porticu quae appellatur Solomonis, stupefactus.

¹² Quo viso Petrus respondit ad populum: Viri Israelitae, quid miramini super hoc, aut nos quid intuemini, quasi nostra virtute aut pietate

12 απεκρινατο B-E: απεκρινανατο A

8 inambulans B-E: ui ambulans A*, ambulans A^c | ac A^c B-E: et A* | 9 ac B-E: et A | 10 is B-E: om. A | sederat B-E: sedebat A | admiratione et stupore C-E: stupore et extasi A, stupore et ecstasi B | super B-E: in A | 11 Ioannem A B E: Iohannem C D | porticu B-E: porticum A | Solomonis, stupefactus B-E: Salomonis stupentes A | 12 super B-E: in A | pietate B-E: potestate A

8 *inambulans* περιπατῶν (“ambulans” 1516 errata = Vg.; “ui ambulans” 1516 text). The strange misprint in 1516 looks more like an error for *inambulans* than *ambulans*, especially as Erasmus later put *inambulans* in his 1519 edition. He follows the Vulgate in using *inambulo* to render ἐμπεριπατέω at 2 Cor. 6,16. Probably he wished to avoid the repetition of *ambulo*, which had been used earlier in the same verse.

8 *saliens* ἀλλόμενος (“exiliens” Vg.). As pointed out in *Annot.*, the revised rendering preserves the distinction between the two Greek verbs ἄλλομαι and ἐξάλλομαι. This coincided with comments which had already been made by Valla *Annot.* However, at Act. 14,10, where ἄλλομαι again occurs in a similar context, Erasmus retains *exilio*.

8 *ac* καὶ (“et” 1516 text = Vg.). The substitution of *ac* in 1516 errata reflects Erasmus’ developing preference for *ac*: see on Ioh. 1,25.

9 *eum totus populus* αὐτόν πᾶς ὁ λαός (“omnis populus eum” Vg.). On *totus*, see on Ioh. 8,2. The Vulgate here follows a different Greek word-order, πᾶς ὁ λαός αὐτόν, as found in $\mathfrak{P}^{74\text{vid}}$ & A B C D and a few later mss. Erasmus follows cod. 2815, together with codd. 1, 2816 and most other mss., commencing with cod. E.

9 *ac* καὶ (“et” 1516 = Vg.). See on Ioh. 1,25. Manetti also had *ac*.

10 *Agnoueruntque* ἐπεγίνωσκόν τε (“Cognoscebant autem” Vg.). The Vulgate reflects a Greek text having δέ for τε, as in \mathfrak{P}^{74} & A B C and a few later mss. Erasmus follows cod. 2815, together with codd. (D) E and most of the later mss., including codd. 1 and 2816. On *agnosco*, see on Ioh. 8,43. Manetti put *et cognoscebant*.

10 *quod ... esset* ὅτι ... ἦν (“quoniam ... erat” Vg.). Erasmus here prefers to take ὅτι as introducing an indirect question after ἐπιγινώσκω, rather than in a causal sense, though either

interpretation is possible. Manetti had *quod ... erat*.

10 *is qui ... sederat* ὁ ... καθήμενος ("qui ... sedebat" 1516 = Vg.). As indicated in *Annot.*, the context requires a different tense from the imperfect, which implied that the man who had been healed still continued to sit and beg.

10 *admiratione et stupore* θάμβους καὶ ἐκστάσεως ("stupore et extasi" 1516 = Vg.; "stupore et extasi" 1519). Erasmus' main purpose here is to remove the non-Latin *extasi* (or *ecstasi*) of the Vulgate: cf. *Annot.* His use of *admiratio* can be compared with the occurrence of this word in the Vulgate at *Ap. Ioh.* 17,6, to render θαῦμα. Erasmus further introduced *admiratio* at *Ap. Ioh.* 13,3 in rendering θαυμάζω. One problem with *admiratio* is its ambiguity, conveying either "admiration" or "amazement". Elsewhere, Erasmus follows the Vulgate in rendering θάμβος by *paenor* and *stupor* (*Lc.* 4,36; 5,9). In rendering ἐκστασις, he follows the Vulgate in using *stupor* at *Mc.* 5,42; *Lc.* 5,26, but at *Mc.* 16,8, he substitutes *stupor* for *paenor*.

10 *super* ἐπί ("in" 1516 = Vg.). Erasmus' choice of preposition is more suitable in this context. Similar substitutions occur in almost twenty other passages, mainly in the 1519 edition, in accordance with Vulgate usage elsewhere. Occasionally, Erasmus has *super* for περί or ἐν, in similar contexts of joy or amazement, e.g. at *Act.* 7,41; 2 *Cor.* 12,9 (both in 1519). He also sometimes substitutes *super* for *in*, when followed by the accusative.

11 *Quum teneret* κρατοῦντος ("Cum viderent" late Vg.). The late Vulgate reading has partial support from just one late Greek ms. (cod. 629: see Aland *Die Apostelgeschichte* 442), which has καὶ μετὰ ταῦτα ἰδόντες. Erasmus restores the earlier Vulgate reading: cf. *Annot.* In Manetti's version, this was rendered more literally by the ablative absolute, *Obtinente autem ...*

11 *qui sanatus fuerat claudus* τοῦ ἰσθέντος χωλοῦ (Vg. omits). The Vulgate omission corresponds with the Greek variant αὐτοῦ, found in \mathfrak{P}^{74} & A B C E 057 and about forty later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and almost 400 other late mss. (see Aland *Die Apostelgeschichte* 438-42). Manetti put ... *claudus qui sanus factus fuerat*.

11 *totus* πᾶς ("omnis" Vg.). See on *Ioh.* 8,2. Manetti's version omits this word.

11 *in porticu* ἐπὶ τῇ στοῦ ("ad porticum" Vg.; "in porticum" 1516). Erasmus' rendering is more precise here: see 1535 *Annot.* The version of Manetti had *in porticum*, as used by Erasmus in 1516.

11 *Solomonis* Σολομώνος ("Salomonis" 1516 = Vg.). The Greek spelling found in most of the mss., including those of Erasmus, is σολομώντος. The change to σολομώνος seems to have been a conjecture, to bring the text into line with the spelling found in his mss. at other passages. See further on *Ioh.* 10,23.

11 *stuprefactus* ἐκθαμβοί ("stupentes" 1516 = Vg.). See on vs. 10, regarding θάμβος. There is no single group of cognate Latin words which adequately conveys the range of meaning covered by ἐκθαμβος, ἐκθαμβέω, θάμβος, and θαυμάζω, while at the same time distinguishing from ἐκστασις and ἐξίστημι. The genetic link between θάμβος in vs. 10 and ἐκθαμβος in vs. 11 is inevitably broken by the restrictions of Latin vocabulary. Erasmus renders ἐκθαμβέω by *obstupesco* at *Mc.* 9,15, or by *expauesco* at *Mc.* 14,33 (somewhat inappropriately); 16,5, 6, depending on his judgment as to whether the context related to fear or amazement. Manetti put *obstupefacti*.

12 *Quo viso* ἰδὼν δέ ("Videns autem" Vg.). Erasmus wishes to convey the sense of the Greek aorist participle, at the same time as supplying an object for the verb: see *Annot.* However, in omitting to translate δέ, he is less strictly literal than the Vulgate. Manetti substituted *Cum autem vidisset*.

12 *super hoc* ἐπὶ τοῦτω ("in hoc" 1516 = Vg.). See on vs. 10.

12 *pietate* εὐσεβείᾳ ("potestate" 1516 Lat. = late Vg.). The late Vulgate rendering, *potestate*, was cited in *Annot.*, lemma, and corresponds with the Sacon folio Vulgate of 1513, as well as the abbreviated form, *piate*, printed in Froben's edition of 1491. However, Froben's 1514 edition of the Vulgate more correctly had *pietate*, as printed in the Vulgate column of Erasmus' 1527 N.T. In *Annot.*, although Erasmus later became aware that some earlier Vulgate mss. have *pietate*, he speculated that the Greek text underlying *potestate* was ἐξουσίᾳ, which he commended as a superior reading. This was not supported by any Greek mss., and it seems more probable that *potestate* represents an internal Latin corruption from *pietate*, which it somewhat resembles. Manetti had *pietate*.

πεποηκόσι τοῦ περιπατεῖν αὐτόν; ¹³ ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε καὶ ἠρνήσασθε αὐτόν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ¹⁴ ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, ¹⁵ τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν· ¹⁶ καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ, ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷ καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸ ὁ δὲ θεὸς ἅ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστόν, ἐπλήρωσεν οὕτως. ¹⁹ μετανοήσατε οὖν

effecerimus vt hic ambularet? ¹³ Deus Abraham et Isaac et Iacob, deus patrum nostrorum glorificauit filium suum Iesum, quem vos tradidistis ac negastis in conspectu Pilati, quum ille iudicasset esse absoluendum. ¹⁴ Vos autem sanctum et iustum negastis, et postulastis vt virum homicidam donaret vobis: ¹⁵ autorem vero vitae interfecistis, quem deus suscitauit a mortuis, cuius nos testes sumus: ¹⁶ et per fiduciam nominis eius, hunc quem videtis ac nostis, consolidauit nomen ipsius: et fides quae per eum est, dedit ei integritatem istam in conspectu omnium vestrum. ¹⁷ Et nunc fratres scio, quod per ignorantiam fecistis, sicut et principes vestri. ¹⁸ Deus autem quae praenunciauerat per os omnium prophetarum suorum, Christum passurum, impleuit sic. ¹⁹ Poeniteat vos igitur erroris

12 πεποηκοσι B-E: πεποηκοσοι A | 13 πατερων A^c B-E: τατερων A* | 15 αρχηγον A C-E: αρχιγον B

12 effecerimus ... ambularet B-E: fecerimus hunc ambulare A | 13 vos B-E: vos quidem A | ac B-E: et A | 16 per fiduciam B-E: in fide A | videtis B-E: vos videtis A | ac B-E: et A | consolidauit B-E: confirmauit A | ipsius B-E: suum A | quae A-D: que E | integritatem B-E: integram sanitatem A | 18 quae B-E: qui A | 19 erroris D E: om. A-C

12 *effecerimus* πεποηκόσι (“fecerimus” 1516 = Vg.). The spelling πεποηκόσοι, in 1516, was a misprint, as also was ἀπεκρινάντο earlier in the verse. In rendering ποιέω, Erasmus further substitutes *efficio* at *Mt.* 5, 32; *Mc.* 1, 17 (1519); 1 *Thess.* 5, 24 (1519); *Hebr.* 13, 21; 2 *Petr.* 1, 10, in accordance with Vulgate usage at *Iob.* 5, 13; 15, 8; 2 *Cor.* 5, 21. He also used *efficio* for several other Greek verbs, including ἐνεργέω and κατεργάζομαι. For other substitutions for *facio*, see on *Iob.* 1, 15.

12 *vt hic ambularet* τοῦ περιπατεῖν αὐτόν (“hunc ambulare” 1516 = Vg.). See on *Iob.* 1, 33, for Erasmus’ avoidance of the infinitive. Manetti put *eum ambulare*.

13 *Isaac et Iacob* Ἰσαὰκ καὶ Ἰακώβ (“Deus Isaac, et Deus Iacob” Vg.). The Vulgate addition

corresponds with a Greek variant, ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ, found in \mathfrak{P}^{74} \aleph C, or θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, as in codd. A D, together with a few later mss. In 1527 *Annot.*, citing the testimony of Chrysostom, Erasmus expressed approval of the Vulgate reading, suggesting that the repeated ὁ θεὸς was omitted by a later scribe (“sciulus aliquis”) who thought that it would otherwise appear that there were several gods. However, in his own Greek text, he follows cod. 2815, supported by codd. B E 0236^{vid} and most of the later mss., including codd. 1 and 2816. Another explanation of the textual variant is that some mss. added ὁ θεὸς from such passages as *Mt.* 22, 32; *Mc.* 12, 26; *Lc.* 20, 37. At *Act.* 7, 32, on the other hand, most mss. have ὁ θεὸς twice, while \mathfrak{P}^{74} \aleph A B C omit. Manetti similarly omitted *deus*.

13 *vos úmεις* (“vos quidem” 1516 Lat. = Vg.). The Vulgate reflects the addition of μέν, as found in codd. 1, 2816 and nearly all other mss., commencing with P^{74} N A B C E. Erasmus’ Greek text follows his cod. 2815, with support from cod. (D) and only a few later mss., including cod. 69. This omission persisted into the *Textus Receptus*. Manetti also omitted *quidem*.

13 *ac καί* (“et” 1516 = Vg.). See on *Ioh.* 1,25.

13 *in conspectu* κατὰ πρόσωπον (“ante faciem” Vg.). Erasmus also introduces *in conspectu* at a number of passages in rendering ἐνώπιον and κατενώπιον, mainly in the Epistles, in accordance with Vulgate usage at e.g. *Ioh.* 20,30; *Act.* 4,19. He retains *ante faciem* for κατὰ πρόσωπον at *Lc.* 2,31, and in several places for πρό προσώπου.

13 *quum ille indicasset* κρίναντος ἐκείνου (“iudicante illo” Vg.). Greek aorist. See *Annot.*

13 *esse absolendum* ἀπολύειν (“dimitti” Vg.). See on *Ioh.* 19,10. Manetti substituted *ut dimitteretur*.

14 *postulastis* ἠτήσασθε (“petistis” Vg.). A similar substitution occurs at nine other passages, in accordance with Vulgate usage elsewhere. More often, Erasmus retains *peto*. The distinction being made here is that *postulo* is the equivalent of “demand”, while *peto* means “ask humbly” or “beseech”: Valla *Elegantiae* V, 58; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 296, ll. 466-467. Manetti anticipated this change.

14 *ut ... donaret* χαρισθῆναι (“donari” Vg.). See on *Ioh.* 1,33, for avoidance of the infinitive. Manetti’s version (*Pal. Lat.* 45) had *ut ... donaretur*.

16 *per fiduciam* ἐπὶ τῇ πίστει (“in fide” 1516 = Vg.). Usually Erasmus retains *fides* for πίστις. At a very few passages, where he felt that the context would permit the word to be interpreted as “confidence” rather than “faith”, he substituted *fiducia*: e.g. at *Mc.* 4,40; *Iac.* 1,6 (both 1519). Another reason for changing the present passage was to avoid the repetition of *fides* twice in the same verse, but this results in a loss of connection between the two occurrences of πίστις in the Greek text. For his use of *fiducia* in rendering παρηρησία, see on *Ioh.* 10,24. See also *Annot.*

16 *videtis* θεωρεῖτε (“vos vidistis” late Vg.; “vos videtis” 1516). The late Vulgate rendering is unsupported by mss. See *Annot.* The version of

Manetti had *vos videtis*, as later translated by Erasmus in 1516.

16 *ac καί* (“et” 1516 = Vg.). See on *Ioh.* 1,25.

16 *consolidavit* ἐστερέωσε (“confirmavit” 1516 = Vg.). Elsewhere, Erasmus follows the Vulgate in using *confirmo* for στερεώω at *Act.* 16,5, and also for στηρίζω, ἐπιστηρίζω, and βεβαιώω. Here, he wishes to keep the connection with the use of στερεώω in vs. 7, the only other place where *consolido* appears in his N.T. Cf. *Annot.*

16 *ipsius* αὐτοῦ (“eius” Vg.; “suum” 1516). Erasmus prefers the reflexive pronoun, to refer back, less ambiguously, to the name of Jesus, rather than the name of the man who has just been mentioned.

16 *ei* αὐτῷ (Vg. omits). The Vulgate omission does not appear to enjoy Greek ms. support. See *Annot.*, where Erasmus renders by *illi*. Manetti put *ei*.

16 *integritatem* τὴν ὁλοκληρίαν (“integram sanitatem” 1516 = Vg.). Erasmus felt that *sanitas*, or “good health”, was not quite an appropriate term for one who had been cured of a disability: see *Annot.* The version of Manetti had *integram hanc sortem*, connecting the Greek word with κληρος.

17 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20.

18 *quae* ἃ (“qui” 1516 = late Vg.). The late Vulgate rendering is unsupported by Greek mss.: see *Annot.*

18 *praenunciaverat* προκατήγγειλε (“praenunciavit” Vg.). Erasmus improves the sequence of tenses by using the pluperfect: see on *Ioh.* 1,19.

18 *Christum pasurum* παθεῖν τὸν Χριστόν (“pati Christum suum” Vg.). Erasmus’ use of the future tense is more appropriate here, in the context of prophecy. The Vulgate reflects the addition of αὐτοῦ, as found in $\text{P}^{74\text{vid}}$ N B C D E and a few later mss. The same mss. omit αὐτοῦ before παθεῖν, supporting the omission of *suorum* by the earlier Vulgate; the 1527 Vulgate column inserts *suorum* before *prophetarum*. Erasmus follows cod. 2815, together with codd. 1, 2816 and most other late mss. Manetti put *quod Christus pateretur*.

19 *Poeniteat vos igitur erroris* μετανοήσατε (“Poenitemini enim” Vg. 1527; “Poenitemini igitur” Vg. mss.; “Poeniteat vos igitur” 1516-22). In 1516, Erasmus substitutes *poeniteo*, without supplying an object, at three passages in Matthew

καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας, ²⁰ ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν, ²¹ ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. ²² Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. ²⁴ καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ, καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἔστε υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, ἧς διέθετο ὁ θεὸς

et conuertimini vt deleantur peccata vestra, ²⁰ vt quum venerint tempo|ra refrigerationis a conspectu domini, et miserit eum qui ante praedicatus est vobis Iesum Christum, ²¹ quem oportet quidem coelum accipere vsque in tempora restitutionis omnium, quae loquutus est deus per os omnium sanctorum suorum a saeculo prophetarum. ²² Moses quidem ad patres dixit: Prophetam suscitabit vobis dominus deus vester de fratribus vestris, mei similem. Audietis eum iuxta omnia quaecunque loquutus fuerit vobis. ²³ Futurum est autem vt omnis anima quae non audierit prophetam illum, exterminetur e populo. ²⁴ Quin et omnes prophetae a Samuele ac deinceps quotquot loquuti sunt, etiam annunciauerunt dies istos. ²⁵ Vos estis filii prophetarum ac testamenti, quod testatus est deus

LB 450

22 μωσης E: μωυσης A-D | 24 καθεξης B-E: κατ εξης A

19 conuertimini B-E: conuertamini A | 20 refrigerationis C-E: refrigerii A B | 21 accipere B-E: suscipere A | alt. omnium B-E: om. A | saeculo A B D E: seculo C | 22 ad patres B-E: om. A | mei similem. Audietis eum B-E: tanquam meipsum audietis A | 23 Futurum est B-E: Erit A | e populo B-E: de plebe A | 24 Samuele ac B-E: Samuel et A | etiam C-E: et A B | 25 ac B-E: et A | testatus est B-E: disposuit A

where the Vulgate has *poenitentiam ago* (Mt. 3,2; 4,17; 11,20). In 1522, he felt the need to add an object at several such passages: Mt. 3,2 (*vitae prioris*); 11,20 (*scelerum*); Lc. 10,13 (*scelerum suorum*). See *Annot.* Erasmus included this Vulgate use of *poenitemini* among the *Soloecismi*, and further discussed the point in *Epist. apolog. adv. Stun.*, LB IX, 397 B-C. Manetti preferred *Poenitentiam igitur agite*.

19 *conuertimini* ἐπιστρέψατε (“conuertamini” 1516). In 1519, Erasmus reverts to the Vulgate form of the imperative. On the use of the subjunctive instead of the passive imperative, see on *Iob.* 6,27.

20 *refrigerationis* ἀναψύξεως (“refrigerii” 1516-19 = Vg.). The word *refrigeratio* is more common in classical Latin than *refrigerium*, but it is

doubtful whether either alternative fully conveys the Greek meaning.

20 *ante praedicatus* προκεκηρυγμένον (“praedicatus” Vg.). The Greek expression appears to be little more than a conjectural emendation by Erasmus or one of his assistants, based on the Vulgate and the use of προκηρύσσω at *Act.* 13,24. Virtually all Greek mss. have προκχειρισμένον at the present passage, commencing with $\text{P}^{74\text{vid}}$ & A B C D E and including codd. 1, 2815, 2816. In 1519 *Annot.*, Erasmus seems to hint that the reading of his mss. was a scribal error, derived from *Act.* 22,14; 26,16. His poorly supported choice of wording persisted into the *Textus Receptus*.

21 *accipere* δέξασθαι (“suscipere” 1516 = Vg.). A similar substitution occurs at 2 *Cor.* 8,17.

Cf. on *Ioh.* 14,3; *Act.* 17,11. Elsewhere, in rendering δέχομαι, Erasmus retains *suscipio* at *Lc.* 8,13; 10,8, 10; *Act.* 7,59. Manetti put *recipere*.

21 *omnium* (2nd.) πάντων (omitted in 1516 Lat. = Vg.). The Vulgate follows a Greek text substituting τῶν, as in \aleph A B C D and a few later mss. In cod. E and most later mss., including codd. 2815 and 2816, the text has πάντων τῶν (by parablepsis, cod. 1 has ἀποκαταστάσεως πάντων τῶν ἁγίων). The omission of τῶν from Erasmus' text has just a few late mss. in support, and possibly arose from a printing error, by haplography: it nevertheless persisted into the *Textus Receptus*. Cf. *Annot.* The version of Manetti similarly added *omnium*.

22 Μωσῆς. The spelling μωϋσῆς, in the 1516-27 editions, was derived from cod. 2815, in company with codd. 1 and 2816 and many other mss. The correction in 1535 also has good ms. support, but could have been an arbitrary change. Similar corrections to the spelling of this name were made in that edition at some twenty-four passages, sometimes with ms. authority, sometimes probably by mere conjecture. Several times in 1516, Erasmus introduced μωϋσῆς (e.g. *Act.* 7,22, 32, 40). In 1522, his preference seemed to be for μωϋσῆς (cf. *Act.* 7,22, 29, 32, 35, 40 etc.).

22 *ad patres* γὰρ πρὸς τοὺς πατέρας (omitted in 1516 Lat. = Vg.). Erasmus leaves γὰρ untranslated, but adds *Nam* in *Annot.* The Vulgate reflects a Greek text omitting all four words, as in Φ^{7vid} \aleph A B C and thirteen later mss. Erasmus' Greek text follows cod. 2815, supported by cod. 1 and more than 380 other late mss., and also by codd. D E and more than thirty other mss. which add πρὸς τοὺς πατέρας after εἶπεν (some of these further add ἡμῶν or ὑμῶν after πατέρας): see Aland *Die Apostelgeschichte* 445-7. However, contrary to the information given by Aland, cod. 2816 omits γὰρ and has πρὸς τοὺς πατέρας straight after μέν. See *Annot.*, and also Erasmus *Resp. ad annot. Ed. Lei, LB IX, 205 E*. The version of Manetti had *Moses enim ad patres*, omitting *quidem*.

22 *dixit* εἶπεν ὅτι ("dixit, Quoniam" Vg.). See on *Ioh.* 1,20. Manetti put *dixit quod*.

22 *vester* ὑμῶν. In cod. 2815, the reading is ἡμῶν, as in \aleph^* C E and many later mss. The Erasmusian text here follows codd. 1, 2816 and the Vulgate, with support from most of the

remaining mss., commencing with \aleph^{corr} A D. Manetti substituted *noster*, corresponding with ἡμῶν.

22 *mei similem*. *Audietis eum* ὡς ἐμέ· αὐτοῦ ἀκούσεσθε ("tanquam meipsum audietis" 1516 = Vg.). A similar change occurs at *Act.* 7,37. In *Annot.*, Erasmus cites the Vulgate rendering of *Dt.* 18,18 for comparison (*similem tui*), and argues against the Vulgate punctuation of the present passage. The substitution of *eum* for *ipsum* had previously been proposed by Valla *Annot.*, with the further suggestion that *tanquam* should be replaced by *sicut*.

23 *Futurum est autem ut ... exterminetur* ἔσται δὲ ... ἐξολοθρευθήσεται ("Erit autem ... exterminabitur" Vg.; "Erit autem, ut ... exterminetur" 1516). For this construction, see on *Act.* 2,21.

23 *quae* ἥτις ἅν ("quaecunque" Vg.). This change was possibly designed to avoid repetition of *quaecunque* from the previous verse. Manetti made the same change.

23 *e* ἐκ ("de" 1516 = Vg.). See on *Ioh.* 2,15.

23 *populo* τοῦ λαοῦ ("plebe" 1516 = Vg.). See on *Act.* 2,47. Manetti similarly had *populo*.

24 *Quin et omnes* καὶ πάντες δέ ("Et omnes" Vg.). See on *Ioh.* 8,17, and *Annot.*, where Erasmus also suggests *Sed et omnes*.

24 *Samuele* Σαμουήλ ("Samuel" 1516 = Vg.). Erasmus prefers the declinable form of the name here and at *Act.* 13,20 (1519); *Hebr.* 11,32.

24 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

24 *καθεξῆς*. The spelling κατ' ἐξῆς, in 1516, was an arbitrary correction, unsupported by mss.

24 *quotquot* ὅσοι ("qui" Vg.). See on *Ioh.* 17,2. Manetti preferred *quicunque*.

24 *etiam* καὶ ("et" 1516-19 = Vg. mss.; late Vg. omits). The late Vulgate omission had negligible Greek support. For the substitution of *etiam*, see on *Ioh.* 6,36. Manetti omitted the word.

25 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

25 *testatus est* διέθετο ("disposuit" 1516 = Vg.). This change accords with the Vulgate rendering of *Hebr.* 10,16. However, at that passage, Erasmus substitutes *condo* for *testor*, while leaving *testamentum quod disponam* unaltered at *Hebr.* 8,10.

πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ²⁶ ὑμῖν πρῶτον ὁ θεός, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ, καὶ οἱ Σαδδουκαῖοι ² διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. ³ καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἡδὴ. ⁴ πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον, ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε. ⁵ ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς

erga patres nostros, dicens ad Abraham: Et in semine tuo benedictionem consequentur omnes familiae terrae. ²⁶ Vobis primum deus, quum suscitasset filium suum Iesum, misit eum benedicientem vobis, ita ut vnusquisque vestrum conuerteret se ab iniquitatibus suis.

4 Loquentibus autem illis ad populum, superuenerunt illis sacerdotes ac magistratus templi et Sadducaeī, ² moleste ferentes quod docerent populum, et annuntiarent in nomine Iesu resurrectionem ex mortuis: ³ et iniecerunt eis manus, posueruntque eos in custodiam in posterum diem, nam erat iam vespera. ⁴ Multi vero eorum qui audierant sermonem, crediderunt: et factus est numerus virorum circiter quinque milia. ⁵ Factum est autem postero die ut congregarentur principes eorum et seniores et scribae

4,1 αυτων B-E: αυτω A | 2 διδασκειν B-E: δνδασκειν A | 3 γαρ B-E: δε A

25 erga B-E: ad A | ad A-D: ab E | benedictionem consequentur B-E: benedicentur A | 26 vobis, ita B-E: vos A | vnusquisque ... suis B-E: conuertat se vnusquisque a maliciis vestris A
4,1 alt. illis B-E: om. A | ac B-E: et A | 2 in A C-E: sub B | 3 posueruntque B-E: et posuerunt A | nam erat B-E: Erat autem A | 4 vero B-E: autem A | 5 postero B-E: in postero A

25 erga πρὸς ("ad" 1516 = Vg.). Erasmus uses *erga* sixty-six times in 1516, and seventy-seven times in 1519, usually in the sense of "towards", whereas it only occurs twice in the Vulgate N.T.

25 *nostros* ἡμῶν ("vestros" Vg.). The Vulgate pronoun reflects a Greek variant, ὑμῶν, found in \mathfrak{P}^{74} \aleph^{cor} A B E and some later mss., including cod. 2816. Erasmus follows cod. 2815, supported by cod. 1 and most other mss., commencing with codd. \aleph^* C^{vid} D 0165. Manetti also put *nostros*.

25 *benedictionem consequentur* εὐλογηθήσονται ("benedicentur" 1516 = Vg.). For this substitution, see *Annot.* on *Gal.* 3,8. The Greek text offered by Erasmus is not from the mss. which

he usually consulted for his 1516 edition, though it is found in codd. A* B and a few later mss. (including cod. 3). In codd. 1, 2815, 2816 and most other Greek mss., commencing with \mathfrak{P}^{74} \aleph^{cor} D E 0165, it is ἐνευλογηθήσονται. Since Erasmus' text makes the same change at *Gal.* 3,8, it would appear that this was deliberate at both passages, possibly influenced by the commentary of Theophylact on the Pauline Epistles.

25 *familiae* πατριαί. In 1519 *Annot.*, Erasmus also cites the reading φύλαι from "nonnullis exemplaribus", which would be closer to the Latin rendering. This reading is found in cod. 3 and relatively few other late mss., and may have been derived from the Septuagint of *Gn.* 12,3.

26 ὑμῖν. Erasmus' text here follows codd. 1 and 2816, supported by most other mss. His cod. 2815 incorrectly has ἡμῖν.

26 *quum suscitasset* ἀναστήσας ("suscitans" Vg.). Greek aorist. See *Annot.* The version of Manetti put *suscitauit*.

26 *Iesum* Ἰησοῦν (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} & B C D E 0165 and a few later mss. Erasmus follows cod. 2815, supported by cod. A and most of the later mss., including codd. 1 and 2816. Manetti likewise added *Iesum*.

26 *vobis* (2nd.) ὑμᾶς ("vos" 1516). Contrary to the usage of the 1516 Latin translation here, the verb *benedico* is usually accompanied by the dative, but Erasmus retains *benedixit nos* at *Eph.* 1,3.

26 *ita ut* ἐν τῷ ("ut" 1516 = Vg.). Erasmus similarly introduces *ita ut* at *Phil.* 2,27; 1 *Thess.* 5,23; 1 *Petr.* 3,4. This expression occurs in the Vulgate, in rendering ὥστε. Manetti altered the construction to *ut benediceret ... et conuerteret vnumquenque*.

26 *vnusquisque vestrum conuerteret se* ἀποστρέφειν ἑκάστον ("conuertat se vnusquisque" 1516 = Vg.). The insertion of *vestrum* is a helpful amplification, justified by the presence of ὑμῶν at the end of the sentence: see the next note.

26 *ab iniquitatibus suis* ἀπὸ τῶν πονηριῶν ὑμῶν ("a nequitia sua" Vg.; "a maliciis vestris" 1516). The substitution of *iniquitas* is consistent with the Vulgate rendering of *Lc.* 11,39. Erasmus puts *malicia* at *Mt.* 22,18; *Act.* 8,22; *Rom.* 1,29; *fraus* at *Mc.* 7,22; *versutia* at 1 *Cor.* 5,8; *Eph.* 4,14; and *astutia* at *Eph.* 6,12, thus removing all instances of *nequitia* from the N.T. In 1516-27 *Annot.*, however, Erasmus gives *nequitia* as the literal meaning, while referring (with tongue in cheek) to those Latin purists who thought that the word was more appropriate to misdeeds which arose from debauchery and lust. It is questionable whether *iniquitas* is any more suitable, as in classical Latin it tends to mean "unfairness" or "inequality" rather than "wickedness". The Vulgate use of the pronoun *sua* could reflect the substitution of αὐτῶν for ὑμῶν, as in cod. C* and a few later mss., though it is probably only a matter of translation. Manetti preferred *a malignitatibus vestris*.

4,1 αὐτῶν. The spelling αὐτῶ, in 1516, is a misprint.

1 *illis* (2nd.) αὐτοῖς (omitted in 1516 Lat. = Vg.). The Vulgate omission is unsupported by Greek mss. other than cod. D. Manetti had *eis*.

1 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25.

2 *moleste ferentes* διαπονούμενοι ("dolentes" Vg.). In 1519, at the only other occurrence of this Greek verb, at *Act.* 16,18, Erasmus substitutes *aegre ferens* for *dolens* of the Vulgate (after putting *taedio affectus* in 1516). These are the only two instances of the use of an adverb with *fero* in Erasmus' N.T. Elsewhere, he retains *doleo* to render ὀδυνάσκει at *Lc.* 2,48; *Act.* 20,38, and introduces it to render other Greek verbs at 2 *Cor.* 6,10; *Eph.* 4,19 (1519); 1 *Thess.* 4,13.

2 *in nomine* ἐν τῷ ("in" Vg.; "sub nomine" 1519). Erasmus adds *nomine* by way of clarification, rather than through any difference of Greek text. On *sub*, used in 1519 only, see on *Iob.* 5,43. Manetti had *in Iesum* for *in Iesu*, as in some late Vulgate copies.

2 *ex mortuis* τὴν ἐκ νεκρῶν. The Erasmusian text here follows cod. 1 and the Vulgate, supported by \mathfrak{P}^{74vid} & A B C E and a few later mss. Codd. 2815 and 2816 had τῶν νεκρῶν, also found in D 0165 and most of the later mss.

3 *eis* αὐτοῖς ("in eos" late Vg.). The late Vulgate rendering does not appear to indicate the use of a different Greek text.

3 *posueruntque* καὶ ἔθεντο ("et posuerunt" 1516 = Vg.). See on *Iob.* 1,39.

3 *posterum diem* τὴν αὔριον ("crastinum" Vg.). See on *Iob.* 1,43.

3 *nam erat* ἦν γάρ ("Erat autem" 1516 = late Vg.). The reading ἦν δέ, in 1516, is not taken from Erasmus' usual mss., and looks like a conjecture based on the late Vulgate, lacking Greek ms. authority.

4 *vero* δέ ("autem" 1516 = Vg.). See on *Iob.* 1,26. Manetti already had *vero*.

4 *sermonem* τὸν λόγον ("verbum" Vg.). See on *Iob.* 1,1. This change was anticipated by Manetti.

4 *circiter* ὥσεί (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} & A and a few later mss. A few mss. substitute ὡς, as in codd. B D 0165. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. In *Annot.*, he also suggested using *ferme*. Manetti put *quasi*.

5 *postero die* τὴν αὔριον ("in crastinum" Vg.; "in postero die" 1516). See on *Iob.* 1,43.

εἰς Ἱερουσαλήμ, ⁶ καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον καὶ ὄσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. ⁷ καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; ⁸ τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, ⁹ εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ¹⁰ γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἔσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν | ὑγιής. ¹¹ οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας· ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ

Hierosolymis, ⁶ et Annas princeps sacerdotum et Caiaphas et Ioannes et Alexander et quotquot erant de genere pontificio. ⁷ Et quum statuissent eos in medio, interrogabant: Qua virtute, aut quo nomine fecistis hoc vos? ⁸ Tunc Petrus repletus spiritu sancto, dixit ad eos: Principes populi et seniores Israel, ⁹ si nos hodie examinamur de eo quod benefecerimus homini infirmo, qua ratione iste saluus factus sit: ¹⁰ notum sit omnibus vobis et toti plebi Israel, quod per nomen Iesu Christi Nazareni, quem vos crucifixistis, quem deus suscitavit a mortuis, per hunc iste astat coram | vobis sanus. ¹¹ Hic est lapis ille qui reiectus est a vobis aedificantibus, qui factus est caput anguli, ¹² nec est in alio quoquam salus. Nec enim aliud nomen est sub coelo datum inter homines, in quo oporteat nos saluos fieri.

¹³ Videntes autem Petri in dicendo libertatem ac Ioannis, compertoque quod homines essent illiterati et

LB 452

LB 451

10 ναζωραίου B-E: ναζαραίου A | 12 ὑπο τον ουρανον D E: om. A-C

5 Hierosolymis B-E: in Hierusalem A | 6 Caiaphas B-E: Cayphas A | Ioannes A B E: Iohannes C D | 7 Qua B-E: In qua A | quo B-E: in quo A | 9 examinamur B-E: diiudicamur A | qua ratione B-E: in quo A | sit A^c B-E: est A* | 10 toti B-E: omni A | per nomen B-E: in nomine A | per hunc B-E: in hoc A | 11 ille B-E: om. A | reiectus B-E: reprobatus A | caput B-E: in caput A | 12 prius nec B-E: et non A | inter homines B-E: hominibus A | 13 in dicendo B-E: om. A | ac B-E: et A | Ioannis A B E: Iohannis C D | compertoque B-E: et comperto A

5 *Hierosolymis* εἰς Ἱερουσαλήμ ("in Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

6 *pontificio* ἀρχιερατικοῦ ("sacerdotali" Vg.). In rendering ἀρχιερεῖς, Erasmus generally follows Vulgate usage, having *princeps sacerdotum* in Matthew, Mark, Luke and Acts, but *pontifex* in John and Hebrews. The Vulgate rendering of the present passage could reflect the substitution of ἱερατικοῦ, found in a few late mss., but

it is more likely that these were influenced by the Vulgate. Manetti put *pontificali*.

7 *quum statuissent* στήσαντες ("statuentes" Vg.). Greek aorist. Manetti had *statuerunt ... et*.

7 *Qua ... quo* Ἐν ποίᾳ ... ἐν ποίῳ ("In qua ... in quo" 1516 = Vg.). See on *Ioh.* 5,43, for the omission of the Latin preposition. Manetti (*Pal. Lat.* 45) had *in qua ... in quali*.

8 *Israel* τοῦ Ἰσραήλ (“Israel, audite” late Vg.). The late Vulgate rendering corresponds with the addition of ἀκούσατε, as found in cod. E and a few later mss. Erasmus assigned this extraneous word to the 1527 edition of his *Quae Sint Addita*. However, in Vulgate mss., *Israel audite* is altogether omitted, with support from \mathfrak{P}^{74} \aleph A B 0165 and three later mss. Erasmus mentions the earlier Vulgate reading in *Annot.*, but in his text he follows cod. 2815, in company with codd. 1, 2816 and more than 400 other mss., commencing with cod. D (see Aland *Die Apostelgeschichte* 448-9). Manetti similarly omitted *audite*.

9 *examinamur* ἀνακρινόμεθα (“diiudicamur” 1516 = late Vg.). Elsewhere, Erasmus introduces *examino* once in 1516, at *Act.* 22,24, and three times in 1519, at *Act.* 12,19; 22,29; 28,18, rendering ἀνακρίνω and ἀνετάζω. Erasmus retains *diindico* for ἀνακρίνω at several passages of 1 Corinthians, even changing *examino* to *diindico* at 1 *Cor.* 2,14. See also on *Act.* 24,8; 25,26.

9 *de eo quod benefecerimus homini infirmo* ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς (“in benefacto hominis infirmi” Vg.). As explained in *Annot.*, Erasmus wishes to avoid the ambiguity of the genitive case, which could have been misunderstood as implying that a good work was performed by the lame man. Manetti (*Pal. Lat.* 45) put *in beneficio hominis infirmi*.

9 *qua ratione ... saluus factus sit* ἐν τίνι ... σέσωσται (“in quo ... saluus factus est” 1516 text = Vg.; “in quo ... saluus factus sit” 1516 errata). Again Erasmus wishes to remove the obscurity of the Vulgate rendering; see *Annot.* The substitution of *sanus* for *saluus* in 1516-27 *Annot.*, lemma, does not correspond with the usual Froben editions of the Vulgate or with Erasmus’ 1527 Vulgate column. Manetti’s version was *in quo ... est saluatus*.

10 *toti παντί* (“omni” 1516 = Vg.). See on *Ioh.* 8,2. Manetti substituted *uniuerso populo* for *omni plebi*.

10 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20.

10 *per nomen* ἐν τῷ ὀνόματι (“in nomine” 1516 = Vg.). See on *Ioh.* 5,43. In the late Vulgate, the words *domini nostri* are added here, with little support from Greek mss., except cod. E which adds *κυρίου*.

10 *Christi* Χριστοῦ. In *Annot.*, Erasmus omits Χριστοῦ, though apparently without ms. authority.

10 *Ναζωραίου*. For the spelling *Ναζαραίου* in 1516, see on *Act.* 3,6.

10 *per hunc* ἐν τούτῳ (“in hoc” 1516 = Vg.). Erasmus prefers to apply this phrase to Christ, whereas the Vulgate is ambiguous as to whether it refers to Christ or to the name of Christ.

11 *lapis ille qui* ὁ λίθος ὁ (“lapis qui” 1516 = Vg.). Conveying the sense of the Greek article, Erasmus adds *ille* to signify that this is a reference to the corner-stone of *Ps.* 118,22, rather than just “a stone”.

11 *reiectus* ἐξουθενηθείς (“reprobatus” 1516 = Vg.). In *Annot.*, Erasmus also explains this as meaning *contemptus* or *pro nihilo habitus*. Elsewhere, he retains *reprobo* for ἀποδοκιμάζω.

11 *caput* εἰς κεφαλὴν (“in caput” 1516 = Vg.). Erasmus omits the preposition, in the interests of good Latin style.

12 *nec* (1st.) καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

12 *quoquam* οὐδενί (“aliquo” Vg.). See on *Ioh.* 2,25.

12 *sub coelo* ὑπὸ τὸν οὐρανόν. This phrase is omitted from the Greek text of the 1516-22 editions, reproducing the shorter text of cod. 2815, and also of codd. 1, 2816 and many other late mss., in conflict with the Latin rendering, which followed the Vulgate. In 1527, Erasmus reinstated the words in the Greek text, perhaps taking them from the Complutensian Polyglot, with support from \aleph A B D E 0165 and many later mss.

12 *inter homines* ἐν ἀνθρώποις (“hominibus” 1516 = Vg.). The Vulgate corresponds with the omission of ἐν in cod. D. See *Annot.*

13 *in dicendo libertatem* τὴν ... παρρησίαν (“constantiam” Vg.; “libertatem” 1516). See on *Act.* 2,29, and *Annot.*, where Erasmus also suggests *audaciam*. Manetti substituted *confidentiam* (cf. his use of *confidenter* at *Act.* 2,29).

13 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

13 *compertoque* καὶ καταλαβόμενοι (“comperto” Vg.; “et comperto” 1516). Erasmus is more literal in rendering καὶ. On the use of *-que*, see on *Ioh.* 1,39. Manetti put *et cognito*.

13 *illiterati* ἀγράμματοι (“sine litteris” Vg.). Erasmus’ choice of expression is no more classical, but closer in form to the Greek. For the removal of *sine*, see on *Ioh.* 8,7. Manetti anticipated Erasmus in this change.

ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτούς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, ¹⁶ λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. ¹⁷ ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλή ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ¹⁸ καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς, τὸ καθόλου μὴ φθέγγεσθαι, μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες, πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε. ²⁰ οὐ δυνάμεθα γὰρ

idiotae, admirabantur et agnoscebant eos, quod cum Iesu fuissent: ¹⁴ hominem autem videntes stantem cum eis qui sanatus fuerat, nihil poterant contradicere: ¹⁵ iussis autem illis e concilio secedere, conferebant inter sese, ¹⁶ dicentes: Quid faciemus hominibus istis? Nam conspicuum signum aeditum esse per eos, omnibus habitantibus Hierosolymis manifestum est, nec possumus inficiari. ¹⁷ Sed ne amplius diuulgetur in populum, minaciter interminemur eis, ne posthac loquantur in nomine hoc vlli hominum. ¹⁸ Et accersitis illis, praeceperunt ne omnino loquerentur, neque docerent in nomine Iesu. ¹⁹ At Petrus et Ioannes respondententes, dixerunt ad eos: An iustum sit in conspectu dei, vos potius audire quam deum, iudicate. ²⁰ Non enim possumus

14 autem B-E: quoque A | 15 concilio secedere B-E: consilio discedere A | 16 nam conspicuum B-E: Quoniam quidem notum A | aeditum esse B-E: factum est A | Hierosolymis manifestum B-E: Hierusalem. Manifestum A | nec B-E: et non A | inficiari B-E: negare A | 17 minaciter interminemur B-E: comminemur A | posthac B-E: ultra A | alt. in A C-E: sub B | 18 praeceperunt B-E: denunciauerunt A | 19 At Petrus B-E: Petrus vero A | Ioannes A B E: Iohannes C D

13 *agnoscebant* ἐπεγίνωσκον (“cognoscebant” Vg.). For the change of verb, see on *Ioh.* 8,43. In *Annot.*, Erasmus recommends the use of the perfect tense, *agnouerunt*, which he had previously substituted at *Act.* 3,10.

13 *quod ... fuissent* ὅτι ... ἦσαν (“quoniam ... fuerant” Vg.). See on *Ioh.* 1,20. Manetti put *quod ... fuerant*.

14 *autem* δέ (“quoque” 1516 Lat. = Vg.). As mentioned in *Annot.*, the Vulgate reflects a Greek text substituting τε, as in P^{74} R A B D^{corr} E and a few later mss. Erasmus’ Greek text follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti substituted *vero*.

14 *sanatus* τεθεραπευμένον (“curatus” Vg.). The Vulgate tends to use *sano* for ἰσομαι, and *curo* for θεραπεύω. Erasmus replaces many instances of *curo* with *sano*, except at *Mt.* 12,10; *Lc.* 4,23;

8,43; 9,6; *Ap. Ioh.* 13,3, 12, and at passages where *curo* means “care for”. The verb *sano* is more frequent in classical usage, in the sense of “heal”.

15 *iussis autem illis* κελεύσαντες δὲ αὐτούς (“Iusserunt autem eos ... et” Vg.). By using the ablative absolute construction, Erasmus more closely matches the sense of the Greek subordinate clause. As elsewhere, he takes the liberty of converting active to passive. Manetti replaces *eos ... secedere* by *ut hi ... abirent*.

15 *e concilio* ἔξω τοῦ συνεδρίου (“foras extra concilium” Vg.; “e consilio” 1516). Erasmus removes another instance of *foras extra*, which he regarded as a non-classical usage, at *Mt.* 21,17 (see *Annot.*, *ad loc.*, where he also recommends leaving *extra*). See also on *Act.* 7,58. Manetti simply put *extra concilium*, omitting *foras*.

15 *secedere* ἀπελθεῖν (“discedere” 1516 = Vg.). The verb *secedo* is better suited to the context, in the sense of a temporary withdrawal, rather than a final departure. Cf. on *Act.* 5,34. Manetti had *vt ... abirent*.

15 *conferebant* συνέβαλλον. Erasmus’ Greek text, in the aorist tense, is in conflict with his mss. and with the imperfect tense of his Latin rendering. It is likely that συνέβαλλον entered his text by a printer’s error, although it happens to be found in cod. D and a few of the later mss. This less well attested reading persisted into the *Textus Receptus*. Erasmus’ codd. 1, 2815, 2816 all had συνέβαλλον, as found in most other mss., commencing with **Κ** A B E. A similar change of tense, probably also an error, occurs at *Act.* 17,18.

15 *inter sese* πρὸς ἀλλήλους (“ad inuicem” Vg.). See on *Ioh.* 4,33.

16 *Nam ... aeditum esse* ὅτι μὲν γὰρ ... γέγονε (“Quoniam quidem ... factum est” 1516 = Vg.). Erasmus is more accurate in rendering γὰρ. For his use of the accusative and infinitive construction, see on *Ioh.* 1,34. For *aedo*, see on *Ioh.* 2,11. In *Annot.*, Erasmus suggested *etenim* instead of *nam*. Manetti preferred *quia ... factum*.

16 *conspicuum* γνωστόν (“notum” 1516 = Vg.). See on *Ioh.* 3,21 for the use of *conspicuis*. In *Annot.*, Erasmus also suggests *manifestarius*, though this has an unduly pejorative connotation. He wanted to avoid *notus*, which tended to mean “known” rather than “notable”.

16 *Hierosolymis* Ἱερουσαλήμ (“Hierusalem” 1516 = Vg.). See on *Act.* 1,8. The insertion of a full-stop or colon after this word, in the 1516 edition and the late Vulgate, produces a different sense. As indicated in *Annot.*, Erasmus preferred to attach πᾶσι τοῖς κατοικοῦσιν το φανερόν rather than to γνωστόν.

16 *nec* καὶ οὐ (“et non” 1516 = Vg.). See on *Ioh.* 2,16. Manetti put *et negare non possumus* for *et non possumus negare*.

16 *inficari* ἀρνήσασθαι (“negare” 1516 = Vg.). Usually Erasmus follows the Vulgate in retaining *nego* for ἀρνεόμαι, except for a few passages where he substitutes *abnego* (*Lc.* 22,57; 1 *Tim.* 5,8; 2 *Petr.* 2,1), and once where he puts *renuo* (*Hebr.* 11,24). The verb *inficior* occurs nowhere else in his N.T.

17 *minaciter interminemur* ἀπειλή ἀπειλησώμεθα (“comminemur” 1516 = Vg.). Erasmus

finds a more vivid expression to convey the Hebraistic idiom: see *Annot.* He introduces *interminor* at four other passages as a substitute for *comminor* and *praecipio*: in rendering ἐμβριμάομαι at *Mt.* 9,30, and ἐπιτιμάω at *Mt.* 12,16; *Mc.* 3,12 (1519); 8,30. However, he retains *comminor* for ἐμβριμάομαι at *Mc.* 1,43, and in one place substitutes it for *increpo*, in rendering ἐπιτιμάω at *Lc.* 9,21. The word *interminor* does not occur in the Vulgate. See on vs. 21 below, for another instance of the removal of *comminor*. Manetti proposed *minis comminemur*.

17 *ne posthac* μηκέτι (“ne ultra” 1516 = Vg.). See on *Ioh.* 5,14. Manetti, rather less elegantly, substituted *vt non amplius*.

17 *in nomine* ἐπὶ τῷ ὀνόματι (“sub nomine” 1519 only). See on *Ioh.* 5,43.

18 *accersitis illis* καλέσαντες αὐτούς (“vocantes eos” Vg.). Greek aorist. Erasmus introduces *accerso* in nineteen places, particularly to replace *voco*, in rendering several different Greek verbs. He treats it as belonging to the third conjugation (*accerso*, *accersere*), as recommended in Valla *Annot.* at *Act.* 10,32. Valla further commented on the Vulgate treatment of this verb as belonging to the fourth conjugation (*accersio*, *accersire*), in his *Elegantiae* I, 23. The verb *accersio* is used in the Vulgate once in the Gospel of Mark, and ten times in Acts, but nowhere in the remaining N.T. books. See also on *Act.* 20,17; 24,24; 27,21. Manetti put *accitis eis*.

18 *praeeperunt* παρήγγειλαν (“denunciauerunt” 1516 = Vg.). In *Annot.*, Erasmus queries whether the verb *denuncio* is appropriate when the hearer is personally present. In 1519, Erasmus removes all remaining instances of *denuncio*, except at 1 *Tim.* 1,3 and *Hebr.* 12,26. When translating παραγγέλλω, the Vulgate usually has *praecipio*, except here and at *Act.* 5,40; 17,30; 23,30; 2 *Thess.* 3,6, 10, 12; 1 *Tim.* 1,3. Manetti had adopted *mandauerunt*.

18 τοῦ Ἰησοῦ. The article τοῦ is omitted in cod. 2815, as in cod. B* and a few later mss. Erasmus or his assistants restored the word from codd. 1 and 2816, in company with most other mss.

19 *At Petrus* ὁ δὲ Πέτρος (“Petrus vero” 1516 = Vg.). See on *Ioh.* 1,26. Manetti’s version was *Petrus autem*.

19 *An ... sit* Εἰ ... ἐστιν (“Si ... est” Vg.). See on *Ioh.* 9,25, and *Annot.*

ἡμεῖς ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.
 21 οἱ δὲ προσαπειλησάμενοι, ἀπέλυσαν
 αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. 22 ἔτων γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν θεόν, καὶ εἶπον, Δέσποτα, σὺ ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ διὰ στόματος Δαβὶδ παιδός σου εἰπών, Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. 27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἄγιον παῖ|δά σου Ἰησοῦν ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ, 28 ποιῆσαι

quae vidimus et audiimus, non loqui.
 21 At illi additis minis, dimiserunt eos: nihil inuenientes qua ratione punirent eos, propter populum, quia omnes glorificabant deum super eo quod acciderat. 22 Annorum enim erat amplius quadraginta homo, in quo aeditum fuerat signum istud sanationis.

23 Dimissi autem venerunt ad suos, et annunciauerunt quaecumque sibi principes sacerdotum et seniores dixerant. 24 Qui quum audissent, vnanimiter attollebant vocem ad deum, dixeruntque: Domine, tu es deus qui fecisti coelum ac terram, mare et omnia quae in eis sunt, 25 qui per os Dauid pueri tui dixisti: Quare fremuerunt gentes, et populi meditati sunt inania? 26 Astiterunt reges terrae, et principes conuenerunt in vnum aduersus dominum et aduersus Christum eius. 27 Conuenerunt enim vere aduersus sanctum filium | tuum Iesum quem vnexas, Herodes simul et Pontius Pilatus cum gentibus et populis Israel, 28 ad faciendum

LB 453

LB 454

21 κολασωνται B-E: κολασονται A

21 qua ratione B-E: quomodo A | 22 aeditum B-E: factum A | sanationis B-E: sanitatis A | 23 annunciauerunt B C E: annunciauerunt eis A, annunciauerunt D | 24 attollebant B-E: leuauerunt A | dixeruntque B-E: et dixerunt A | es B-E: om. A | ac B-E: et A | 25 os B-E: os patris nostri A | 26 eius. B-E: eius? A | 27 filium B-E: puerum A

21 *additis minis* προσαπειλησάμενοι (“commi-nantes” Vg.). Greek aorist. See on vs. 17 for the removal of *comminor*. See also *Annot.* Erasmus here conveys the force of the Greek compound verb more effectively. Manetti put *comminati*.

21 *nihil* μηδέν (“non” Vg.). The Vulgate may reflect a Greek text substituting μή, found only in cod. D and a few later mss. Manetti had made the same change as Erasmus.

21 *qua ratione* τὸ πῶς (“quomodo” 1516 = Vg.). The purpose of Erasmus’ alteration is to make clear that the point under discussion was not the method of punishment, but the lack of a

pretext for any kind of punishment. Manetti tried *quemadmodum*.

21 κολάσωνται. In 1516, Erasmus followed cod. 2815 in reading κολάσονται, in company with codd. 1, 2816 and most other late mss. In 1519, he changed to κολάσωνται, supported by X A B^{corr} D E and a few later mss. (not including cod. 3).

21 *glorificabant* ἐδόξαζον (“clarificabant” Vg.). See on *Iob.* 12,23, and *Annot.* This change was anticipated by Manetti.

21 *deum super* τὸν θεὸν ἐπὶ (“id quod factum fuerat in” Vg.). As pointed out in *Annot.*, the

Vulgate seems to include a double translation of ἐπὶ τῷ γεγονότι. The Vulgate omission of τὸν θεόν is unsupported by Greek mss. Manetti put *deum in*.

22 *aeditum fuerat* ἐγεγόνει (“factum fuerat” 1516 = late Vg.). See on *Iob.* 2,11.

22 *sanationis* τῆς ἰάσεως (“sanitatis” 1516 = Vg.). The word *sanatio* is nowhere used in the Vulgate. Erasmus uses it to render ἰασίς and ἰάμα, probably on the grounds that *sanitas* denotes a state of good health rather than an act of healing. However, he leaves *sanitas* unaltered at *Lc.* 13,32; *Ap. Iob.* 22,2 (for θεραπεΐα).

23 *annunciauerunt* ἀπήγγειλαν (“annunciauerunt eis” 1516 Lat. = Vg.). The Vulgate additional pronoun has negligible Greek ms. support. Manetti likewise omitted *eis* at this point.

23 *quaecunq̄ue sibi ... dixerant* ὅσα πρὸς αὐτοῦς ... εἶπον (“quanta ad eos ... dixissent” Vg.). A similar substitution of *quaecunq̄ue* occurs at *Lc.* 4,23; 8,39 (1519); *Act.* 14,27 (1519); 15,4. In the present context, *quaecunq̄ue* is more suitable, as the question of size or degree, conveyed by *quanta*, is not relevant. See *Annot.* Erasmus uses the reflexive pronoun, *sibi*, to refer back to the main subject. Manetti’s version (both mss.) had *quanta eis ... dixissent*, but omitted the following clause, *qui ... dixerunt* at the beginning of vs. 24, by an error of transcription.

24 *attollebant* ἤραυν (“leuaerunt” 1516 = Vg.). See on *Iob.* 4,35.

24 *dixeruntque* καὶ εἶπον (“et dixerunt” 1516 = Vg.). See on *Iob.* 1,39.

24 *es deus* ὁ θεός (Vg. omits; “deus” 1516). The Vulgate omission is supported by \mathfrak{P}^{74} & A B and a few later mss. Erasmus follows cod. 2815, in company with codd. D E and most of the later mss., including codd. 1 and 2816. See *Annot.* The version of Manetti put just *deus* here.

24 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25.

24 *mare* καὶ τὴν θάλασσαν. Erasmus follows the late Vulgate in leaving καὶ untranslated, a rendering which may have originated as a harmonisation with *Ps.* 145,6. Manetti had *ac mare*.

25 *qui* ὁ (“qui spiritu sancto” Vg.). The Vulgate seems to reflect a Greek text adding διὰ πνεύματος ἁγίου, as in cod. D and two later mss. In about twenty-five other mss., including \mathfrak{P}^{74} & A B E, is found the exceedingly improbable

word-order, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου, in which the words τοῦ πατρὸς ἡμῶν possibly represent the importation of a marginal gloss based on *Mc.* 11,10, and πνεύματος ἁγίου a correction derived from *Act.* 1,2. Erasmus follows cod. 2815, supported by codd. 1, 2816 and more than 400 other late mss. (see Aland *Die Apostelgeschichte* 450-3). See *Annot.* The words *spiritu sancto* and *patris nostri* were similarly omitted by Manetti.

25 *os* στόματος (“os patris nostri” 1516 Lat. = Vg.). The Vulgate reflects a text adding τοῦ πατρὸς ἡμῶν. See the preceding note.

26 *eius* αὐτοῦ. (“eius?” 1516 Lat. = late Vg.). The Greek column of the 1516 edition does not insert a question-mark here. Erasmus preferred to understand the verse as a statement.

27 *vere* ἐπ’ ἀληθείας (“vere in ciuitate ista” Vg.). The Vulgate addition of *in ciuitate ista* corresponds with a Greek text adding ἐν τῇ πόλει ταύτῃ, found in $\mathfrak{P}^{74\text{vid}}$ & (A) B D E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See *Annot.*, where he suggests that the Vulgate phrase was an explanatory addition. Manetti (both mss.) omitted both *vere* and *in ciuitate ista*.

27 *filium* παῖδα (“puerum” 1516 = Vg.). This produces consistency with the Vulgate rendering of vs. 30. See *Annot.*, for a discussion of the unsuitability of *puer* with reference to the Son of God, because of its connotation of servant. The same problem had been mentioned in Valla *Annot.* This provoked objections from Edward Lee, Stunica, and also Sancho Carranza, to all of whom Erasmus replied in detail in *Resp. ad annot. Ed. Lei.*, LB IX, 205 F-207 B; *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, pp. 140-6, ll. 600-714; *Apolog. c. Sanct. Caranz.*, LB IX, 414 A-428 E; as well as expanding his note on the subject in 1522 *Annot.* This change was anticipated by Manetti.

27 *vnxeras* ἔχρισας (“vnxisti” Vg.). For Erasmus’ preference for the pluperfect, see on *Iob.* 1,19.

27 *simul* et τε καὶ (“et” Vg.). See on *Act.* 1,1, and *Annot.* The version of Manetti had *ac*.

28 *ad faciendum* ποιῆσαι (“facere” Vg.). See on *Iob.* 1,33, for avoidance of the infinitive. In *Annot.*, Erasmus also suggests *ut facerent*, which happened to be the rendering adopted by Manetti.

ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προ-
ώρισε γενέσθαι. ²⁹ καὶ τὰ νῦν, κύριε,
ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς
τοῖς δούλοις σου, μετὰ παρρησίας πά-
σης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ
τὴν χεῖρά σου ἐκτείνειν σε, εἰς ἴασιν
καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ
τοῦ ὀνόματος τοῦ ἁγίου παιδός σου
Ἰησοῦ. ³¹ καὶ δεηθέντων αὐτῶν, ἔσα-
λεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι,
καὶ ἐπλήσθησαν ἅπαντες πνεύματος
ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ
θεοῦ μετὰ παρρησίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάν-
των ἦν ἡ καρδία καὶ ἡ ψυχὴ μία,
καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐ-
τῶ, ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς
ἅπαντα κοινά. ³³ καὶ μεγάλη δυνά-
μει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό-
στολοι τῆς ἀναστάσεως τοῦ κυρίου
Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάν-
τας αὐτούς. ³⁴ οὐδὲ γὰρ ἐνδεής τις ὑπ-
ῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦν-
τες ἔφερον τὰς τιμὰς τῶν πιπρασκομέ-
νων, ³⁵ καὶ ἐτίθουν παρὰ τοὺς πόδας
τῶν ἀποστόλων· διεδίδοτο δὲ ἐκάσ-
τῳ καθότι ἂν τις χρεῖαν εἶχεν. ³⁶ Ἰωσή

quaecunque manus tua et consilium
tuum prius decreuerat vt fierent.
²⁹ Et nunc domine aspice in minas
eorum: et da seruis tuis, vt cum om-
ni fiducia loquantur sermonem tuum,
³⁰ manum tuam porrigendo in hoc,
vt sanatio et signa et prodigia ae-
dantur per nomen sancti filii tui
Iesu. ³¹ Et quum orassent illi, motus
est locus in quo erant congregati, et
repleti sunt omnes spiritu sancto,
et loquebantur sermonem dei cum
fiducia.

³² Multitudinis autem credentium
erat cor vnum et anima vna, nec
quisquam aliquid eorum quae possi-
debat, suum esse dicebat, sed erant
illis omnia communia. ³³ Et virtute
magna reddebant apostoli testimo-
nium resurrectionis domini Iesu, et
gratia magna erat super omnes illos:
³⁴ neque enim quisquam egens erat in-
ter illos. Quotquot enim possessores
agrorum aut aedium erant, vendentes
afferebant precia eorum quae vendita
fuerant, ³⁵ et ponebant ad pedes apos-
tolorum. Distribuebatur autem sin-
gulis prout cuique opus erat. ³⁶ Ioses

32 αυτω B-E: αυτων A | 33 αναστασεως B-E: αναστασεως A

29 vt B-E: om. A | loquantur sermonem B-E: loqui verbum A | 30 aedantur B-E: fiant A |
31 sermonem B-E: verbum A | 32 aliquid ... possidebat C E: eorum quae possidebat aliquid
A B, aliquid eorum quae possidebant D | 34 aedium B-E: domorum A | 35 ad B-E: ante A

28 *quaecunque* ὅσα ("quae" Vg.). Erasmus is more accurate here: cf. on vs. 23. Manetti made the same substitution.

28 *prius decreuerat* προώρισε ("decreuerunt" Vg.). Erasmus here attempts greater precision. Elsewhere, he does not maintain a clear distinction between the different forms of this verb, as he uses *praeфинio* both for προορίζω at *Rom.* 8,29 (1519); 1 *Cor.* 2,7, and also for ὀρίζω at *Act.* 17,26 (1519); *Hebr.* 4,7. In *Annot.*, he also recommends using *praestituo*.

28 *vt fierent* γενέσθαι ("fieri" Vg.). See on *Ioh.* 1,33, again, for avoidance of the infinitive. See also *Annot.*

29 *aspice* ἐπίδε ("respice" Vg.). See on *Ioh.* 1,36.

29 *vt ... loquantur* λαλεῖν ("loqui" 1516 = Vg.). See on *Ioh.* 1,33. Manetti had used the same construction as Erasmus here.

29 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1.

30 *manum tuam porrigendo in hoc* ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε (“in eo quod manum tuam extendas” late Vg.). Erasmus recasts the word-order for greater clarity. Elsewhere, he generally retains *extendo* for ἐκτείνω, except at *Mt.* 8,3; 12,49; *Mc.* 1,41; *Lc.* 5,13, where he substitutes *protendo*. Possibly he had in mind that a majestic, authoritative movement of the ‘hand of God’ was different in character from an ordinary human gesture. At other passages, he follows the Vulgate in using *porrigo* in the sense of “provide” or “proffer”. In *Annot.*, Erasmus put forward the rendering in *extendendo manum tuam*, similar to the phrase in *extendenda manu tua* which had been proposed by Valla *Annot.* The version of Manetti kept closer to the Vulgate construction, in putting in *eo quod manum tuam ostendas*.

30 *ut ... aedantur* εἰς ... γίνεσθαι (“ad ... fieri” late Vg.; “ut ... fiant” 1516). For the substitution of *aedo*, see on *Iob.* 2,11. Valla *Annot.* suggested *ad ... facienda*, while Manetti had *ut ... fiant*, as in Erasmus’ 1516 edition.

30 *sanatio* ἰάσιν (“sanitates” Vg.). The Vulgate plural is unsupported by Greek mss. On *sanatio*, see on vs. 22, and *Annot.*

31 *illi* αὐτῶν (Vg. omits). Either interpretation is legitimate here. Manetti had *cum ipsi orassent*.

31 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Iob.* 1,1.

32 *cor unum* ἡ καρδιά. Erasmus follows the late Vulgate in adding *unum*, with little support from Greek mss.

32 *aliquid eorum quae possidebat* τι τῶν ὑπαρχόντων αὐτῷ (“eorum quae possidebat aliquid” 1516-19 = Vg.; “aliquid eorum quae possidebant” 1527 Lat.; “eorum quae possidebant aliquid” 1527 Vg.). Erasmus’ adoption in 1522 of a more natural Latin word-order had been anticipated by Manetti, and was also closer to the Greek. The 1516 Greek text followed codd. 1 and 2816 in substituting αὐτῶν for αὐτῷ, in company with many other late mss. The reading which Erasmus restored in 1519, αὐτῷ, was found in codd. 3 and 2815, with support from \aleph A B E and many later mss. However, the change to the plural, *possidebant*, which occurs in both Latin columns of the 1527 edition, is not likely to have been authorised by Erasmus, and may have arisen from a printer’s error in one column, followed by a

mistaken attempt by a proof-reader to make the other column agree with the one that had the error. Froben’s Vulgate editions of 1491 and 1514 had *possidebat*.

33 *domini Iesu* τοῦ κυρίου Ἰησοῦ (“Iesu Christi domini nostri” late Vg.). The Vulgate reflects a Greek text having Ἰησοῦ Χριστοῦ τοῦ κυρίου, as found in codd. \aleph A and ten later mss. (of which eight also add ἡμῶν). In codd. D E and about seventy later mss., the reading is τοῦ κυρίου Ἰησοῦ Χριστοῦ. Erasmus follows cod. 2815, supported by codd. 1, 2816 and over 350 other mss., commencing with Φ^8 and cod. B (see Aland *Die Apostelgeschichte* 454-6). Manetti made the same change as Erasmus.

33 *super omnes illos* ἐπὶ πάντας αὐτούς (“in omnibus illis” Vg.). See on *Act.* 3,10. Manetti put in *eis omnibus*.

34 *aedium* οἰκίων (“domorum” 1516 = Vg.). Erasmus substitutes *aedes* for *domus* at eight other passages in Matthew, Mark, Luke and Acts, but never when a plural sense is required. Since *aedes* is plural in form, but usually understood in a singular sense (when referring to a private house rather than temples), its introduction here causes ambiguity, and is contrary to the rule suggested by Valla *Elegantiae* III, 7; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 248, ll. 141-145.

34 *quae vendita fuerant* τῶν πιπρασκομένων (“quae vendebant” Vg.). Erasmus’ use of the passive is more accurate here.

35 *ad* παρὰ (“ante” 1516 = Vg.). This substitution also occurs at *Lc.* 17,16; *Act.* 4,37; 5,10, consistent with Vulgate usage at *Mt.* 15,30; *Lc.* 8,35, 41; *Act.* 5,2. Erasmus similarly puts *ad* for *secus* in rendering παρὰ at several other passages. See *Annot.*, where he also recommends *iuxta*. Manetti here preferred *secus*.

35 *Distribuebatur* διεδίδοτο (“diuidebatur” late Vg.). This change is in accordance with Vulgate usage at *Lc.* 11,22; *Iob.* 6,11. Erasmus elsewhere follows the Vulgate in using *diuido* for μερίζω and διαμερίζω.

35 καθότι ἔν. In codd. 2815 and 2816* is substituted καθό, in company with a few other late mss. Erasmus’ text here follows codd. 1 and 2816^{corr}, supported by nearly all other mss.

36 *Ioses* Ἰωσήφ (“Ioseph” Vg.). The Vulgate reflects the Greek variant, Ἰωσήφ, as found in Φ^{74vid} \aleph A B D E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816

δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστὶν υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

5 Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτήμα, ² καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαί σε ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ οὐχὶ μένον σοὶ ἔμεινε, καὶ πραθὲν ἐν τῇ σῆ ἔξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. ⁵ Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος

vero qui cognominatus est Barnabas ab apostolis, quod est, filius consolationis, Leuites, Cyprius genere, ³⁷ quum haberet agrum, vendidit eum: et attulit precium et posuit ad pedes apostolorum.

5 Vir autem quidam nomine Ananias cum Sapphira vxore sua vendiderat possessionem, ² et seposuerat de precio, conscia etiam vxore sua, et allatam partem aliquam ad pedes apostolorum posuit. ³ Dixit autem Petrus: Anania, cur impleuit sathanas cor tuum, vt mentireris spiritui sancto, et fraudares de precio agri? ⁴ Nonne prorsus tibi manebat et venundatus in tua erat potestate? Quare posuisti in corde tuo rem istam? Non es mentitus hominibus, sed deo. ⁵ Audiens autem Ananias haec verba, collapsus expirauit. Et ortus est timor

36 ὑπο B-E: ἀπο A | παρακλήσεως AB C^c D E: παρακλισεως C* | 37 πωλησας AB D E: πολησας C
5,4 ἐμεινε D E: ἐμενε AC

36 vero B-E: autem A
5,2 allatam B-E: afferens A | aliquam B-E: quandam A | 3 impleuit A (exc.) B-E: tentauit A (exc.) | fraudares A* B-E: fraudare A^b | 4 prorsus B-E: manens A | venundatus B-E: venundatum A | 5 ortus B-E: factus A

and most other late mss., together with the text cited in Valla *Annot.* See also Erasmus *Annot.*

36 *vero* δέ (“autem” 1516 = Vg.). See on *Iob.* 1,26.

36 ὑπό. In 1516, Erasmus had ἀπό, as found in his cod. 2815, along with cod. 1 and most other mss., commencing with ⚭ A B E. In 1519, following cod. 3, he substituted ὑπό, which is found in cod. D and many later mss., including cod. 2816.

36 *est* ἐστὶν (“est interpretatum” Vg.). The Vulgate here follows a better supported Greek text, adding μεθερμηνευόμενον, as found in virtually all mss., including codd. 1, 3 and 2816. Erasmus was on this occasion led astray by his

cod. 2815, which is almost the only ms. to omit this word. In 1519 *Annot.*, however, he did record that μεθερμηνευόμενον was added in some Greek mss. (“in nonnullis Graecorum codicibus”).

37 *ad* παρὰ (“ante” Vg.). See on vs. 35. Manetti this time had *iuxta*.

5,1 *vendiderat* ἐπώλησε (“vendidit” Vg.). See on *Iob.* 1,19.

1 *possessionem* κτήμα (“agrum” Vg.). This change was consistent with the Vulgate rendering of the other three N.T. occurrences of κτήμα (*Mt.* 19,22; *Mc.* 10,22; *Act.* 2,45). In *Annot.*, Erasmus points out that the Greek word could also refer to a house, and not just land.

2 *seposuerat* ἐνοσφίσαστο ("fraudaui" Vg.). Erasmus is more literal here, though in *Annot.* he commends the Vulgate as giving a correct interpretation, and he retains *fraudo* for the same Greek verb in vs. 3. This would suggest that his change in vs. 2 was partly motivated by the desire to avoid repetition. At *Tit.* 2,10, he substitutes *suffuror* for *fraudo* in rendering the only other N.T. occurrence of this Greek verb. On this point, at least, the Vulgate was more consistent.

2 *precio* τῆς τιμῆς ("precio agri" Vg.). It is doubtful whether the Vulgate rendering reflects any difference of Greek text, as there is little explicit ms. support for the addition of *agri*. Erasmus offers a more strictly literal rendering. Manetti similarly omitted *agri*.

2 *etiam* καί (Vg. omits). The Vulgate omission is unsupported by Greek mss.

2 *allatam* ἐνέγκως ("afferens" 1516 = Vg.). Greek aorist. See *Annot.* The version of Manetti put *cum attulisset*.

2 *aliquam* τι ("quandam" 1516 = Vg.). Erasmus prefers to put the matter more indefinitely, also sensing that *pars aliquis* was more in keeping with classical usage. See *Annot.*

3 *Petrus* Πέτρος ("Petrus ad Ananiam" late Vg.). The late Vulgate addition is supported only by cod. D and a few later mss. Erasmus here restored the earlier Vulgate reading: see *Annot.* The same omission of *ad Ananiam* was made by Manetti.

3 *implevit* ἐπλήρωσεν ("tentauit" 1516 Lat., some copies = Vg.). As mentioned in *Annot.*, the Vulgate reflects a Greek text having ἐπείρῳσεν, as found in \mathfrak{P}^{74} alone. A few other mss. have ἐπήρῳσεν, as in \aleph^* and cod. 2815. Erasmus' Greek text followed codd. 1 and 2816, supported by nearly all other mss., commencing with $\mathfrak{P}^8 \aleph^{\text{cor}} \text{A B D E 0189}$, together with the text cited by Valla *Annot.*

3 *ut mentireris ... fraudares* ψεύσασθαί σε ... νοσφίσασθαί σε ("mentiri te ... fraudare" Vg.). The fact that the Vulgate does not insert *te* after *fraudare* is an indication that it was following a Greek text in which the second σε was omitted, as in $\mathfrak{P}^{874} \aleph \text{A B E 0189}^{\text{vid}}$ and some later mss. Erasmus took the reading νοσφίσασθαί σε from cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with cod. D. For his avoidance of the infinitive,

see on *Ioh.* 1,33, and *Annot.* The retention of *fraudare* in the 1516 catchword may be connected with the printer's use of an incorrectly marked copy of the Vulgate. Manetti put *ut spiritui sancto mentireris et ut fraudares*.

4 *prorsus* μένον ("manens" 1516 = Vg.). The Vulgate gives a strictly literal rendering of this Hebraistic expression. Erasmus prefers to substitute an emphatic adverb. He uses *prorsus* at only one other passage, 1 *Cor.* 11,5, translating ἐν ... ἔστι καὶ τὸ αὐτό as *perinde est prorsus*. See *Annot.*

4 ἔμεινε. In 1516-22, the reading ἔμεινε comes from codd. 2815, supported by codd. 1, 2816 and nearly all other mss. The substitution of the aorist tense, ἔμεινε, in 1527-35, has only a few late mss. in support, and may even have been a printer's error.

4 *venundatus* παρθέν ("venundatum" 1516 = Vg.). In *Annot.*, echoing a similar complaint by Valla *Annot.*, Erasmus objects to the fact that the neuter suffix used by the Vulgate does not agree with the gender of the expected antecedent, *ager*. He therefore included this passage among the *Soloecismi*. When Stunica suggested that the Vulgate reading was the result of scribal corruption among the Latin mss., Erasmus continued to maintain that it was a solecism of the translator: see *Epist. apolog. adv. Stun.*, LB IX, 397 C.

4 *rem istam* τὸ πρῶγμα τοῦτο ("hanc rem" Vg.). See on *Ioh.* 2,18, for the use of *iste* to convey a note of disapproval.

5 Ἀναβίας. The omission of the article ὁ is supported by cod. D and a few later mss., but not by those which Erasmus usually consulted. His tendency elsewhere was to add, rather than omit, the article before names. This omission may conceivably have arisen as a printer's error.

5 *collapsus* πεσών ("cecidit, et" Vg.). Erasmus finds a way of following the participle more closely. He uses the same solution at *Act.* 9,4, and further substitutes *collabor* for *decido* at *Act.* 15,16. The Vulgate uses the word *collabor* twice in the O.T. (at 1 *Sm.* 21,13; *Dn.* 8,18) but nowhere in the N.T. books. For other substitutions for *cado*, see on *Ioh.* 11,32. Manetti had *cecidit atque*.

5 *ortus est* ἐγένετο ("factus est" 1516 = Vg.). See on *Ioh.* 1,17.

μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ⁶ ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. ⁷ ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ | γεγονός, εἰσηῆθεν. ⁸ ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, εἰπέ μοι, εἰ τοσοῦτο τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναί, τοσοῦτου. ⁹ ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. ¹⁰ ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι, εὔρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες

magnus super omnes qui audierunt haec. ⁶ Surgentes autem iuvenes amoverunt eum, elatumque sepelierunt. ⁷ Intersessit autem ferme horarum trium interuallum, vxor quoque ipsius, nesciens | quod factum fuerat, introiuit. ⁸ Respondit autem ei Petrus: Dic mihi, num tanti agrum vendidistis? At illa dixit: Etiam, tanti. ⁹ Petrus autem ait ad eam: Cur conspirastis inter vos, vt tentaretis spiritum domini? Ecce pedes eorum qui sepelierunt virum tuum, ad ostium adsunt, et efferent te. ¹⁰ Confestim autem concidit ad pedes eius, et expirauit. Ingressi autem iuvenes, repererunt illam mortuam, et extulerunt ac sepelierunt iuxta virum suum. ¹¹ Et ortus est timor magnus super vniuersam congregationem, et super omnes qui audiebant haec.

¹² Per manus autem apostolorum aedebantur signa ac prodigia multa in populo. Et erant vnanimiter omnes

6 εξενεγκαντες B-E: εξεναγκαντες A | 12 εγενετο B-E: εγινετο A

6 elatumque B-E: et elatum A | 7 Intersessit B-E: Factum est A | vxor quoque B-E: et vxor A | 8 Respondit B-E: Respondet A | 9 ait B-E: om. A | 10 concidit B-E: cecidit A | 11 ortus B-E: factus A | prius super B-E: in A | alt. super B-E: in A | 12 aedebantur B-E: fiebant A | ac B-E: et A | populo B-E: plebe A

5 haec (2nd.) ταῦτα (Vg. omits). The Vulgate omission is supported by $\text{P}^8 \text{N}^* \text{A B D 0189}$ and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. Manetti inserted *hec* (= *haec*) before *audierunt*.

6 *elatumque* καὶ ἐξενέγκαντες ("et efferentes" Vg.; "et elatum" 1516). Greek aorist. The spelling ἐξενεγάγκαντες in 1516 was apparently caused by the presence of a slight break in the upper stroke of the letter -ε- in cod. 2815, so that it might be mistaken for -α-. On the use of *que*, see on *Ioh.* 1,39. Manetti rendered this by *et extulerunt ac*.

7 *Intersessit* ἐγένετο ("Factum est" 1516 = Vg.). Erasmus, as elsewhere, avoids *facio*, and renders according to the context.

7 *ferme* ὡς ("quasi" Vg.). See on *Ioh.* 1,39.

7 *interuallum* διάστημα ("spacium" Vg.). Erasmus here produces consistency with the Vulgate rendering of διῆστημι at *Lc.* 22,59, where *interuallum* is similarly used. See *Annot.*

7 *vxor quoque* καὶ ἡ γυνὴ ("et vxor" 1516 = Vg.). See on *Ioh.* 5,27.

8 *Respondit* ἀπεκρίθη ("Dixit" late Vg.; "Respondet" 1516 Lat.). The late Vulgate might appear to reflect a different Greek text, εἶπεν, but since this is only found in cod. D, it is more likely that the difference of verb arose simply as an alternative rendering, based on the observation that Peter was not answering a previous question. Erasmus, in 1519, restored the earlier Vulgate rendering; see *Annot.* The version of Manetti also had *Respondit* here.

8 *mibi* μοι (“mihi, mulier” late Vg.). The late Vulgate addition of *mulier* is unsupported by Greek mss. The word was omitted by Manetti.

8 *num* εἰ (“si” Vg.). See on *Act.* 1,6.

9 *ait* εἶπε (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph B D 0189 and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with cod. A. This change was anticipated by Manetti.

9 *Cur* τί ὅτι (“Quid vtiq̄ue” Vg.). On *cur* for *quid*, see on *Ioh.* 1,25. Erasmus tends to reserve *vtique* to render εἶν (see on *Ioh.* 5,46). The Vulgate also used the word to render καί and πάντως. Here, it has the effect of emphasising the question. Erasmus, on the other hand, regarded *vtique* as redundant in this context. Manetti chose to put *Quare*.

9 *conspirastis inter vos* συμφωνήθη ὑμῖν (“conuenit vobis” Vg.). Erasmus is more vivid and clear. At *Act.* 23,20, he makes a similar substitution in rendering συντίθημι, consistent with the Vulgate rendering of *Ioh.* 9,22. See *Annot.* With rather less success, Manetti tried *consonauit vobis*: beside the fact that the perfect tense should preferably have been *consonauit*, this verb was not used in classical literature to refer to the process of reaching an agreement. In a different context, at *Act.* 15,15, *consono* is used by both Erasmus and Manetti.

9 *ut tentaretis* πειράσαι (“tentare” Vg.). See on *Ioh.* 1,33, and *Annot.* The word-order of Manetti’s version was *ut spiritum domini tentaretis*.

9 *ad ostium adsunt* ἐπὶ τῆς θύρας (“ad ostium” Vg.). Erasmus adds a verb, by way of clarification.

10 *autem* δέ (Vg. omits). There is no Greek authority for the Vulgate omission. Manetti likewise inserted *autem*.

10 *concidit* ἔπεσε (“cecidit” 1516 = Vg.). A similar substitution occurs at *Rom.* 11,11; 1 *Cor.* 10,8, and also in rendering καταπίπτω at *Act.* 28,6. For other alterations in rendering πίπτω, see on *Ioh.* 11,32. Erasmus’ main purpose here was to avoid ambiguity, removing the unwanted connotation of an accidental fall.

10 *ad* παρὰ (“ante” Vg.). See on *Act.* 4,35. In Erasmus’ cod. 2815, the reading is ὑπὸ, a variant which lacks support from other Greek mss. His text here followed codd. 1 and

2816, in company with cod. E and most of the later mss. A few other mss., including $\mathfrak{P}^{74\text{vid}}$ \aleph A B D 0189, have πρὸς. Manetti also had *ad* here.

10 *Ingressi* εἰσελθόντες (“Intrantes” Vg.). Greek aorist. See on *Ioh.* 13,27. Manetti anticipated Erasmus in this change.

10 *repererunt* εὑρον (“inuenerunt” Vg.). See on *Ioh.* 1,41.

10 *ac* καί (“et” Vg.). See on *Ioh.* 1,25. Manetti also put *ac*.

10 *iuxta* πρὸς (“ad” Vg.). The same substitution occurs at *Lc.* 19,29. Erasmus’ rendering is more natural in this context: see *Annot.* Cf. also *iuxta* for *circa* at *Mc.* 4,1; 5,11, and for *ante* at *Mc.* 11,4. In cod. 2815, the whole phrase πρὸς τὸν ἄνδρα αὐτῆς is omitted. The missing words were restored from codd. 1 and 2816. Manetti again anticipated this change.

11 *ortus est* ἐγένετο (“factus est” 1516 = Vg.). See on *Ioh.* 1,17.

11 *super vniuersam congregationem* ἐφ’ ὄλην τὴν ἐκκλησίαν (“in vniuersa ecclesia” Vg.; “in vniuersam congregationem” 1516). On *super*, see on *Act.* 3,10. The Vulgate is inconsistent in using the ablative case here, while using the accusative case in the immediately following phrase, when the Greek construction is identical. Erasmus similarly substitutes *congregatio* in 1516 at *Rom.* 16,5; *Col.* 4,15; *Phm.* 2; 3 *Ioh.* 10, and also in 1519 at *Act.* 7,38; 11,26; 1 *Cor.* 14,4, 33; 2 *Cor.* 1,1. More frequently, he retains *ecclesia*. Manetti put in *totam ecclesiam*.

11 *super* (2nd.) ἐπὶ (“in” 1516 = Vg.). See on *Act.* 3,10.

11 *qui audiebant* τοὺς ἀκούοντας (“qui audierunt” Vg.). Erasmus conveys the continuous sense of the present participle. Manetti, less accurately, had *qui hec audierant*, in the pluperfect tense.

12 *aedebantur* ἐγένετο (“fiebant” 1516 = Vg.). On *aedo*, see on *Ioh.* 2,11. In 1516, Erasmus followed the spelling ἐγίνετο, offered by his cod. 2815, supported by $\mathfrak{P}^{74\text{vid}}$ \aleph A B (D) E and most of the later mss., including cod. 1. Then in 1519, he adopted ἐγένετο, as found in codd. 3, 2816 and many other late mss.

12 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

12 *populo* τῷ λαῷ (“plebe” 1516 = Vg.). See on *Act.* 2,47. Manetti similarly used *populo* here.

ἐν τῇ στοῦξ Σολομώνος. ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτούς ὁ λαός. ¹⁴ μᾶλλον δὲ προσετίθοντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ γυναικῶν, ¹⁵ ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κᾶν ἡ σικιά ἐπισκιάσῃ τινὶ αὐτῶν. ¹⁶ συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περίξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

¹⁷ Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτούς ἐν τηρήσει δημοσίᾳ. ¹⁹ ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἦνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτούς, εἶπε, ²⁰ Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ²¹ ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ,

in porticu Solomonis. ¹³ Caeterorum autem nemo audebat se coniungere illis, sed magnificabat eos populus. ¹⁴ Magis autem accrescebat credentium domino multitudo virorum simul ac mulierum, ¹⁵ ita vt in plateas exportarent infirmos, et ponerent in lectulis ac grabatis, vt venientis Petri vel vmbra obumbraret aliquem illorum. ¹⁶ Conueniebat autem et multitudo vicinarum ciuitatum Hierosolymam, afferens aegros ac vexatos a spiritibus immundis, qui sanabantur omnes.

¹⁷ Exurgens autem princeps sacerdotum et omnes qui cum illo erant, quae est factio Sadducaeorum, repleti sunt aemulatione, ¹⁸ et iniecerunt manus in apostolos, et posuerunt eos in custodia publica. ¹⁹ Sed angelus domini per noctem aperuit ianuas carceris, eductisque illis dixit: ²⁰ Ite, et stantes loquamini in templo populo omnia verba vitae huius. ²¹ Illi vero quum haec audissent, intrauerunt diluculo in templum, ac docebant. Adueniens autem princeps sacerdotum et qui cum eo erant, conuocauerunt concilium et vniuersum seniorum ordinem filiorum Israel,

12 Solomonis B-E: Salomonis A | 13 Caeterorum B-E: Coeterorum A | 14 virorum simul B-E: viroorumque A | 15 grabatis A-C E: grabbatis D | 16 Hierosolymam, afferens B-E: Hierusalem, afferentes A | ac B-E: et A | 17 aemulatione B-E: zelo A | 19 Sed angelus B-E: Angelus autem A | eductisque B-E: Et eductis A | 20 loquamini B-E: loquimini A | populo B-E: plebi A | 21 Illi vero B-E: Qui A | haec B-E: om. A | ac B-E: et A

14 *accrescebat* προσετίθοντο ("augebatur" Vg.). See on *Act.* 2,41. This is the only occurrence of *accresco* in Erasmus' N.T. The spelling -οντο is derived from codd. 1 and 2816, supported by just a few other late mss. In cod. 2815, and most other mss., the spelling is προσετίθεντο. In *Annot.*, Erasmus also suggests using *appono*. Manetti substituted *adaugebantur*.

14 *domino* τῷ κυρίῳ ("in domino" Vg.). Erasmus is more strictly literal, as there is no Greek support for the preposition here. See *Annot.* The word *in* was also omitted by Manetti.

14 *virorum simul ac* ἀνδρῶν τε καὶ ("virorum ac" Vg.; "virorumque ac" 1516). See on *Act.* 1,1. In *Annot.*, Erasmus also suggests *virorumque et*.

15 *exportarent* ἐκφέρειν ("eicerent" Vg.). As Erasmus comments in *Annot.*, the Vulgate rendering would have been better suited to ἐκβάλλειν, but this is not found in the Greek mss., and does not fit the context. Earlier in the chapter, at vss. 6, 9, 10, the verb ἐκφέρω is rendered by *effero*. The verb *exporto* occurs nowhere else in Erasmus' N.T. In *Annot.*, he also suggests *educo*, which is less suitable, as it does not imply that

the sick were carried. Valla *Annot.* and Manetti both preferred *efferebant*.

15 *venientis Petri* ἐρχομένου Πέτρου (“veniente Petro ... illius” Vg.). The Vulgate interprets the Greek construction as a genitive absolute, while Erasmus, more perceptively, takes it as a subjective genitive, linked with σικιά. This change was anticipated by Manetti.

15 *vel κἄν* (“saltem” Vg.). This change is consistent with the Vulgate rendering of κἄν at *Mc.* 5,28; 6,56. Erasmus does not use *saltem* anywhere in his N.T.

15 *aliquem* τινί (“quemquam” Vg.). Erasmus generally confines his use of *quenquam* to negative expressions, in rendering οὐδεὶς. See *Annot.* The version of Manetti also had *aliquem*.

15 *illorum* αὐτῶν (“illorum, et liberarentur ab infirmitatibus suis” late Vg. = *Annot.*, lemma). The Froben Vulgates of 1491 and 1514, together with Erasmus’ 1527 Vulgate column, added *omnes* after *liberarentur*. With or without *omnes*, Erasmus recognised that this extra clause of the late Vulgate was an explanatory addition, mentioning in 1522 *Annot.*, that it was missing from some of the earlier Vulgate mss., as well as from the Greek mss. In 1527, he included this passage among the *Quae Sint Addita*. The late Vulgate reading is supported by codd. D E, but even these two mss. substantially differ as to the wording. Manetti put *eorum et liberarentur ab infirmitate*.

16 *Conueniebat* συνήρχετο (“Concurrerat” Vg.). Erasmus is more accurate here. This change was anticipated by Manetti.

16 *Hierosolymam* εἰς Ἱερουσαλήμ (“Hierusalem” 1516 Lat. = Vg.). See on *Act.* 1,8. The Vulgate may reflect a Greek variant, omitting εἰς, as in P^{74} & A B 0189 and a few later mss. Erasmus’ Greek text follows cod. 2815, in company with codd. D E and most of the later mss., including codd. 1 and 2816.

16 *afferens* φέροντες (“afferentes” 1516 = Vg.). Erasmus makes the verb agree with *multitudo*, which is in the singular. The Vulgate, more literally, retains the Greek usage of a singular noun with a plural verb. Manetti adopted *et afferebant*.

16 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti also makes use of *ac* here.

16 *sanabantur* ἐθεραπεύοντο (“curabantur” Vg.). See on *Act.* 4,14.

17 *factio* αἵρεσις (“haeresis” Vg.). A similar substitution occurs at *Act.* 15,5; 24,5 (1519 only), while retaining *haeresis* at *Act.* 24,14, and *secta* at *Act.* 24,5 (1516 and 1522-35); 26,5; 28,22; *Gal.* 5,20; 2 *Petr.* 2,1, and substituting *secta* for *haeresis* at 1 *Cor.* 11,19. Erasmus further uses *factio* for μέρος at *Act.* 23,9, and διχοστασία at 1 *Cor.* 3,3. Manetti put *secta*.

17 *aemulacione* ζήλου (“zelo” 1516 = Vg.). A similar substitution occurs at *Iac.* 3,14, 16 (both in 1519), in conformity with the Vulgate rendering of *Rom.* 13,13 and several other passages. Erasmus also substituted *aemulor* for *zelo* at *Iac.* 4,2 (1519). He retains *zelus* for ζήλος at *Act.* 13,45, in rendering the same Greek word, and at *Act.* 17,5 for ζηλόω.

18 *manus* τὰς χεῖρας αὐτῶν. Erasmus follows the Vulgate in leaving αὐτῶν untranslated. However, the Vulgate may reflect a Greek text which omitted this word, as in P^{45} & A B D 0189 and a few later mss. Erasmus’ Greek text followed cod. 2815, in company with cod. E and most later mss., including codd. 1 and 2816. Manetti put *manus suas*.

19 *Sed angelus* ἄγγελος δέ (“Angelus autem” 1516 = Vg.). See on *Ioh.* 1,26.

19 *aperuit* ἤνοιξε (“aperiens” Vg.). Greek aorist. A few mss. have ἀνοίξας, as in P^{74} & A. Erasmus’ follows cod. 2815, supported by codd. B (D) E 0189 and most later mss., including codd. 1 and 2816.

19 *eductisque illis* ἐξαγαγῶν τε αὐτοῦς (“et educens eos” Vg., “Et eductis illis” 1516). Greek aorist. On *que*, see on *Ioh.* 1,39.

20 *loquamini* λαλεῖτε (“loquimini” 1516 = Vg.). See on *Ioh.* 6,27 for this use of the subjunctive.

20 *populo* τῷ λαῷ (“plebi” 1516 = Vg.). See on *Act.* 2,47. Manetti also used *populo* here.

21 *Illi vero quum haec audissent* ἀκούσαντες δέ (“Qui cum audissent” 1516 Lat. = Vg.). Erasmus adds *haec* by way of clarification: cf. his addition of *eos* in *Act.* 2,8. In adding *vero* for δέ, he makes a small improvement of accuracy. Manetti put *Cum vero ipsi audiuissent*.

21 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

21 *uniuersum seniorum ordinem* πᾶσαν τὴν γερουσίαν (“omnes seniores” Vg.). This is the only N.T. occurrence of γερουσία. Erasmus’ substitution here is comparable with his use of *seniorum ordo* for πρεσβυτέριον at *Act.* 22,5 (1522). See *Annot.*

καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. ²² οἱ δὲ ὑπηρέται παραγενόμενοι, οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν, ²³ λέγοντες ὅτι Τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πασῇ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα εὔρομεν. ²⁴ ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. ²⁵ παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἴδου οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁶ τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. ²⁷ ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, ²⁸ λέγων, Οὐ παραγγεῖλα παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδασκῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ²⁹ ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. ³⁰ ὁ θεὸς τῶν πατέρων ἡμῶν ἠγείρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου. ³¹ τοῦτον ὁ | θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν ἁμαρτιῶν· ³² καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες

LB 457

miseruntque ad carcerem qui adducerent eos. ²² Quum autem venissent ministri, nec reperissent illos in carcere, reuersi nunciauerunt, ²³ dicentes: Carcerem quidem inuenimus clausum cum omni diligentia, et custodes foris stantes ante ianuas. Quum aperuissemus autem, neminem intus reperimus. ²⁴ Vt autem audierunt hos sermones et sacerdos et magistratus templi principesque sacerdotum, ambigebant de illis quidnam hoc futurum esset. ²⁵ Adueniens autem quidam nunciauit eis: Ecce viri quos posueratis in carcere, sunt in templo stantes ac docentes populum. ²⁶ Tunc abiit magistratus cum ministris, et adduxit illos sine vi. Timebant enim populum, ne lapidarentur. ²⁷ Et quum adduxissent illos, statuerunt in concilio. Et interrogauit eos princeps sacerdotum, ²⁸ dicens: Nonne etiam atque etiam praecepimus vobis, ne doceretis in nomine isto? Et ecce replestis Hierosolymam doctrina vestra, et vultis inducere super nos sanguinem hominis istius. ²⁹ Respondens autem Petrus et apostoli, dixerunt: Obedire oportet deo magis quam hominibus. ³⁰ Deus patrum nostrorum suscitauit Iesum, quem vos interemistis suspendentes in ligno. ³¹ Hunc principem et seruatorem deus exaltauit dextera sua, ad dandam poenitentiam Israeli, remissionemque peccatorum: ³² ac nos sumus ei testes

LB 458

22 *alt.* δε A C-E: om. B | 28 τω E: το A-D

21 miseruntque B-E: et miserunt A | 22 nec reperissent B-E: et non inuenissent A | in carcere B-E: om. A | 23 reperimus B-E: inuenimus A | 24 principesque B-E: et principes A | 25 carcere B-E: carcerem A | ac B-E: et A | 28 etiam atque etiam B-E: praeциendo A | in A C-E: sub B | Hierosolymam B-E: Hierusalem A | 31 seruatorem B-E: saluatorem A | Israeli, remissionemque B-E: Israel et remissionem A | 32 ac B-E: et A

21 *miseruntque* καὶ ἀπέστειλον (“et miserunt” 1516 = Vg.). See on *Ioh.* 1,39.

21 *qui adducerent eos* ἀχθῆναι αὐτούς (“vt adducerentur” Vg.). Erasmus offers a more idiomatic rendering, though the Vulgate more literally preserves the passive form of the verb.

22 *nec reperissent illos in carcere* οὐχ εὔρον αὐτούς ἐν τῇ φυλακῇ (“et aperto carcere non inuenissent illos” Vg.; “et non inuenissent illos” 1516 Lat.). The omission of *in carcere* in 1516 seems to have been caused by confusion between vs. 22 and 23: in 1516-27 *Annot.*, the Latin lemma *et aperto carcere* is from vs. 22, but the accompanying citation of the Greek text, ἀνοίξαντες δέ, is from vs. 23. The Vulgate wording is partly supported by cod. D and just a few later mss. For *reperio*, see on *Ioh.* 1,41, and on *nec*, see on *Ioh.* 2,16. Manetti translated this as *non inuenerunt eos in custodia*.

22 δέ (2nd.). The Vulgate and Erasmus leave this particle untranslated. Its omission in the Greek text of the 1519 edition was probably influenced by the Latin rather than any evidence of Greek mss., as there are very few mss. which omit the word. Manetti, more literally, added *autem* after *reuersi*.

23 *foris* ἔξω (Vg. omits). The Vulgate omission is supported by nearly all Greek mss. Erasmus is here led astray by his cod. 2815 which appears to stand virtually alone in adding ἔξω, a poorly supported variant which remained in the *Textus Receptus*.

23 *Quum aperuissemus* ἀνοίξαντες (“aperientes” Vg.). Greek aorist. See *Annot.*

23 *reperimus* εὔρομεν (“inuenimus” 1516 = Vg.). See on *Ioh.* 1,41. Manetti anticipated this change.

24 *et sacerdos et* ὁ τε ἱερεὺς καὶ ὁ (Vg. omits). The Vulgate reflects the omission of ἱερεὺς καὶ (ὁ), as in \mathfrak{P}^{74} \aleph A B D and thirty-seven other mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and about 370 other late mss. (see Aland *Die Apostelgeschichte* 460-3). On the rendering of τε ... καὶ, see on *Act.* 1,1. Manetti put *sacerdotes et*, apparently reflecting the rare substitution of οἱ ἱερεῖς for ὁ τε ἱερεὺς, recorded only in cod. E and one later ms. (cod. 1884).

24 *principesque sacerdotum* καὶ οἱ ἀρχιερεῖς (“et principes sacerdotum” 1516 = Vg.). See on *Ioh.* 1,39. Manetti put *et pontifices*.

24 *hoc futurum esset* γένοιτο τοῦτο (“fieret” Vg.). The Vulgate treats τοῦτο as redundant. For the construction with *futurum*, see on *Act.* 2,21. Manetti put *hoc fieret*.

25 *Ecce* ὅτι ἴδου (“Quia ecce” Vg.). See on *Ioh.* 1,20. Manetti had *quod ecce*.

25 *posueratis* ἔθεσθε (“posuistis” Vg.). See on *Ioh.* 1,19, for Erasmus’ use of the pluperfect.

25 *in carcere* ἐν τῇ φυλακῇ (“in carcerem” 1516 Lat. = late Vg.). Erasmus is more accurate here, restoring the earlier Vulgate reading. Manetti preferred *in custodia*.

25 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

28 *Nonne* Οὐ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B and a few later Greek mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with \aleph^{cor} D E. See *Annot.*, where he also renders by *An non*. Manetti had *Nonne*.

28 *etiam atque etiam* παραγγεῖλα (“praecipiendo” 1516 = Vg.). Cf. Erasmus’ similar avoidance of Hebraistic idiom at *Act.* 4,17. See *Annot.*, suggesting also *praeprocepto* or *acriter*. Manetti tried *preceptis*.

28 *in* ἐπί (“sub” 1519). See on *Ioh.* 5,43.

28 *Hierosolymam* τὴν Ἱερουσαλήμ (“Hierusalem” 1516 = Vg.). See on *Act.* 1,8.

28 *inducere* ἐπαγγεῖν (“introducere” Vg. 1527). Erasmus here follows the rendering of the earlier Vulgate.

29 ὁ Πέτρος. The presence of the article here is supported by cod. 2815, together with cod. 2816 and some other late mss. In cod. 1 and most other mss., it is omitted.

31 *seruatorem* σωτήρα (“saluatorem” 1516 = Vg.). See on *Ioh.* 4,42.

31 *Israeli* τῶ Ἰσραήλ (“Israel” 1516 = Vg.). See on *Ioh.* 1,31.

31 *remissionemque* καὶ ἀφεσιν (“et remissionem” 1516 = Vg.). See on *Ioh.* 1,39.

32 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

32 *ei* αὐτοῦ (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{74\text{vid}}$ \aleph (A) D* and a few later mss. Erasmus, as usual, follows cod. 2815, here supported by codd. D^{cor} E and most of the later mss., including codd. 1 and 2816. See *Annot.* The deletion

τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῶ.

³³ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ³⁴ ἀναστάς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι. ³⁵ εἶπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναι τινα ἑαυτόν, ᾧ προσεκολληθῆ ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων, ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. ³⁷ μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. ³⁸ καὶ τὰ νῦν

horum quae dicimus: insuper autem et spiritus sanctus, quem dedit deus obedientibus ipsi.

³³ Haec autem quum audissent, dissecabantur, et consultabant ut interficerent illos. ³⁴ Surgens autem quidam in concilio Phariseus nomine Gamaliel, legis doctor in precio habitus apud totum populum, iussit ut paulisper secederent foras apostoli. ³⁵ Dixitque ad illos: Viri Israelitae, attendite vobis super hominibus istis quid acturi sitis. ³⁶ Ante hos enim dies exstitit Theudas, dicens se esse aliquem, cui adhaesit numerus virorum circiter quadringentorum, qui occisus est, et omnes qui credebant ei dissipati sunt, et redacti ad nihilum. ³⁷ Post hunc exstitit Iudas Galilaeus in diebus professionis, et auertit populum multum post se, et ipse periit, et omnes quotquot paruerant ei dispersi sunt. ³⁸ Et nunc

32 πνευμα B-E: πνευμα A | 36 προσεκολληθη A^c B-E: προσεκληθη A*

32 quae dicimus B-E: verborum A | ipsi B-E: illi A | 34 concilio A B D E: consilio C | in precio ... populum B-E: honorabilis vniuersae plebi A | 36 adhaesit B-E: consensit A | 37 multum B-E: om. A | paruerant B D E: consenserant A, paruearant C

of αὐτοῦ by some early witnesses may have been prompted by a desire to avoid the more difficult usage of a double genitive (both αὐτοῦ and ῥημάτων).

32 *horum quae dicimus* τῶν ῥημάτων τούτων ("horum verborum" 1516 = Vg.). Erasmus somewhat paraphrases the Greek expression, to make it clearer.

32 *insuper autem et* καὶ ... δὲ ("et" Vg.). Erasmus renders this relatively uncommon Greek construction in the same way at *Hebr.* 9,21. It is possible that the Vulgate reflects a Greek text in which δὲ is omitted, as in \mathfrak{P}^{45} K A B D* and a few later mss. Erasmus follows cod. 2815, supported by codd. D^{corr} E and most later mss., including codd. 1 and 2816. On this occasion, his text has the merit of offering a *lectio*

difficilior. See *Annot.*, for his exposition, where he also renders by *Quin et*.

32 *obedientibus* τοῖς πειθαρχοῦσιν ("omnibus obedientibus" Vg.). The Vulgate addition lacks Greek support.

32 *ipsi* αὐτῶ ("sibi" Vg.; "illi" 1516). Erasmus prefers to use *ipsi*, to refer back less ambiguously to the subject of the verb.

33 *quum audissent* ἀκούσαντες. Erasmus' text here follows codd. 1, 2816 and the Vulgate, with support from \mathfrak{P}^{74} K A B D E and many later mss. In his cod. 2815, the text has ἀκούοντες, in the present tense, as in \mathfrak{P}^{45} and many later mss.

33 *consultabant* ἐβουλεύοντο ("cogitabant" Vg.). See on *Ioh.* 11,53, and see also *Annot.* The version of Manetti substituted *consulebant*.

33 *ut interficerent* ἀνελεῖν (“interficere” Vg.). See on *Ioh.* 1,33, and *Annot.* In Manetti’s version, the word-order was changed to *ut eos interficerent.*

34 *in precio habitus* τίμιος (“honorabilis” 1516 = Vg.). The word *honorabilis*, meaning “held in honour”, does not occur in this sense in classical Latin. Erasmus uses *in precio* in rendering δοκέω at *Gal.* 2,2, 6; for ἔντιμος at *Phil.* 2,29; and for ὑπὲρ ἕκ περισσοῦ at 1 *Thess.* 5,13.

34 *apud totum populum* παντὶ τῷ λαῷ (“vniuersae plebi” 1516 = Vg.). The use of *apud* yields a clearer sense. On *populus*, see on *Act.* 2,47. Erasmus substitutes *totus* for *vniuersus* at seventeen passages in 1516, and at a further eight passages in 1519, most of which relate to ὅλος rather than πᾶς. In the present verse, the change appears to be for little more than stylistic variety, in view of the two other occurrences of *vniuersus* earlier in this chapter. Elsewhere, he is content to use *vniuersa turba* at *Mt.* 13,2; *Mt.* 9,15; *Lc.* 23,18, and *vniuersus populus* at *Mt.* 27,25. At some passages, Erasmus seems to have felt that *vniuersus* was too emphatic, and he also preferred to use it as an adjective rather than a noun, except when rendering ἅπας (cf. *Mt.* 24,39; *Lc.* 3,16; *Act.* 2,14; 16,28). See further on *Ioh.* 8. 2. Manetti put *omni populo.*

34 *ut paulisper secederent foras apostoli* ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι (“foras ad breue homines fieri” Vg.). This recasting of the sentence arises partly from a difference of Greek text, partly from the difficulty of interpreting ποιῆσαι. In cod. 2815, in company with P^{74} and a few later mss., ἔξω is omitted, resulting in virtual nonsense. The word is restored by Erasmus or his assistants from codd. 1 and 2816, with support from most other mss. Further, the word, τι, is found in most of the later mss. (contrary to the indications given in N²⁷), including cod. 2815. The word-order of cod. 2816 is ἔξω τοὺς ἀποστόλους βραχύ τι ποιῆσαι. The Vulgate reflects a Greek text substituting ἀνθρώπους for ἀποστόλους, as in $\text{P}^{45 74}$ & A B alone (see Aland *Die Apostelgeschichte* 463-5). This change could have arisen by harmonisation to context, as the words τοῖς ἀνθρώποις appear in the following verse. Erasmus’ choice of *secedo* is not entirely suitable, as it does not convey the required degree of compulsion implied by ποιῆσαι: cf. *Annot.*, where he also suggests using *emitto*. At *Act.* 4,15,

the adoption of *secedo* was more appropriate, in rendering the different verb, ἀπέρχομαι. See on *Ioh.* 13,33 regarding the use of *paulisper*. Manetti’s solution was *ut ad breue apostoli foras efficerentur.*

36 *Theudas* Θεοδᾶς (“Theodas” Vg.). The Vulgate spelling of this name is not warranted by the Greek text. See *Annot.*

36 *adhaesit* προσεκολλήθη (“consensit” 1516 = Vg.). In his 1516 Greek text, Erasmus had προσεκλήθη, as in cod. 2815, supported by cod. 1 and most other mss., commencing with codd. D* E: cf. also προσεκλίθη, found in N^* A B C^{corr} and cod. 69. In 1516 *Annot.*, and also the 1516 errata, he had προσεκολλήθη, as found in cod. 2816 and some other late mss. The Vulgate use of *consentio* represented a harmonisation with *consenserunt* in vs. 37. Erasmus’ substitution of *adhaereo* is consistent with the Vulgate rendering of προσκολλάομαι at *Mt.* 10,7, and of κολλάω at *Lc.* 10,11; 15,15; *Act.* 17,34; *Rom.* 12,9. However, at a few other passages he prefers *adglutino*, for προσκολλάομαι at *Mt.* 19,5 (1519), and for κολλάω at 1 *Cor.* 6,16, 17.

36 *qui* (2nd.) ὅσοι (“quicumque” Vg. 1527 = Vg. mss.). In his Latin rendering, Erasmus may have here been following a copy of the late Vulgate which had *qui*, as found e.g. in the Froben edition of 1491 and the Sacon edition of 1513.

37 *multum* ἱκανόν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by P^{74} & A* B and a few later mss. In codd. C D, the reading is πολὺν. Erasmus follows cod. 2815, in company with codd. A^{corr} E and most of the later mss., including codd. 1 and 2816. See *Annot.* The version of Manetti inserted *plurimum* before *populum.*

37 *paruerant* ἐπέιθοντο (“consenserunt” Vg.; “consenserant” 1516). Erasmus did not regard *consentio* as an accurate translation of πείθομαι. For consistency, it might have been preferable to repeat *credebant* from vs. 36. Erasmus’ choice was for the sake of varying the vocabulary. Manetti preferred *obedierunt.*

38 *nunc* τὰ νῦν (“nunc itaque” Vg.). The Vulgate addition of *itaque* does not appear to reflect any difference of Greek text. Manetti’s version (both mss.) has *quem nunc*, probably a scribal error for *quae nunc*, as *quem* makes little sense in this context.

λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλή ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· ³⁹ εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὐρεθῆτε. ἐπίστησαν δὲ αὐτῶ· ⁴⁰ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. ⁴¹ οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι· ⁴² πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν

dico vobis, abstinete ab hominibus istis, et sinite illos: quoniam si est ex hominibus consilium aut opus hoc, dissoluetur: ³⁹ sin ex deo est, non potestis dissolvere, ne quando et deo repugnare reperiamini. In huius autem sententiam pedibus itum est a caeteris: ⁴⁰ et quum aduocassent apostolos, caesis praeceperunt, ne loquerentur in nomine Iesu, et dimiserunt eos. ⁴¹ Et illi quidem ibant gaudentes a conspectu concilii, quod digni habiti essent, vt pro nomine eius contumelia afficerentur. ⁴² Et quotidie in templo et in singulis domibus non cessabant docere et annunciare Iesum Christum.

6 In diebus autem illis crescente numero discipulorum, ortum est murmur Graecorum aduersus Hebraeos, eo quod despicerentur in

³⁹ sin B-E: si vero A | In ... caeteris B-E: Consenserunt autem illi A | ⁴⁰ praeceperunt B-E: denunciauerunt A | ne B-E: ne omnino A | in A C-E: sub B | ⁴¹ concilii A B D E: consilii C | contumelia afficerentur B-E: contumeliam paterentur A | ⁴² quotidie B-E: cotidie A | in singulis domibus B-E: circa domos A | annunciare B-E: euangelizare A

³⁸ *abstinete* ἀπόστητε (“discedite” Vg.). Erasmus discerns that the context requires a word meaning to refrain from attacking, rather than the bland expression adopted by the Vulgate. Elsewhere, he uses *abstineo* only in the sense of abstaining from certain foods or from a moral evil. At six other passages, he retains *discedo* for ἀφίστημι: see on *Act.* 18,2.

³⁸ *consilium* ἡ βουλή (“consilium hoc” Vg.). The Vulgate addition reflects a Greek text adding αὐτή, as in \mathfrak{P}^{74} \aleph A B C D E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See *Annot.* The word *hoc* was also omitted by Manetti.

³⁸ *opus hoc* τὸ ἔργον τοῦτο (“opus” Vg.). The Vulgate omission of *hoc* at this point is unsupported by Greek mss. See *Annot.* The version of Manetti put *istud* for *hoc*.

³⁹ *sin* εἰ δὲ (“si vero” 1516 = Vg.). See on *Iob.* 10,38. Manetti had *si autem*.

³⁹ *potestis* δύνασθε (“poteritis” Vg.). The Vulgate reflects a Greek variant, δυνήσεσθε, found in $\mathfrak{P}^{74\text{vid}}$ \aleph B C (D) E and many later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with cod. A.

³⁹ *dissolvere* καταλῦσαι αὐτό. Although some late Vulgate copies had *dissolvere illud*, the 1491 and 1514 Vulgate editions of Froben, together with the Vulgate column of Erasmus’ 1527 N.T., omitted *illud*, which accounts for the omission of the pronoun from his rendering, in conflict with his Greek text. In some mss., αὐτούς is substituted for αὐτό, as in \mathfrak{P}^{74} \aleph A B C^{corr} D E and the earlier Vulgate, which had *dissolvere eos*. Erasmus’ Greek text follows cod. 2815, supported by cod. C^{*vid} and most later mss., including codd. 1 and 2816. Manetti put *ipsum dissolvere*.

³⁹ *ne quando* μήποτε (“ne forte” Vg.). This substitution also occurs at about sixteen other

passages, in accordance with Vulgate usage at *Mt.* 4,12; 2 *Tim.* 2,25. See *Annot.* The version of Manetti made the same change.

39 *reperiamini* εὐρεθῆτε (“videamini” late Vg.). The late Vulgate rendering lacks Greek support. See *Annot.* Earlier Vulgate mss. have *inueniamini*: see on *Iob.* 1,41. The latter choice of verb was adopted by Manetti.

39 *In huius autem sententiam pedibus itum est a caeteris* ἐπέσθησαν δὲ αὐτῶ (“Consenserunt autem illi” 1516 = Vg.). In *Annot.*, Erasmus recommends *paruerunt* or *obtemperarunt*, rather than this long periphrasis: cf. his use of *paruerunt* at vs. 37. The phrase *pedibus itum est* is derived from the voting procedure of the Roman senate. Manetti put *Crediderunt autem ei*.

40 *quum aduocassent* προσκαλεσάμενοι (“conuocantes” Vg.). Greek aorist. A similar substitution occurs at *Mt.* 15,10; *Act.* 6,2 (1516 only). Sometimes Erasmus puts *accerso* or *voco* for *conuoco*. Generally he regarded *conuoco* as an inaccurate rendering of the Greek verb, though (perhaps through inadvertence) he retained it at *Lc.* 7,19; 16,5. Elsewhere, he follows the Vulgate in using *conuoco* for συγκαλέω and συναθροίζω. See *Annot.* on *Mt.* 10,1; 16,10. Manetti substituted *conuocatos*.

40 *praeceperunt* παρήγγειλαν (“denunciauerunt” 1516 = Vg.). See on *Act.* 4,18. Manetti preferred *mandauerunt*.

40 *ne μή* (“ne omnino” 1516 Lat. = late Vg.). The late Vulgate addition is unsupported by Greek mss., and no doubt arose from harmonisation with *Act.* 4, 18, where μή is reinforced by the words τὸ καθόλου. Erasmus here restores the earlier Vulgate reading: see *Annot.* The version of Manetti had *ut non amplius*, as if rendering μηκέτι (cf. *Act.* 4,17).

40 *in* ἐπί (“sub” 1519). See on *Iob.* 5,43.

40 ἀπέλυσαν. Cod. 2815 has the incorrect reading, ἀπέλυσεν, in the singular. Erasmus’ text here follows codd. 1 and 2816, in company with most other mss.

41 *quod ... essent* ὅτι ... κατηξιώθησαν (“quoniam ... sunt” Vg.). See on *Iob.* 1,20. Manetti substituted *quia ... fuerant*.

41 *ut ... contumelia afficerentur* ἐτιμασθῆναι (“contumeliam pati” Vg.; “ut ... contumeliam paterentur” 1516). See on *Iob.* 1,33, for the avoidance of the infinitive. For *afficio*, see on *Iob.* 8,49. A very similar wording had been proposed by Manetti, *ut ... contumeliis afficerentur*.

41 *eius* αὐτοῦ (“Iesu” Vg.). The Vulgate reflects a Greek text having τοῦ Ἰησοῦ, as found in most of the later mss. Erasmus follows cod. 2815, here supported by only a few other late mss. In cod. 1 and a few other mss., including \mathfrak{P}^{74} & A B C D, αὐτοῦ is simply omitted. In cod. 2816, τοῦ χριστοῦ ἡξιώθησαν is substituted for αὐτοῦ κατηξιώθησαν.

42 *Et quotidie* πᾶσαν τε ἡμέραν (“Omni autem die” Vg.). Erasmus removes the ambiguity as to whether πᾶς here means “the whole” or “every”, deciding in favour of the latter. Cf. his substitution of *quotidie* for *per omnes dies* at *Act.* 17,17. The Vulgate may reflect the substitution of δέ for τε, as in cod. D and a few later mss.

42 *in singulis domibus* κατ’ οἶκον (“circa domos” 1516 = Vg.). See on *Act.* 2,46. See also *Annot.*

42 *docere et annunciare* διδάσκοντες καὶ εὐαγγελιζόμενοι (“docentes et euangelizantes” Vg.; “docere et euangelizare” 1516). For reasons of Latin style, Erasmus prefers to use the infinitive after *cesso*, whereas the Vulgate retains the Greek usage of a participle. Similar substitutions of an infinitive after *cesso* and *desimo* occur at *Act.* 20,31; *Eph.* 1,16; *Col.* 1,9, consistent with Vulgate usage elsewhere. See *Annot.* Erasmus tried to limit the occurrence of *euangelizo*, which was no more than a transliteration from the Greek word. In 1516, he substituted *annuncio* at *Rom.* 10,15, and *praedico* at nine other places in the Epistles. In 1519, he turned his attention to Luke and Acts, where he substituted *annuncio* or *praedico* for *euangelizo* at ten further passages, in accordance with occasional Vulgate usage at e.g. *Act.* 10,36; 11,20. Manetti (both mss.), less accurately, had *docentes et euangelizabant*, though there may have been a scribal error here.

6,1 πληθυνούτων. This spelling is unsupported by Greek mss. Although it could have begun merely as a printer’s error, there are other indications that Erasmus (or his assistants) had a tendency to treat verbs ending in -ύνω as if they were a contracted form of -ύνεω: cf. the incorrect forms, μεγαλυθούντων and ἐσκληρύουντο, introduced in 1522 at *Act.* 10,46; 19,9. At the present passage, all Erasmus’ usual mss. had πληθυνόντων, as in 1516 *Annot.* The spelling πληθυνούτων was used in *Annot.* from 1519 onwards.

1 *ortum est* ἐγένετο (“factum est” late Vg.). See on *Iob.* 1,17.

τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐ-
 τῶν. ²προσκαλεσάμενοι δὲ οἱ δώδεκα
 τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ
 ἄρεστόν ἐστιν, ἡμᾶς καταλείψαντας
 τὸν λόγον τοῦ θεοῦ, διακονεῖν τρα-
 πέζαις. ³ἐπισκέψασθε οὖν, ἀδελφοί, ἄν-
 δρας ἕξ ὑμῶν μαρτυρουμένους ἐπτά,
 πλήρεις πνεύματος ἀγίου καὶ σοφίας, οὓς
 καταστήσομεν ἐπὶ τῆς χρείας ταύτης.
⁴ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ δια-
 κονίᾳ τοῦ λόγου προσκαρτερήσομεν.
⁵καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς
 τοῦ πλήθους. καὶ ἐξελέξαντο Στέφανον,
 ἄνδρα πλήρη πίστεως καὶ πνεύματος
 ἀγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ
 Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν
 καὶ Νικόλαον προσήλυτον Ἀντιοχέα·
⁶οὓς ἔστησαν ἐνώπιον τῶν ἀποστό-
 λων· καὶ προσευξάμενοι ἐπέθηκαν
 αὐτοῖς τὰς χεῖρας. ⁷καὶ ὁ λόγος τοῦ
 θεοῦ ἤρθανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς
 τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα,

LB 459

ministerio quotidiano viduae ipso-
 rum. ²Caeterum duodecim illi, quum
 iussissent adesse multitudinem disci-
 pulorum, dixerunt: Non est placi-
 tum, vt nos derelicto sermone dei,
 ministremus mensis. ³Circumspicite
 ergo fratres, viros ex vobis spectatae
 probitatis septem, plenos spiritu sanc-
 to et sapientia, quibus delegabimus
 hoc negotii. ⁴Nos vero deprecationi
 et administrando sermoni incumbemus.
⁵Et placuit hic sermo coram
 tota multitudine. Et elegerunt Step-
 hanum virum plenum fide ac spiritu
 sancto et Philippum et Prochorum
 et Nicanorem et Timonem et Parme-
 nam et Nicolaum proselytum Antioche-
 num. ⁶Hos statuerunt in conspectu
 aposto|lorum: et quum orassent, im-
 posuerunt eis manus. ⁷Et sermo dei
 crescebat, ac multiplicabatur nume-
 rus discipulorum Hierosolymis valde,

LB 460

6,2 προσκαλεσαμενοι A B D E: προκαλεσαμενοι C

6,1 quotidiano B-E: cotidiano A | ipsorum B-E: eorum A | 2 Caeterum ... multitudinem B-E: Aduocata autem duodecim multitudine A | placitum B-E: aequum A | nos B-E: om. A | 3 Circumspicite E (Circūspicite): Consyderate A, Circumspicite B-D | spectatae probitatis B-E: boni testimonii A | quibus delegabimus hoc negotii B-E: quos constituamus in hunc vsum A | 4 deprecationi ... incumbemus B-E: orationi et ministerio verbi instantes erimus A | 5 hic B-E: om. A | tota B-E: omni A | ac B-E: et A | proselytum B-E: aduenam A | 7 sermo dei B-E: verbum domini A | ac B-E: et A | Hierosolymis B-E: in Hierusalem A

1 *ipsorum* αὐτῶν (“eorum” 1516 = Vg.). Erasmus substitutes *ipsorum* to refer back more clearly to the “Greeks”.

2 *Caeterum ... quum iussissent adesse multitudinem* προσκαλεσάμενοι δὲ ... τὸ πλῆθος (“Conuocantes autem ... multitudinem” Vg.; “Aduocata autem ... multitudine” 1516). Greek aorist. The spelling *προκαλεσάμενοι* in 1522 is a misprint. For substitutions for *conuoco*, see on *Act.* 5,40. See also *Annot.* The word *caeterum* (or *ceterum*) is used in the Vulgate N.T. only twice, at 1 *Cor.* 1,16; 14,16 (changed by Erasmus to *praeterea* and *alioqui*), but is introduced in sixty-four further passages in 1516, then at another fourteen passages in 1519, and two more in

1522, usually as a substitute for *autem*, and mainly for stylistic variety. In nine passages of the 1516 edition, the spelling is *ceterum*, all corrected to *caeterum* in 1519. Manetti’s version ran *Cum vero vocassent ... multitudinem*.

2 *duodecim illi* οἱ δώδεκα (“duodecim” 1516 = Vg.). Erasmus adds *illi* to show that these were the twelve apostles, rather than just any twelve of the disciples.

2 *placitum* ἄρεστόν (“aequum” 1516 = Vg.). This substitution conforms with Vulgate usage at *Ioh.* 8,29; *Act.* 12,3; 1 *Ioh.* 3,22. In *Annot.*, Erasmus also suggests *gratum*, which he adopts into his translation at *Act.* 12,3 (1519). Manetti put *placet*.

2 *ut nos ... ministremus* ἡμᾶς ... διακονεῖν (“nos ... ministrare” Vg.; “vt ... ministremus” 1516 Lat., omitting “nos”). For avoidance of the infinitive, see on *Iob.* 1,33. Manetti had *nobis ut ... ministremus*.

2 *derelicto sermone* καταλείψαντας τὸν λόγον (“derelinquere verbum” Vg.). See on *Iob.* 1,1, regarding *sermo*. This conversion to the ablative absolute construction provided a further means of avoiding the use of the infinitive.

3 *Circumspicite* ἐπισκέψασθε (“Consyderate” 1516 = Vg.). Elsewhere, in both the Vulgate and in Erasmus’ N.T., this Greek verb is rendered *visito*, though at several passages he also substitutes *inuiso* (at *Act.* 7,23; *Hebr.* 2,6; *Iac.* 1,27). In the present context, a different sense is required, as provided by the more vigorous verb, *circumspicio*.

3 *spectatae probitatis* μαρτυρουμένους (“boni testimonii” 1516 = Vg.). This is the only N.T. passage where Erasmus uses either *spectatus* or *probitas*. In *Annot.*, he objects that the Vulgate rendering is ambiguous, as to whether the testimony was borne by the men or about them. This may be compared with his treatment of *testimonium habens*, which he replaces by *testimonio probatus* at *Act.* 22,12 (1519), and by *testimonio comprobatus* at 1 *Tim.* 5,10. However, he retains *testimonium habens* at *Act.* 10,22. Manetti proposed *per testimonia probatos*.

3 *quibus delegabimus hoc negocii* οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης (“quos constituamus super hoc opus” Vg.; “quos constituamus in hunc vsum” 1516). The 1519 rendering falls into the category of paraphrase at this passage. The verb *delego* does not occur anywhere else in Erasmus’ N.T. Elsewhere, he is content to retain *constituo*, e.g. at *Tit.* 1,5, and at most other passages where καθίστημι is found. Nor does this idiomatic use of the genitive of *negocium* appear elsewhere in his N.T. However, the phrase *hoc negocii* is used in Erasmus *De Construct.*, ASD I, 4, p. 134, l. 381. Cf. also *idem loci* at *Act.* 1,4. In *Annot.* on the present passage, Erasmus indicates that he does not favour the suggestion of Valla *Annot.*, to substitute *super hanc necessitatem* for *super hoc opus*. Manetti tried *super hanc indigentiam*.

4 *deprecationi* τῆ προσευχῆ (“orationi” 1516 = Vg.). See on *Act.* 1,14. Manetti had *in oratione*.

4 *administrando sermoni* τῆ διακονίᾳ τοῦ λόγου (“ministerio verbi” 1516 = Vg.). Cf. the

substitution of *administratio* at *Rom.* 12,7; 1 *Cor.* 3,7, 8 (all in 1519). Erasmus’ purpose here is probably to remove an imagined ambiguity. However, the alteration brings a loss of connection with *ministerio* in vs. 1. On *sermo*, see on *Iob.* 1,1. Manetti inserted *in* before *ministerio*.

4 *incumbemus* προσκαρτερήσομεν (“instantes erimus” 1516 = Vg.). Erasmus also makes use of *incumbo* for this Greek verb at *Rom.* 13,6, but retains *instantes* at *Rom.* 12,12. What he probably objected to, at the present passage, was the combination of the present participle with an auxiliary verb: see on *Iob.* 1,28. On the meaning of *incumbo*, see Valla *Elegantiae* III, 44; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 264, ll. 582-584. Manetti had *perseuerabimus*.

5 *hic sermo* ὁ λόγος (“sermo” 1516 = Vg.). Erasmus adds *hic* to convey the sense of the Greek article.

5 *tota* παντός (“omni” 1516 = Vg.). See on *Iob.* 8,2.

5 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti also had *ac*.

5 *proselytum* προσήλυτον (“aduenam” 1516 = Vg.). A similar change occurs at *Act.* 13,43 (1519), consistent with Vulgate usage at *Mt.* 23,15; *Act.* 2,11. Erasmus follows the Vulgate in using *aduenam* in rendering ἐπιδημέω, παρεπίδημος, and πάροικος. See *Annot.*, citing Valla *Annot.* in favour of *proselytum* here.

6 *in conspectu* ἐνώπιον (“ante conspectum” Vg.). See on *Act.* 3,13. Erasmus retains *ante conspectum* at *Ap. Iob.* 12,10; 14,10. Manetti put *coram apostolis*.

6 *quum orassent* προσευξάμενοι (“orantes” Vg.). Greek aorist. Manetti made the same change.

7 *sermo* ὁ λόγος (“verbum” 1516 = Vg.). See on *Iob.* 1,1.

7 *dei* τοῦ θεοῦ (“domini” 1516 = late Vg.). The late Vulgate corresponds with τοῦ κυρίου, found in codd. D E and a few later mss., together with the Old Latin version. Erasmus follows his cod. 2815, supported by 74 & A B C and most later mss., including codd. 1 and 2816, in company with the earlier Vulgate. Manetti also had *dei*.

7 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti also made use of *ac* here.

7 *Hierosolymis* ἐν Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). See on *Act.* 1,8.

πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. ⁸Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

⁹Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς, τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ, ¹⁰καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. ¹¹τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν. ¹²συνεκίνησάν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον, ¹³ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου. ¹⁴ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ὁ Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει

multaque turba sacerdotum obediebat fidei. ⁸Porro Stephanus plenus fide ac fortitudine aedebat prodigia et signa magna in populo.

⁹Exorti sunt autem quidam e synagoga, quae appellatur Libertinorum et Cyrenensium et Alexandrinorum et Cilicum et Asianorum, disputantes cum Stephano, ¹⁰nec poterant resistere sapientiae et spiritui qui loquebatur. ¹¹Tunc subornarunt viros qui dicerent: Audiuimus eum dicentem verba contumeliosa in Mosen ac deum. ¹²Commoueruntque plebem et seniores et scribas, atque inuadentes corripuerunt eum, et adduxerunt in concilium, ¹³statueruntque falsos testes qui dicerent: Homo iste non cessat loqui verba contumeliosa aduersus locum sanctum hunc et legem. ¹⁴Audiuimus enim eum dicentem: Iesus Nazarenus iste demolietur locum hunc, et mutabit

7 ἱερεων B-E: ἱερων A | 14 ναζωραϊος B-E: ναζαραϊος A

7 multaque B-E: Multa etiam A | 8 Porro Stephanus B-E: Stephanus autem A | fide E: gratia A-D | ac B-E: et A | aedebat B-E: faciebat A | 9 Exorti sunt B-E: Surrexerunt A | e B-E: de A | Cilicum et Asianorum B-E: eorum qui erant a Cilicia et Asia A | 10 nec B-E: et non A | 11 subornarunt B-E: summiserunt A | contumeliosa B-E: blasphemiae A | ac B-E: et A | 12 atque B-E: et A | 13 statueruntque B-E: et statuerunt A | contumeliosa B-E: om. A*, blasphema A^c | 14 iste demolietur B-E: hic destruit A

7 *multaque* πολὺς τε (“Multa etiam” 1516 = Vg.). See on *Act.* 2,40, and *Annot.* The version of Manetti put *multa quoque*.

7 ἱερέων. The spelling ἱερώων in 1516 (“holy men”) makes less sense, and is probably only a misprint as it is unsupported by mss.

8 *Porro Stephanus* Στέφανος δὲ (“Stephanus autem” 1516 = Vg.). See on *Iob.* 8,16.

8 *fide* πίστει (“gratia” 1516-27 Lat. = Vg.). The Vulgate follows a Greek text having χάριτος, as in $\text{P}^{\text{B}}^{\text{45vid}}^{\text{74}}$ $\text{N}^{\text{A}} \text{B} \text{D} 0175$ and eighty-four later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and about 360

other late mss. (see Aland *Die Apostelgeschichte* 465-7). The simplest explanation of πίστει here is that it represents a harmonisation with vs. 5. If, on the other hand, πίστει had been the original wording, it is possible that an early annotator of the text might have made a note in the margin, referring to the description of Christ as πλήρης χάριτος (from *Iob.* 1,1), which could then easily have led some scribes to substitute χάριτος for πίστει in the text of the present passage. Manetti also had *fide*.

8 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti again had *ac*.

8 *aedebat* ἐποίει (“faciebat” 1516 = Vg.). See on *Ioh.* 2,11.

9 *Exorti sunt* Ἀνέστησαν (“Surrexerunt” 1516 = Vg.). See on *Ioh.* 1,17. Erasmus similarly replaces *surgo* and *exsurgo* by *exorior* at *Act.* 7,18; 20,30; *Hebr.* 7,11 (all in 1519); 7,15.

9 *e* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

9 *quae appellatur* τῆς λεγομένης (“quae appellatur” Vg. 1527). Either rendering is legitimate.

9 *Cilicum et Asianorum* τῶν ἀπὸ Κιλικίας καὶ Ἀσίας (“eorum qui erant a Cilicia et Asia” 1516 = Vg.). See on *Ioh.* 1,45.

10 *nec* καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

11 *subornarunt* ὑπέβραλον (“summiserunt” 1516 = Vg.). Erasmus chooses a word with a stronger pejorative sense. For other instances of the removal of *summitto*, see on *Act.* 27,17.

11 *Audiuimus* ὅτι Ἀκηκόαμεν (“se audiuisse” late Vg.). Erasmus is more literal here. Manetti tried *quod audiuimus*.

11 *contumeliosa* βλάσφημα (“blasphemiae” 1516 = Vg.). A similar substitution occurs at *Act.* 19,37 (1519). Erasmus also uses *contumeliosa* in vs. 13, below. Elsewhere, he sometimes replaces *blasphemia* with *conuittium* or *maledicentia*. See further on βλασφημέω at *Act.* 13,45. At the present passage, Erasmus may have felt that the sin of *blasphemia* could be committed only against God, and not against a prophet. The word does not occur in classical Latin. It is possible that the Vulgate reflects a slightly different Greek text, substituting βλασφημίας, found in codd. K* D virtually alone.

11 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

12 *Commoeruntque* συνεκίνησαν τε (“Commoerunt itaque” Vg.). See on *Ioh.* 2,15. Manetti put *et commoerunt*.

12 *atque* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

12 *inuadentes* ἐπιστάντες (“concurrentes” Vg.). Erasmus prefers a verb which conveys a sense of aggression, as appropriate to the context. He retains *concurro* for συνεφίστημι at *Act.* 16,22. Manetti adopted *cum astitissent*.

12 *corripuerunt* συνήρπασαν (“rapuerunt” Vg.). A similar substitution occurs at *Act.* 19,29. At the other two N.T. instances of συναρπάζω, *Lc.* 8,29 (1519) and *Act.* 27,15, Erasmus puts *corripio* for *arripio*. He may have regarded

corripio as being closer to the exact form of the Greek compound verb. Manetti anticipated Erasmus’ rendering.

13 *statueruntque* ἔστησαν τε (“et statuerunt” 1516 = Vg.). See on *Ioh.* 1,39.

13 *contumeliosa* βλάσφημα (omitted in 1516 Lat. text = Vg.; “blasphema” 1516 errata). The Vulgate omission is supported by P^{8vid} 45vid 74 K A B C D 0175 and some later mss. Erasmus’ Greek text follows cod. 2815, in company with cod. E and most later mss., including codd. 1 and 2816. In *Annot.*, he ventures to express his opinion that the word is a later addition, superfluous in the present context. He continued to maintain this view in *Resp. ad annot. Ed. Lei., LB IX, 207 B-C*. If the word had been genuine, there was also the possibility that it could have been removed by certain early scribes who had a tendency to abbreviate the text. Manetti put *blasphemiae*.

13 *hunc* τούτου (Vg. omits). Erasmus adds τούτου from cod. 2815, with support from (P⁸) B C and some later mss. The Vulgate omission is this time supported by P⁷⁴ K A D E 0175 and most of the later mss., including codd. 1 and 2816.

14 *dicentem* λέγοντος, ὅτι (“dicentem, quoniam” Vg.). See on *Ioh.* 1,20. In cod. 2815, the words ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος were originally omitted, but were inserted in the margin of the ms. by Erasmus, following codd. 1 and 2816. The words in the margin were later partly cropped during rebinding. Manetti put *dicentem quod*.

14 Ὁ Ἰησοῦς. The Erasmusian text adds the article without authority from Greek mss. See on *Ioh.* 1,48.

14 Ναζωραῖος. On the spelling Ναζαραῖος in 1516, see on *Act.* 3,6.

14 *iste* οὗτος (“hic” 1516 = Vg.). Erasmus prefers *iste*, partly because the word conveys disapproval, and partly because *hic* is ambiguous, as it could also mean “here” as well as “this”. Cf. on *Ioh.* 3,26.

14 *demolietur* καταλύσει (“destruet” Vg.; “destruit” 1516 Lat.). A similar substitution occurs at *Mt.* 15,29. Elsewhere, Erasmus sometimes retains *destruo* in rendering this Greek verb: at *Mt.* 24,2; 26,61; 27,40; *Rom.* 14,20; *Gal.* 2,18.

14 *hunc* τούτου (“istum” Vg.). This changed wording echoes the use of *locum sanctum hunc* in the previous verse. Manetti also put *hunc*.

τὰ ἔθῃ, ἃ παρέδωκεν ἡμῖν Μωσῆς. ¹⁵ καὶ ἀπενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθιζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

7 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει; ² ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε· ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ, ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, ³ καὶ εἶπε πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δεῖξω. ⁴ τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαρράν. κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκησεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἐλάλησε δὲ οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ,

14 μωσῆς E: μωυσησ A-D

7,2 ημων B-E: υμων A

14 instituta, quae B-E: traditiones quas A

7,2 At ille B-E: Qui A | 3 quancunque A B D E: quancunquam C (compend.) | 4 e B-E: de A | 5 ne vestigium quidem B-E: nec vestigium A | possidendam B-E: in possessionem A | 6 deus sic A B-E: ei deus A*

14 *instituta quae* τὰ ἔθῃ ἃ (“traditiones quas” 1516 = Vg.). In rendering ἔθος, Erasmus substitutes *instituta* for *mos* at *Act.* 16,21 (1519); 28,17, and for *consuetudo* at *Act.* 21,21 (1519). In rendering παράδοσις in 1519, he further substitutes *instituta* for *traditio* at *Mt.* 7,3; *Gal.* 1,14, and for *praecepta* at 1 *Cor.* 11,2; and also replaces *traditio* by *ritus traditus* at *Mt.* 7,5, by *constitutio* at *Mt.* 7,8, 9, 13; *Col.* 2,8, and by *institutio* at 2 *Thess.* 2,15; 3,6. However, he retains *traditio* at *Mt.* 15,2, 3, 6 for παράδοσις, and at 1 *Petr.* 1,18 in rendering

instituta, quae tradidit nobis Moses. ¹⁵ Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tanquam faciem angeli.

7 Dixit autem princeps sacerdotum: Num haec ita se habent? ² At ille ait: Viri fratres et patres, audite: Deus gloriae apparuit patri nostro Abrahae, quum esset in Mesopotamia, priusquam moraretur in Charran, ³ et dixit ad illum: Exi de terra tua, et de cognatione tua, et veni in terram quancunque monstrauero tibi. ⁴ Tunc exiit e terra Chaldaeorum, et habitauit in Charran. Et inde postquam mortuus est pater eius, transtulit illum in terram hanc, in qua nunc vos habitatis. ⁵ Et non dedit illi haereditatem in ea, ne vestigium quidem pedis, et remisit illi eam se daturum possidendam, et semini eius post ipsum, quum non haberet filium. ⁶ Loquutus est autem deus sic, quod futurum esset semen eius inquilinum in terra aliena,

πατροπαραδότου. One reason for Erasmus' preference for *instituta* was that it was more common in classical usage. Cf. *Annot.* on the present passage and at *Mt.* 15,2. See also Valla *Elegantiae* IV, 11; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 262, ll. 535-538.

14 Μωσῆς. See on *Act.* 3,22 for this spelling. In 1516-27, Erasmus had μωυσησ, as in codd. 1, 2815 and 2816.

15 καθιζόμενοι. This spelling was not derived from any of Erasmus' mss., which all

offered him καθεζόμενοι, as found in most other mss.

7,1 Num Ei ἄρα ("Si" Vg.). See on Act. 1,6, and Annot. This change was anticipated by Manetti.

1 habent ἔχει ("haberent" late Vg. = Vg. 1527). In Annot., lemma, the Vulgate reading is cited as habent, in agreement with the earlier Vulgate mss. This was also the rendering adopted by Manetti.

2 At ille ὁ δέ ("Qui" 1516 Lat. = Vg.). A similar substitution occurs at Act. 8,31 (1519). See also on Iob. 1,26. The Vulgate leaves δέ untranslated. As pointed out in Annot., the Vulgate rendering does not make clear that Stephen is the new subject. Manetti put *Ipse autem*.

2 ἡμῶν. The reading ὑμῶν in 1516 is merely a printer's error, without support from Erasmus' mss.

3 quancunque ἦν ἄν ("quam" Vg.). See on Iob. 4,14 (quisquis).

4 ε ἔκ ("de" 1516 = Vg.). See on Iob. 2,15.

4 μετώκησεν. This spelling corresponds with cod. 1 (on analogy with κατώκησεν earlier in the verse). Most mss., including codd. 2815 and (2816), have μετόκισεν.

4 hanc ταύτην ("istam" Vg.). Erasmus prefers to use *hic*, rather than *iste*, for οὗτος, except where it was necessary to avoid ambiguity or to convey a particular emphasis. See on Iob. 2,18.

5 ne vestigium quidem οὐδὲ βῆμα ("nec passum" Vg.; "nec vestigium" 1516). In Annot., Erasmus distinguishes between the length of one foot, and a whole pace which must by definition be a greater distance than a foot. The use of *vestigium* had already been proposed by Valla Annot. On *ne ... quidem*, see on Iob. 7,5. Manetti remained closer to the Vulgate, with *neque passum*.

5 et repromisit καὶ ἐπηγγείλατο ("sed repromisit" late Vg.). The late Vulgate substitution of *sed* appears to be supported only by cod. D. Manetti had *et repromisit*.

5 illi eam se daturum αὐτῷ δοῦναι ... αὐτήν ("dare illi eam" Vg.). Similar substitutions occur at Mt. 14,7; Lc. 22,5, in accordance with Vulgate usage at Mc. 14,11. Erasmus felt that the future tense was more appropriate for the content of a promise. The Vulgate reflects a different word-order, δοῦναι αὐτῷ, found in codd. 1, 2816 and most other mss. Erasmus here follows

cod. 2815, with support from a smaller group of later mss. Manetti put *dare ipsi eam*.

5 *possidendam* εἰς κατὰσχισιν ("in possessionem" 1516 = Vg.). Erasmus' use of the gerundive is clearer and more idiomatic than the literal rendering of the Vulgate. See on Iob. 1,7 (*ad testificandum*). Cf. also his substitution of *vice filii* for *in filium* at vs. 21, below.

6 deus sic οὕτως ὁ θεός ("ei deus" 1516 Lat. text = late Vg.). The late Vulgate rendering reflects the substitution of αὐτῷ for οὕτως, as in P⁷⁴ N and a few later mss., including cod. 2816. Cod. D adds πρὸς αὐτόν after θεός. Erasmus' Greek text follows his cod. 2815, supported by cod. 1, together with B C E and most of the later mss. See Annot. The version of Manetti had *ei sic deus*.

6 *quod futurum esset* ὅτι ἔσται ("Quia erit" Vg.). Cf. Act. 2,21 on the use of *futurum*. Regarding *quia*, see on Iob. 1,20, and Annot. In Manetti, this was rendered by *Quod erit*.

6 eius αὐτοῦ ("tuum" late Vg. = Vg. 1527). In Annot., lemma, Erasmus gives *eius* as the Vulgate reading, as found in the Froben Vulgate edition of 1491. The late Vulgate use of *tuum*, as found in the Vulgate column of his 1527 edition, and also in the Froben Vulgate of 1514, corresponds with the Greek variant, σου, as in cod. N and a few later mss., possibly from harmonisation with Gn. 15,13. Manetti used *suum*.

6 *inquilinum* πάροικον ("accola" Vg.). Erasmus nowhere else uses *inquilinus* in the N.T., but explains in Annot., that he preferred it as conveying the exact sense of the Greek. In Annot., he also appears to recommend *incola* as an alternative, as was proposed by Valla Annot.: cf. Act. 13,17, where Erasmus is content to retain *incola* in rendering παροικία. Elsewhere, he generally follows the Vulgate in using *aduena* for πάροικος and παρεπίδημος. The distinction between *inquilinus*, *incola*, and *accola* is further clarified in Valla *Elegantiae* IV, 54; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 213, ll. 141-143; p. 264, ll. 556-560, defining an *accola* as merely someone who dwells near a particular place, not necessarily as an immigrant from another country, whereas an *inquilinus* could be a citizen who resided in someone else's house or land. Manetti had *peregrinum* here, as used by both the Vulgate and Erasmus in rendering παροικέω at Lc. 24,18.

καὶ δουλώσουσιν αὐτό, καὶ κακώσουσιν ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος ᾧ ἔαν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ θεός. καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. ⁸ καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς, καὶ οὗτος ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹ καὶ οἱ πατριάρχαι ζηλώσαντες, τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον. καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου· καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹¹ ἦλθε | δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη, καὶ οὐχ εὔρισκον χορτάσματα οἱ πατέρες ἡμῶν. ¹² ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· ¹³ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.

LB 461

9 ἰωσηφ A C-E: ἰωσηφ B

6 quodque B-E: et A | 7 dixit deus B-E: dicit dominus A | hoc B-E: isto A | 8 atque B-E: et A | *alt. genuit B-E: om. A | tert. genuit B-E: om. A* | 9 invidia moti B-E: emulantes A | 10 afflictionibus B-E: tribulationibus A | coram Pharaone rege B-E: in conspectu Pharaonis regis A | 11 afflictio B-E: tribulatio A | nec B-E: et non A | 13 misisset eos B-E: venissent A | innotuit B-E: manifestatum est A

6 *quodque* (et: 1516) *seruituti ... subiecturi essent ... male tractaturi* καὶ δουλώσουσιν ... κακώσουσιν (“et seruituti ... subicient ... male tractabunt” Vg.). Erasmus repeats *quod* because of the change of subject. See also *Annot.* On *que*, see on *Iob.* 1.39. Manetti followed the Vulgate, except that he put *ipsum seruituti* for *seruituti eos*: see below.

6 *illud* αὐτό (“eos” Vg.). The Vulgate change of pronoun was not necessarily prompted by a different Greek text, though αὐτοῦς is found in cod. D. See *Annot.*

quodque seruituti illud subiecturi essent, et male tractaturi annis quadringentis. ⁷ Et gentem cuicumque seruerint, iudicabo ego, dixit deus. Et post haec exhibunt et seruient mihi in loco hoc. ⁸ Et dedit illi testamentum circumcisionis, atque hic genuit Isaac, et circumcidit eum in die octauo: et Isaac genuit Iacob, et Iacob genuit duodecim patriarchas. ⁹ Et patriarchae inuidia moti, Ioseph vendiderunt in Aegyptum. Et erat deus cum eo, ¹⁰ et eripuit eum ex omnibus afflictionibus eius, et dedit ei gratiam et sapientiam coram Pharaone rege Aegyptiorum. Et constituit eum praefectum super Aegyptum et super totam domum suam. ¹¹ Venit autem | fames in vniuersam terram Aegypti et Chanaan, et afflictio magna, nec inueniebant cibos patres nostri. ¹² Quum audisset autem Iacob esse frumenta in Aegypto, misit patres nostros primum: ¹³ et quum iterum misisset eos, agnitus est Ioseph a fratribus suis, et innotuit Pharaoni genus Ioseph.

LB 462

6 *quadringentis* τετρακόσια (“quadringentis triginta” late Vg. = Vg. 1527). In 1527 *Annot.*, Erasmus has *quadringentis* in the lemma, as found in the Froben Vulgate edition of 1491. He attributes the addition of *triginta* to his “aeditione peruetusta” (i.e. his copy of a printed edition, dated c. 1465: see on *Iob.* 3,31), and this was also the reading of Froben’s Vulgate edition of 1514 and the Vulgate column of Erasmus’ 1527 N.T. This added word is unsupported by Greek mss., and represents a harmonisation with *Gal.* 3,17. Manetti similarly omitted *triginta*.

7 *cuiusque* ὃ ἐόν (“cui” Vg.). See on *Iob.* 4,14.

7 *dixit deus* εἶπεν ὁ θεός (“dicit dominus” 1516 Lat. = late Vg.). The late Vulgate reading lacks Greek support. See *Annot.* The version of Manetti had *ait deus*.

7 *hoc* τοῦτω (“isto” 1516 = Vg.). See on vs. 4.

8 *atque* καί (“et” 1516 = Vg.). See on *Iob.* 1,25.

8 *hic* οὕτως (“sic” Vg.). Erasmus here follows cod. 2815^{cor}, supported by only a few other late mss., whereas the Vulgate reflects the reading of nearly all other mss., οὕτως. The original reading of Erasmus’ cod. 2815, as far as can be discerned with the aid of ultra-violet light, seems to have been οὐτως. However, the letter -ω- has been erased, possibly by the original scribe, and -ο- was substituted, to produce οὕτως. In 1519 *Annot.*, Erasmus voices suspicion that “the Greeks”, from hatred of circumcision, changed οὐτως into οὕτως (“Suspicio factum, vt Graeci odio circuncisionis, mutarint ...”). He no doubt was at that time also consulting cod. 3, used at other passages of his 1519 edition: it is among the few mss. to read οὕτως. However, in 1527 *Annot.*, by implying that all his mss. (“mei codices”) have οὐτως, he misrepresents the fact that his codd. 1, 2815^{vid} and 2816 all had οὐτως. If he had consulted those mss. afresh, he would have been in a position to reinstate οὐτως in the text. The latter reading was adopted by the Complutensian Polyglot, as recorded in 1527 *Annot.*

8 *in die* τῆ ἡμέρᾳ (“die” Vg.). The Vulgate adheres to the Greek syntax.

8 *genuit* (2nd.-3rd.) (omitted in 1516 = Vg.). Erasmus repeats the verb for the sake of clarity: see *Annot.*

9 *invidia moti* ζηλώσαντες (“emulantes” 1516 = Vg.). Erasmus generally follows the Vulgate in using *aemulor* for ζηλώω and *invidia* for φθόνος. In the present context he preferred the stronger of these two expressions.

10 *afflictionibus* τῶν θλίψεων (“tribulationibus” 1516 = Vg.). See on *Iob.* 16,21 (*anxietas*).

10 *coram Pharaone rege* ἐναντίον Φαραῶ βασιλέως (“in conspectu Pharaonis regis” 1516 = Vg.). This change is consistent with Vulgate usage at *Lc.* 20,26; 24,19; *Act.* 8,32. A similar substitution, in rendering ἐνώπιον, occurs at *Act.* 10,4, 31 (both 1519). Erasmus retains *in conspectu* for ἐναντίον at *Mc.* 2,12. On his

use of *in conspectu* at other passages, see on *Act.* 3,13.

10 *Aegyptiorum* Αἰγύπτου (“Aegypti” Vg.). This substitution is in accordance with Vulgate usage at *Hebr.* 11,26. See on *Iob.* 1,45. Erasmus wished to avoid the repetition of *Aegypti*, which is used later in the verse.

10 *praefectum* ἡγούμενον (“praepositum” Vg.). Erasmus selects a more common Latin expression: the phrase *praefectus Aegypti* occurs in Pliny and Suetonius. A similar substitution, in rendering ἑθνάρχης, occurs at 2 *Cor.* 11,32. Depending on the context, Erasmus also uses *dux*, *praeses*, and *princeps*, in rendering ἡγεῖσθαι and ἡγεμόν. Manetti preferred *principem* here.

10 *totam* ὅλον (“omnem” Vg.). See on *Iob.* 8,2. Manetti anticipated this change.

11 *terram Aegypti* τὴν γῆν Αἰγύπτου (“Aegyptum” Vg.). The Vulgate follows a Greek text having τὴν Αἰγύπτου, as in \mathfrak{P}^{45} 74 \aleph A B C and twelve later mss. Erasmus follows cod. 2815, supported by cod. E and more than 400 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 467-9). Manetti made the same change.

11 *afflictio* θλίψις (“tribulatio” 1516 = Vg.). See on *Iob.* 16,21.

11 *nec* καὶ οὐχ (“et non” 1516 = Vg.). See on *Iob.* 2,16.

12 *frumenta* σῖτα (“frumentum” Vg.). Erasmus more accurately conveys the Greek plural. Manetti likewise had *frumenta*.

13 *quum iterum misisset eos* ἐν τῷ δευτέρῳ (“in secundo” Vg.; “quum iterum venissent” 1516). Erasmus supplies the missing context, while the Vulgate is strictly literal. See *Annot.*

13 *agnitus est* ἀνεγνωρίσθη (“cognitus est” Vg.). See on *Iob.* 8,43. Manetti also made this change.

13 *innotuit* φανερόν ἐγένετο (“manifestatum est” 1516 = Vg.). See on *Act.* 1,19.

13 *Ioseph* (2nd.) τοῦ Ἰωσήφ (“eius” Vg.). The Vulgate follows a Greek text having αὐτοῦ, as in \mathfrak{P}^{74} \aleph A E. In a few mss., commencing with \mathfrak{P}^{33} B C, the reading is Ἰωσήφ, omitting τοῦ. Erasmus follows cod. 2815, supported by codd. 1 and 2816, together with \mathfrak{P}^{45} D and most of the later mss. Manetti made the same substitution.

¹⁴ ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε. ¹⁵ κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. ¹⁶ καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμόρ τοῦ Συχέμ. ¹⁷ καθὼς δὲ ἡγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ¹⁸ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ¹⁹ οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ²⁰ ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἄστειος τῷ θεῷ, ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. ²¹ ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραώ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. ²² καὶ ἐπαυδαίθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν ἔργοις καὶ ἐν λόγοις. ²³ ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος,

¹⁴ Misso autem nuntio Ioseph accersiuuit Iacob patrem suum, omnemque cognationem suam in animabus septuaginta quinque. ¹⁵ Et descendit Iacob in Aegyptum, defunctusque est ipse et patres nostri. ¹⁶ Et translati sunt in Sychem, et positi sunt in sepulchro, quod emit Abraham precio argenti a filiis Emor filii Sychem. ¹⁷ Quum autem appropinquaret tempus promissionis, de qua iurauerat deus Abrahæ, creuit populus et multiplicatus est in Aegypto, ¹⁸ donec exortus est alius rex, qui non nouerat Ioseph. ¹⁹ Hic circumueniens genus nostrum, afflixit patres nostros, vt exponerent infantes suos, ne foetus essent vitales. ²⁰ Eodem tempore natus est Moses, et fuit gratus deo, qui nutritus est tribus mensibus in domo patris. ²¹ Expositum autem illum sustulit filia Pharaonis, et nutriuit eum sibi vice filii. ²² Et eruditus est Moses omni sapientia Aegyptiorum, et erat potens in factis et in dictis. ²³ Vt vero expletum est ei quadraginta annorum tempus,

17 επαγγελίας A C-E: επαγγελίας B | 20 μωσῆς E: μωσῆς A-D | 22 μωσῆς E: μωσῆς A B, μωσῆς C D | 23 ὡς B-E: ὡς A

14 omnemque B-E: et omnem A | 15 defunctusque B-E: et defunctus A | 17 de qua B-E: quam A | Abrahæ B-E: Abrabæ A | 18 donec exortus est B-E: quoadusque surrexit A | nouerat B-E: nouit A | 21 sustulit B-E: sustulit eum A | vice filii B-E: in filium A | 23 Vt vero expletum est B-E: Cum autem impleretur A

14 *Misso ... nuntio* ἀποστείλας (“Mittens” Vg.). Greek aorist. Erasmus makes a similar addition at *Mt.* 14,35; *Act.* 20,17, to supply an object for the verb. Cf. also his addition of *satellitibus* at *Mt.* 2,16, and of *carnificibus* at *Mt.* 14,10. Manetti put *Misit ... et.*

14 *omnemque* καὶ πᾶσαν (“et omnem” 1516 = Vg.). See on *Ioh.* 1,39.

14 *cognationem suam* τὴν συγγένειαν. The addition of *suam* is retained from the late Vulgate, with support from codd. D E and

many later mss. Erasmus’ Greek text here follows cod. 2815 in omitting αὐτοῦ after συγγένειαν, in company with Φ^{74} & A B C and most of the later mss., including codd. 1 and 2816.

15 *defunctusque est* καὶ ἐτελεύτησεν (“et defunctus est” 1516 = Vg.). See on *Ioh.* 1,39. Manetti replaced this with *et mortuus est.*

16 Ἐμόρ. This spelling is derived from cod. 2815. Codd. 1, 2816 and most other mss. have Ἐμμόρ, though some have Ἐμμώρ.

17 *de qua* ἦς (“quam” 1516 = Vg.). Erasmus probably felt that to “swear a promise”, or to “confess a promise” was an unnatural form of expression, and hence substituted a prepositional phrase.

17 *irauerat* ὤμοσεν (“confessus erat” Vg.). As Erasmus discerns in 1535 *Annot.*, the Vulgate reflects a different Greek text, ὠμολόγησεν, as found in \mathfrak{P}^{74} (N) A B C and eight later mss. A few mss. also have ἐπηγγέλαιτο, namely \mathfrak{P}^{45} D E and one other. Erasmus follows cod. 2815, supported by codd. 1, 2816 and about 440 other late mss. (see Aland *Die Apostelgeschichte* 470-1). Manetti made the same change as Erasmus.

17 ἐπληθύνθη. Erasmus’ cod. 2815 had ἐπληθύνετο, found in very few other mss. His text follows the reading of codd. 1, 2816 and nearly all other mss.

18 *donec* ἄχρις οὗ (“quoadusque” 1516 = Vg.). A similar substitution occurs at 1 *Cor.* 4,5; *Hebr.* 1,13, in rendering ἕως οὗ. Elsewhere, Erasmus retains *quoadusque* at *Mt.* 18,34; *Lc.* 24,49; *Ap. Ioh.* 7,3, in rendering both of these Greek phrases.

18 *exortus est* ἀνέστη (“surrexit” 1516 = Vg.). See on *Act.* 6,9.

18 *alius rex* βασιλεὺς ἕτερος (“alius rex in Aegypto” late Vg.). The added words of the Vulgate, in *Aegypto*, reflect a Greek variant adding ἐπ’ Αἴγυπτον, found in $\mathfrak{P}^{33\text{vid } 74}$ N A B C and some later mss. Erasmus follows his cod. 2815, this time with support from $\mathfrak{P}^{45\text{vid}}$ D E, together with most of the later mss., including codd. 1 and 2816. Manetti put *rex alter*.

18 *nouerat* ἤδει (“sciebat” Vg.; “nouit” 1516). See on *Ioh.* 1,33, and *Annot.* The version of Manetti had *cognoscebat*.

19 *foetus essent vitales* ζωογονεῖσθαι (“viuificantur” Vg.). Elsewhere, Erasmus reserves *uiuifico* mainly for ζωοποιεῖω, in the context of bringing to life something which was dead. A different verb is appropriate to the arrival of a newborn child. In *Annot.*, Erasmus suggests *partus* rather than *foetus*. Manetti tried *uiuarent*.

20 Μωσῆς. The reading μωϋσῆς, found in the 1516-27 editions, was supported by codd. 1, 2815 and 2816. See on *Act.* 3,22.

20 *patris* τοῦ πατρὸς (“patris sui” Vg.). The Vulgate may reflect a Greek variant adding αὐτοῦ, as in codd. D E and some later mss.,

including cod. 2816^{corr}. Erasmus follows cod. 2815, supported by codd. 1, 2816* and most other mss., commencing with \mathfrak{P}^{74} N A B C. The version of Manetti similarly omitted *sui*.

21 *Expositum ... illum* ἐκτεθέντα δὲ αὐτόν (“Exposito ... illo” Vg.). The Vulgate is based on a Greek text having ἐκτεθέντος δὲ αὐτοῦ, found in \mathfrak{P}^{74} N A B C D and a few later mss. Erasmus follows cod. 2815, with cod. E and most later mss., including codd. 1 and 2816. Manetti put *Expositum ... ipsum*.

21 *sustulit* ἀνείλετο αὐτόν (“sustulit eum” 1516 = Vg.). Erasmus leaves αὐτόν untranslated, probably regarding *eum* as superfluous after *illum*. The Greek word is in fact omitted in many later mss., but not in those which Erasmus usually consulted. Manetti made the same omission.

21 *vice filii* εἰς υἰόν (“in filium” 1516 = Vg.). Instead of the literal translation offered by the Vulgate, Erasmus makes the sense clearer. Other substitutions of *vice*, with the genitive, occur at 1 *Cor.* 14,22; 2 *Cor.* 6,18 (both in 1519). Cf. on vs. 5, above, for an alternative treatment of εἰς by using the gerundive.

22 Μωσῆς. The reading μωϋσῆς, in Erasmus’ 1516-19 editions, was not taken from his codd. 1, 2815 or 2816, which all had μωϋσῆς, as adopted in 1522-27. See on *Act.* 3,22.

22 *factis et in dictis* ἔργοις καὶ ἐν λόγοις (“verbis et in operibus suis” Vg.). Erasmus follows the word-order of cod. 2815, in company with only a few other late mss. The word-order of the Vulgate is better supported, but the addition of *suis* reflects a Greek variant, adding αὐτοῦ, as found in $\mathfrak{P}^{74\text{vid}}$ N A B C D E and some later mss. (codd. 1 and 2816 have λόγοις καὶ ἔργοις without αὐτοῦ). Erasmus substitutes *dictum* for *verbum* also at *Mt.* 12,37; 19,11; *Lc.* 12,10 (1519); *Act.* 7,29 (1519). For the substitution of *factum* for *opus*, see on *Ioh.* 3,21. Manetti had *verbis et operibus*.

23 *Vt ... expletum est* ὡς ... ἐπληροῦτο (“Cum ... impleretur” 1516 = Vg.). The spelling ὡς in 1516 is a misprint, possibly caused by the fact that cod. 2815 has the -ω- as a rubricated capital. See on *Ioh.* 15,25 regarding *expleo*. In using *vt* for ὡς, Erasmus follows the practice of the Vulgate at a number of other passages. Manetti put *Vt ... impletum est*.

23 *vero* δὲ (“autem” 1516 = Vg.). See on *Ioh.* 1,26.

ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. ²⁴ καὶ ἰδὼν τινα ἀδικούμενον, ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. ²⁵ ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν. οἱ δὲ οὐ συνήκαν. ²⁶ τῇ τε ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷ ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτόν, εἰπὼν, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀεὶλες χθὲς τὸν Αἰγύπτιον; ²⁹ ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῆ Μαδιάν, οὗ ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου.

subiit in cor eius, vt inuiseret fratres suos filios Israel. ²⁴ Et quum vidisset quendam iniuria affici, defendit eum, et vltus est vicem eius qui affligebatur, percusso Aegyptio. ²⁵ Existimabat autem intelligere fratres suos, quod deus per manum ipsius daret salutem illis. At illi non intellexerunt. ²⁶ Et sequenti die conspectus est illis litigantibus, et redegit eos in concordiam, dicens: Viri, fratres estis, cur vos inuicem laeditis? ²⁷ Caeterum is qui iniuriam faciebat proximo repulit eum, dicens: Quis te constituit principem ac iudicem super nos? ²⁸ Nunquid interficere me tu vis, quemadmodum interfecisti heri Aegyptium? ²⁹ Fugit autem Moses ad dictum hoc, et factus est aduena in terra Madian, vbi generauit filios duos. ³⁰ Et expletis annis quadraginta, apparuit illi in deserto montis Sina angelus domini in flammeo incendio rubi.

27 ημας D: υμας A-C E | 29 μωσης A B E: μωσσης C D | μαδιαν C-E: μαδιαμ A B | εγεννησεν A C-E: εγενησεν B | 30 σινα A' B-E: σια A*

23 subiit B-E: ascendit A | 24 defendit ... eius B-E: vindicauit illum et fecit vltionem, ei A | 26 conspectus C-E: visus A B | redegit B-E: reconciliabat A | concordiam B-E: pacem A | laeditis C-E: leditis A B | 27 Caeterum is qui B-E: Qui autem A | ac B-E: et A | 29 ad dictum hoc B-E: in verbo isto A | 30 flammeo incendio B-E: flamma ignis A

23 *subiit* ἀνέβη (“ascendit” 1516 = Vg.). Erasmus’ choice of verb is better suited to the context. On other substitutions for *ascendo*, see on *Iob.* 6,17.

23 *inuiseret* ἐπισκέψασθαι (“visitaret” Vg.). A similar substitution occurs at *Hebr.* 2,6; *Iac.* 1,27. Erasmus retains *visito* at seven other passages. The verb *inuiso* is used at four passages of the Vulgate O.T.

24 *iniuria affici* ἀδικούμενον (“iniuriam patientem” Vg.). On another occasion, Erasmus uses *iniuriam patior* to render the same Greek verb, at 1 *Cor.* 6,7. On *afficio*, see on *Iob.* 8,49.

24 *defendit* ἠμύνατο (“vindicauit” 1516 = Vg.). Elsewhere, Erasmus reserves *vindico* for ἐκδικέω (*Lc.* 18,3, 5; *Ap. Iob.* 6,10; 19,2).

24 *eum* (“illum” 1516 = Vg.). This change hardly affects the sense of the passage. Possibly Erasmus wanted to make clear that both this pronoun, and also *eius* later in the verse, refer to the same person. Manetti, translating more literally, omitted the pronoun.

24 *vltus est vicem eius* ἐποίησεν ἐκδίκησιν (“fecit vltionem, ei” 1516 = Vg.). Erasmus seeks to improve on the over-literal rendering used by the Vulgate. Manetti tried *fecit vindictam*.

24 *qui affligebatur* τῷ καταπονουμένῳ (“*qui iniuriam sustinebat*” Vg.). Erasmus takes this Greek verb as being synonymous with θλίβουμαι. He also wished, no doubt, to avoid the repetition of *iniuria*.

25 *suos* αὐτοῦ (Vg. omits). The Vulgate reflects the omission of αὐτοῦ, as in \mathfrak{P}^{74} \aleph B C and a few later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with codd. A D E. Manetti also added *suos*.

25 *quod* ὅτι (“*quoniam*” Vg.). See on *Iob.* 1,20. Manetti made the same change.

26 *Et sequenti* τῇ τε ἐπιούσῃ (“*Sequenti vero*” Vg.). The Vulgate may reflect a Greek text substituting δέ for τε, as in cod. E and some later mss. Erasmus, as usual, follows his cod. 2815, this time supported by \mathfrak{P}^{74} \aleph A B C D^{corr} and most later mss., including codd. 1 and 2816. Manetti put *ac sequenti*.

26 *conspetus est* ὤφθη (“*apparuit*” Vg.; “*visus est*” 1516-19). See on *Act.* 2,3. At the present passage, Erasmus wished to avoid any idea that this was a supernatural manifestation.

26 *redegit* συνήλασεν (“*reconciliabat*” 1516 Lat. = Vg.). The Vulgate imperfect tense reflects the Greek variant, συνήλασσειν, as found in \mathfrak{P}^{74} \aleph B C D and some later mss. Erasmus follows cod. 2815, with support from codd. 1 and 2816, together with codd. A E and most of the later mss. On *redigo*, see the next note.

26 *concordiam* εἰρήνην (“*pacem*” 1516 = Vg. mss.; “*pace*” late Vg.). Usually Erasmus retains *pax*. He may have taken the phrase *redigo ... in concordiam* from Plautus (*Amphitruo* 475), regarding this as more idiomatic than the Vulgate rendering.

26 *cur* ἵνα τί (“*vt quid*” Vg.). The same substitution occurs at *Mt.* 27,46 (1519), and also in rendering εἰς τί at *Mc.* 15,34, and τί at *Rom.* 8,24 (1519). In rendering ἵνα τί at *Lc.* 13,7 (1519), Erasmus substituted *ad quid*.

26 *vos inuicem laeditis* ἄδικεῖτε ἀλλήλους (“*nocetis alterutrum*” Vg.). Erasmus completely removes *alterutrum* from the N.T., as it means “one or the other” rather than “one another”. Sometimes he substitutes *inter se* or *mutuo*. In rendering ἀδικεῶ, Erasmus makes this substitution at *Phm.* 18, but retains *noceo* at *Lc.* 10,19; *Act.* 25,11, and in seven places in the Apocalypse. He further introduces *laedo*

at 2 *Cor.* 7,12. Manetti proposed *iniuriamini adinuicem*.

27 *Caeterum is qui* ὁ δέ (“*Qui autem*” 1516 = Vg.). On *caeterum*, see on *Act.* 6,2. Erasmus adds the pronoun *is*, simply to provide an antecedent for the following *qui*.

27 *ac* καί (“*et*” 1516 = Vg.). See on *Iob.* 1,25. Manetti also had *ac*.

27 ἡμῶς. The reading ὑμῶς in 1516-22, being unsuited to the context and contrary to Erasmus’ mss., no doubt arose from a printer’s error. Although this was corrected in 1527, the same error was reintroduced in 1535. Other Greek misprints introduced in 1535, in Acts, will be found at *Act.* 8,7; 9,8; 10,17, 22, 30; 20,4; 24,5; 26,16; 27,17. For such misprints in the Gospel of John, see on *Iob.* 1,24.

29 Μωσῆς. For Erasmus’ preference for the spelling μωϋσης in 1522-27, see on *Act.* 3,22. Codd. 1, 2815 and 2816 have μωϋσης here.

29 *ad dictum hoc* ἐν τῷ λόγῳ τούτῳ (“*in verbo isto*” 1516 = Vg.). On *dictum*, see on vs. 22. Regarding *hoc* for *isto*, see on vs. 4.

29 *Madian* Μαδιάν. The Greek spelling in 1522-35 has been conformed with the late Vulgate. In Erasmus’ earlier editions, the spelling, more correctly, was μαδιάμ, as in most of the Greek mss.

30 *domini* κυρίου (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C and a few later mss. Erasmus followed cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with codd. D E. The same change was made by Manetti.

30 *flammeo incendio* φλογὶ πυρός (“*igne flammae*” Vg.; “*flamma ignis*” 1516). The Vulgate appears to reflect a Greek variant, πυρὶ φλογός, found in \mathfrak{P}^{74} A C E and some later mss. Erasmus followed his cod. 2815, supported on this occasion by codd. \aleph B D and most of the later mss., including codd. 1 and 2816. This may be contrasted with 2 *Thess.* 1,8, where most of the mss. have πυρὶ φλογός, while the Vulgate implies φλογὶ πυρός: at that passage, Erasmus has *incendio flammae*. He further substitutes *incendium* for *ignis* at *Mt.* 5,22 (1519) and *Iud.* 23, in accordance with Vulgate usage at *Ap. Iob.* 18,9, 18. In *Annot.* on the present passage, he indicates that he has modified the Hebraistic idiom for the sake of better Latin style. Manetti substituted *flamma ignis*, as in Erasmus’ 1516 edition.

³¹ ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν, ³² Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ. ἔντρομος δὲ γενόμενος Μωσῆς, οὐκ ἐτόλμα κατανοῆσαι. ³³ εἶπε δὲ αὐτῷ ὁ κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. ³⁴ ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς. καὶ νῦν δεῦρο, καὶ ἀποστελῶ σε εἰς Αἴγυπτον. ³⁵ τοῦτον τὸν Μωσῆν ὃν ἠρνήσαντο, εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; - τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάρῃ. ³⁶ οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ οὗτός ἐστιν | ὁ Μωσῆς, ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ,

LB 463

³¹ Moses autem vt conspexit, admiratus est visum. Porro quum accederet vt attenderet, facta est ad eum vox domini: ³² Ego sum deus patrum tuorum, deus Abraham, deus Isaac, et deus Iacob. Tremefactus autem Moses, non audebat attendere. ³³ Dixit autem illi dominus: Solue calciamentum pedum tuorum: locus enim in quo stas, terra sancta est. ³⁴ Vidi, vidi, inquam, afflictionem populi mei qui est in Aegypto, et gemitum eorum audiui, et descendi vt eruam eos. Nunc venito, et mittam te in Aegyptum. ³⁵ Hunc Mosen quem negauerunt, dicentes, Quis te constituit principem et iudicem? - hunc, inquam, deus principem et redemptorem miserat per manum angeli, qui apparuerat illi in rubo. ³⁶ Hic eduxit illos, aedens prodigia et signa in Aegypto, et in rubro mari, et in deserto annis quadraginta. ³⁷ Hic est Moses, qui dixit | filiis Israel:

LB 464

31 μωσης E: μωυσης A-D | θαυμασε B-E: θαυμαζει A | προσερχομενου B-E: ποσερχομενου A | 32 μωσης E: μουσης A B, μωυσης C D | 35 μωσην E: μωυσην A C D, μουσην B | 37 μωσης E: μωυσης A-D

31 vt conspexit B-E: videns A | Porro ... attenderet B-E: Et accedente illo vt consyderaret A | 32 attendere B-E: consyderare A | 33 dominus B-E: deus A | 34 Vidi, vidi B-E: Videns vidi A | inquam B-E: om. A | venito B-E: veni A | 35 inquam B-E: om. A | miserat per manum B-E: misit in manu A | apparuerat B-E: apparuit A | 36 aedens B-E: faciens A

31 Μωσῆς. In 1516-27, Erasmus followed cod. 2815 in reading μωϋσῆς, in company with codd. 1 and 2816. See on *Act.* 3,22.

31 vt conspexit ἰδὼν ("videns" 1516 = Vg.). Greek aorist.

31 admiratus est θαύμασε. In 1516, Erasmus had the imperfect tense, θαύμαζε, derived from cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with P^{74} & D E. His adoption of the aorist, θαύμασε, in 1519, produced conformity with the Vulgate,

with support from codd. A B C and only a few of the later mss. (not including cod. 3). Although a scribal error could easily have occurred in changing just one letter, this reading may have originated as a harmonisation with the tense of the preceding participle, ἰδὼν. Nevertheless, it later became established as part of the *Textus Receptus*.

31 Porro quum accederet προσερχομένου δὲ αὐτοῦ ("Et accedente illo" 1516 = Vg.). The 1516 edition, by a misprint, substitutes a

capital Π for the πρ- of προσερχομένου. The construction with *quum* here does not significantly affect the meaning, except that it gives Erasmus the opportunity to reduce the number of pronouns. On *porro*, see on *Iob.* 8,16. Manetti had *et accedente eo*.

31 *vt attenderet* κατανοῆσαι (“*vt consyderaret*” 1516 = Vg.). A similar change occurs in vs. 32, though Erasmus retains *considero* at *Iac.* 1,23-4. Possibly he wanted a verb which conveyed the sense of visual examination rather than mental reflection, but *attendo* also introduces an unwanted connotation of “listening”: Moses did not know that he would hear anything until after he had begun to draw near to the burning bush.

31 *vox domini* φωνή κυρίου (“*vox domini dicens*” late Vg.). The late Vulgate addition of *dicens* has only slender support among the Greek mss.

32 *deus Isaac* καὶ ὁ θεὸς Ἰσαάκ. Erasmus follows the late Vulgate in leaving καὶ untranslated. Manetti inserted *ac* before *deus*.

32 Μωσῆς. The reading μουσῆς in 1516-19 was not based on Erasmus’ usual mss., and was probably an arbitrary correction. In 1522-7, as noted elsewhere, Erasmus’ favoured spelling was μωσῆς, as found in codd. 1, 2815 and 2816. See on *Act.* 3,22.

32 *attendere* κατανοῆσαι (“*consyderare*” 1516 = Vg.). See on vs. 31.

33 *dominus* ὁ κύριος (“*deus*” 1516 Lat.). The reading *deus*, which lacks Greek ms. support, is found in some editions of the late Vulgate, such as that of Froben in 1491, and probably originally arose as a misreading of *dns*, the shortened form of *dominus*. A similar variation occurs at *Act.* 8,25.

34 *Vidi, vidi, inquam* ἰδὼν εἶδον (“*Videns vidi*” 1516 = Vg.). Erasmus replaces the more literal Hebraistic expression. On his addition of *inquam*, for solemn emphasis, see on *Iob.* 1,20. In *Annot.*, he also suggested *Attente vidi*.

34 *vt eruam* ἐξελεῖσθαι (“*liberare*” Vg.). The change of verb is in accordance with Vulgate usage at *Mt.* 5,29; 18,9. Erasmus also follows the Vulgate in using *eripio* for ἐξαίρω at several other passages. For his avoidance of the infinitive, see on *Iob.* 1,33. Manetti put *vt liberarem*.

34 *Nunc* καὶ νῦν (“*Et nunc*” Vg.). The Vulgate is more literal here.

34 *venito* δεῦρο (“*veni*” 1516 = Vg.). On this form of the imperative, see on *Iob.* 12,27. This rendering was proposed by Valla: see *Annot.*, where Erasmus follows Valla *Annot.* in mentioning the possible misunderstanding of *veni* as the perfect indicative, “I have come”.

34 *et mittam* καὶ ἀποστέλω. The addition of καὶ is unsupported by Greek mss., and appears to be a conjecture, designed to harmonise with the Vulgate rendering. Manetti had *vt mittam* (though *vt* was omitted by the first hand of *Pal. Lat.* 45).

35 Μωσῆν. The reading μωϋσῆν in 1516 was derived from cod. 2815, in company with codd. 1 and 2816. This was arbitrarily corrected to μουσῆν in 1519, then back to μωϋσῆν in 1522, and finally μωσῆν in 1535. See on *Act.* 3,22.

35 *inquam* (omitted in 1516 = Vg.). Erasmus adds *inquam* to mark the resumption from the earlier *hunc* at the beginning of the verse: see on *Iob.* 1,20.

35 *miserat ... apparuerat* ἀπέστειλεν ... ὀφθέντος (“*misit ... apparuit*” 1516 = Vg.). Erasmus’ choice of the pluperfect is questionable, as it could make it appear that the incident of the burning bush took place before the killing of the Egyptian.

35 *per manum* ἐν χειρὶ (“*cum manu*” Vg.; “*in manu*” 1516). Erasmus in 1519 selects a phrase which is more natural in the present context. Manetti had *in manu*, as used by Erasmus in 1516.

36 *aedens* ποιήσας (“*faciens*” 1516 = Vg.). See on *Iob.* 2,11. Manetti, rendering the Greek aorist more accurately, put *cum fecisset*.

36 *Aegypto* τῆ Αἰγύπτῳ (“*terra Aegypti*” Vg.). The Vulgate corresponds with the variant, γῆ Αἰγύπτου, found in \mathfrak{P}^4 D and some later mss., and later adopted by the *Textus Receptus*. Erasmus seems to have misread his mss., for codd. 1, 2815 have γῆ for τῆ (while cod. 2816 has neither γῆ nor τῆ). The article nowhere else occurs with Αἴγυπτος in Erasmus’ N.T., even though he here enjoys the support of codd. B C and a few of the later mss. The most widely attested reading is γῆ Αἰγύπτῳ, found in codd. \aleph A E and most later mss.

37 Μωσῆς. The spelling in the 1516-27 editions, μωϋσῆς, was based on cod. 2815, again supported by codd. 1 and 2816. See on *Act.* 3,22.

Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ, αὐτοῦ ἀκούσεσθε. ³⁸ οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγον ζῶντα δοῦναι ἡμῖν· ³⁹ ὧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο καὶ ἐστράφησαν τῇ καρδίᾳ αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν. ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. ⁴¹ καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² ἔστρεψε δὲ ὁ θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας

Prophetam suscitabit vobis dominus deus vester e fratribus vestris similem mei, illum audietis. ³⁸ Hic est qui fuit in congregatione in solitudine cum angelo qui loquebatur ei in monte Sina, et cum patribus nostris, qui accepit sermonem viuum vt daret nobis. ³⁹ Cui noluerunt obedire patres nostri, sed repulerunt et auersi sunt corde suo in Aegyptum, ⁴⁰ dicentes ad Aaron: Fac nobis deos qui praecedant nos. Mosi enim huic, qui eduxit nos de terra Aegypti, nescimus quid acciderit. ⁴¹ Et vitulum fecerunt in diebus illis, et obtulerunt hostiam simulachro, et laetabantur super operibus manuum suarum. ⁴² Conuertit se autem deus, et tradidit eos vt colerent militiam coeli, sicut scriptum est in libro prophetarum: Num victimas et hostias

37 κυριος B-E: κυριεν A (compend.) | 38 εκκλησια A C-E: εκκλησια B | 40 ημιν A: υμιν B-E | μωσης E: μουσης A B, μωσυσης C D

37 dominus E: om. A-D | vester B-E: om. A | e B-E: de A | similem mei, illum B-E: tanquam me ipsum A | 38 congregatione B-E: ecclesia A | 40 acciderit B-E: acciderit sit ei A | 41 hostiam A-D: hostium E | simulachro E: simulacro A-D | laetabantur super B-E: letabantur in A | 42 colerent militiam B-E: seruirent militiae A | Num B-E: Nunquid A

37 *dominus* κύριος (omitted in 1516-27 Lat. = Vg.). The Vulgate omission is supported by P^{74} N A B D and a few later mss. Erasmus' Greek text, apart from the misprint κύριεν in 1516, followed cod. 2815, in company with codd. C E and most later mss., including codd. 1 and 2816. Manetti similarly added *dominus*.

37 *vester* ὑμῶν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by P^{74} N A B C D and a few later mss. Erasmus took ὑμῶν from cod. 2815, in common with codd. 1, 2816^{corr} and many other late mss. In cod. E and most of the later mss., including cod. 2816^{*vid}, the reading is ἡμῶν. Manetti, accordingly, added *noster*.

37 *e* ἐκ ("de" 1516 = Vg.). See on *Iob.* 2,15. Manetti had *ex*.

37 *similem mei, illum audietis* ὡς ἐμέ, αὐτοῦ ἀκούσεσθε ("tanquam me ipsum audietis" 1516 = Vg.). See on *Act.* 3,22 for a similar change. Erasmus did not find αὐτοῦ ἀκούσεσθε in his codd. 1 or 2815, but the words appear as a later correction in his cod. 2816, possibly by harmonisation with *Act.* 3,22. In support of this longer reading are codd. C (D) E and some later mss., and this is the reading which remained in the *Textus Receptus*. The words αὐτοῦ ἀκούσεσθε are omitted in most of the Greek mss., commencing with N A B, with support from some mss. of the Vulgate: see *Annot.* In copies of the late Vulgate, *me ipsum* is written as one word, *meipsum*, leading Erasmus to speculate that the text underlying the Vulgate was ὡς ἐμαυτοῦ. Manetti (both mss.) had *tanquam me*, omitting *ipsum audietis*.

38 *congregatione* τῆ ἐκκλησίᾳ (“ecclesia” 1516 = Vg. 1527, and Vg. mss.; “ecclesia et” *Annot.*, lemma). See on *Act.* 5,11. In the present context, referring to the Old Testament, Erasmus probably felt that the Christian connotation of “church” or *ecclesia* was anachronistic. In *Annot.*, he further comments on the redundant insertion of *et* after *ecclesia* in some copies of the late Vulgate, though it is not added in the Froben editions of 1491 and 1514.

38 *sermonem viuuum* λόγον ζῶντα (“verba vitae” Vg.). On *sermo*, see on *Iob.* 1,1. The Vulgate would correspond with a different Greek wording, such as λόγους ζωῆς (cf. *Phil.* 2,16; 1 *Iob.* 1,1) or ῥήματα ζωῆς, as at *Iob.* 6,68; *Act.* 5,20, but without ms. support at the present passage. Erasmus derived λόγον from his cod. 2815, with many other late mss. in support. In 1519 *Annot.*, he also shows awareness of the reading, λόγια ζῶντα, found in his codd. 1, 3 and 2816, in company with $\text{P}^{(45)}$ 74 K A B C D E and many later mss. The latter reading was reflected in Manetti’s *eloquia viuientia*.

38 *vt daret* δοῦναι (“dare” Vg.). See on *Iob.* 1,33. Manetti made the same change.

38 *nobis* ἡμῖν (“vobis” late Vg. = 1519-35 *Annot.*, lemma). The reading attributed to the Vulgate in *Annot.* is found in the Froben edition of 1491, though not in the 1514 edition or in Erasmus’ 1527 Vulgate column. It corresponds with ὑμῖν, found in P^{74} K B and some later mss.

39 *nostrī* ἡμῶν (“vestri” late Vg. = *Annot.*, lemma). Again, in *Annot.*, a reading is attributed to the Vulgate, in conflict with the text of the 1527 Vulgate column, and this time having only a few late mss. in support. The reading *vestri* is found in several late Vulgate editions, including those of Froben in 1491 and 1514.

39 *corde suo* τῆ καρδίᾳ αὐτῶν (“cordibus suis” Vg.). The Vulgate reflects a Greek variant, substituting ταῖς καρδίαις αὐτῶν, found in $\text{P}^{45\text{vid}}$ 74 K A B C (D) E and some later mss. Erasmus follows cod. 2815, supported by cod. 1 and most other late mss. (cod. 2816^{corr} has ἐν τῇ καρδίᾳ αὐτῶν).

40 *nobis* ἡμῖν. From the context, and the retention of *nobis* in the Latin rendering, it is clear that ἡμῖν is the intended reading, and that ὑμῖν is nothing but a printer’s error of 1519-35.

40 Μωσῆς. In 1516-19, the spelling μωσῆς was contrary to the reading of codd. 1, 2815

and 2816, which had μωσῆς, as adopted for the 1522-27 editions. See on *Act.* 3,22.

40 *acciderit* γέγονεν αὐτῷ (“factum sit ei” Vg.; “acciderit sit ei” 1516). The duplication of wording in the 1516 edition perhaps arose from an imperfectly marked correction, either in a marked-up copy of the Vulgate which Erasmus gave to the printer, or in the proofs. Erasmus may have written *acciderit* in the margin or between the lines, and struck out *factum* without also scoring through the word *sit*. In 1519, a further error seems to have occurred, as instead of just deleting *sit*, the printer also omitted the following word, *ei*. It is unlikely that this is what Erasmus intended, as the pronoun was present in his Greek text and there was no particular reason why he should have wished to omit it from his rendering. The substitution of *accido* is frequent elsewhere in the N.T., being introduced at nineteen passages in 1516, and a further twenty-seven in 1519, in keeping with Erasmus’ wish to vary from the monotonous repetition of *facio*. See on *Iob.* 1,15. Manetti had *acciderit ei*.

41 *hostiam* θυσίαν (“hostium” 1535). The spelling *hostium* is an unfortunate misprint of the 1535 edition, which would produce an absurd interpretation of the passage, whether as the accusative of *ostium* (cf. *Mc.* 1,33; 1 *Cor.* 16,9), or as the genitive plural of *hostis*.

41 *super* ἐν (“in” 1516 = Vg.). See on *Act.* 3,10.

42 *Conuertit se* ἔστρεψε (“Conuertit” Vg.). This change is comparable with Vulgate usage at *Act.* 3,26. A reflexive sense is required by the context.

42 *vt colerent militiam* λατρεύειν τῇ στρατίᾳ (“seruire militiae” Vg.; “vt seruirent militiae” 1516). See on *Iob.* 1,33, for the avoidance of the infinitive. The substitution of *colo* occurs at nine other passages, for *seruio* and *deseruio*, but at nine further passages containing this Greek verb, the Vulgate rendering is retained. See *Annot.* on *Rom.* 1,9, where Erasmus distinguishes between λατρεύω and δουλεύω. Manetti’s version (*Pal. Lat.* 45) had *vt seruirent militiae*.

42 *Num* Μῆ (“Nunquid” 1516 = Vg.). See on *Iob.* 3,4.

42 *et* (2nd.) καί (“aut” Vg.). Erasmus is more accurate here. In view of the discrepancy between the Vulgate at this passage and the Vulgate rendering of *Am.* 5,25, it seems possible that the Vulgate may originally have read *et* here, which was later altered to *aut* by scribal error.

προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; ⁴³ καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. ⁴⁴ ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο, ὁ λαλῶν τῷ Μωσῆ ποιῆσαι αὐτὴν κατὰ τὸν τύπον, ὃν ἐώρακει. ⁴⁵ ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἔθνων, ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβίδ, ⁴⁶ ὃς εὗρε χάριν ἐνώπιον τοῦ θεοῦ, καὶ ἠτήσατο εὐρεῖν σκῆνωμα τῷ θεῷ Ἰακώβ. ⁴⁷ Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. ⁴⁸ ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, ⁴⁹ Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου. ποῖον οἶκον οἰκοδομήσατέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου; ⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; ⁵¹ σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. ⁵² τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέιλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδοῦναι καὶ φονεῖς γεγένησθε, ⁵³ οἷτινες ἐλάβετε

obtulistis mihi annis quadraginta in deserto, domus Israel? ⁴³ Et suscepistis tabernaculum Moloch, et sydus dei vestri Rempham, figuras quas fecistis ad adorandum eas. Et transferam vos ultra Babylonem. ⁴⁴ Tabernaculum testimonii fuit patribus nostris in deserto, sicut ordinauerat illis, loquens ad Moysen vt faceret illud secundum formam, quam viderat. ⁴⁵ Quod et induxerunt, qui successerunt, patres nostri cum Iesu in possessionem gentium, quas expulit deus a facie patrum nostrorum vsque ad dies Dauid, ⁴⁶ qui inuenit gratiam coram deo, et petiit vt inueniret tabernaculum deo Iacob. ⁴⁷ Solomon autem aedificauit illi domum. ⁴⁸ Sed excelsissimus ille non in manufactis templis habitat, sicut propheta dicit: ⁴⁹ Coelum mihi sedes est, terra autem scabellum pedum meorum. Quam domum aedificabitis mihi, dicit dominus, aut quis locus requietionis meae est? ⁵⁰ Nonne manus mea fecit haec omnia? ⁵¹ Duri ceruice et incircuncisi corde et auribus, vos semper spiritui sancto resistitis, sicut patres vestri, ita et vos. ⁵² Quem prophetarum non sunt persequuti patres vestri? Et occiderunt eos qui praenunciabant de aduentu iusti illius, cuius vos nunc proditores et occisores fuistis: ⁵³ qui accepistis

52 φωνεῖς A-C: φωνεῖς D E

43 sydus B-E: sidus A | vltra B-E: in A | 44 nostris B-E: vestris A | ordinauerat B-E: disposuit A | 46 coram deo B-E: ante deum A | 47 Solomon B-E: Salomon A | 48 excelsissimus ille non C-E: non is est excelsissimus qui A B | habitat D E: habitet A-C | 51 Duri B-E: Dura A | resistitis B-E: restitistis A | 52 illius C-E: om. A B | occisores B-E: homicidae A

43 *ad adorandum* προσκυνεῖν (“adorare” Vg.). See on *Iob.* 1,33, and also *Annot.*, where Erasmus suggests an alternative rendering, *vt adoretis*. Manetti preferred the imperfect subjunctive, *vt adoraretis*.

43 *vltra* ἐπέκεινα (“in” 1516 = late Vg.; “trans” Vg. 1527 and Vg. mss.). In 1522 *Annot.*, Erasmus says that he found *in* in some copies of the Vulgate (“nonnullis exemplaribus”). A comparable substitution of *vltra* occurs at *Mt.* 4,15, in

rendering *πέρον*, following the example of the Vulgate at *Mc.* 10,1. More often, Erasmus retains *trans*. For Stunica's speculation that the Greek text originally had *ἐπέκεινα Δαμασκού*, see Erasmus *Apolog. resp. Iac. Lop. Stun., ASD IX*, 2, p. 148, ll. 732-746. Manetti put *in*.

44 *fuit ἦν* ("fuit cum" late Vg.). The late Vulgate rendering reflects the addition of *ἐν*, as found in codd. D* E and many later mss. Erasmus follows his cod. 2815, supported by P^{74} K A B C D^{cor} and most of the later mss., including codd. 1 and 2816: see *Annot.* The version of Manetti put *erat cum*.

44 *nostris ἡμῶν* ("vestris" 1516 Lat.). The 1516 rendering corresponds with the Froben Vulgate edition of 1491, though not the 1514 edition or the Vulgate column of Erasmus' 1527 N.T. Cf. *vestri* for *nostris* at vs. 45. It corresponds with the reading *ὑμῶν*, found in cod. A and some later mss. Manetti had *vestris*, as in Erasmus' 1516 edition.

44 *ordinauerat illis διατάξατο* ("disposuit illis deus" late Vg.; "disposuit illis" 1516 Lat.). A similar substitution of *ordino* occurs at *Act.* 20,13 (1519); *Tit.* 1,5, in accordance with Vulgate usage at 1 *Cor.* 9,14; 16,1; *Gal.* 3,19. However, Erasmus retains *dispono* for this Greek verb at *Lc.* 22,29; *Hebr.* 8,10, and for *διατάσσω* at 1 *Cor.* 11,34. For his preference for the pluperfect tense, see on *Iob.* 1,19. Erasmus follows the Vulgate in adding the pronoun, *illis*, without explicit Greek support. Nor does the further late Vulgate addition of *deus* enjoy any support from the Greek mss.: see *Annot.* The version of Manetti had just *disposuit*.

44 *Μωσῆ*. Erasmus here departs from the spelling *μωϋσῆ*, found in his codd. 1, 2815 and 2816. See on *Act.* 3,22.

45 *qui successerunt διαδεξάμενοι* ("suscipientes" Vg.). Erasmus corrects a serious mistranslation by the Vulgate. The Greek verb does not occur elsewhere in the N.T.

45 *nostris ἡμῶν* ("vestri" late Vg. = *Annot.*, lemma). The late Vg. reading lacks Greek support. It is found in the Froben Vulgate of 1491, but not in his 1514 edition or in Erasmus' 1527 Vulgate column. See *Annot.*

45 *vsque ad dies* ἕως τῶν ἡμέρων ("vsque in diebus" Vg.). See on *Act.* 1,2. Manetti put *vsque in dies*.

46 *coram deo* ἐνώπιον τοῦ θεοῦ ("ante deum" 1516 = Vg.). Erasmus similarly removes *ante*

deum at seven other passages, in rendering ἐνώπιον, ἐναντι, and ἐμπροσθεν, at *Lc.* 1,6, 8, 19; 16,15; *Act.* 23,1 (all in 1519); 1 *Thess.* 1,3; 3,13. He retains *ante deum* only at *Ap. Iob.* 16,19. Cf. on *Act.* 3,13 and 6,6, for his treatment of *ante faciem* and *ante conspectum*. Manetti anticipated this change.

48 *excelsissimus ille non οὐχ ὁ ὑψίστος* ("non excelsus" Vg.; "non is est excelsissimus qui" 1516-19). Erasmus is more accurate in using the superlative. A similar substitution occurs at *Act.* 16,17. Elsewhere, he generally follows the Vulgate in rendering this Greek word by *altissimus*. Manetti put *excelsus ... non*.

48 *manufactis χειροποιήτοις* ("manu factis" Vg.). Erasmus objects in *Annot.*, that this should be written as a single word, and it was so printed in his 1527 Vulgate column.

48 *templis ναῶς* (Vg. omits). The Vulgate omission is supported by P^{74} K A B C D E and a few later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other late mss. See *Annot.* The version of Manetti also added *templis*.

48 *habitat κατοικεῖ* ("habitet" 1516-22). This use of the subjunctive in 1516-22 is unnecessary, and may have been inadvertent.

48 *propheta ὁ προφήτης* ("per prophetam" late Vg.). The late Vulgate alteration is unsupported by Greek mss. Manetti had *propheta*.

51 *Duri ceruice et incircuncisi σκληροτράχηλοι καὶ ἀπερίτμητοι* ("Dura ceruice et incircuncisis" late Vg., and some Vg. mss.; "Dura ceruice et incircuncisi" 1516). The nominative used here by Erasmus is more literally accurate: cf. *Annot.*

51 *corde τῆ καρδίᾳ* ("cordibus" Vg.). The Vulgate is based on a Greek text substituting *καρδίαις*, as in P^{74} (K) A C D and a few later mss. Erasmus follows his cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti similarly had *corde*.

51 *resistitis ἀντιπίπτετε* ("resististis" 1516 = late Vg.). Erasmus' use of the present tense is more accurate: see *Annot.* The same change was made by Manetti.

52 *iusti illius* τοῦ δικαίου ("iusti" 1516-19 = Vg.). By adding *illius*, Erasmus emphasises that this individual was uniquely "the just one", conveying the sense of the Greek article.

52 *occisores φονεῖς* ("homicidae" 1516 = Vg.). The misspelling *φωνεῖς* in 1527-35 is not likely

τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

⁵⁴ Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας αὐτῶν ἐπ' αὐτόν. ⁵⁵ ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ. ⁵⁶ καὶ εἶπεν, Ἴδου θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ. ⁵⁷ κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. ⁵⁸ καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια παρά τοὺς πόδας νεανίου καλουμένου Σαύλου. ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον, καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. καὶ τοῦτο εἰπὼν ἐκοιμήθη.

LB 465

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ

⁵⁴ *alt.* αὐτων B-E: om. A
8,1 τε B-E: δε A

⁵³ *nec seruastis B-E: et non custodistis A* | ⁵⁴ *alt.* suis B-E: om. A | ⁵⁸ *ac B-E: et A* | *ad B-E: sua secus A* | ⁵⁹ *ac B-E: et A* | *spiritum B-E: sp̄iritum A*
8,1 *consenserat in necem B-E: erat consentiens neci A* | *illo B-E: illa A*

to have been Erasmus' deliberate choice, as the word continues to be spelled φονεῖς in *Annot.*, and at the other N.T. passages where it occurs. His preference for *occisor*, at first sight, appears inconsistent with his retention of *homicida* on ten other occasions to render φονεὺς, and also ἀνθρωποκτόνος and ἀνδροφόνος. See *Annot.* However, he probably disliked the construction of *homicida* with an objective genitive, and solved the problem by using

legem per dispositiones angelorum, nec seruastis.

⁵⁴ *Audientes autem haec dissecabantur cordibus suis, et stridebant dentibus suis in eum.* ⁵⁵ *Quum autem esset plenus spiritu sancto, intentis in coelum oculis, vidit gloriam dei, et Iesum stantem a dextris dei.* ⁵⁶ *Et ait: Ecce video coelos apertos, et filium hominis stantem a dextris dei.* ⁵⁷ *Exclamantes autem voce magna, continuerunt aures suas, et impetum fecerunt vnamiter in eum.* ⁵⁸ *Et eiectum eum e ciuitate lapidabant, ac testes deposuerunt vestimenta ad pedes adolescentis, qui vocabatur Saulus.* ⁵⁹ *Et lapidabant Stephanum inuocantem, ac dicentem: Domine Iesu, suscipe spiritum meum.* ⁶⁰ *Positis autem genibus, clamauit voce magna: Domine, ne statuas | illis peccatum hoc. Et quum hoc dixisset obdormiuit.*

LB 466

8 *Saulus autem consenserat in necem eius. Facta est autem in illo die persecutio magna aduersus ecclesiam, quae erat Hierosolymis, et omnes dispersi sunt per regiones Iudaeae et*

occisor, a word which is rare in classical literature, but which he could have found in Plautus (*Miles* 1055). Another possible alternative was *interfactor*, somewhat more common in Latin authors.

⁵³ *per dispositiones* εἰς διαταγὰς ("in dispositione" late Vg.). The Vulgate use of the singular is unsupported by Greek mss. See *Annot.* The version of Manetti put in *mandata*.

53 *nec* καὶ οὐκ (“et non” 1516 = Vg.). See on *Ioh.* 2,16.

53 *seruastis* ἐφυλάξατε (“custodistis” 1516 = Vg.). A similar substitution occurs at *Mt.* 19,20; *Lc.* 18,21; *Act.* 16,4 (1519); *Rom.* 2,26; *Gal.* 6,13; 1 *Tim.* 5,21; 6,20; 2 *Tim.* 1,14. Erasmus evidently regarded the combination of *custodio* and *legem*, etc., as poor Latin style, though he retained *custodio* in this sense at *Lc.* 11,28; *Act.* 21,24. Where the meaning, more literally, is to guard a person or a thing, Erasmus usually follows the Vulgate in using *custodio*, but he twice uses *adseruo* in such a context, in rendering παρατηρέω and φυλάσσω. See further on *Act.* 9,24.

54 *suis* (2nd.) αὐτῶν (omitted in 1516 = Vg.). In 1516, Erasmus or his assistants followed codd. 1, 2816* and the Vulgate in rejecting αὐτῶν, in company with most other mss. The word αὐτῶν was found in his cod. 2815, while cod. 2816^{corr} had ἐαυτῶν. In 1519, Erasmus again found αὐτῶν in cod. 3 and restored it to his text, supported only by cod. E and a few of the later mss.

55 *intentis ... oculis* ἀτενίσκος (“intendens” Vg.). Greek aorist. See on *Act.* 1,10, for Erasmus’ use of *oculos intendo*. Manetti preferred *intuitus*.

55-6 *a dextris* (twice) ἐκ δεξιῶν (“a dextris virtutis” late Vg.). The late Vulgate reading is unsupported by Greek mss., as indicated in *Annot.*, and appears to have arisen from harmonisation with *Lc.* 22,69. Manetti similarly omitted *virtutis*.

58 *iectum* ἐκβαλόντες (“eicientes” Vg.). Greek aorist.

58 *e ciuitate* ἔξω τῆς πόλεως (“extra ciuitatem” Vg.). Similar substitutions occur at *Mt.* 21,17, 39; *Mc.* 12,8; *Lc.* 4,29; *Act.* 4,15; 14,19; 21,30. Erasmus retains *extra* at *Mc.* 5,10; 8,23; *Lc.* 20,15. Cf. on *Act.* 4,15. In *Annot.* on *Mt.* 21,39, Erasmus prefers *e*, as being “Latinus”.

58 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

58 *vestimenta* τὰ ἱμάτια (“vestimenta sua” 1516 Lat. = Vg.). The Vulgate may reflect a Greek text adding αὐτῶν or ἐαυτῶν, as in \aleph A B C D E and some later mss. Erasmus’ Greek text follows cod. 2815, in company with codd. 1, 2816 and most other late mss. However, the Vulgate elsewhere sometimes adds possessive pronouns when permitted by the context, even when absent from the Greek text: see on *Ioh.* 13,4.

58 *ad* παρά (“secus” 1516 = Vg.). See on *Act.* 4,35.

59 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti also used *ac* here.

60 *magna* μεγάλη (“magna dicens” Vg.). The Vulgate addition is supported only by cod. D and a few late mss. Manetti similarly omitted *dicens*.

60 *peccatum hoc* τὴν ἁμαρτίαν ταύτην (“hoc peccatum, quia nesciunt quid faciunt” Vg. 1527). The Vulgate word-order may reflect a Greek text having ταύτην τὴν ἁμαρτίαν, as in \aleph^{45vid} A B C D. However, the late Vulgate addition of *quia ... faciunt* is a harmonisation with *Lc.* 23,34, and lacks Greek ms. support. Erasmus follows cod. 2815, this time in company with \aleph^{74} \aleph E and nearly all later mss., including codd. 1 and 2816. Manetti had *hoc peccatum*, as in the earlier Vulgate.

60 *obdormiuit* ἐκοιμήθη (“obdormiuit in domino” late Vg.). The late Vulgate addition is unsupported by Greek mss. See *Annot.* This passage was included in Erasmus’ 1527 edition of his *Quae Sint Addita*. Manetti also omitted *in domino*.

8,1 *consenserat* ἦν συνευδοκῶν (“erat consentiens” 1516 = Vg.). The Vulgate is more accurate, though in less idiomatic Latin. Erasmus would have been closer to the Greek expression if he had used the imperfect tense, *consentiebat*, rather than the pluperfect.

1 *in necem* τῆ ἀναίρεσει (“neci” 1516 = Vg.). Erasmus’ change of rendering was prompted by the consideration that in classical Latin a prepositional phrase was more normal after *consentio*, for specifying the course of action which was agreed or approved.

1 *illo* ἐκεῖνη (“illa” 1516 = Vg.). See on *Ioh.* 1,29.

1 *aduersus ecclesiam* ἐπὶ τὴν ἐκκλησίαν (“in ecclesia” Vg.). Erasmus is more accurate here. It is possible that the Vulgate originally read *in ecclesiam*, later altered by a scribal corruption. Cf. *Annot.* The version of Manetti put *in ecclesiam*.

1 $\tau\epsilon$. The reading $\delta\acute{\epsilon}$, in Erasmus’ 1516 edition, is taken from cod. 2815, with support from \aleph^{74} B C D E and most later mss., including codd. 1 and 2816. In 1519, he changed to $\tau\epsilon$, in company with cod. A and a few later mss. (but not including cod. 3), in conformity with the Vulgate.

Σαμαρείας πλὴν τῶν ἀποστόλων. ²συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. ³Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

⁴Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον. ⁵Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστόν. ⁶προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου, ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλη φωνῇ, ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἔθεραπεύθησαν. ⁸καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. ⁹ἀνὴρ δὲ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων

Samariae praeter apostolos. ²Curauerunt autem vna Stephanum viri religiosi, feceruntque planctum magnum super eum. ³Saulus vero deuastabat ecclesiam per singulas domos intrans, trahensque viros ac mulieres tradebat in custodiam.

⁴Illi igitur dispersi peragrabant, annunciantes sermonem dei. ⁵Philippus autem peruenit in ciuitatem Samariae, ac praedicabat illis Christum. ⁶Intendebant autem turbae his, quae a Philippo dicebantur, vnanimiter audientes et videntes signa quae aedebat. ⁷Spiritus enim immundi, e multis qui ab illis tenebantur, exibant, clamantes voce magna. Multi autem paralytici et claudi sanati sunt. ⁸Et factum est gaudium magnum in illa ciuitate. ⁹Vir autem quidam nomine Simon, qui ante in ea ciuitate artem exercuerat magicam, ac gentem dementauerat Samariae, dicens

7 εχοντων A-D: εχοντων E

2 vna B-E: om. A | religiosi, feceruntque B-E: timorati, et fecerunt A | 3 singulas B-E: om. A | trahensque B-E: et trahens A | 4 Illi ... sermonem B-E: Igitur qui dispersi erant pertransibant, euangelizantes verbum A | 5 peruenit B-E: descendens A | ac B-E: om. A | 6 aedebat B-E: faciebat A | 7 immundi A^c B-E: om. A* | exibant, clamantes voce magna B-E: clamantes voce magna exibant A | sanati B-E: curati A | 9 ante B-E: ante fuerat A | ea B-E: om. A | exercuerat B-E: exercens A | ac gentem dementauerat B-E: et seducens gentem A

2 *Curauerunt* ... vna συνεκόμισαν ("Curauerunt" 1516 = Vg.). Erasmus seeks to give a more precise rendering of the Greek compound verb: see *Annot.*, where he interprets as *simul curauerunt*. For other additions of vna, see on *Act.* 1,22. Manetti had *contulerunt*.

2 *religiosi* εὐλαβεῖς ("timorati" 1516 = Vg.). This change follows the example of the Vulgate at *Act.* 2,5. In rendering the same Greek word at *Lc.* 2,25, Erasmus substitutes *pious*, as also suggested in *Annot.* on the present passage. The word *timoratus* does not occur in classical Latin. Manetti anticipated the change made by Erasmus.

2 *feceruntque* καὶ ἐποίησαντο ("et fecerunt" 1516 = Vg.). See on *Ioh.* 1,39.

3 *vero* δὲ ("autem" late Vg.). See on *Ioh.* 1,26.

3 *per singulas* κατὰ ("per" 1516 = Vg.). See on *Act.* 2,46. In *Annot.*, Erasmus also recommends *domesticatim*.

3 *trahensque* σύρων τε ("et trahens" 1516 = Vg.). See on *Ioh.* 1,39.

4 *Illi igitur dispersi* Οἱ μὲν οὖν διασπαρέντες ("Igitur qui dispersi erant" 1516 = Vg.). Erasmus wishes to make clear the connection with those whom Saul persecuted, as described in the previous verse. See *Annot.* See also on *Act.* 1,6,

for another substitution of *illi igitur*. Manetti is closer to the Vulgate, with *Qui igitur dispersi erant*.

4 *peragrabant* διήλθον (“pertransibant” 1516 = Vg.). A similar substitution occurs in 1519 at *Act.* 9,32; 13,14, following the example of the Vulgate at *Act.* 19,1. Erasmus also put *peragro* for *transeo* at *Act.* 14,24; 16,6 (1519), and for *perambulo* at *Act.* 13,6 (1519). The verb *peragro* conveys the sense of travelling through all parts of a particular area, rather than merely following a straight route from one side to the other. At *Act.* 10,38, Erasmus substituted *obambulo*. Manetti (both mss.) replaced *pertransibant euangelizantes* by *euangelizabant*.

4 *annunciantes* εὐαγγελιζόμενοι (“euangelizantes” 1516 = Vg.). See on *Act.* 5,42.

4 *sermonem dei* τὸν λόγον (“verbum dei” 1516 Lat. = late Vg.). See on *Ioh.* 1,1, regarding the use of *sermo*. Erasmus’ addition of *dei* is derived from the late Vulgate, unsupported by Greek mss. other than cod. E.

5 *peruenit ... ac* κατελθών (“descendens” 1516 = Vg.). Greek aorist. A similar substitution of *peruenio* for *descendo* occurs at *Act.* 18,22 (1516-22 only). Cf. also the replacement of *venio* by *peruenio* at *Act.* 27,5, in rendering the same Greek verb. Erasmus retains *descendo* at several other passages. Manetti’s version had *discedens*.

6 *autem* τε. Erasmus retains the Vulgate rendering, though this was probably based on a different Greek text, substituting δέ, as found in \mathfrak{P}^{74} \aleph A B C D^{corr} and some later mss. Erasmus’ Greek text follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816.

6 *aedebat* ἐποίει (“faciebat” 1516 = Vg.). See on *Ioh.* 2,11.

7 *Spiritus enim immundi, e multis qui ab illis tenebantur* πολλῶν γὰρ τῶν ἔχόντων πνεύματα ἀκάθαρτα (“Multi enim eorum qui habebant spiritus immundos” Vg.). The spelling ἔχόντων, in the 1535 edition, is a misprint: for other such errors, see on *Act.* 7,27. The Vulgate reflects a Greek text substituting πολλοί for πολλῶν, as in \mathfrak{P}^{74} \aleph A B C D^{corr} E and a few later mss. Although Erasmus was not aware of the Greek variant, he makes a valid point in *Annot.*, that the Vulgate rendering does not yield good sense. The wording of this note was partly borrowed from Valla *Annot.*, who gave a more literal rendering, *Multorum enim*

habentium spiritus immundi. Erasmus modified the word-order for the sake of clarity, while taking his Greek text from cod. 2815, supported by codd. 1, 2816 and most other late mss. He included this passage among the *Solocismi*, and further discussed the wording in his *Epist. apolog. adv. Stun.*, LB IX, 397 C. The version of Manetti had *Spiritus enim immundi a multis habentibus*.

7 *exibant, clamantes voce magna* βοῶντα μεγάλη φωνῇ ἐξήρχετο (“clamantes voce magna exhibant” 1516 = Vg.). Erasmus again reverses the Latin word-order. The phrase *voce magna*, in the Vulgate, may reflect a changed Greek word-order, φωνῇ μεγάλη, as in \mathfrak{P}^{74} \aleph A B C D E and most of the later mss., including codd. 1 and 2816. Erasmus took μεγάλη φωνῇ from his cod. 2815, supported by relatively few other late mss.

7 *sanati sunt* ἔθεραπέυθησαν (“curati sunt” 1516 = Vg.). See on *Act.* 4,14.

8 *Et factum est* καὶ ἐγένετο (“Factum est ergo” Vg.). The Vulgate may reflect the Greek variant, ἐγένετο δέ, as found in \mathfrak{P}^{74} \aleph A B C and some later mss. Erasmus follows his cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti made the same change.

9 *ante in ea ciuitate artem exercuerat magicam* προὔπῆρχεν ἐν τῇ πόλει μαγεύων (“ante fuerat in ciuitate magus” Vg.; “ante fuerat in ciuitate artem exercens magicam” 1516). Erasmus, more accurately, treats μαγεύων as a verb rather than a noun. See also *Annot.* However, in both Erasmus and the Vulgate, the sentence is defective, in that it lacks a main verb. He introduces *exerceo* at nine other passages: cf. his use of the phrase *curiosas artes exercuerant* at *Act.* 19,19, in rendering τὰ περιέργα πράξαντων. Manetti followed the Vulgate, except that he omitted *ante*.

9 *ac* καί (Vg. omits; “et” 1516). The Vulgate omission is supported only by cod. D*. Manetti had *et*.

9 *gentem dementauerat* ἐξιστῶν τὸ ἔθνος (“seducens gentem” 1516 = Vg.). This alteration is in keeping with the Vulgate use of *demento* in vs. 11. In *Annot.*, Erasmus mentions the complaint of Valla *Annot.* concerning the unwarranted diversity of vocabulary used by the Vulgate in rendering the same Greek verb ἐξιστῆμι in vss. 9, 11, and 13. Manetti put *seducebat gentem*.

εἶναι τινα ἑαυτὸν μέγαν, ¹⁰ ᾧ προσεῖχον ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη. ¹¹ προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτοῦς. ¹² ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ, εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς, ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε δυνάμεις καὶ σημεῖα γινόμενα, ἐξίστατο. ¹⁴ ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοῦς τὸν Πέτρον καὶ Ἰωάννην· ¹⁵ οἵτινες καταβάντες, προσηύξαντο περὶ αὐτῶν ὅπως λάβωσι πνεῦμα ἅγιον· ¹⁶ οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Χριστοῦ Ἰησοῦ. ¹⁷ τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. ¹⁸ θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως

se esse quempiam magnum, ¹⁰ cui auscultabant illi a minimo vsque ad maximum, dicentes: Iste est virtus dei, quae vocatur magna. ¹¹ Auscultabant autem ei, propterea quod multo tempore magicis artibus dementasset eos. ¹² Quum vero credidissent Philippo, euangelizanti de regno dei, deque nomine Iesu Christi, baptizabantur viri simul ac mulieres. ¹³ Tunc Simon et ipse credidit, et quum baptizatus esset, adhaerebat Philippo. Vidensque signa et virtutes fieri, stupens admirabatur. ¹⁴ Quum autem audissent apostoli qui erant Hierosolymis, quod recepisset Samaria sermonem dei, miserunt ad eos Petrum ac Ioannem. ¹⁵ Qui quum descendissent, orauerunt pro ipsis vt acciperent spiritum sanctum. ¹⁶ Nondum enim in quenquam illorum illapsus fuerat, sed baptizati tantum erant in nomine Christi Iesu. ¹⁷ Tunc imponebant manus super illos, accipiebantque spiritum sanctum. ¹⁸ Quum vidisset autem Simon, quod per impositionem

10 illi B-E: om. A | Iste C-E: Hic A B | 12 deque B-E: et A | 13 admirabatur D E: ammirabatur A-C | 14 sermonem C-E: verbum A B | ac B-E: et A | Ioannem A B E: Iohannem C D | 15 descendissent B-E: venissent A | 16 alt. in A C-E: sub B | 17 accipiebantque B-E: et accipiebant A

9 *quempiam* τινα (“aliquem” Vg.). See on *Ioh.* 6,7. In a similar context, at *Act.* 5,36, Erasmus retains *aliquis*.

10 *auscultabant illi* προσεῖχον (“auscultabant omnes” Vg.; “auscultabant” 1516). The Vulgate follows a Greek text adding πάντες, as found in \aleph A B C D E and many later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most later mss. Manetti put *intendebant*, omitting *omnes*.

10 *Iste* Οὗτος (“Hic” 1516-19 = Vg.). One reason for this substitution may have been that Erasmus perceived an ambiguity as to whether *hic* meant “this” or “here”: see on *Ioh.* 3,26. Manetti anticipated this change.

10 *quae vocatur magna* ἡ μεγάλη. Erasmus retains the Vulgate rendering, accepting it as a valid expansion of the Greek article: see *Annot.* However, the Vulgate was more likely to have been based on a different Greek text, having ἡ καλουμένη μεγάλη, as in \aleph^{74} \aleph A B C D E and twenty-four later mss.; cf. also ἡ λεγομένη μεγάλη, found in nine late mss. Erasmus’ Greek text follows cod. 2815, together with codd. 1, 2816 and more than 400 other late mss. (see Aland *Die Apostelgeschichte* 471-3). Accordingly, both Valla *Annot.* and Manetti advocated the omission of *quae vocatur*.

11 *Auscultabant ... ei* προσεῖχον δὲ αὐτῷ (“Attendebant ... eum” Vg.). This change was

intended to produce consistency with the Vulgate use of *ausculto* in vs. 10: see *Annot.* on that passage, partly following Valla *Annot.* However, in vs. 6, and also at *Act.* 16,14, Erasmus retained *intendo*, in rendering the same Greek verb.

11 *propterea quod* διὰ τό ("propter quod" Vg.). This change had been advocated by Valla *Annot.* In Erasmus' translation, a similar substitution occurs in rendering διότι, at *Act.* 18,10; *Gal.* 2,16 (1519); *Iac.* 4,2, in accordance with Vulgate usage at *Act.* 27,4; *Phil.* 2,26. The Vulgate use of *propter*, if understood as a preposition, yields a quite different sense: see *Annot.* The version of Manetti put *quoniam*.

11 ἰκανῶ χρόνῳ. In Erasmus' cod. 2815 is found the reading ἰκανὸν χρόνον, in company with only a few other late mss. He or one of his assistants took ἰκανῶ χρόνῳ from codd. 1 and 2816. This is the first deviation from cod. 2815 since vs. 1. The phrase might perhaps have been left uncorrected, had it not been for the fact that Erasmus' attention was drawn to another unusual variant in this ms., κυρίου Ἰησοῦ, in the following verse, which prompted him to consult his other mss.

11 *magicis artibus* τοῖς μαγείαις ("magicis suis" Vg.). In accordance with classical usage, Erasmus treats *magicus* as an adjective rather than a noun. Cf. his reference to *curiosas artes* at *Act.* 19,19. See *Annot.*, referring to the alternative rendering *magiis*, which had been adopted by both Valla *Annot.* and Manetti.

12 θεοῦ. Erasmus' cod. 2815* here had the rare variant, κυρίου Ἰησοῦ (cf. κυρίου for θεοῦ, in cod. 8*). He corrected this by reference to the Vulgate, together with codd. 1 and 2816, writing [θ]εοῦ in the margin of cod. 2815.

12 *deque nomine* καὶ ("in nomine" late Vg.; "et nomine" 1516 = Vg. mss.). Erasmus repeats the preposition *de*, to prevent the misunderstanding which had led to the changed punctuation of the late Vulgate: the latter incorrectly connected *in nomine Iesu Christi* with *baptizabantur*. In *Annot.*, Erasmus suggested *et nomine*, while Manetti put *et de nomine*.

12 τοῦ Ἰησοῦ Χριστοῦ. This reading does not appear to have ms. support, as virtually all mss. (including codd. 1 and 2816) read Ἰησοῦ Χριστοῦ here, omitting τοῦ. Cod. 2815 has a different reading, τοῦ Χριστοῦ, again having hardly any other mss. in support. The

Erasmian text attempted to amend this by adding Ἰησοῦ before Χριστοῦ, but left the incorrect article in position. This mistaken reconstruction of the text persisted into the *Textus Receptus*.

12 *simul ac* τε καὶ ("ac" Vg.). See on *Act.* 1,1.

13 *Vidensque* θεωρῶν τε ("videns etiam" Vg.). See on *Act.* 2,40. Manetti put *et videns*.

13 *signa et virtutes* δυνάμεις καὶ σημεῖα ("signa et virtutes maximas" Vg.). Erasmus retains the Vulgate word-order, which probably reflected a Greek variant, having σημεῖα καὶ δυνάμεις μεγάλαις, as in \mathfrak{P}^{74} & A B C (D) and some later mss. His own Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti had *virtutes et signa*.

14 *Hierosolymis* ἐν Ἱεροσολύμοις ("in Hierosolymis" Vg. 1527). See on *Ioh.* 4,21.

14 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

14 *sermonem* τὸν λόγον ("verbum" 1516-19 = Vg.). See on *Ioh.* 1,1.

14 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac* here.

15 *quum descendissent* καταβάντες ("cum venissent" 1516 = Vg.). The Vulgate nowhere else uses *venio* to translate this Greek verb. Manetti, again, made the same change.

16 *illapsus fuerat* ἐπιπεπτωκός ("venerat" Vg.). Erasmus again finds a more accurate replacement for the inadequate rendering offered by the Vulgate. At *Act.* 11,15, Erasmus also uses *illabor* to replace *cado* (late Vulgate), but retains *cado* at *Act.* 10,44, in similar contexts. See *Annot.*, where Erasmus also recommends *elapsus* and *delapsus*. The renderings *delapsus* and *illapsus* were similarly advocated by Valla *Annot.*

16 *in* (2nd.) εἰς ("sub" 1519 only). See on *Ioh.* 5,43.

16 *Christi* Χριστοῦ ("domini" Vg.). The Vulgate is based on a different Greek text, having κυρίου, as in \mathfrak{P}^{74} & A B C E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti similarly substituted *Christi*.

17 *accipiebantque* καὶ ἐλάμβανον ("et accipiebant" 1516 = Vg.). See on *Ioh.* 1,39.

18 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, ¹⁹ λέγων, Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνη πνεῦμα ἅγιον. ²⁰ Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. ²¹ οὐκ ἔστι σοι μερίς οὐδὲ κληῖρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ θεοῦ. ²² μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. ²³ εἰς γὰρ χολὴν πικρίας καὶ | σύνδεσμον ἀδικίας ὀρῶ σε ὄντα. ²⁴ ἀποκριθεὶς δὲ ὁ Σίμων, εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. ²⁵ οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

LB 467

manuum apostolorum daretur spiritus sanctus, obtulit eis pecunias, ¹⁹ dicens: Date et mihi potestatem istam, ut cuicumque imposuero manus, accipiat spiritum sanctum. ²⁰ Petrus autem dixit ad eum: Pecunia tua tecum sit in perditionem, quoniam donum dei existimasti pecuniis parari. ²¹ Non est tibi pars neque sors in ratione hac: cor enim tuum non est rectum coram deo. ²² Resipisce igitur ab ista malicia tua, et roga deum, si forte remittatur tibi cogitatio cordis tui. ²³ In felle enim amaritudinis | et colligatione iniquitatis video te esse. ²⁴ Respondens autem Simon, dixit: Precemini vos pro me apud dominum, ne quid eueniat in me horum quae dixistis. ²⁵ Et illi quidem testificati et loquuti sermonem dei, reuersi sunt Hierosolymam, et multis oppidulis Samaritanorum euangelizabant.

LB 468

25 διαμαρτυραμενοι B-E: διαμαρτυρομενοι A

18 manuum B-E: manus A | 19 potestatem istam B-E: hanc potestatem A | 20 pecuniis B-E: per pecuniam A | 21 prius est B-E: est enim A | 22 ista B-E: hac A | 23 colligatione B-E: obligatione A | 24 Precemini B-E: Precamini A | apud B-E: ad A | eueniat in B-E: veniat super A | quae A B D E: que C | 25 testificati B-E: testificantes A | sermonem B-E: verbum A | reuersi sunt B-E: redibant A | oppidulis B-E: regionibus A

18 *manuum* τῶν χειρῶν (“manus” 1516 Lat. = Vg.). The Vulgate use of the singular is unsupported by Greek mss. In *Annot.*, Erasmus suggested that, for reasons of style, the translators of the Vulgate avoided a double genitive plural. Manetti made the same substitution.

18 *pecunias* χρήματα (“pecuniam” Vg.). This substitution, again, is closer to the Greek use of the plural. A similar change occurs in vs. 20, consistent with Vulgate usage at *Mt.* 10,23-4; *Lc.* 18,24. However, Erasmus retains the singular form of the word at *Act.* 24,26. Manetti also had *pecunias*.

19 *potestatem istam* τὴν ἐξουσίαν ταύτην (“hanc potestatem” 1516 = Vg.). The use of *istam* here conveyed the sense of “this power which you possess”.

20 *pecuniis* διὰ χρημάτων (“pecunia” Vg.; “per pecuniam” 1516). See on vs. 18. Manetti had *per pecunias*.

20 *parari* κτᾶσθαι (“possideri” Vg.). See on *Act.* 1,18.

21 *est* (1st.) ἔστι (“est enim” 1516 = late Vg.). The late Vulgate addition is unsupported by Greek mss. Manetti omitted *enim*.

21 *ratione hac* τῷ λόγῳ τούτῳ (“sermone isto” Vg.). Erasmus evidently regarded *sermo* as awkward in the present context. At *Act.* 15,6 (1519), he similarly substitutes *negocium* for *verbum*. On the substitution of *hac*, see on *Act.* 7,4.

21 εὐθεῖα. Cod. 2815 has the unusual reading, εὐθής, a form of the adjective which is

occasionally found in the Septuagint. Erasmus or his assistants corrected this by reference to codd. 1 and 2816.

22 *Resipisce igitur* μετανόησον οὖν ("Paenitentiam itaque age" Vg.). See on *Act.* 2,38 for *resipisco*. Erasmus has a preference for *igitur*, which more emphatically conveys the sense of "therefore" or "consequently" than *itaque*: see on *Ioh.* 5,4; 6,62. Manetti had *Penitentiam ergo age*.

22 *ista malicia* τῆς κακίας ... ταύτης ("hac nequitia" Vg.; "hac malicia" 1516). See on *Act.* 3,26 for the removal of *nequitia*. As in vs. 19, Erasmus uses the more idiomatic *iste*, to refer to something which belonged to the listener.

22 *cogitatio* ἡ ἐπίνοια ("haec cogitatio" Vg.). The Vulgate addition may represent an expansion of the Greek article rather than a different Greek text. Manetti omitted *haec*.

23 *colligatione* σύνδεσμον ("obligatione" 1516 = Vg.). At *Eph.* 4,3 and *Col.* 3,14, Erasmus retains *vinculum* in rendering this Greek word, and recommends *in vinculis* in *Annot.* on the present passage. The Vulgate use of *obligatio*, however, conveyed the wrong meaning.

24 ὁ Σίμων. The Erasmusian text restores ὁ from codd. 1 and 2816, in company with most other mss. It was omitted in cod. 2815, together with cod. E and a few later mss.

24 *Precemini* Δεήθητε ("Precamini" 1516 = Vg.). See on *Ioh.* 6,27 for this use of the subjunctive.

24 *apud* πρὸς ("ad" 1516 = Vg.). See on *Act.* 2,29.

24 *ne quid* ὅπως μηδέν ("vt nihil" Vg.). Cf. on *Ioh.* 3,20, for Erasmus' avoidance of *vt non*.

24 *eueniat* in ἐπέλθη ἐπ' ("veniat super" 1516 = Vg.). A comparable substitution of *euenio* occurs in rendering ἐρχομαι at *Phil.* 1,12, analogous with the Vulgate use of the same verb to render συμβαίνω at *Mc.* 10,32. In rendering ἐπέρχομαι elsewhere, Erasmus follows the Vulgate in using *superuenio*, at *Lc.* 21,26, 35; *Act.* 13,40, and *aduenio* at *Iac.* 5,1. For the substitution of *in* for *super*, see on *Ioh.* 7,44. Manetti here preferred *superueniat in*.

25 *testificati* διαμαρτυράμενοι ("testificantes" 1516). In 1516, the present participle, διαμαρτυρόμενοι, was derived from cod. 2815, with support from cod. K and many later mss., including cod. 1. In 1519, Erasmus adopted the aorist participle, διαμαρτυράμενοι, as found

in codd. 3 and 2816, in company with P^{74vid} A B C D E and another large group of later mss. His change was influenced partly by the perfect tense of the Vulgate rendering, and partly by the aorist tense of the adjacent participle in the Greek text, λαλήσαντες.

25 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1.

25 *dei* τοῦ κυρίου ("domini" Vg. 1527, and Vg. mss.). This discrepancy between Erasmus' Greek text and his Latin rendering continued through all five editions. Probably one of his working copies of the Latin Vulgate had *dei* at this point, as found for example in the Froben edition of 1491. As at *Act.* 7,33, this could have originated as a misreading of *dni*, the abbreviated form of *domini*, though a few Greek mss., including P⁷⁴ A, have τοῦ θεοῦ. In cod. 2816, the words were originally omitted, but were later inserted by an interlinear correction.

25 *reuersi sunt* ὑπέστρεψαν ("redibant" 1516 Lat. = Vg.). The verb ὑποστρέφω is largely confined to Luke and Acts. Erasmus elsewhere retains *redeo* at *Lc.* 2,43; 8,39, 40; 17,18; *Act.* 21,6, in rendering the same Greek word. The imperfect tense of the Vulgate reflects the substitution of ὑπέστρεφον, found in P⁷⁴ K A B D and a few later mss. Erasmus follows cod. 2815, supported by codd. C E and most later mss., including codd. 1 and 2816.

25 *oppidulis* κώμας ("regionibus" 1516 Lat. = Vg.). In *Annot.*, Erasmus speculates that the Greek text underlying the Vulgate was χώρας, though this is found in hardly any mss. He elsewhere uses *oppidulum* only at *Lc.* 10,38, replacing *castellum*. At seven other passages, mainly in Matthew and Mark, he replaces *castellum* by *vicus*, as recommended in *Annot.* on the present passage, while in Luke and John *castellum* is generally retained. It would appear that by the time he reached Luke, Erasmus had forgotten his earlier plan of substituting *vicus*, typical of his less thorough revision of the third and fourth Gospels. See *Annot.* on *Mt.* 9,35, for his definition of *castella* as small fortified towns, whereas *vici* were unfortified. A similar distinction is made in Valla *Elegantiae* IV, 20; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 288, ll. 235-236. Manetti put *castellis* here.

25 *euangelizabant* εὐηγγελίσαντο. Inconsistent with his substitution of the perfect tense, *reuersi sunt*, earlier in the verse, Erasmus' Latin

²⁶ Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ²⁷ καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλείσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ²⁸ ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. ²⁹ εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε, καὶ κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ προσδραμῶν δὲ ὁ Φίλιππος, ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ³¹ ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὀδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον, ἀναβάντα καθίσει σὺν αὐτῷ. ³² ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκεν, ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἠνοίγει τὸ στόμα αὐτοῦ. ³³ ἐν τῇ ταπεινώσει

²⁶ Angelus autem domini loquutus est ad Philippum, dicens: Surge, et vade meridiem versus, ad viam quae descendit ab vrbe Hierosolymorum ad ciuitatem Gazam, haec est deserta. ²⁷ Et surgens abiit, et ecce vir Aethiops, eunuchus, praefectus Candaces reginae Aethiopum, quem praefecerat vniuersae gazae suae, venerat adoraturus Hierosolymam, ²⁸ et reuertebatur sedens super currum suum, legebatque Hesaiam prophetam. ²⁹ Dixit autem spiritus Philippo: Accede, et adiunge te ad currum istum. ³⁰ Accurrens autem Philippus, audiuit eum legentem Hesaiam prophetam: et dixit: Intelligisne quae legis? ³¹ At ille ait: Quinam enim possim, nisi aliquis dux viae mihi fuerit? Rogauitque Philippum, vt ascenderet, sederetque secum. ³² Argumentum autem scripturae quam legebat, erat hoc: Tanquam ouis ad occisionem ductus est, et sicut agnus coram tondente se mutus, sic non aperuit os suum. ³³ In humilitate

32 δε B-E: τε A

26 meridiem versus B-E: contra meridianum A | vrbe Hierosolymorum B-E: Hierusalem A | ad ciuitatem C-E: in A, om. B | 27 Hierosolymam B-E: in Hierusalem A | 28 legebatque B-E: legensque A | Hesaiam E: Esaiam A-D | 30 Hesaiam E: Esaiam A-D | 31 At ille B-E: Qui A | Quinam enim C-E: Et quomodo A, Nam qui B | possim B-E: possum A | viae A B C^b D E: om. C* | sederetque B-E: et sederet A | 32 quam B-E: quod A | occisionem B-E: occasionem A

rendering here retains the imperfect tense of the Vulgate, even though the latter was based on a Greek variant, εὐηγγελίζοντο, found in P^{74} & A B C D E and a few later mss. His own Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

26 *meridiem versus* κατὰ μεσημβρίαν ("contra meridianum" 1516 = Vg.). Erasmus here follows Valla *Annot.* in adopting a more idiomatic expression than the strictly literal rendering offered by the Vulgate. See *Annot.*, where

Erasmus also suggests *ad meridiem*. Manetti put *contra meridiem*.

26 καταβαίνουσαν. In 1519 *Annot.*, Erasmus reported the reading φέρουσαν in "nonnulli codices", as found in cod. 3.

26 *vrbe Hierosolymorum* Ἱερουσαλήμ ("Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

26 *ad ciuitatem* εἰς ("in" 1516 = Vg.; 1519 Lat. omits). A similar addition of *ciuitas* occurs at *Mt.* 2,1 (1519); 4,13; *Mc.* 15,43 (1519); *Act.* 19,26

(1527). Cf. on the addition of *vrbs* at *Act.* 14,25. In 1522, it appears that Erasmus wanted to make clear that Gaza, by contrast with its surrounding region, was not “deserted”: see 1519-22 *Annot.* However, by a modification in 1527 *Annot.*, he adopts a quite different explanation, that there were two Gazas, the more ancient of them being deserted.

27 *praefectus* δυνάστης (“potens” Vg.). Erasmus prefers this more technical word, though in *Annot.* he also suggested *magistratus*. Both renderings had been proposed by Valla *Annot.* See also on *Act.* 7,10. Manetti adopted *princeps*.

27 *quem praefecerat* ὃς ἦν ἐπί (“qui erat super” Vg.). Erasmus paraphrases the meaning with a more idiomatic turn of phrase. Cf. *Act.* 12,20, where he substitutes *qui praerater*.

27 *uniuersae gazae suae* πάσης τῆς γάζης αὐτῆς (“omnes gazas eius” Vg.). On *uniuersus* see on *Act.* 1,8. The Vulgate change from singular to plural, *gazas*, is unsupported by Greek mss. Manetti put *omnem gazam suam*.

27 *adoraturus* προσκυνήσων (“adorare” Vg.). The Vulgate infinitive has minimal Greek ms. support. See *Annot.* The same change was made by Manetti.

27 *Hierosolymam* εἰς Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). This change is consistent with Vulgate usage at vs. 25 and *Act.* 1,12. Erasmus’ usual practice, in accordance with good Latin style, is to omit the prepositions *in* and *ad* before the names of towns and small islands in the accusative case. For his occasional addition of *in* before place-names in 1516, see on *Act.* 13,51. On the substitution of the form *Hierosolym-*, see on *Act.* 1,8.

28 *super* ἐπί (“supra” Vg. 1527). See on *Ioh.* 3,31.

28 *legebatque* καὶ ἀνεγίνωσκε (“legensque” 1516 Lat. = Vg.). The Vulgate receives partial support from cod. D, which has ἀναγινώσκων, omitting καὶ. Manetti had *et legebat*.

30 *Intelligisne* Ἐὰρ γὰρ γινώσκεις (“Putasne intelligis” Vg.). On *-ne*, see on *Ioh.* 18,39. Erasmus removes the clumsy double verb of the Vulgate. In *Annot.*, he also suggested *Nunquid intelligis*, which had been adopted by both Valla *Annot.* and Manetti.

31 *At ille ὁ δέ* (“Qui” 1516 Lat. = Vg.). Erasmus, again, is more accurate. See on *Act.* 7,2. Manetti simply put *et*.

31 *Quinam enim possim* Πῶς γάρ (“Et quomodo possum” 1516 Lat. = Vg.; “Nam qui possum” 1519). This is the only occurrence of *quinam* in Erasmus’ N.T. His juxtaposition of *-nam* and *enim* has an appearance of redundancy. In *Annot.*, by contrast, he recommends *Qui nam* or *Qui enim*. As Erasmus further pointed out in *Annot.*, the Vulgate use of *et* here is a poor rendering of γάρ: no mss. appear to have καὶ πῶς. Valla *Annot.* suggested *quonam modo possim*, while Manetti’s version was *Quomodo enim possum*.

31 *nisi* ἐὰν μὴ (“si non” Vg.). A similar substitution occurs at *Lc.* 13,5. At *Mt.* 10,13, Erasmus tried *sin minus*. Elsewhere, he sometimes retains *si non* from the Vulgate. The same change was made by Manetti.

31 *dux viae mihi fuerit* ὁδηγήση με (“ostenderit mihi” Vg.). Erasmus conveys the meaning of the Greek word more fully and accurately: cf. *Annot.*, where he recommends *duxerit*. Manetti put *instrueret me*.

31 *sederetque* καθίσει (“et sederet” 1516 = Vg.). See on *Ioh.* 1,39. Manetti put *ascendens sederet* for *ascenderet et sederet*.

32 *Argumentum ... hoc* ἡ ... περιοχὴ ... αὐτῆ (“Locus ... hic” Vg.). In *Annot.*, Erasmus also suggests *sententia*. Behind this alteration was the thought that a “place” cannot literally be read.

32 δέ. The substitution of τε in 1516 was not derived from Greek mss., and was probably accidental.

32 *quam* ἦν (“quod” 1516). In 1516, Erasmus associates the subordinate clause with *argumentum* rather than *scriptura*, though the Greek would permit either. Manetti, with a similar motive, substituted *quem*, to agree with *locus*.

32 *mutus* ἄφωνος (“sine voce” Vg.). A similar substitution occurs at 1 *Cor.* 14,10, in conformity with Vulgate usage at 1 *Cor.* 12,2; 2 *Petr.* 2,16. On the removal of *sine*, see on *Ioh.* 8,7.

32 *aperuit* ἠνοίγει. The Greek reading here represents an arbitrary correction, as all of Erasmus’ mss. had ἀνοίγει. In *Annot.*, he also cites ἀνοίγει from the Septuagint at *Is.* 53,7. From the change to 1527 *Annot.*, it would appear that Erasmus preferred *aperit*, in the present tense, rather than *aperuit*, but he made no corresponding change in his Latin and Greek texts.

αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη· τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. ³⁴ ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ, εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο, περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; ³⁵ ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. ³⁶ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τὴν ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι; ³⁷ εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. ³⁸ καὶ ἐκέλευσε στήναι τὸ ἄρμα. καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹ ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος. ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτὸν· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.

LB 469

9 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ² ἠτήσαστο παρ' αὐτοῦ ἐπιστολάς

³⁴ quoriam *B-E*: aliquo *A* | ³⁵ praedicavit *B-E*: euangelizavit *A* | ³⁸ Ac *B-E*: Et *A* | ³⁹ ascendissent ex *B-E*: ascendisset de *A* | nec amplius *B-E*: et amplius non *A* | ⁴⁰ repertus *B-E*: inuentus *A* | Azoti *B-E*: in Azoto *A*
9,1 ac caedem aduersus *B-E*: et cedem in *A*

³³ *ipsius* αὐτοῦ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B and a few later mss., possibly from harmonisation with the Septuagint. Erasmus follows his cod. 2815, supported by codd. C E and most of the later mss., including codd. 1 and 2816. Manetti rendered by *sua*.

³³ *autem* δὲ (Vg. omits). The Vulgate omission is supported by \aleph A B C and a few later mss.,

ipsius iudicium eius sublatum est. Generationem autem eius quis enarrabit? Quoniam tollitur de terra vita eius. ³⁴ Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo propheta dicit hoc, de se, an de alio quoriam? ³⁵ Aperiens autem Philippus os suum, et incipiens a scriptura ista, praedicavit illi Iesum. ³⁶ Et dum irent per viam, venerunt ad quandam aquam. Et ait eunuchus: Ecce aqua: quid vetat quominus baptizer? ³⁷ Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo filium dei esse Iesum Christum. ³⁸ Et iussit sisti currum. Ac descenderunt ambo in aquam, Philippus simul et eunuchus, et baptizavit eum. ³⁹ Quum autem ascendissent ex aqua, spiritus domini rapuit Philippum, nec amplius vidit eum eunuchus. Ibat enim per viam suam gaudens. ⁴⁰ Philippus autem repertus est Azoti, et pertransiens euangelizabat ciuitatibus cunctis, donec veniret Caesaream.

9 Saulus autem adhuc spirans minas ac caedem | aduersus discipulos domini, accessit ad principem sacerdotum, ² et petiit ab eo epistolas,

LB 470

again possibly by harmonisation with the Septuagint. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with \mathfrak{P}^{74} E. The version of Manetti also added *autem*.

³³ *tollitur* αἴρεται ("tolletur" late Vg.). In *Annot.*, Erasmus hints that the late Vulgate reading has resulted from a scribal error ("perperam habetur in nostris codicibus"), though he

does not cite the earlier Vg. mss. to prove the point.

34 *dicit* λέγει (“dixit” 1516-27 *Annot.*, lemma). The Froben Vulgate editions of 1491 and 1514, as well as the Vulgate column of Erasmus’ 1527 N.T., all read *dicit* at this point.

34 *quoriam* τίνος (“aliquo” 1516 = Vg.). See on *Ioh.* 6,7. Manetti replaced *alio aliquo* by *aliquo alio*.

35 *praedicaui* εὐηγγελίσαστο (“euangelizauit” 1516 = Vg.). See on *Act.* 5,42.

36 *quid* τί (“quis” late Vg.). The late Vulgate alteration is unsupported by Greek mss. See *Annot.*

36 *vetat* κωλύει (“prohibet” Vg.). A similar substitution occurs in 1519 at *Lc.* 11,52; 23,2; *Act.* 24,23; 1 *Cor.* 14,39, following Vulgate usage at *Lc.* 18,16; *Act.* 16,6. In *Annot.*, Erasmus also suggests *obstat*. At two other passages (*Act.* 11,17; 1 *Thess.* 2,16) he substitutes *obsisto*, and once *compesco* (*Act.* 27,43). Elsewhere, he generally retains *prohibeo* to render the same Greek verb, especially at *Act.* 10,47, in a similar context. He probably had in mind that *prohibeo* required a person as subject, and implied a verbal command.

36 *quominus* baptizer με βαπτισθῆναι (“me baptizari” Vg.). Erasmus also introduces *quominus* at *Act.* 10,47; *Rom.* 15,22, in accordance with Vulgate usage at *Act.* 20,27. For his avoidance of the infinitive, see on *Ioh.* 1,33.

37 *Dixit* ... *Christum* εἶπε ... Χριστόν. Erasmus did not find this verse in his codd. 1 or 2815, but derived the wording from the margin of cod. 2816: see *Annot.*, where he suggests that it was originally omitted by scribal error (“librarium incuria”). Consequently, he inserted a caret mark at the end of vs. 36 in cod. 2815, accompanied by a symbol in the margin, to indicate that an addition was required. The subject was further discussed in his *Resp. ad annot. Ed. Lei, LB IX*, 207 C-E. This passage, with some variations of wording, is also found in cod. E and about sixty later mss. It is omitted, however, by $\mathfrak{P}^{45,74}$ \aleph A B C and more than 400 of the later mss. (see Aland *Die Apostelgeschichte* 475-9). Manetti’s translation (both mss.) included this verse, but omitted *Christum*, without any support from Greek mss.

38 *sisti* στήναι (“stare” Vg.). Erasmus’ intention here, presumably, is to avoid the impression that the eunuch gave an order to the chariot,

rather than to the driver. Manetti put *ut currus staret* for *stare currum*.

38 *Ac* καί (“Et” 1516 = Vg.). See on *Ioh.* 1,25.

38 *ambo* ἀμφότεροι (“utroque” Vg.). This substitution is in accordance with Vulgate usage at six other passages. Elsewhere, Erasmus retains *utroque* at *Mt.* 13,30; *Lc.* 5,38; 7,42; *Act.* 23,8; *Eph.* 2,14, and further substitutes *utroque* for *ambo* at *Mt.* 9,17; *Eph.* 2,18. The word *ambo* is particularly suited to a joint action by two people, meaning “both” rather than “each”. See *Annot.* This change was anticipated by Manetti.

38 *simul et* τε ... καί (“et” Vg.). See on *Act.* 1,1, and *Annot.*

39 *ascendissent* ἀνέβησαν (“ascendisset” 1516 Lat. = late Vg.). The singular form of the verb, used by the late Vulgate, has little support from Greek mss. Manetti also had *ascendissent*.

39 *ex* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

39 *nec amplius* καὶ οὐκ ... οὐκέτι (“et amplius non” 1516 = Vg.). See on *Ioh.* 6,66. Manetti put just *et non*.

40 *repertus est* εὐρέθη (“inuentus est” 1516 = Vg.). See on *Ioh.* 1,41, and *Annot.* This change of verb was further discussed by Erasmus in his *Apolog. resp. Iac. Lop. Stun., ASD IX*, 2, pp. 148-50, ll. 755-771.

40 *Azoti* εἰς Ἀζωτον (“in Azoto” 1516 = Vg.). See on *Ioh.* 4,21 for Erasmus’ use of the locative case. See also *Annot.*

9,1 ἔτι ἐμπνέων. In *Annot.*, Erasmus cites the omission of ἔτι, and speculates that the original text had ἔτι πνέων, which was later corrupted into ἐμπνέων, omitting ἔτι. His conjectured reading, ἔτι πνέων, is in fact found in a few late mss. However, since ἔτι ἐμπνέων is found in his codd. 1, 2815 and 2816, it seems likely that this was a note which he first penned in England, consulting a ms. which had just ἐμπνέων, as found in a few of the later mss. (cf. cod. \aleph^* which had ἐνπνέων, omitting ἔτι).

1 *minas ac caedem* ἀπειλής καὶ φόνου (“minarum et caedis” Vg.; “minas et cedem” 1516). In *Annot.*, Erasmus argues that the accusative case is required here by good Latin style. On *ac*, see on *Ioh.* 1,25.

1 *aduersus* εἰς (“in” 1516 = Vg.). This substitution occurs also at *Lc.* 7,30 (1519), and more frequently when rendering ἐπί. In *Annot.*, Erasmus indicates that this change is desirable for the sake of clarity (“apertius”).

εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἕάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. ³ ἔν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἑξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ, ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνήν, λέγουσαν αὐτῷ, Σαούλ, Σαούλ, τί με διώκεις; ⁵ εἶπε δέ, Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. σκληρόν σοι πρὸς κέντρα λακτίζειν. ⁶ τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν, Ἀνάστηθι, καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. ⁷ οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ⁸ ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωργμένων τε

quas perferret Damascus ad synagogas: vt si quos inuenisset eius viae seu viros seu mulieres, vinctos duceret Hierosolymam. ³ Et quum iter faceret, contigit vt appropinquaret Damasco. Et subito circumfulgurauit eum lux de coelo, ⁴ collapsusque in terram, audiuit vocem, dicentem sibi: Saul, Saul, quid me persequeris? ⁵ Dixit autem: Quis es domine? Dominus autem dixit: Ego sum Iesus, quem tu persequeris. Durum est tibi contra stimulos calcitrare. ⁶ Is tremens ac stupens dixit: Domine, quid me vis facere? Et dominus ad eum: Surge, et ingrederi ciuitatem, et dicetur tibi quid te oporteat facere. ⁷ Viri autem illi qui erant ei comites itineris, stabant attoniti, audientes quidem vocem, neminem tamen videntes. ⁸ Surrexit autem Saulus e terra, apertisque

9,7 θεωρουντες A B: θεωρουντες C-E

2 quas perferret B-E: in A | Hierosolymam B-E: in Hierusalem A | 4 collapsusque B-E: et cadens A | 6 Is B-E: Et A | dicetur B-E: ibi dicetur A | 7 ei B-E: illi A | attoniti B-E: stupefacti A | tamen B-E: autem A | 8 e B-E: de A

2 *quas perferret* εἰς (“in” 1516 = Vg.). This expansion, again, was by way of clarification.

2 *eius* τῆς (“huius” Vg.). Erasmus’ choice of pronoun seems more appropriate, being part of a sentence in indirect speech. See *Annot.* A few late mss. add ταύτης after ὁδοῦ, corresponding more closely with the Vulgate rendering.

2 *seu viros seu* ἄνδρας τε καὶ (“viros ac” Vg.). See on *Act.* 1,1, and *Annot.*

2 *duceret* ἀγάγῃ (“perduceret” Vg.). A similar substitution occurs at *Mc.* 15,22, but Erasmus retains *perduco* at *Act.* 11,26; 23,18. Manetti put *adduceret*.

2 *Hierosolymam* εἰς Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). See on *Act.* 8,27. Manetti put *Hierusalem*, omitting *in*.

3 *circumfulgurauit* περιήστραψεν (“circumfulsit” Vg.). Erasmus makes the same change at *Act.* 22,6, while retaining *circumfulgeo* for περιλάμπω

at *Lc.* 2,9; *Act.* 26,13. However, *circumfulguro* does not exist in classical Latin, hence Erasmus’ diffidence in speaking of the word in *Annot.* on the present passage.

4 *collapsusque* καὶ πεσὼν (“et cadens” 1516 = Vg.). Greek aorist. Regarding *collabor*, see on *Act.* 5,5. On *-que*, see on *Ioh.* 1,39.

4 *Saul, Saul* Σαούλ, Σαούλ (“Saule, Saule” Vg.). At all passages where the Hebraistic, indeclinable form of this name occurs, Erasmus consistently uses *Saul*, reserving the inflected forms (*Saulus*, etc.) to render Σαῦλος. See *Annot.* The same suggestion is found in *Valla Annot.*

5 *Dixit autem* εἶπε δέ (“Qui dixit” Vg.). There is no explicit Greek support for the Vulgate rendering. Manetti made the same change.

5 *Dominus autem dixit* ὁ δὲ κύριος εἶπεν (“Et ille” Vg.). The Vulgate follows a different Greek text, omitting κύριος εἶπεν, as in P^{74} A B C and a few later mss. A few others have ὁ δὲ

κύριος πρὸς αὐτόν, as in cod. E, or ὁ δὲ εἶπεν as in cod. R. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most of the later mss. Manetti substituted *Dominus vero ait*.

5-6 *Durum ... ad eum* σκληρὸν ... πρὸς αὐτόν. In codd. 1 and 2815*, at this point, is found solely the word ἀλλά (or ἀλλ' in cod. 2816), in place of the twenty words standing in Erasmus' printed Greek text. In cod. 2815^{cop}, there is a caret mark in the text, accompanied by a brief comment, "duo versus", in the upper margin. Nor had Valla found these words in his Greek mss.: see Valla *Annot.* It seems that the presence of this passage in the late Vulgate prompted Erasmus to reconstruct the words which were 'missing' from the Greek text. It would not be correct, however, to say that he simply retranslated from the Vulgate, as he has *stimulos* (κέντρα), in the plural, while the late Vulgate has *stimulum*, in the singular. The first five words of this added section, σκληρὸν σοι πρὸς κέντρα λακτιζειν are taken directly from *Act.* 26,14, where the same phrase occurs (by contrast, in cod. E, this clause is added at the end of *Act.* 9,4). However, the next phrase, τρέμων ... ποιῆσαι, has no direct parallel in other parts of Acts, and is undoubtedly a retranslation from the Latin. Erasmus' choice of an active form for the verb θαμβέω was unfortunate, as the other N.T. occurrences of this verb are passive in form, based on θαμβέομαι (*Mc.* 1,27; 10,24, 32). A phrase more akin to Luke's style would perhaps have been ἔντρομος τε καὶ ἔκθαμβος γεγόμενος (cf. *Act.* 3,11; 7,32; 16,29). The next section of Erasmus' handiwork, καὶ ὁ κύριος πρὸς αὐτόν, was partly modelled on vs. 11 (ὁ δὲ κύριος πρὸς αὐτόν). Finally, to fit the additional words into the text, he was obliged to delete the word ἀλλά, which was found in all his mss. The result of Erasmus' conjectural restoration of the Greek text was that the *Textus Receptus* would hereafter contain, at this passage, twenty words which are almost entirely devoid of Greek ms. support. In 1516 *Annot.*, he acknowledged that the passage was not found in the Greek mss. Then in 1519 *Annot.*, by adding "plerisque" ("In plerisque Graecis codicibus"), he gave the impression that some Greek mss. might contain the passage in question, and later, in 1522, he further hinted that such mss. might reflect a process of scribal error, through which the extra words could have been added from the

margin. In 1527, he referred to Vulgate mss. in which the words *et tremens ... ad eum* were omitted. His Latin rendering of the passage remained the same in all five editions, with the small exception that in 1519-35 he substituted *Is* for *Et* before *tremens*. Further discussion of this subject was contained in Erasmus *Resp. ad annot. Ed. Lei, LB IX, 207 E-F*. Manetti retained the late Vulgate unchanged at this passage.

6 *dicetur* λαληθήσεται ("ibi dicetur" 1516 Lat. = late Vg.). The late Vulgate addition of *ibi* is supported by only a few late Greek mss., and appears to represent a harmonisation with κἀκεῖ of *Act.* 22,10. Manetti omitted *ibi*.

7 *erant ei comites itineris* συνοδεύοντες αὐτῶ ("comitabantur cum illo" Vg. 1527; "erant illi comites itineris" 1516). In *Annot.*, lemma, Erasmus cites *concomitabantur* as the Vulgate reading, though the Froben Vulgates of 1491 and 1514 have *comitabantur*, as in Erasmus' 1527 Vulgate column. However, he would have been aware of *concomitabantur* from the lemma of Valla *Annot.* Elsewhere, Erasmus follows the Vulgate in using *comitor* and the accusative, for συνέρχομαι and συνέπομαι (*Act.* 10,23; 20,4). In *Annot.*, he objected to the late Vulgate use of *concomitor*, and suggested the rendering *qui iter faciebant cum illo*. Valla *Annot.* had raised the same objection, and had proposed a similar rendering, *qui cum eo iter faciebant*. This, again, closely resembled Manetti's use of *iter faciebant cum eo*.

7 *attoniti* ἔννεοι ("stupefacti" 1516 = Vg.). Erasmus elsewhere uses *attonitus* at *Lc.* 24,22 (1519) in rendering ἐξέστησαν, while at *Act.* 3,11 (1519) he adopts *stupefactus* for ἐκθαμβος. See *Annot.*

7 *tamen* δέ ("autem" 1516 = Vg.). The reason for this substitution is to avoid the repetition of *autem* from earlier in the verse: see on *Ioh.* 1,26.

7 θεωροῦντες. The spelling θεωροῦντες, though persisting through the 1522-35 editions, arose from nothing more than a misprint.

8 *e* ἀπὸ ("de" 1516 = Vg.). The same substitution, in rendering ἀπὸ, occurs at thirteen passages in Matthew to Luke, but not in the Gospel of John. Erasmus no doubt thought that *de* was inappropriate when coupled with a verb signifying motion in an upwards direction. However, he retained *ascendo* with *de* at *Ap. Ioh.* 11,7; 13,1, 11; 17,8, this being a N.T. book which he only lightly revised.

τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε. χειραγωγοῦντες δὲ αὐτόν, εἰσήγαγον εἰς Δαμασκόν. ⁹ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

¹⁰ Ἦν δὲ τις μαθητῆς ἐν Δαμασκῶ, ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτόν ὁ κύριος ἐν ὄραματι, Ἀνανία. ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε. ¹¹ ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεΐαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα, Σαῦλον ὀνόματι Ταρσέα. Ἰδοὺ γὰρ προσεύχεται. ¹² καὶ εἶδεν ἐν ὄραματι ἄνδρα ὀνόματι Ἀνανιαν εἰσελθόντα, καὶ ἐπιτιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψη. ¹³ ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερουσαλήμ. ¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ εἶπε δὲ πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοί ἐστιν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ. ¹⁶ ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτόν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁷ ἀπήλθε δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτόν τὰς χεῖρας, εἶπε, Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέ με, ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς, καὶ πλησθῆς πνεύματος ἀγίου. ¹⁸ καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπτίδες,

oculis neminem videbat. Sed manu ducentes illum, introduxerunt Damascum. ⁹ Et erat tribus diebus non videns, ac non comedit neque bibit.

¹⁰ Erat autem quidam discipulus Damasci, nomine Ananias: et dixit ad illum per visum dominus: Anania. Et ille ait: Ecce ego domine. ¹¹ Et dominus ad eum: Surge et vade in vicum qui vocatur Rectus, et quaere in domo Iudae, Saulum nomine Tarsensem. Ecce enim orat. ¹² Et vidit per visum virum Ananiam nomine introeuntem, et imponentem sibi manum, ut visum reciperet. ¹³ Respondit autem Ananias: Domine, audiui ex multis de viro hoc, quanta mala fecerit sanctis tuis Hierosolymae. ¹⁴ Et hoc loco habet potestatem a principibus sacerdotum, vincendi omnes qui inuocant nomen tuum. ¹⁵ Dixit autem ad eum dominus: Vade, quoniam organum electum est mihi iste, ut portet nomen meum coram gentibus et regibus ac filiis Israel. ¹⁶ Ego enim ostendam illi, quanta oporteat eum pro nomine meo pati. ¹⁷ Et abiit Ananias, et introiuit in domum, et imponens ei manus dixit: Saul frater, dominus misit me, qui apparuit tibi in via qua veniebas, ut visum recipias, et implearis spiritu sancto. ¹⁸ Et confestim deciderunt ab oculis eius tanquam squamae,

8 δαμασκον *A-D*: δασμασκον *E* | 10 οραματι *A B D E*: οροματι *C*

8 *neminem* *B-E*: nihil *A* | Sed manu *B-E*: Manu autem *A* | 9 ac *B-E*: et *A* | comedit *B-E*: manducauit *A* | 10 per visum *B-E*: in visu *A* | 11 Tarsensem *B-E*: Tharsensem *A* | 12 reciperet *B-E*: recipiat *A* | 13 Hierosolymae *B-E*: in Hierusalem *A* | 14 hoc loco *B-E*: hic *A* | 15 organum electum *B-E*: vas electionis *A* | ac *B-E*: et *A*

8 *neminem* οὐδένα (“nihil” 1516 Lat. = Vg.). As recognised in *Annot.*, the Vulgate reflects a

Greek variant, οὐδέν, found in \mathfrak{P}^{74} \aleph A^* B and a few later mss. Erasmus follows cod. 2815,

supported by codd. A^{corr} C E and most later mss., including codd. 1 and 2816. Valla *Annot.* and Manetti proposed the same change.

8 *Sed manu ducentes illum* χειραγωγοῦντες δὲ αὐτόν ("Ad manus autem illum trahentes" Vg.; "Manu autem ducentes illum" 1516). In *Annot.*, Erasmus comments on the inappropriate use of *trabo*, a verb which implied that Paul was physically dragged along against his will. Another instance of the removal of *ad manus* is found at *Act.* 22,11 (1522). Valla raised a similar objection to *trabo*, and suggested putting *manu autem illum ducentes*, while Manetti (*Pal. Lat.* 45) put *Manu ducentes autem ipsum*.

9 καὶ ἦν ... ἔπιεν. The whole verse was omitted in cod. 2815, probably by the error of parablepsis. Erasmus or his assistants restored the text from codd. 1 and 2816.

9 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti replaced *et non* by *ne*.

9 *comedit* ἔφαγεν ("manducauit" 1516 = Vg.). See on *Ioh.* 4,31.

10 *per visum* ἐν ὁράματι ("in visu" 1516 = Vg.). The same change occurs at *Act.* 10,3 (1519). Cf. *per manum* at *Act.* 7,35, and see on *Ioh.* 3,21 for the instrumental use of ἐν. The spelling ὁράματι in 1522 is a misprint. Manetti had *in visione*.

10 Ἰδοῦ. This word was omitted by cod. 2815, and was restored by Erasmus or his assistants from codd. 1 and 2816.

12 *per visum* ἐν ὁράματι (Vg. omits). The Vulgate omission is supported by P^{74} N A and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. In codd. B C, the words are inserted after ἀνδρα. Manetti again put *in visione*, as in vs. 10.

12 ἐπιτιθέντα. Erasmus derived this reading from cod. 2815, while codd. 1, 2816 and virtually all other mss. have ἐπιθέντα.

12 *manum* χεῖρα ("manus" Vg.). The Vulgate may reflect a Greek variant, χεῖρας, found in $\text{P}^{74\text{vid}}$ N^* A C, or τὰς χεῖρας, found in N^{corr} B E, both readings having support from a few later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other late mss. The singular form is relatively rare in such contexts in Acts, and it is possible that the plural variant represents a harmonisation with the more common usage. Manetti also had *manum*.

12 *visum reciperet* ἀναβλέψη ("visum recipiat" 1516 = Vg.). Although the substitution of the imperfect subjunctive was no doubt designed to improve the sequence of tenses, the perfect tense of the main verb, *vidit*, will permit either *recipiat* or *reciperet* in the subordinate clause. In vs. 17, Erasmus uses the present subjunctive, in *ut visum recipias*. Manetti preferred *reciperet*.

13 *ex* ἀπό ("a" Vg.). Similar substitutions of *ex* for *ab* or *de*, after *audio*, occur at *Lc.* 22,71 (1519); *Act.* 28,22 (1519); 1 *Ioh.* 1,5, rendering ἀπό and παρά. Erasmus retains *a* for παρά at several other passages.

13 *Hierosolymae* ἐν Ἱερουσαλήμ ("in Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

14 *hoc loco* ὧδε ("hic" 1516 = Vg.). This change is designed to prevent the ambiguity arising from the two senses of *hic*, as adverb and pronoun. A similar substitution occurs at *Mt.* 12,6, 41, 42; *Lc.* 11,31, 32 (both in 1519). See *Annot. ad loc.*, on all these. See also on *Ioh.* 3,26 for the substitution of *is* and *iste* for *hic*.

14 *vinciendi* δῆσαι ("alligandi" Vg.). This alteration produces consistency with *vinctos* in vss. 2 and 21. See on *Ioh.* 18,24.

15 *organum electum* σκεῦος ἐκλογῆς ("vas electionis" 1516 = Vg.). The Vulgate is more literally accurate, but Erasmus here attempts a rendering which yields a clearer sense. The word *organum* does not elsewhere appear in his N.T. Usually he retains *vas* from the Vulgate. See *Annot.*

15 *ac* τε ("et" 1516 = Vg.). See on *Ioh.* 1,25.

17 *Saul* Σαούλ ("Saul" Vg.). See on vs. 4, and *Annot.*

17 *misit me* ἀπέστραλέ με ("Iesus misit me" Vg. 1527; "misit me Iesus" Vg. mss.). The Vulgate addition corresponds with the addition of Ἰησοῦς after με in P^{45} N A B C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most later mss. Manetti similarly omitted *Iesus*.

17 *visum recipias* ἀναβλέψης ("videas" Vg.). This achieves consistency with the Vulgate rendering of vss. 12 and 18: see *Annot.* See also *Ioh.* 9,11.

18 *deciderunt* ἐπέπεσον ("ceciderrunt" Vg.). Erasmus gives a more precise rendering of this Greek compound verb, which occurs only here in the N.T. At *Act.* 20,9 (1519), Erasmus substitutes *decido* for *cado* in rendering πίπτω. See on *Ioh.* 11,32, for other such changes, and see also *Annot.*

ἀνέβλεπέ τε, καὶ ἀναστὰς ἐβαπτίσθη·
 19 καὶ λαβὼν τροφήν ἐνίσχυσεν. ἐγένετο
 δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μα-
 θητῶν ἡμέρας τινάς· 20 καὶ εὐθέως ἐν
 ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χρισ-
 τόν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
 21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ
 ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας
 ἐν Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ
 ὄνομα τοῦτο; καὶ ὧδε εἰς τοῦτο ἔλη-
 λυθεν, ἵνα δεδεμένους αὐτοὺς ἀγάγη
 ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μάλ-
 λον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς
 Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
 μασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν
 ὁ Χριστός.

LB 471

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί,
 συν|εβουλεύσαντο οἱ Ἰουδαῖοι, ἀνε-
 λθῆν αὐτόν· 24 ἐγνώσθη δὲ τῷ Σαύ-
 λῳ ἡ ἐπιβουλή αὐτῶν. παρετήρουν
 τε τὰς πύλας ἡμέρας τε καὶ νυκτός,
 ὅπως αὐτόν ἀνέλωσι. 25 λαβόντες δὲ

et visum recepit, et surgens baptiza-
 tus est. 19 Quumque cepisset cibum,
 corroboratus est. Fuit autem Saulus
 cum discipulis qui erant Damasci, per
 dies aliquot. 20 Et continuo in syna-
 gogis praedicabat Christum, quod is
 esset filius dei. 21 Stupebant autem
 omnes qui eum audiebant, ac dice-
 bant: Nonne hic est qui expugnabat
 Hierosolymis eos, qui inuocabant
 nomen istud? Et huc ad hoc venit,
 ut vinctos illos duceret ad principes
 sacerdotum? 22 Saulus autem multo
 magis inualescebat, et confunde-
 bat Iudaeos qui habitabant Damasci, affir-
 mans quod is esset Christus.

LB 472

23 Expletis | autem diebus compluri-
 bus, inierunt inter se Iudaei consilium,
 ut illum occiderent. 24 Sed intellec-
 tae sunt Saulo insidiae eorum. Ad-
 seruabantque portas die ac nocte, ut
 eum interficerent. 25 Accipientes autem

19 Quumque cepisset B-E (Cumque cepisset B-D): et cum accepisset A | corroboratus B-E: confortatus A | 20 continuo B-E: continuo ingressus A | synagogis B-E: Synagogam A | Christum B-E: Iesum A | is B-E: hic A | 21 ac B-E: et A | Hierosolymis B-E: in Hierusalem A | 22 inualescebat D E: conualescebat A-C | quod is esset B-E: quoniam hic est A | 23 Expletis ... occiderent B-E: Cum autem impleverentur dies multi consilium fecerunt in vnum Iudaei vt eum interficerent A | 24 Sed intellectae B-E: Notae autem factae A | Adseruabantque E: Custodiebantque A, Asseruabantque B-D | ac B-E: et A

19 *Quumque cepisset cibum* καὶ λαβὼν τροφήν ("et cum accepisset cibum" 1516 = Vg.). On *que*, see on *Ioh.* 1,39. Erasmus also introduces the idiomatic phrase, *capio cibum*, in 1516 at *Mt.* 15,20; *Mc.* 2,16; 1 *Cor.* 5,11, and in 1519 at *Mc.* 6,31; 7,3; *Lc.* 7,36; 14,1; 15,2, in rendering ἐσθίω and συνεσθίω. Another phrase which he uses is *cibum sumo* at *Act.* 27,34 (for προσλαμβάνω τροφῆς) and *Gal.* 2,12 (for συνεσθίω), in accordance with the Vulgate rendering of μεταλαμβάνω τροφῆς at *Act.* 2,46; 27,33. See also *Ioh.* 4,31.

19 *corroboratus est* ἐνίσχυσεν ("confortatus est" 1516 = Vg.). Erasmus removed all instances of *conforto* from the N.T. In 1516, in rendering

ἐνδυναμόω, he substituted *robustum facio* (*Rom.* 4,20), *fortis sum* (*Eph.* 6,10; 2 *Tim.* 2,1), *potentem facio* (*Phil.* 4,13), *potentem reddo* (1 *Tim.* 1,12); and in rendering κραταιόω, he substituted *fortis sum* (1 *Cor.* 16,13); and for δυναμόω, *potentem facio* (*Col.* 1,11). Then in 1519, following the Vulgate example at *Eph.* 3,16, he replaced several further occurrences of *conforto* with *corroboro*: at *Lc.* 1,80; 2,40 (both κραταιόω) and 2 *Tim.* 4,17 (ἐνδυναμόω), as well as the present passage. At the same time, in 1519, Erasmus changed his earlier suggestion of *potentem facio* to *corroboro* at *Phil.* 4,13; *Col.* 1,11. Finally in 1522, he substituted *corroboro* for the last remaining instance of *conforto* at *Lc.* 22,43 (for ἐνισχύω). The word *conforto*

does not exist in classical Latin, and even in later Latin it was ambiguous in meaning. See *Annot.* on *Lc.* 1,80; *Rom.* 4,20; *Phil.* 4,13; 1 *Tim.* 1,12.

19 *Saulus* ὁ Σαῦλος (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti also put *Saulus*.

20 *in synagogis* ἐν ταῖς συναγωγαῖς (“ingressus in synagogas” late Vg.; “ingressus in Synagogam” 1516 Lat.). The late Vulgate rendering is unsupported by Greek mss. The 1516 adoption of *Synagogam*, in the singular, seems to be based on cod. 2816, which had ἐλθὼν εἰς τὴν συναγωγὴν. Manetti omitted *ingressus*.

20 *Christum* τὸν Χριστὸν (“Iesum” 1516 Lat. = Vg.). The Vulgate reflects a Greek text substituting τὸν Ἰησοῦν, as in \mathfrak{P}^{45} \aleph A B C E and some later mss. Erasmus, as usual, follows cod. 2815, in company with codd. 1, 2816 and most other late mss.

20 *quod ... esset* ὅτι ... ἔστιν (“quoniam ... est” Vg.). See on *Iob.* 1,20. Manetti put *quod ... est*.

20 *is* οὗτος (“hic” 1516 = Vg.). See on *Iob.* 3,26 for this removal of the ambiguity of *hic*. Erasmus’ choice of pronoun is also better suited to indirect speech.

21 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25.

21 *Hierosolymis* ἐν Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). See on *Act.* 1,8.

22 *Σαῦλος*. In cod. 2815, it is παῦλος, supported by few mss. Erasmus or his assistants restored σαῦλος to the text, by reference to the Vulgate and codd. 1 and 2816, in company with virtually all other mss.

22 *inualescebat* ἐνεδυναμοῦτο (“convalescebat” 1516-22 = Vg.). Erasmus elsewhere follows the Vulgate in using *inualesco* for ἐπισχύω (*Lc.* 23,5), κατισχύω (*Lc.* 23,23), ἰσχύω (*Act.* 19,16). At the present passage he probably wished to avoid the ambiguity of *convalesco*, which could also mean to recover from illness.

22 συνέχυνε. This was the reading which Erasmus cited in *Annot.* In cod. 2815 is the variant συνέγεε, also found in cod. E and a few later mss. Erasmus or his assistants corrected this from codd. 1 and 2816.

22 *quod is esset* ὅτι οὕτως ἔστιν (“quoniam hic est” 1516 = Vg.). On the use of *quod*, see

on *Iob.* 1,20. On the substitution of *is*, see on vs. 20. Manetti had *quod hic est*.

23 *Expletis autem diebus compluribus* Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί (“Cum autem impleverentur dies multi” 1516 = late Vg.). See on *Iob.* 15,25, on *expleo*, and on *Act.* 1,3 for *complures*. Manetti put *At cum impleverentur dies multi*.

23 *inierunt inter se ... consilium* συνεβουλεύσαντο (“consilium fecerunt in vnum” 1516 = late Vg.). Erasmus also substitutes *ineo* at *Mt.* 26,4 (1519) in rendering the same Greek verb, and at *Mc.* 3,6 (1519); 15,1 in rendering συμβούλιον ποιέω, following the example of the Vulgate at *Mt.* 27,1, 7. Erasmus further uses *consilium capio* to replace *consilium facio* at *Mt.* 12,14, and to replace *consilium ineo* at *Mt.* 22,15. On the avoidance of *facio*, see on *Iob.* 1,15. In *Annot.*, Erasmus complains of the addition of *in vnum*. Manetti put just *consuluerunt*.

23 *vt ... occiderent* ἀνελεῖν (“vt ... interficerent” 1516 = Vg.). The sole reason for this change seems to be to avoid repetition of *interficio*, which also occurs at the end of the following verse. At vs. 29, Erasmus retains *occido* from the Vulgate. Manetti’s version was *vt ... interimerent*.

23 *illum* αὐτόν (“eum” 1516 = Vg.). Erasmus preferred *illum* here, to refer back to a more remote antecedent, i.e. Saul, rather than to Christ who was mentioned at the end of the previous sentence. Manetti had *ipsum*.

24 *Sed intellectae sunt* ἐγνώσθη δέ (“Notae autem factae sunt” 1516 = Vg.). Erasmus elsewhere retains *notum facio* for γνωρίζω. On *sed*, see on *Iob.* 1,26. Manetti proposed *innotuerunt autem*.

24 *Adservabantque* παρετήρουν τε (“Custodiebant autem et” Vg.; “Custodiebantque” 1516). The Vulgate reflects a Greek variant replacing τε by δὲ καὶ, as in \mathfrak{P}^{74} \aleph A B C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. A similar substitution of *asservo*, in rendering φυλάσσω, occurs at *Act.* 12,4 (1519). See also on *Act.* 7,53, for substitutions of *seruo* for *custodio*. In other contexts, Erasmus retains *obseruo* to render παρατηρέω. Manetti put *et custodiebant*.

24 *ac* καὶ (“et” 1516). A similar change from *ac* to *et* occurs in 1516 at *Act.* 26,7: see *ad loc.* In 1519, Erasmus reverted to the Vulgate wording. Manetti replaced *ac nocte* by *noctique*.

αὐτὸν οἱ μαθηταὶ νυκτός, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. ²⁶ παραγενόμενος δὲ ὁ Σαῦλος ἐν Ἱερουσαλήμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. ²⁷ Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλήμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. ²⁹ ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. ³⁰ ἐπιγινόντες δὲ οἱ ἀδελφοί, κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξάπέστειλαν αὐτὸν εἰς Ταρσόν.

eum discipuli nocte, per murum demiserunt, submittentes in sporta. ²⁶ Quum autem Saulus venisset Hierosolymam, tentabat se iungere discipulis, et omnes timebant eum, non credentes quod esset discipulus. ²⁷ Barnabas autem apprehensum illum duxit ad apostolos, ac narrauit illis quomodo in via vidisset dominum, et quod loquutus esset ei, et quomodo in Damasco fortiter egisset in nomine Iesu. ²⁸ Et erat cum illis intrans et exiens Hierosolymis, cum fiducia loquens in nomine domini Iesu. ²⁹ Loquebaturque et disputabat aduersus Graecos: illi vero querebant occidere eum. ³⁰ Quod quum cognouissent fratres, deduxerunt eum Caesaream, et emiserunt Tarsum.

28 και εκπορευομενος εν Ε: εις Α-Δ

25 demiserunt B-E: dimiserunt eum A | submittentes E: summittentes A-D | 26 Saulus B-E: om. A | Hierosolymam B-E: in hierusalem A | 27 ac B-E: et A | fortiter egisset B-E: fiducialiter egerit A | 28 intrans et exiens A E: versans B-D | Hierosolymis B-E: in Hierusalem A | cum fiducia loquens C-E: fiducialiter agens A B | Iesu B-E: om. A | 29 aduersus Graecos B-E: cum Graecis A | vero B-E: autem A

25 *eum discipuli* αὐτὸν οἱ μαθηταὶ (“discipuli eius” Vg.; “eum discipuli eius” late Vg.). The Vulgate reflects the substitution of οἱ μαθηταὶ αὐτοῦ, as in \mathfrak{P}^{74} K A B C and five later mss. Four late mss. have αὐτὸν οἱ μαθηταὶ αὐτοῦ, as represented by the late Vulgate. Erasmus follows cod. 2815, supported by cod. E and more than 400 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 481-3). Erasmus does not comment in *Annot.* on the peculiar notion found in the Vulgate, that there were Christians at Damascus known as the “disciples of Paul”. Since there were already Christian disciples at Damascus before Paul’s arrival and there is no mention of new disciples being added as a result of his preaching there, and since further he is

nowhere else described as having his own disciples, and the very concept was contrary to what he taught (cf. 1 *Cor.* 1,12-17; 3,4-11), the reading οἱ μαθηταὶ αὐτοῦ seems to face insuperable objections. The only argument in its favour, apart from the antiquity of the few Greek mss. which contain it, is that it is a *lectio difficilior*. It seems more likely, however, that αὐτοῦ was due to scribal error, by the change of just one letter, and that this is among the passages where the combined testimony of \mathfrak{P}^{74} K A B C may represent an inferior text. Manetti put *eum noctu discipuli* for *discipuli eius nocte*.

25 *demiserunt* καθῆκον (“dimiserunt eum” 1516 Lat. = Vg.). The Vulgate addition of *eum* at

this point in the text is supported by \mathfrak{P}^{74} \aleph A B C and a few later mss. See the previous note. The Vulgate does not appear to recognise any distinction of meaning between *demitto* and *dimitto*, and always uses the latter form of the verb (though *demitto* occurs in Vulgate mss. at 2 Cor. 11,33; Iac. 5,15). Manetti put *dimiserunt*, omitting *cum*.

26 *Saulus* ὁ Σαῦλος (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C and a few later mss. Erasmus follows cod. 2815 in company with codd. 1, 2816 and most other late mss. Manetti also added *Saulus*.

26 *Hierosolymam* ἐν Ἱερουσαλήμ ("in hierusalem" 1516 = Vg.). See on Act. 8,27. Manetti had in *Hierosolimam*.

27 *ac* καί ("et" 1516 = Vg.). See on Iob. 1,25.

27 *quod loquutus esset* ὅτι ἐλάλησεν ("quia locutus est" Vg.). See on Iob. 1,20. Manetti put *quod locutus est*.

27 *fortiter egisset* ἐπαρρησιάσατο ("fiducialiter egerit" 1516 = Vg.). A similar change occurs at Act. 14,3 (1519). At Act. 9,28 (1522), however, Erasmus substitutes *cum fiducia loquor* (see *ad loc.*), and at Act. 18,26 *libere loquor*. See also on Act. 2,29 regarding *παρρησία*. The word *fiducialiter* does not occur in classical Latin.

28 *intrans et exiens Hierosolymis* εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλήμ ("intrans et exiens in Hierusalem 1516 Lat. = Vg.; "versans Hierosolymis" 1519-27 Lat.). In the Greek column of his editions of 1516-27, Erasmus had εἰς instead of καὶ ἐκπορευόμενος ἐν, in accordance with his cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with \mathfrak{P}^{74} . In 1535, he changed to καὶ ἐκπορευόμενος ἐν, relying on the Vulgate and Chrysostom, while at the same time expressing his opinion in *Annot.*, that the shorter reading was genuine ("germanus"). The longer reading (but with εἰς for ἐν) is also found in codd. \aleph A B C E and many later mss. On *versor*, see on Iob. 7,1. See also on Act. 1,21. For *Hierosolymis*, see on Act. 1,8. Manetti changed the word-order to produce *ingrediens in Hierusalem et egrediens*.

28 *cum fiducia loquens* καὶ παρρησιαζόμενος ("fiducialiter agens" 1516-19 Lat. = Vg.). See on

vs. 27 for Erasmus' removal of *fiducialiter ago*. His use of *cum fiducia loquor* is comparable with his substitution of *sumpta fiducia* at Act. 13,46 (see *ad loc.*), and with the frequent Vulgate usage of *fiducia* in rendering *παρρησία*. See also *Annot.* In Erasmus' rendering, καὶ is left untranslated, following the Vulgate, though the latter was probably based on a Greek variant omitting καὶ, as in \mathfrak{P}^{74} \aleph A B C and a few later mss. In his Greek text, Erasmus here follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. Some copies of the late Vulgate also add *et* before *fiducialiter*, replaced by Manetti with *ac fiducialiter*.

28 *Iesu* Ἰησοῦ (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B E and a few later mss. Erasmus follows cod. 2815, in company with \aleph^{corr} and most later mss., including codd. 1 and 2816. Manetti had *Iesu*, but omitted *domini*, with support from cod. C and many later mss.

29 *Loquebaturque* ἐλάλει τε ("Loquebatur quoque gentibus" late Vg.). See on Act. 2,11, regarding *quoque*. The late Vulgate addition of *gentibus* is unsupported by Greek mss.: see *Annot.* The version of Manetti had just *loquebatur*.

29 *aduersus Graecos* πρὸς τοὺς Ἑλληνοιστάς ("cum Graecis" 1516 = Vg.). Elsewhere, Erasmus follows the Vulgate at several passages in using *disputo* with *cum* in rendering *συζητέω* and *διαλέγομαι*. His use of *aduersus* here suggests that he regarded the present debate as more hostile in nature: cf. *Annot.*

29 *vero* δέ ("autem" 1516 = Vg.). See on Iob. 1,26. Manetti substituted *At ipsi for illi autem*.

30 *emiserunt* ἐξαπέστειλαν αὐτόν ("dimiserunt" Vg.). Similar substitutions occur at Lc. 20,10, 11 (both 1519); Act. 17,14, but Erasmus retains *dimitto* at Lc. 1,53 for the same Greek verb. He also puts *emitto* for *dimitto* in rendering *ἐκπέμπω* at Act. 17,10 (1519) and *ἀποστέλλω* at Mt. 21,3. See also on Act. 11,13 for the substitution of *emitto* for *mitto*. Erasmus follows the Vulgate in leaving αὐτόν untranslated at this point, though it is possible that the Vulgate was based on a Greek text omitting the word, as in \mathfrak{P}^{74} A E and many later mss.

³¹ αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.

³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. ³³ εὔρε δὲ ἐκεῖ ἄνθρωπον τινα Αἰναίαν ὄνοματι, ἐξ ἐτῶν ὀκτώ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰναία, ἰσθαί σε ὁ Ἰησοῦς Χριστός· ἀνάστηθι, καὶ στρώσον σεαυτῷ. καὶ εὐθέως ἀνέστη. ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Ἀσσάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον. ³⁶ ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὄνοματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ

³¹ Igitur ecclesiae quidem per totam Iudaeam et Galilaeam et Samariam habebant pacem, et aedificabantur versantes in timore domini, et consolatione sancti spiritus multiplicabantur.

³² Factum est autem ut Petrus dum peragraret per omnes, deueniret etiam ad sanctos qui habitabant Lyddae.

³³ Reperit autem ibi hominem quendam nomine Aeneam, annis iam octo decumbentem in grabbato, qui erat paralyticus. ³⁴ Et ait illi Petrus: Aenea, sanet te dominus Iesus Christus. Surge, et sterne tibi ipsi. Et continuo surrexit. ³⁵ Et viderunt eum omnes qui habitabant Lyddae et Assarone, qui conuersi sunt ad dominum. ³⁶ Ioppae autem fuit quaedam discipula nomine Tabitha, quae interpretata dicitur Dorcas. Haec erat plena operibus bonis et

34 ἀναστηθι *A B D E*: ἀναστηθι *C* | 36 *prius* ἦν *A C E*: *om. B*

31 Igitur *B-E: om. A* | versantes *B-E: ambulantes A* | 32 peragraret per omnes *B-E: transiret vniuersos A* | etiam *B-E: om. A* | 33 Reperit *B-E: Inuenit A* | Aeneam *E: Aenaeam A-D* | annis *B-E: ab annis A* | iam *B-E: om. A* | decumbentem *B-E: iacentem A* | grabbato *B-E: grabato A* | 34 Aenea *E: Aenaea A-D* | ipsi *B-E: om. A* | 36 Ioppae *B-E: In Ioppe A*

31 Igitur ... quidem μὲν οὖν ("quidem" 1516 Lat. = Vg.). The Vulgate omission of *igitur* seems to be a matter of translation rather than the use of a different Greek text: cf. *Annot.* The expression μὲν οὖν occurs quite frequently in Acts: at twelve passages, Erasmus follows the Vulgate in leaving μὲν untranslated; at eleven passages, he retains *et ... quidem* from the Vulgate; on three occasions, he goes further, using *igitur ... quidem* at the present passage, *quidem igitur* at *Act. 19,32* (1519), and *itaque ... quidem* at *Act. 26,4*; at *Act. 16,5* he has *itaque* for *et ... quidem*. Manetti put *Ecclesie ergo*, omitting *quidem*.

31 *ecclesiae ... multiplicabantur* αἱ ... ἐκκλησίαι ... ἐπληθύνοντο ("ecclesia ... replebatur" Vg.). The Vulgate corresponds with a different Greek

text, having ἡ ... ἐκκλησία ... εἶχεν ... οἰκοδομουμένη ... πορευομένη ... ἐπληθύνετο, as in P^{74} $\text{N}^{\text{A B C}}$ and thirty-two later mss. Erasmus follows his cod. 2815, supported by cod. (E) and more than 400 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 483-6). It is plain that this change from plural to singular, or from singular to plural, did not originate by accident. It has been suggested that the use of the plural was a later change, designed to conform with the use of ἐκκλησίαι in *Act. 15,41* and *16,5*. At those passages, the churches in question were in different parts of Syria, Cilicia, and Galatia. More geographically relevant to the present verse, there are also direct references to a plurality of churches in Judaea at *Gal. 1,22* and *1 Thess. 2,14*. However, apart from the present passage, there are no

other references to a plurality of churches anywhere in the first ten chapters of Acts, but only to a single church, and more especially the church at Jerusalem. In the account of Saul's journey to Damascus, there is no mention of 'the church at Damascus' but only of synagogues and individual disciples, some of whom might be supposed to have fled there in consequence of the persecution in Jerusalem. In *Act.* 8,1-3, Saul was an instigator of persecution against "the church". It is therefore entirely possible that an early scribe or editor who found a reference to "churches" in *Act.* 9,31, in a passage which recorded the end of that same period of persecution, might have seen fit to substitute the singular, as being more in keeping with the context of the earlier part of Acts. See also *Annot.*, and *Valla Annot.*, where the use of the plural had already been recommended. Other changes of translation in this sentence are discussed below. Manetti used the plural throughout this verse.

31 *versantes* πορευόμενοι ("ambulans" Vg.; "ambulantes" 1516). On *versor*, see on *Ioh.* 7,1. See the above note for the change from singular to plural. Manetti preferred *procedentes*.

31 *multiplicabantur* ἐπληθύνοντο ("replebatur" Vg.). The substitution of *multiplico* is in accordance with Vulgate usage at *Act.* 6,7; 7,17; 12,24; 2 *Cor.* 9,10; *Hebr.* 6,14; 1 *Petr.* 1,2. Cf. the substitution of *multiplico* for *adimpleo* at 2 *Petr.* 1,2; *Iud.* 2. For the change from singular to plural, see above. Manetti put *replebantur*.

32 *dum peragraret per* διερχόμενον διὰ ("dum transiret" 1516 = late Vg.). See on *Act.* 8,4.

32 *omnes* πάντων ("vniuersos" 1516 = Vg.). See on *Act.* 5,34. Manetti made the same change.

32 *etiam* καί (omitted in 1516 Lat. = Vg.). The Vulgate omission is unsupported by Greek mss. Manetti inserted *et* before *deueniret*.

33 *Reperit* εὑρε ("Inuenit" 1516 = Vg.). See on *Ioh.* 1,41.

33 *Aeneam* Αἰναίαν ("Aenaeam" 1516-27). Erasmus or his assistants took this Greek spelling from cod. 1, from which they also drew αἰναία in vs. 34. However, they would have done better to retain αἰνέαν and αἰνέα from codd. 2815 and 2816, in company with nearly all other mss.

33 *annis iam* ἐξ ἐτῶν ("ab annis" 1516 = Vg.). Comparable changes occur at *Act.* 24,10 (1519);

Rom. 15,23; 2 *Cor.* 8,10. Erasmus retained *ab annis* at *Lc.* 8,43 (ἀπὸ ἐτῶν); 2 *Cor.* 9,2 (ἀπὸ πέρυσσι).

33 *decumbentem* κατακείμενον ("iacentem" 1516 = Vg.). See on *Ioh.* 5,6.

34 *Aenea* Αἰναία ("Aenaea" 1516-27). See on vs. 33.

34 *dominus Iesus Christus* ὁ Ἰησοῦς Χριστός. In cod. 2815, the text has solely ὁ χριστός, with support from just a few other late mss. Erasmus or his assistants remedied this by inserting Ἰησοῦς between ὁ and Χριστός in their Greek text. However, this word-order is not supported by the Greek mss., which mostly have Ἰησοῦς ὁ χριστός, as in codd. 1 and 2816, together with codd. B^{corr} E. A few other mss., including 37^a & B* C, have just Ἰησοῦς χριστός. The Latin rendering contains a further problem, in retaining *dominus* from the late Vulgate, which is supported only by cod. A and a few later mss., in conflict with the accompanying Greek text and the Greek mss. which Erasmus usually consulted. Through negligent revision of his successive editions, this inconsistency between his Latin and Greek columns remained uncorrected. Manetti omitted *dominus*.

34 *tibi ipsi* σεαυτῶ ("tibi" 1516 = Vg.). Erasmus makes the same addition at *Act.* 16,28; *Rom.* 2,5; 1 *Tim.* 4,16, seeking to convey more precisely the emphasis of the Greek pronoun. Similar additions of *ipsum* (*ipsi*, *ipso*) are made at thirteen other passages in rendering σεαυτόν, ἐμαυτόν, etc. For his treatment of ἐαυτόν, see on *Ioh.* 11,55. Manetti made the same change.

35 *Assarone* τὸν Ἀσσάρωνα ("Sarone" late Vg.). The Vulgate spelling reflects a Greek variant, σαρῶνα, found in 37^a 74 (& A) B C E and some later mss. Some other late mss. also have σαρῶνα. Erasmus follows cod. 2815, in company with cod. 1 and most other late mss. (cod. 2816 had ἀσσάρωνα). See *Annot.*

36 *Ioppae* ἐν Ἰόππῃ ("In Ioppe" 1516 = Vg.). This use of the locative case is found again in vs. 43 (1519). See on *Ioh.* 4,21.

36 ἦν (1st.). The omission of this word in 1519 is unsupported by Greek mss., and seems to have been a printing error.

36 διερμηνευομένη. This spelling was another probable printing error, which arose in 1516 and persisted through all five editions. The correct spelling, as found in codd. 1, 2815, 2816 and most other mss., was διερμηνευομένη.

ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἀσθενήσασαν αὐτὴν ἀποθανεῖν. λούσαντες δὲ αὐτήν, ἔθηκαν ἐν ὑπερῶ. ³⁸ ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν. ³⁹ ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς. ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. ⁴⁰ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ταβιθά, ἀνάστηθι. ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. ⁴¹ δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. ⁴² γνωστὸν δὲ ἐγένετο καθ' ὅλης | τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

40 ἀναστηθι *A* *B-E*: ἀναστησθι *A**

36 *praestabat B-E*: *faciebat A* | 38 *ac B-E*: *et A* | *miserunt B-E*: *miserunt duos viros A* | 39 *ostendentes B-E*: *ostendentes ei A* | *vestesque B-E*: *et vestes A* | *cum ipsis B-E*: *secum A* | 40 *Tabitha B-E*: *Tabita A* | *suos, visoque B-E*: *et viso A* | 41 *ac B-E*: *et A* | 42 *Id autem innotuit B-E*: *Notum autem factum est A* | *totam B-E*: *vniuersam A* | *dominum B-E*: *domino A* | 43 *maneret Ioppae B-E*: *moraretur in Ioppe A*

36 *praestabat* ἐποίει ("faciebat" 1516 = Vg.). See on *Ioh.* 7,19.

37 *Quam quum lauissent, posuerunt* λούσαντες δὲ, αὐτήν ἔθηκαν ("Quam cum lauissent, posuerunt eam" Vg.). The Vulgate corresponds with a different Greek word-order, λούσαντες δὲ ἔθηκαν αὐτήν, found in \mathfrak{P}^{74} \aleph^* *A* and a few later mss. Erasmus follows cod. 2815,

elemosynis quas praestabat. ³⁷ *Factum est autem in diebus illis, vt infirmata moreretur. Quam quum lauissent, posuerunt in coenaculo.* ³⁸ *Quum autem vicina esset Lydda Ioppae, ac discipuli audissent quod Petrus esset in ea, miserunt ad eum, rogantes, ne grauaretur venire vsque ad se.* ³⁹ *Exurgens autem Petrus venit cum illis. Et quum aduenisset, duxerunt illum in coenaculum, et circumsteterunt illum omnes viduae flentes, et ostendentes tunicas vestesque, quas faciebat quum esset cum ipsis Dorcas.* ⁴⁰ *Eiectis autem omnibus foras, Petrus positus genibus orauit: et conuersus ad corpus dixit: Tabitha, surge. At illa aperuit oculos suos, visoque Petro resedit.* ⁴¹ *Data autem illi manu, erexit eam: et quum vocasset sanctos ac viduas, exhibuit eam viuam.* ⁴² *Id autem innotuit per totam Ioppen, et crediderunt multi in | dominum.* ⁴³ *Factum est autem vt dies multos maneret Ioppae apud Simonem quen-dam coriarium.*

LB 474

supported by codd. 1, 2816 and most other mss., commencing with \mathfrak{P}^{45} 53 \aleph^{corr} *C E*. The version of Manetti was *Cum vero lauissent eam posuerunt.*

38 *vicina ... Ioppae* ἐγγὺς ... τῇ Ἰόππῃ ("prope ... ab Ioppe" Vg.). The construction of *prope* with *ab* did occur in classical usage, even if Erasmus disliked it. A comparable

substitution of *vicina* for *iuxta* occurs at *Act.* 27,8. However, Erasmus retains *Bethania iuxta Hierosolymam* at *Ioh.* 11,18. Manetti put *propinqua Ioppe*.

38 *ac ... audissent* ἀκούσαντες ("audientes" Vg.; "et ... audissent" 1516). As well as changing the tense, to take account of the Greek aorist participle, Erasmus attains a more natural Latin word-order. Manetti put *qui audierant*.

38 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

38 *miserunt* ἀπέστειλαν ("miserunt duos viros" 1516 Lat. = Vg.). The Vulgate is based on a Greek variant adding δύο ἄνδρας, found in P^{4574} K A B C E and some later mss. Erasmus' Greek text follows cod. 2815, with support from codd. 1, 2816* and most other late mss., though he records in *Annot.*, that in one of his mss. (cod. 2816) he found that the words δύο ἄνδρας were added in the margin. Both readings involve a grammatical problem, which could have induced some scribes either to add or omit δύο ἄνδρας. If this phrase were originally part of the text, the apparent clash between the accusative of ἄνδρας and the nominative of παρακαλοῦντες, might have made it convenient to omit the phrase. On the other hand, if the phrase were not originally in the text, some scribes might have wished to add something, in order to provide an explicit antecedent for αὐτοῖς in vs. 39. Manetti omitted *duos viros*.

38 *ne grauaretur ... se* μή ὀκνήσαι ... αὐτῶν ("Ne pigriteris venire vsque ad nos" Vg.). The Vulgate is based on a Greek text having μή ὀκνήσης ... ἡμῶν, as in P^{74vid} K A B C* E and a few later mss. Erasmus follows cod. 2815, in company with P^{45vid} C^{corr vid} and most later mss., including codd. 1 and 2816. In *Annot.*, he treats the Vulgate rendering as a mistranslation rather than a matter of textual variation in the underlying Greek. The verb *pigritor* does not occur in classical Latin. Manetti's rendering was *ne negligeret ad eos accedere*.

39 *ostendentes* ἐπιδεικνύμενοι ("ostendentes ei" 1516 = late Vg.). The late Vulgate addition is unsupported by Greek mss. Manetti made the same change as Erasmus.

39 *vestesque* καὶ ἱμάτια ("et vestes" 1516 = Vg.). See on *Ioh.* 1,39.

39 *quam esset cum ipsis* μετ' αὐτῶν οὐσα ("illis" Vg.; "cum esset secum" 1516). The Vulgate

rendering does not enjoy any Greek ms. support. The substitution of *secum*, which Erasmus introduced here in the 1516 edition, also occurs at *Mc.* 2,26 (1519); 3,14; *Lc.* 6,4; 7,36 (1516 only); *Act.* 14,27. See also *Annot.*, where he further suggests rendering by *dum cum illis esset*. In *Valla Annot.*, the proposed translation was *dum erat cum illis*, and Manetti very similarly put *dum erat cum eis*.

40 *positis genibus* θείς τὰ γόνατα ("ponens genua" Vg.). Greek aorist. A similar substitution occurs at *Mc.* 15,19, following the example of the Vulgate at *Lc.* 22,41; *Act.* 7,60; 20,36; 21,5. Manetti put *genibus appositis*.

40 ἤνοιξε. In codd. 2815 and 2816, the text has διήνοιξε, supported by a few other late mss. Erasmus or his assistants restored the correct reading from cod. 1.

40 *suos* αὐτῆς (omitted in 1516 Lat. = late Vg.). The late Vulgate omission is unsupported by Greek mss. Manetti also added *suos*.

40 *visoque* καὶ ἰδοῦσα ("et viso" 1516 = Vg.). See on *Ioh.* 1,39.

41 *Data ... manu* δοῦς ... χεῖρα ("Dans ... manum" Vg.). Greek aorist.

41 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

41 *exhibuit* παρέστησεν ("assignavit" Vg.). The Vulgate choice of verb is unexpected. Erasmus' substitution of *exhibeo* is more consistent with Vulgate usage elsewhere. At *Rom.* 15,28, in rendering σφραγίζω, he replaced *assigno* with *obsigno*. See further on *Act.* 1,3.

42 *Id ... innotuit* γνωστόν ... ἐγένετο ("Notum ... factum est" 1516 = Vg.). See on *Act.* 1,19.

42 *totam* ὅλης ("vniuersam" 1516 = Vg.). See on *Act.* 5,34. This change was already made by Manetti.

42 *in dominum* ἐπὶ τὸν κύριον ("in domino" 1516 = Vg.). In *Annot.*, lemma, the Vulgate reading is cited as *domino*, omitting *in*, though the Froben Vulgates of 1491 and 1514, as well as the Vulgate column of Erasmus' 1527 N.T., all have *in domino*. See on *Ioh.* 3,36. *Valla Annot.* and Manetti both had *in dominum*.

43 *vt ... maneret* μείναι ("vt ... moraretur" 1516 = Vg.). See on *Ioh.* 11,54 for Erasmus' treatment of *moror* elsewhere, in rendering other Greek verbs. Manetti substituted *vt ... commoraretur*.

43 *Ioppae* ἐν Ἰόππῃ ("in Ioppe" 1516 = Vg.). See on vs. 36.

10 Ἄνθρωπος δὲ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπειρῆς τῆς καλουμένης Ἰταλικῆς, ²εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ διὰ παντός. ³εἶδεν ἐν ὁράματι φανερώς, ὡσεὶ ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. ⁴ὁ δὲ ἀτενίσας αὐτῷ, καὶ ἔμβροχος γενόμενος, εἶπε, Τί ἐστίν, κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ. ⁵καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρα, καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον· ⁶οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. ⁷ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνήλιῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,

10 Vir autem quidam erat Caesareae, nomine Cornelius, centurio ex cohorte quae dicitur Italica, ²religiosus ac timens deum cum tota domo sua, praestans eleemosynas multas plebi, deprecansque deum semper. ³Is vidit per visum manifeste ferme hora diei nona angelum dei introeuntem ad se, dicentemque sibi: Corneli. ⁴At ille intuens eum, ac timore correptus, dixit: Quid est domine? Dixit autem illi: Orationes tuae et eleemosynae tuae ascenderunt in memoriam coram deo. ⁵Et nunc mitte viros Ioppen, et accerse Simonem qui cognominatur Petrus. ⁶Hic diuersatur apud Simonem quendam coriarium, cui est domus iuxta mare. Hic dicet tibi, quid te oporteat facere. ⁷Et quum discessisset angelus qui loquebatur illi, vocavit duos famulos suos, et militem religiosum ex his qui sibi adhaerebant.

10,1 καισαρεια B-E: καικαρεια A

10,1 Caesareae B-E: in Caesarea A | ex cohorte B-E: cohortis A | 2 ac B-E: et A | tota B-E: omni A | praestans B-E: faciens A | deprecansque B-E: et deprecans A | 3 per visum B-E: in visu A | ferme B-E: quasi A | dicentemque B-E: et dicentem A | 4 eleemosynae A-C E: eleemosinae D | coram deo B-E: in conspectu dei A | 5 Ioppen B-E: in Ioppen A | 6 diuersatur B-E: hospitatur A | cui B-E: cuius A | 7 famulos B-E: domesticos A | adhaerebant B-E: cohaerebant A

10,1 *Caesareae* ἐν Καισαρείᾳ (“in Caesarea” 1516 = Vg.). The same substitution occurs at *Act.* 25,4 (1519). For other instances of Erasmus’ use of the locative case, see on *Ioh.* 4,21. The spelling καικαρεια in 1516 is a misprint.

1 *ex cohorte* ἐκ σπειρῆς (“cohortis” 1516 = Vg.). As pointed out in *Annot.*, a centurion would not have been in charge of a whole cohort. The same change had been advocated by Valla *Annot.*

2 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

2 *tota* παντὶ (“omni” 1516 = Vg.). See on *Ioh.* 8,2.

2 *praestans* ποιῶν τε (“faciens” 1516 Lat. = Vg.). See on *Ioh.* 7,19 for the substitution of *praesto*. The Vulgate reflects a Greek text omitting τε, as in Φ^4 \aleph A B C E and a few later mss. Erasmus’ Greek text, though not his Latin, follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

2 *deprecansque* καὶ δεόμενος (“et deprecans” 1516 = Vg.). See on *Ioh.* 1,39.

- 3 *per visum* ἐν ὄράματι (“in visu” 1516 = Vg.). See on *Act.* 9,10. Manetti (both mss.) put *visionem* without *per*.
- 3 *ferme* ὡσεὶ (“quasi” 1516 = Vg.). See on *Iob.* 1,39.
- 3 *dicentemque* καὶ εἰπόντα (“et dicentem” 1516 = Vg.). See *ibid.* Manetti put *ac dicentem*.
- 4 *ac* καὶ (Vg. omits). The Vulgate omission is virtually unsupported by Greek mss. Manetti substitutes *timidusque effectus* for *timore correptus*.
- 4 *Quid est* Τί ἐστι (“Quis es” late Vg.). The late Vulgate rendering is, again, virtually unsupported by Greek mss., and may reflect a harmonisation with *Act.* 9,5 or 26,15. Cf. *Annot.* The rendering *quid est* was adopted by both Valla *Annot.* and Manetti.
- 4 *coram deo* ἐνώπιον τοῦ θεοῦ (“in conspectu dei” 1516 = Vg.). Cf. on *Act.* 7,10. The same substitution occurs at vs. 31 (1519). This change, again, was anticipated by Manetti.
- 5 *Ioppen* εἰς Ἰόππην (“in Ioppen” 1516 = Vg.). See on *Act.* 8,27.
- 5 *accerse* μετᾶπεμψαι (“accersi” Vg.). The same change occurs at *Act.* 10,32; 11,13 (both in 1519). For Erasmus’ use of *accerso* instead of *accersio*, see on *Act.* 4,18.
- 5 *Simonem* Σίμωνα (“Simonem quendam” Vg.). The Vulgate reflects the addition of τινος, as in codd. A B C and some later mss., which could have been influenced by the indefinite pronoun in τινι Σίμωνι βυρσεῖ of *Act.* 9,43; 10,6. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with codd. K E. The same change was made by Manetti.
- 6 *diuersatur* ξενίζεται (“hospitatur” 1516 = Vg.). A similar substitution occurs in vs. 32. The verb *diuersor* has a more solid classical pedigree than *hospitor*. At *Act.* 28,7 (1519), Erasmus tried *tractauit hospitio*. In rendering ἀλιζομαι, he substitutes *diuersor* for *maneo* at *Mt.* 21,17, and for *moror* at *Lc.* 21,37 (1519). However, he retains *hospitor* at *Act.* 21,16, for ξενίζω. Cf. Valla *Elegantiae* IV, 82; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 262, ll. 516-520, where *hospes* and *hospitium* are defined in terms of private hospitality, without financial reward.
- 6 *cui* ᾧ (“cuius” 1516 = Vg.). Erasmus is slightly more literal here.
- 6 *Hic dicit tibi, quid te oporteat facere* οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. Erasmus did not

find this sentence in any of his Greek mss. at Basle, or in cod. 69 (though at a later date the phrase was inserted into cod. 69^{mss}). Prompted by the text of the late Vulgate, he probably arrived at his Greek wording by a conjecture, modelled on *Act.* 9,6, which has καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν (cf. also *Act.* 10,32). In the lower margin of his cod. 2816 is found an alternative version, taken from *Act.* 11,14: ὧς (= ὅς) λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου, a reading which is found in several other late mss. In 1527 *Annot.*, after finding that the sentence was omitted in the Complutensian Polyglot, Erasmus expressed his opinion that these words (i.e. of the late Vulgate) had been taken from Acts ch. 9. Nevertheless, his conjectural reconstruction of the text remained in the *Textus Receptus*. Manetti omitted this sentence.

7 *illi* τῷ Κορνηλίῳ. Erasmus’ translation is the same as the Vulgate, though the latter follows a Greek text substituting αὐτῷ, as found in P⁷⁴ K A B C E and some later mss. Erasmus’ Greek text follows cod. 2815, together with codd. 1, 2816 and most other late mss. Manetti accordingly had *Cornelio*.

7 *famulos* τῶν οἰκετῶν (“domesticos” 1516 = Vg.). In *Annot.*, Erasmus suggests, rather more literally, *famulorum*. He retains *domesticus* elsewhere to render οἰκιακός (*Mt.* 10,25, 36), and οἰκεῖος (*Gal.* 6,10; *Eph.* 2,19). At several passages he substitutes *famulus* for both *puer* and *seruus*, in rendering ποῖς and οἰκέτης. The word *famulus* occurs in the Vulgate N.T. at *Hebr.* 3,5 alone, to render θεράπων (changed by Erasmus to *minister*). At the present passage, *famulus* is more suitable, as in classical Latin *domestici* could also refer to other members of the centurion’s own family.

7 *religiosum* εὐσεβῆ (“metuentem dominum” Vg.). In *Annot.*, Erasmus objects to the paraphrastic rendering adopted by the Vulgate, and suggests using *pium*. His substitution of *religiosum* is in accordance with Vulgate usage in vs. 2. Manetti made the same change.

7 *sibi adhaerebant* προσκαρτερούντων αὐτῷ (“illi parebant” Vg.; “sibi cohaerebant” 1516). See on *Act.* 5,36 for Erasmus’ use of *adhaereo*. In *Annot.*, he suggests *asisto* or *inseruio*, observing that while other soldiers obeyed (“parebant”) the centurion, this particular group was continually with him to act as his assistants. Manetti tried *secum perseuerabant*.

⁸ και ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέ-
στειλεν αὐτοὺς εἰς τὴν Ἰόππην.

⁹ Τῇ δὲ ἑπαύριον ὁδοιπορούντων ἐκεί-
νων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτ-
ρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ
ῶραν ἕκτην. ¹⁰ ἔγένετο δὲ πρόσπεινος,
καὶ ἠθέλε γεύσασθαι. παρασκευαζόντων
δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἕκστασις·
¹¹ καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον,
καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς
ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δε-
δεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν
ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς
καὶ τὰ θηρία καὶ τὰ ἔρπετά, καὶ τὰ πετει-
νὰ τοῦ οὐρανοῦ. ¹³ καὶ ἔγένετο φωνὴ
πρὸς αὐτόν, Ἄναστάς, Πέτρε, θύσον καὶ
φάγε. ¹⁴ ὁ δὲ Πέτρος εἶπε, Μηδαμῶς,
κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν
ἢ ἀκάθαρτον. ¹⁵ καὶ φωνὴ πάλιν ἐκ δευ-
τέρου πρὸς αὐτόν, Ἄ ὁ θεὸς ἐκαθάρισε,

⁸ Quibus quum narrasset omnia, misit
illos Ioppen.

⁹ Postridie vero facientibus illis iter
et appropinquantibus ciuitati, ascendit
Petrus in superiora domus, vt oraret,
circa horam sextam. ¹⁰ Et quum esuri-
ret, voluit gustare cibum. Parantibus
autem illis, irruit super eum mentis
excessus. ¹¹ Et videt coelum apertum,
ac descendens ad se vas quoddam velut
linteum magnum, quatuor initiis alli-
gatum, summitti e coelo in terram,
¹² in quo erant omnia quadrupedia
terrae bestiaeque et reptilia et volati-
lia coeli. ¹³ Et facta est vox ad eum:
Surge Petre, macta et vescere. ¹⁴ Ait
autem Petrus: Nequaquam domine,
quia nunquam edi quicquam commune
vel immundum. ¹⁵ Et vox rursus ite-
rum ad eum: Quae deus purificauit,

12 *tert.* και τα A-C D^b E: τα και τα D*

8 Ioppen B-E: in Ioppen A | 9 Postridie ... iter B-E: Postero autem die iter illis facientibus A | domus B-E: om. A | 10 cibum B-E: om. A | irruit B-E: cecidit A | 11 videt A^c B-E: vidit A* | ac B-E: et A | ad se B-E: om. A | initiis A* B-E: intiis A^c | alligatum A^c B-E: om. A* | summitti A* B-E: summitti A^c | e B-E: de A | 12 terrae bestiaeque et reptilia B-E: et serpentina terrae A | 13 macta et vescere B-E: occide et manduca A | 14 Nequaquam B-E: Absit A | edi quicquam B-E: manducaui omne A | vel E: et A-D | 15 rursus iterum B-E: iterum secundo A

8 *Ioppen* εἰς τὴν Ἰόππην (“in Ioppen” 1516 = Vg.). See on *Act.* 8,27.

9 *Postridie vero* Τῇ δὲ ἑπαύριον (“Postera autem die” Vg.; “Postero autem die” 1516). Erasmus uses *postridie* six times in Acts (for ἑπαύριον, τῇ ἐπιούσῃ, δευτεραῖος) - in 1516, at *Act.* 20,7; 21,8, and in 1519 at *Act.* 10,9, 24; 20,15; 28,13 - but nowhere else in the N.T. Elsewhere, he has *postero die*, at all seven occurrences of ἑπαύριον in the Gospels. The word *postridie* nowhere occurs in the Vulgate. The use of *postridie* is covered in Valla *Elegantiae* II, 10; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 298, ll. 495-497.

9 *facientibus illis iter* ὁδοιπορούντων ἐκείνων (“iter illis facientibus” 1516 = Vg.). The only purpose of this change is to achieve symmetry

with the following words, *appropinquantibus ciuitati*. Manetti preferred *itinerantibus illis*.

9 *in superiora domus* ἐπὶ τὸ δῶμα (“in superiora” 1516 = Vg.). Erasmus offers greater precision here. Manetti had made the same addition.

10 *gustare cibum* γεύσασθαι (“gustare” 1516 = Vg.). Erasmus probably regarded it as clearer, and in better style, to supply an object, although some Latin authors use this verb without adding *cibum*.

10 *irruit* ἐπέπεσεν (“cecidit” 1516 = Vg.). This change is comparable with Vulgate usage at *Lc.* 1,12, *timor irruit super eum*. Cf. the replacement of *cado* by *illabor* at *Act.* 11,15, and by *incido* at *Act.* 19,17 (1519). See on *Joh.* 11,32 for such changes.

11 *videt* θεωρεῖ (“vidit” 1516 Lat. text = Vg.). Erasmus more accurately conveys the present tense. See *Annot.*

11 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

11 *ad se* ἐπ’ αὐτόν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C E and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. It might be supposed that later scribes could have added the phrase ἐπ’ αὐτόν from the previous verse, in order to harmonise with *Act.* 11,5. However, a deliberate harmonisation could have been expected to make use of the preposition ἔχει, as found at the latter passage, rather than ἐπί. If, on the other hand, the words are genuine, it is possible that a few early scribes might have omitted them, either by accident, or by deliberate abbreviation of the text. Manetti put *super eum*.

11 *alligatum* δεδεμένον καί (omitted in 1516 Lat. text = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C^{corr} E and fourteen later mss., possibly reflecting harmonisation with *Act.* 11,5. Erasmus again follows cod. 2815, supported on this occasion by cod. C^{*vid} and more than 400 of the later mss., including cod. 1. The reading of cod. 2816 is δεδεμένην καί, agreeing with ὀθόνην (see Aland *Die Apostelgeschichte* 488-90). See *Annot.* The version of Manetti had *ligatum et*.

11 *e coelo* (“de coelo” 1516 = Vg.). These words are an explanatory addition, modelled on *Act.* 11,5. Manetti omitted this phrase.

12 *terrae bestiaeque et reptilia* τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ (“et serpentina terrae” 1516 Lat. = Vg.). This is yet another example of the incompletely revised state of much of the 1516 Latin rendering, conflicting with both the Greek text and *Annot.* The Vulgate is based on a Greek text having καὶ ἑρπετὰ τῆς γῆς (omitting καὶ τὰ θηρία), as in \mathfrak{P}^{74} \aleph A B C^{corr vid} and three later mss. In a further twenty later mss., this becomes καὶ τὰ ἑρπετὰ τῆς γῆς. Erasmus follows his cod. 2815, supported by cod. 1 and about 375 other late mss. The reading of cod. 2816 is τῆς γῆς καὶ τὰ ἑρπετὰ καὶ τὰ θηρία (see Aland *Die Apostelgeschichte* 490-5). See *Annot.* The question here, once more, is whether the longer reading represents a harmonisation with the passage at *Act.* 11,6, or whether the shorter reading of the earlier witnesses was a deliberate “rationalisation” of

the text, to remove the imagined redundancy of θηρία (on the grounds that these creatures were already included under τετράποδα) and to provide a tighter logical balance between ἑρπετὰ τῆς γῆς and the following πετεινὰ τοῦ οὐρανοῦ. The word *reptilis* is also substituted for *serpens* at *Rom.* 1,23, following the example of the Vulgate at *Act.* 11,6. Usually Erasmus reserves *serpens*, more specifically, for ὄφεις. However, he retains *serpens* for ἑρπετόν at *Iac.* 3,7. Manetti put *terrae et ferae ac reptilia*.

13 *macta* θύσων (“occide” 1516 = Vg.). Similar substitutions occur at *Mt.* 22,4; *Lc.* 15,23 (both in 1519); *Act.* 11,7. Erasmus selects a verb which neatly combines the required connotations of “kill” and “sacrifice”. See *Annot.*

13 *vescere* φάγε (“manduca” 1516 = Vg.). A similar substitution occurs at *Lc.* 15,16 (1519); *Act.* 11,7; *Rom.* 14,2-6, 20; 1 *Cor.* 8,13 (1519). On *manduco*, see on *Ioh.* 4,31.

14 *Nequaquam* Μηδαμῶς (“Absit” 1516 = Vg.). Erasmus finds a clearer equivalent to the Greek word. The same substitution occurs at *Act.* 11,8. The same change further occurs, in rendering ἴλεως at *Mt.* 16,22. Erasmus elsewhere retains *absit* for μὴ γένοιτο. See *Annot.* This change was anticipated by Manetti.

14 *edi* ἔφαγον (“manducaui” 1516 = Vg.). See on *Ioh.* 4,31.

14 *quicquam* πᾶν (“omne” 1516 = Vg.). The indefinite pronoun, *quicquam*, is more suitable, after the preceding *nunquam*. Manetti’s solution was to replace *nunquam omne* by *nihil unquam*.

14 *vel* ἢ (“et” 1516-27 Lat. = Vg.). The Vulgate reflects the substitution of καὶ, as in $\mathfrak{P}^{45 74}$ \aleph A B and a few later mss. The Greek text of Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with codd. C D E. The version of Manetti had *aut*.

15 *rursus iterum* πάλιν ἐκ δευτέρου (“iterum secundo” 1516 = Vg.). See on *Ioh.* 9,9. Erasmus substitutes *rursus alia vice* at *Mt.* 26,42 (1519). See *Annot.* At passages where ἐκ δευτέρου (or τὸ δεύτερον) is not preceded by πάλιν, Erasmus replaces *secundo* by *rursus* or *rursum*: at *Act.* 11,9; *Hebr.* 9,28; *Iud.* 5, following the example of the Vulgate at *Ioh.* 9,24. Manetti’s version was *iterum ex secundo*.

15 *Quae* “A” (“Quod” late Vg.). The late Vulgate reading is probably the result of a scribal alteration within the Latin tradition, having no Greek mss. in support. It may have been

σύ μὴ κοίνου. ¹⁶ τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. ¹⁷ ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἶη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· ¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹ τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ ὄραματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἴδου ἄνδρες ζητοῦσί σε· ²⁰ ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν, εἶπεν, Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἔχρημα | τίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα

LB 475

tu communia ne dixeris. ¹⁶ Hoc autem factum est tertio. Et rursus receptum est vas in coelum. ¹⁷ Et dum apud sese haesitaret Petrus, quaenam esset visio quam vidisset, ecce viri qui missi erant a Cornelio, percontati de domo Simonis, astiterunt ad ianuam. ¹⁸ Et euocato quoquam interrogabant an Simon qui cognominaretur Petrus, illic haberet hospitium. ¹⁹ Petro vero cogitante de visione, dixit spiritus ei: Ecce viri quaerunt te. ²⁰ Surge itaque et descende, et vade cum eis, nihil haesitans, propterea quod ego misi illos. ²¹ Descendens autem Petrus ad viros, qui missi erant a Cornelio ad ipsum, dixit: Ecce ego sum ille quem quaeritis. Quae causa est propter quam venistis? ²² Qui dixerunt: Cornelius centurio, vir iustus ac timens deum, et testimonium habens ab vniuersa gente Iudaeorum, oraculo admonitus est ab angelo sancto, vt accerseret te in domum suam, et audiret verba

LB 476

17 τον A-D: των E | 21 τους απεσταλμενους ... προς αυτον B-E: om. A | 22 μαρτυρουμενος C-E: και μαρτυρουμενος A B | εχηματισθη A-C: ερηματισθη D, εχηματισθη E

16 rursus B-E: statim A | 17 apud sese B-E: intra se A | quaenam B-E: que nam A | 18 cognominaretur B-E: cognominatur A | 19 vero B-E: autem A | viri B-E: viri tres A | 20 haesitans, propterea quod B-E: dubitans, quia A | 21 qui ... ipsum B-E: om. A | ille B-E: om. A | 22 ac B-E: et A

designed to harmonise with *commune*, in the singular, later in the verse.

15 *communiam ne dixeris* μὴ κοίνου ("commune ne dixeris" late Vg.). As indicated in *Annot.*, the plural is required, to agree with the Greek relative pronoun earlier in the verse. The same point had been made by Valla *Annot.* The version of Manetti put *ne commune duxeris*.

16 *tertio* ἐπὶ τρίς ("per ter" Vg.). The same substitution occurs at *Act.* 11,10. In *Annot.*, Erasmus criticises the Vulgate rendering, and suggests *ad ter* as a better alternative. He accordingly included the passage among the *Soloeicisms*,

arousing Stunica to defend the Vulgate wording on the grounds that it was more literal: see Erasmus *Epist. apolog. adv. Stun.*, LB IX, 397 C-D. The Vulgate expression was also criticised in Valla *Annot.*

16 *rursus* πάλιν ("statim" 1516 Lat. = Vg.). The Vulgate reflects a Greek variant, εὐθύς, as in \mathfrak{P}^{74} \aleph A B C E and a few later mss. In \mathfrak{P}^{45} , the word is completely omitted. Erasmus follows cod. 2815, supported by cod. (D) and most later mss., including codd. 1 and 2816. Although there is a theoretical possibility of harmonisation with *Act.* 11,10, it is also

possible that an early scribe objected to πάλιν on the grounds that it appeared repetitious after the use of πάλιν in *Act.* 10,15, and hence omitted or altered the word. Further, the variant, εὐθύς (as opposed to εὐθέως), is not used in this adverbial sense elsewhere in Acts, and hence could be considered alien to the style of the book. See *Annot.*, suggesting the use of *rursus*, which was the rendering adopted by Manetti.

17 *apud sese* ἐν ἑαυτῷ (“intra se” 1516 = Vg.). Erasmus sometimes retains *intra* from the Vulgate, while substituting *sese* for *se*: at *Mt.* 9,3, 21; 16,7; *Mc.* 2,8; 6,51 (1519). Twice he uses *apud sese* for πρὸς ἑαυτοῦς, at *Mc.* 9,10; 14,4. On *sese*, see further on *Ioh.* 7,35. Manetti had *intra se ipsum*.

17 *quaenam* τί ἄν (“quidnam” Vg.). Erasmus associates *quaenam* more closely with *visio*, a feminine noun. The Greek could be understood in either sense.

17 *percontati de domo* διερωτήσαντες τὴν οἰκίαν (“inquirentes domum” Vg.). See on *Act.* 1,6.

18 *euocato quoriam* φωνήσαντες (“cum vocassent” Vg.). The substitution of *euoco* also occurs at *Mc.* 3,31 (1519), in a similar context of calling someone from outside a house. Erasmus adds an object, for the sake of clarity. See on *Ioh.* 6,7, regarding *quispiam*.

18 *an ei* (“si” Vg.). See on *Ioh.* 9,25.

18 *qui cognominaretur* ὁ ἐπικαλούμενος (“qui cognominatur” 1516 = Vg.). Erasmus attempts a more Latin sequence of tenses, following *interrogabant*. Manetti put *qui vocabatur*.

19 *vero* δέ (“autem” 1516 = Vg.). See on *Ioh.* 1,26.

19 ἐνθυμουμένου. Erasmus took this reading from cod. 2815, supported by cod. 2816 and only a few other late mss. Another reading, διενθυμουμένου, is found in cod. 1 and nearly all other mss.

19 *virī* ἄνδρες (“virī tres” 1516 Lat. = Vg.). The Vulgate reflects the addition of τρεῖς, as in \mathfrak{P}^{74} & A C E and some later mss. Cod. B has δύο. Erasmus’ Greek text follows cod. 2815, supported by cod. D and most later mss., including codd. 1 and 2816* (in cod. 2816^{corr.}, τρεῖς is added between the lines). Manetti similarly omitted *tres*.

20 *haesitans* διακρινόμενος (“dubitans” 1516 = Vg.). A similar substitution occurs at

Mt. 14,31 (1519) in rendering διστάζω. At *Act.* 11,12, by contrast, Erasmus converted *haesito* into *addubito* in 1516, reverting to *haesito* in 1519.

20 *propterea quod* διότι (“quia” 1516 = Vg.). Cf. on *Act.* 8,11.

21 *qui missi erant a Cornelio ad ipsum* τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν (omitted in 1516 = Vg.). In 1516, Erasmus followed his cod. 2815 and the Vulgate in omitting this clause, in company with cod. 2816* and most other mss., commencing with $\mathfrak{P}^{45vid 74}$ & A B C D E. Then in 1519, he added the clause to his text and translation, saying in *Annot.*, that he found it in several (“nonnullis”) Greek mss. It roughly corresponds with the wording of cod. 3, though this ms. omits τοῦ, while cod. 1 offered τοὺς ἀπεσταλμένους ὑπὸ κορνηλίου πρὸς αὐτοῦς, and cod. 2816^{ms} has τοὺς ἀπεσταλμένους ὑπὸ τοῦ κορνηλίου, omitting πρὸς αὐτόν. The extra clause survived into the *Textus Receptus*, supported by relatively few late mss., probably having originated as an explanatory marginal note. Manetti omitted these words.

21 *ille quem* ὃν (“quem” 1516 = Vg.). The added pronoun eases the transition from *sum*.

22 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti put *atque*.

22 *et testimonium habens* μαρτυρούμενος τε. In 1516-19, Erasmus added καί before μαρτυρούμενος, apparently without any Greek ms. support. All his usual mss. omit καί here. Manetti had *et testimonio probatus*.

22 *oraculo admonitus est* ἐχηματισθή (“responsum accepit” Vg.). A similar substitution occurs at *Mt.* 2,12; *Hebr.* 11,7, comparable with the Vulgate’s use of *admonitus* at *Mt.* 2,22. At *Hebr.* 8,5, Erasmus has *oraculo responsum est*. See *Annot.* on *Mt.* 2,12, where he argues that *responsum* misleadingly implied that it was a reply to a previous question. Manetti tried *oraculum accepit*. The spelling ἐχηματισθή in 1527 was a misprint. In attempting to correct it, the printer of the 1535 edition created the further misprint, ἐχηματισθή.

22 *ut accerseret* μεταπέμψασθαι (“accersire” Vg.). See on *Ioh.* 1,33, and *Annot.* See on *Act.* 4,18 for the Vulgate use of *accersio*. Manetti put *ut accersiret*.

22 *audiret* ἀκοῦσαι (“audire” Vg.). See on *Ioh.* 1,33. The same change was made by Manetti.

παρά σοῦ. ²³ εἰσκαλεσάμενος οὖν αὐτούς, ἐξέτισε.

Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. ²⁴ καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. ²⁵ ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, Ἄναστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. ²⁷ καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὕρισκει συνεληλυθότας πολλούς, ²⁸ ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ, κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· ²⁹ διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν, τίني λόγῳ μετέπεμψασθέ με; ³⁰ καὶ ὁ Κορνήλιος ἔφη,

abs te. ²³ Intro vocatos igitur eos, recepit hospitio.

Sequenti vero die Petrus profectus est cum illis, et quidam ex fratribus Ioppensibus comitati sunt eum. ²⁴ Postridie vero introierunt Caesaream. Porro Cornelius expectabat illos, conuocatis cognatis suis ac necessariis amicis. ²⁵ Vt autem factum est vt introiret Petrus, obuiam progressus ei Cornelijs, ac procidens ad pedes, adorauit eum. ²⁶ Petrus vero erexit eum, dicens: Surge, et ego ipse homo sum. ²⁷ Et colloquens cum illo, intrauit, et offendit multos qui conuenerant, ²⁸ dixitque ad illos: Vos scitis, non esse fas viro Iudaeo coniungi aut accedere ad alienigenam: sed mihi ostendit deus, ne quem communem aut immundum dicerem hominem, ²⁹ quapropter et incunctanter veni accersitus. Interrogo ergo, quam ob causam accersistis me? ³⁰ Et Cornelius ait:

25 ὡς B-E: καὶ A | εἰσελθεῖν B-E: τοῦ εἰσελθεῖν A

23 Intro vocatos igitur B-E: Introducens ergo A | vero B-E: autem A | Petrus B-E: surgens A | Ioppensibus D E: ab Ioppe A, ab Ioppensibus B C | 24 Postridie B-E: Post A | Porro Cornelius B-E: Cornelius vero A | ac B-E: et A | 25 Vt autem factum est vt B-E: Et factum est cum A | obuiam progressus B-E: obuius venit A | ac B-E: et A | pedes B-E: pedes eius A | 26 erexit B-E: eleuauit A | 27 offendit B-E: inuenit A | 28 non esse fas B-E: quomodo abominatum sit A | 29 incunctanter B-E: sine contraadictione A (sic)

23 *Intro vocatos* εἰσκαλεσάμενος (“Introducens” 1516 Lat. = Vg.). Greek aorist. The Vulgate may reflect a Greek variant such as εἰσαγάγων, found in cod. D. See *Annot.*, where Erasmus also suggests using *inuuitatos*, which happens to be the rendering which had been adopted by Manetti.

23 *igitur* οὖν (“ergo” 1516 = late Vg.). See on *Ioh.* 6,62. Manetti had *et*.

23 *vero* δέ (“autem” 1516 = Vg.). See on *Ioh.* 1,26. Manetti made the same change.

23 *Petrus* ὁ Πέτρος (“surgens” 1516 Lat. = Vg.). The Vulgate is based on a Greek text substituting ἀναστᾶς, as found in Φ^{74vid} & A B D and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. In codd. C E and some later mss. is a combination of both readings, to produce ἀναστᾶς ὁ Πέτρος. Manetti also put *Petrus*.

23 *Ioppensibus* τῶν ἀπὸ Ἰόππης (“ab Ioppe” 1516 = Vg.; “ab Ioppensibus” 1519-22). The reading of 1519-22 looks like a printer’s error, failing to omit the redundant *ab*, perhaps

through misunderstanding a correction marked in a copy of Erasmus' 1516 edition. On *Ioppen-sibus*, see on *Act.* 6,9.

24 *Postridie vero* καὶ τῆ ἑπαύριον ("Altera autem die" Vg.; "Post vero" 1516). The Vulgate reflects a Greek variant having τῆ δὲ ἑπαύριον, as in \mathfrak{P}^{74} \aleph A B C D E and a few later mss. Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See on *Act.* 10,9 regarding *postridie*: at the present passage, the choice of word is partly governed by Erasmus' desire to avoid repetition of *sequenti* from vs. 23. On the removal of *altera*, see on *Ioh.* 1,29. Manetti had *et altera die*.

24 *introierunt* εἰσηλθον ("introiuit" Vg.). The Vulgate follows a Greek text having εἰσηλθεν, as in codd. B D and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., this time commencing with \mathfrak{P}^{74} A E. Another plural form, εἰσηλθαν, is found in codd. \aleph C.

24 *Porro Cornelius* ὁ δὲ Κορνήλιος ("Cornelius vero" 1516 = Vg.). See on *Ioh.* 8,16.

24 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

25 *Vi autem ... vi introiret* ὡς δὲ ... εἰσελθεῖν ("Et ... cum introisset" Vg.; "Et ... cum introiret" 1516 Lat.). Erasmus' rendering, in 1519, is more accurate. The variant καὶ δὲ in 1516 seems to be a printer's error, arising from the fact that in cod. 2815 the first letter of Ὡς is placed in the margin, in red ink (as frequently practised in this ms. at the beginning of a new section), so that the remaining letter was misread as a compendium for καὶ. However, the 1516 Greek text was more correct in its insertion of τοῦ before εἰσελθεῖν, following cod. 2815, with the support of \mathfrak{P}^{74} \aleph A B C E and about 350 later mss., including codd. 1 and 2816. The reading of sixty-one further late mss. is τοῦ ἐλθεῖν. Erasmus' omission of τοῦ in 1519 (contrary to the reading of cod. 3), was supported by fifty-nine other late mss. (see Aland *Die Apostelgeschichte* 497-500), and this was the reading which remained in the *Textus Receptus*. Manetti put *et factum est, ut introiuit*.

25 *obuiam progressus* συναντήσας ("obuius venit" 1516 = late Vg.). Elsewhere, Erasmus retains *occurro* for this verb at *Lc.* 9,37; 22,10, while substituting *occurro* for *obuiio* at *Hebr.* 7,1, 10. Manetti had *obuiavit*.

25 *ac* ("et" 1516 = Vg.). See on *Ioh.* 1,25.

25 *pedes* τοὺς πόδας ("pedes eius" 1516 Lat. = Vg.). The Vulgate addition is supported by only a few late mss. Manetti also omitted *eius*.

25 *adorauit eum* προσεκύνησεν. Erasmus retains *eum* from the late Vulgate, corresponding with the addition of αὐτόν in cod. D*.

26 *erexit* ἤγειρε ("eleuauit" 1516 = late Vg.). See on *Ioh.* 2,19; 4,35.

27 *colloquens* συνομιλῶν ("loquens" Vg.). Erasmus elsewhere uses *colloquor* for ὁμιλέω at *Act.* 20,11, and for συλλαλέω at *Mt.* 17,3; *Mc.* 9,4; *Act.* 25,12, following the example of the Vulgate at *Lc.* 4,36.

27 *offendit* εὐρίσκει ("inuenit" 1516 = Vg.). A similar substitution occurs at *Mt.* 13,36; 14,37, 40; 2 *Cor.* 9,4. See also on *reperio* at *Ioh.* 1,41.

28 *non esse fas* ὡς ἀθέμιτόν ἐστιν ("quomodo abominatum sit" 1516 = Vg.). In *Annot.*, Erasmus also suggests *ut nefas est*, and complains that the Vulgate choice of wording would have made Peter appear uncivil to his hearers. The use of *nefas* was also proposed here by Valla *Annot.* The version of Manetti put *quomodo abominabile sit*.

28 *ne quem ... dicerem* μηδένα ... λέγειν ("neminem ... dicere" Vg.). See on *Ioh.* 1,33, for Erasmus' avoidance of the infinitive. Manetti's version was *ut neminem ... dicerem*.

29 *quapropter* διό ("Propter quod" Vg.). Erasmus uses *quapropter* a total of fifty times in the N.T., four of which are introduced in 1519. Usually this is to render διό, and occasionally διόπερ, διὰτί, and διὰ τοῦτο. In the Vulgate N.T., the word occurs only at *Act.* 20,26; 1 *Cor.* 8,13; *Hebr.* 3,7; 6,1; 2 *Petr.* 1,10, while διό is rendered by *propter quod* or *ideo*.

29 *et* καὶ (Vg. omits). The Vulgate omission is virtually unsupported among the Greek mss.

29 *incunctanter* ἀναντιρρήτως ("sine dubitatione" Vg.; "sine contraadictione" 1516, *sic*). Erasmus' rendering in 1519, though not exact, is more suited to the context. He does not elsewhere use *incunctanter* in the N.T. His preference for *contradictio* in 1516 may be compared with the Vulgate rendering of ἀναντιρρήτος at *Act.* 19,36 (*contradicti non possit*). See *Annot.*, where he suggests *citra contradictionem*. For the removal of *sine*, see on *Ioh.* 8,7.

29 *accersistis* μετεπέμψασθε ("accersitis" Vg. 1527). Erasmus' rendering follows the tense of the earlier Vulgate.

Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἔσθητι λαμπρᾷ, ³¹ καὶ φησι, Κορνῆλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἴόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν, ὃς παραγενόμενος λαλήσει σοι. ³³ ἔξαυτῆς οὖν ἔπεμψα πρὸς σε, σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν, ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ.

Die abhinc quarto vsque ad hanc horam, sedebam ieiunus, et hora nona precabar in domo mea, et ecce vir stetit ante me in veste splendida, ³¹ et ait: Corneli, exaudita est deprecatio tua, et eleemosynae tuae in memoria habitae sunt coram deo: ³² mitte ergo qui eant Ioppen, et accerse Simonem qui cognominatur Petrus: hic diuersatur in aedibus Simonis coriarii iuxta mare, qui simul atque venerit loquetur tibi. ³³ Confestim ergo misi ad te, et tu bene fecisti qui adueneris. Nunc ergo omnes nos, teste deo, adsumus vt audiamus omnia quaecunque tibi praecepta sunt a deo.

30 ὥρας *A-D*: ὥρης *E*

30 Die abhinc quarto *B-E*: Abhinc quarto die *A* | sedebam ieiunus *B-E*: ieiunans eram *A* | precabar *B-E*: orans *A* | splendida *B-E*: splenda *A* | 31 deprecatio *B-E*: oratio *A* | coram deo *B-E*: in conspectu dei *A* | 32 qui eant *B (ital.) C-E*: in *A* | accerse *B-E*: accersi *A* | diuersatur *B-E*: hospitatur *A* | aedibus *B-E*: domo *A* | qui ... tibi *B-E*: om. *A* | 33 qui adueneris *B-E*: veniendo *A* | teste deo *B-E*: in conspectu dei *A* | alt. deo *B-E*: domino *A*

30 *Die abhinc quarto* Ἀπὸ τετάρτης ἡμέρας (“*A nudiusquarta die*” late Vg.; “*Abhinc quarto die*” 1516). In *Annot.*, Erasmus explains that he wishes to avoid giving the impression that Cornelius fasted and prayed throughout the four days, as he understands the Greek expression as meaning “four days ago”. The word-order given in *Annot.* is *Quarto abhinc die*, which corresponds exactly with the rendering suggested by *Valla Annot.* The version of Manetti had a *quarta ... die*.

30 *sedebam ieiunus et hora nona precabar* ἡμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος (“*orans eram hora nona*” Vg.; “*ieiunans eram et hora nona orans*” 1516). In the Greek text of his 1516-27 editions, Erasmus has ἡμην, with a rough breathing (= “I was sitting”), while acknowledging in *Annot.* that some mss. had ἡμην (= “I was”), as found in codd. 1 and 2815.

Valla Annot. also had the rough breathing here. It is questionable whether the change to a smooth breathing in his 1535 Greek text was deliberate, as there is no corresponding change in his Latin rendering. The Vulgate is based on a Greek variant omitting νηστεύων καὶ, as in \mathfrak{P}^{74} \aleph A^* B C and eleven later mss. Erasmus follows his cod. 2815, supported by codd. 1 (2816) and 450 other late mss. (see Aland *Die Apostelgeschichte* 500-3). \mathfrak{P}^{50} A^{corr} D E include νηστεύων but vary as to the surrounding words. According to one ingenious theory, the words νηστεύων καὶ were a later addition, designed to encourage the practice of fasting before baptism. However, the omission of these words causes a serious dislocation to the sense of the passage, making the preceding phrase μέχρι ταύτης τῆς ὥρας superfluous (“at, or until, this hour I was praying at the ninth hour”). This provides some grounds for

supposing that the words *νηστεύων καὶ* might have been omitted either by accidental error or by early editorial interference with the text, in order to harmonise with vs. 1-3, where no reference was made to fasting. With regard to the Latin translation, the replacement of *oro* by *precor* here is comparable with similar substitutions in 1516 at *Mt.* 5,44, and in 1519 at *Mt.* 23,14; *Lc.* 1,10; 18,10; *Act.* 14,23; 21,5; *Iac.* 5,17: cf. on *precatio* at *Act.* 1,14. The rendering which Erasmus adopted in 1516 closely resembled the wording of Valla *Annot.*, which had *eram ieiunans et nona hora orans*, and Manetti similarly put *eram ieiunans et hora nona orans*.

30 *splendida* λαμπρῶ (“candida” Vg.; “splenda” 1516). Erasmus, in 1519, provides a more accurate rendering, denoting the brightness of the garment rather than a specific colour. The spelling *splenda* in 1516 is a misprint. A similar substitution of *splendidus* occurs at *Iac.* 2,2; *Ap. Iob.* 19,8, in accordance with Vulgate usage at *Ap. Iob.* 22,1, 16. Erasmus further puts *splendidus* for *albus* at *Lc.* 23,11, and for *praeclarus* at *Iac.* 2,3. He retains *candidus* at *Ap. Iob.* 15,6, in rendering this Greek word. See *Annot.* This change was anticipated by Manetti, whereas Valla *Annot.* suggested putting *clara*.

31 *deprecatio* ἡ προσευχή (“oratio” 1516 = Vg.). See on *Act.* 1,14.

31 *in memoria habitae sunt* ἐμνήσθησαν (“commemoratae sunt” Vg.). Erasmus wishes to avoid the connotation that Cornelius’ deeds were “narrated” in the presence of God: see *Annot.* This change of rendering was proposed by Valla *Annot.* Cf. Erasmus’ substitution of *memor esset* for *memorari* at *Lc.* 1,54, 72, and of *recordabor* for *memorabor* at *Hebr.* 8,12, following the example of the Vulgate at *Hebr.* 10,17.

31 *coram deo* ἐνώπιον τοῦ θεοῦ (“in conspectu dei” 1516 = Vg.). See on *Act.* 7,10; 10,4. Manetti also had *coram deo*, but placed it before *commemoratae*.

32 *mitte ergo qui eant* πέμψον οὖν (“Mitte ergo” 1516 = Vg.). See on *Act.* 7,14 for other additions after *mitto*.

32 *Ioppen* εἰς Ἰόππην (“in Ioppen” 1516 = Vg.). See on *Act.* 8,27.

32 *accerse* μετακάλεσαι (“accersi” 1516 = Vg.). The same change occurs at *Act.* 10,5; 11,13 (1519). See on *Act.* 4,18.

32 *diuersatur* ξενίζεται (“hospitatur” 1516 = Vg.). See on vs. 6.

32 *aedibus* οἰκίαι (“domo” 1516 = Vg.). See on *Act.* 4,34. The same substitution occurs at *Act.* 11,11.

32 *qui simul atque venerit loquetur tibi* ὃς παραγενόμενος λαλήσει σοι (omitted in 1516 Lat. = Vg.). Yet again, the hasty revision of the Latin rendering for the 1516 edition is seen from a lengthy discrepancy with the Greek text. The Vulgate omission is supported by P^{45} A^{B} and seventeen later mss. Erasmus’ Greek text follows his cod. 2815, supported by codd. 1, 2816 and about 450 other mss., commencing with codd. C D E (see Aland *Die Apostelgeschichte* 503-5). At first sight, the additional words might appear to be a harmonisation with *Act.* 11,14, ὃς λαλήσει ῥήματα πρὸς σε. However, the word παραγενόμενος in vs. 32 has no connection with the later passage. In vs. 32, the apparent awkwardness of ὃς, which could be mistaken as relating to Simon of Joppa rather than Simon Peter, makes the longer reading a *lectio difficilior*, which could account for some scribes wishing to omit the clause. See also *Annot.* The version of Manetti had *is cum venerit loquetur tibi*.

33 *qui adueneris* παραγενόμενος (“veniendo” 1516 = Vg.). Greek aorist. Erasmus finds a more idiomatic turn of phrase to follow *bene facio*. The substitution of *aduenio* in rendering παραγίνομαι occurs also at *Act.* 17,10; 23,35; 24,24, in accordance with Vulgate usage at *Act.* 5,21, 25; 9,39; 28,21. In Matthew-Mark, Erasmus prefers to put *accedo* (at *Mt.* 2,1; 3,1, 13; *Mc.* 14,43), but in rendering the same Greek word in Luke, John, and Acts, at sixteen passages, he is content to retain *venio*. Manetti put *accedens*.

33 *teste deo* ἐνώπιον τοῦ θεοῦ (“in conspectu tuo” Vg.; in conspectu dei” 1516). The Vulgate corresponds with the Greek variant, ἐνώπιόν σου, found in cod. D* virtually alone. See *Annot.* In Manetti’s version, this was rendered by *coram te*.

33 *ut audiamus* ἀκούσαι (“audire” Vg.). See on *Iob.* 1,33, and see *Annot.* The same change was made by Manetti.

33 *deo* (2nd.) τοῦ θεοῦ (“domino” 1516 Lat. = Vg.). The Vulgate is based on a Greek variant substituting τοῦ κυρίου, as in $\text{P}^{45\text{vid}}$ A^{B} C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with P^{74} D. The version of Manetti also had *deo*.

³⁴ Ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ θεός, ³⁵ ἀλλ' ἐν παντί ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. ³⁶ τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων κύριος - ³⁷ ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, ³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐερ|γετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. ³⁹ καὶ ἡμεῖς ἔσμεν μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ

³⁴ Aperiens autem Petrus os, dixit: Re ipsa comperio, quod non sit personarum respectus apud deum, ³⁵ sed in quavis gente qui timet ipsum et operatur iustitiam, is acceptus est illi. ³⁶ Sermonem quem misit deus filiis Israel, annuncians pacem per Iesum Christum, hic est omnium dominus - ³⁷ ipsi nostis, de quo sermone fama diuulgatum fuit in tota Iudaea, rumore primum orto a Galilaea, post baptismum quod praedicabat Ioannes, ³⁸ ut Iesum Nazarenum vnixerit deus spiritu sancto et virtute, qui obambulavit benefa|ciendo et sanando omnes oppressos a diabolo, quoniam deus erat cum illo. ³⁹ Et nos testes sumus omnium quae fecit et in regione Iudaeorum et

LB 477

LB 478

39 ημεῖς B-E: υμεῖς A

34 os B-E: os suum A | Re ipsa B-E: In veritate A | 35 ipsum B-E: eum A | is B-E: om. A | 36 Sermonem B-E: Sermo A | 37 de quo sermone B-E: quod A | Ioannes A-C E: Iohannes D | 38 obambulavit B-E: pertransiit A | 39 et in regione B-E: in regione A

34 os τὸ στόμα ("os suum" 1516 Lat. = late Vg.). The late Vulgate may reflect the addition of αὐτοῦ, as in codd. ℣^{cor} A C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., including 374 ℣* B D.

34 Re ipsa Ἐπ' ἀληθείας ("In veritate" 1516 = Vg.). This is comparable with Erasmus' use of *re vera* for ὄντως at 1 Cor. 14,25. At Mc. 12,14, 32; Lc. 20,21 (all in 1519), Erasmus puts *cum veritate* for *in veritate*, in rendering the same Greek phrase. At Act. 4,27, he retains *vere*.

34 comperio καταλαμβάνομαι ("comperi" Vg.). Erasmus is more accurate as to the tense of the verb. Manetti (*Pal. Lat.* 45) substituted *percipio*.

34 quod non sit ὅτι οὐκ ἔστι ("quoniam non est" Vg.). See on Iob. 1,20. Manetti put *quod non est*.

34 personarum respectus apud deum προσωπολήπτης ὁ θεός ("personarum acceptor deus" Vg.). Erasmus renders this Greek wording in

exactly the same way as he treats Rom. 2,11 (προσωποληψία παρὰ τῷ θεῷ): cf. also Eph. 6,9; Col. 3,25; Iac. 2,1; 1 Petr. 1,17, at all of which passages, he replaces *acceptio* by *respectus*. He regarded the use of *acceptio* and *acceptor* as poor Latin style in such a context, although the words do occur in classical Latin. See *Annot.* on Rom. 2,11. The phrase *personarum respectus* was suggested by Valla *Annot.*, in commenting on the latter passage.

35 quavis παντί ("omni" Vg.). A similar substitution occurs in thirteen other places, whereas *quavis* is never used in the Vulgate N.T. See *Annot.* The passage is understood by Erasmus as referring, not to every nation in the world, but to "any nation".

35 qui timet ipsum ... is acceptus ὁ φοβούμενος αὐτὸν ... δεκτὸς ("qui timet eum ... acceptus" 1516 = Vg. mss.; "deum" for "eum" Vg. 1527). Erasmus adds *is*, to provide a smoother connection with the preceding relative clause, and consequently has to change *eum* to *ipsum* to refer back to *deus*. Manetti followed the

earlier Vulgate, except that he replaced *qui* by *quicumque*.

36 *Sermonem* τὸν λόγον (“Verbum” Vg.; “Sermon” 1516). See on *Ioh.* 1,1.

36 *quem* ὄν (Vg. omits). The Vulgate omission is supported by \aleph^{corr} A B and a few later mss. Erasmus follows cod. 2815, supported by \aleph^{74} \aleph^* C D E and most of the later mss., including codd. 1 and 2816. In *Annot.*, Erasmus suggests that the relative pronoun was removed by a “reader” who was offended because the word made the sentence appear incomplete. Manetti had *quod*, agreeing with *verbum*.

36 *misit deus* ἀπέστειλε. Erasmus’ rendering retains *deus* from the late Vulgate, though it is omitted in *Annot.*, lemma. The added word is not explicitly supported by the Greek text.

37 *Ipsi vobis* ὑμεῖς οἴδατε (“Vos scitis” Vg.). See on *Ioh.* 1,33.

37 *de quo sermone fama diuulgatum fuit* τὸ γενόμενον ῥήμα (“quod factum est verbum” Vg.; “quod fama diuulgatum fuit” 1516). By using this paraphrased wording, Erasmus seeks to clarify the link between λόγον in vs. 36 and ῥήμα in vs. 37: see *Annot.* He elsewhere substitutes *diuulgo* for *diffamo* in rendering διαφημίζω at *Mt.* 9,31; *Mc.* 1,45, in accordance with Vulgate usage at *Mt.* 28,15.

37 *in tota Iudaea* καθ’ ὅλης τῆς Ἰουδαίας (“per vniuersam Iudaeam” Vg.). See on *Act.* 5,34. Manetti put *per totam Iudaeam*.

37 *rumore primum* ὄρξάμενον (“incipiens enim” Vg.). Erasmus again paraphrases, *rumore* being a further interpretation of ῥήμα. The Vulgate is based on a Greek text having ὄρξάμενος γάρ, as in \aleph^{74} A D. Some mss. also had ὄρξάμενος, omitting γάρ, as in \aleph B C E and a few later mss. As usual, Erasmus followed cod. 2815, which here happens to be supported by the earliest of the surviving mss., \aleph^{45} , together with codd. 1, 2816 and most other late mss. See *Annot.* It has been argued that ὄρξάμενος is a *lectio difficilior*, and hence more likely to be original, because later scribes would probably alter it to agree with the neuter gender of the preceding words τὸ γενόμενον ῥήμα. However, certain scribes who found ὄρξάμενον in their exemplar might well have been tempted to substitute ὄρξάμενος, influenced by the strong resemblance of this passage to *Lc.* 23,5, where the enemies of Jesus describe him as διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ὄρξάμενος

ἀπὸ τῆς Γαλιλαίας. Manetti had *incipiens* without *enim*.

37 *baptisma* τὸ βάπτισμα (“baptismum” Vg.). See on *Act.* 1,22. Manetti made the same change.

37 *praedicabat* ἐκήρυξεν (“praedicauit” Vg.). Erasmus, for once, is less accurate in substituting the imperfect tense here.

38 *ut Iesum Nazarenum* vixerit Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτόν (“Iesum a Nazareth, quomodo vixit eum” Vg.). The Vulgate is more literal. Erasmus changes the word-order, to achieve a smoother sequence. Another example of the use of *ut* with the subjunctive, in rendering ὡς, will be found at *Act.* 20,20. On *Nazarenus*, see on *Ioh.* 1,45. The reading Ναζαρέθ is not derived from Erasmus’ usual mss. of Acts, although it is found in \aleph B C D E and many later mss., in conformity with the spelling of the name offered by cod. 2 in most passages of the Gospels. At the present verse, codd. 1, 2815, 2816, in company with \aleph^{74} vid A and most later mss., have Ναζαρέτ (cod. 2816 also has αὐτῶ for αὐτόν). In *Annot.*, Erasmus cites the reading ὄν ἔχρισεν αὐτόν (cf. cod. D^{corr}). On this passage, see also the discussion in Erasmus *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 150, ll. 772-782. Manetti followed the Vulgate, except that he substituted *Christum* for *Iesum*.

38 *obambulauit* διῆλθεν (“pertransiit” 1516 = Vg.). See on *Act.* 8,4 for other substitutions for *pertransio*. In 1516, *obambulo* occurs only once, at 1 *Petr.* 5,8, as a substitute for *circumeo* (rendering περιπατέω). Then in 1519, Erasmus introduced the word at *Mc.* 6,6, for *circumeo* (rendering περιόγω), and at *Mc.* 12,38, for *ambulo* (rendering περιπατέω). Erasmus was fond of words beginning with *ob-*: e.g. *oberro*, *obfirmo*, *obiurgo*, *obnitor*, *oborior*, *obsequor*, *obsigno*, *obsisto*, *obtego*, *obtempero*, *obtestor*, *obticasco*, *obtingo*, *obtorqueo*, *obtrecto*, *obtrectatio*, *obtrectator*, *obturbo*, *obturo*, *obuenio*, *obuerto*, and even a few words which were not used by classical writers, such as *obtenebro*, *obuelo*, and *obuincio*. Several of these words occur sporadically in the Vulgate O.T., but only *obtempero* and *obturo* in the Vulgate N.T.

39 *et* (1st.) τε (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by cod. 2816 and a few other late mss. See on *Act.* 1,1, and *Annot.* The version of Manetti also had *et*.

ἐν Ἱερουσαλήμ, ὃν ἀνέϊλον κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι ⁴¹ οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν, οἵτινες συνεπάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. ⁴² καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν. ⁴³ τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

⁴⁴ Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ

Hierosolymis, quem occiderunt suspensum in ligno. ⁴⁰ Hunc deus suscitavit tertio die, et exhibuit eum vt manifestus fieret ⁴¹ non toti populo, sed testibus prius ad hoc delectis a deo nimirum nobis, qui comedimus ac bibimus vna cum illo, posteaquam resurrexit a mortuis. ⁴² Et praecepit nobis vt praedicaremus populo ac testificaremur, quod ipse sit ille qui constitutus erat a deo iudex viuorum ac mortuorum. ⁴³ Huic omnes prophetae testimonium ferunt, quod remissionem peccatorum accepturus sit per nomen eius quisquis crediderit in eum.

⁴⁴ Adhuc loquente Petro verba haec, cecidit spiritus sanctus super omnes qui audiebant sermonem. ⁴⁵ Et obstupuerunt hi qui ex circumcisorum genere credebant, quotquot venerant cum Petro, quod et in gentes donum

39 Ἱερουσαλημ *A B D E*: Ἱερουσαθημ *C*

39 Hierosolymis *B-E*: in Hierusalem *A* | 41 toti *B-E*: omni *A* | prius ad hoc delectis *B-E*: praeeordinatis *A* | nimirum *B-E*: *om. A* | comedimus *B-E*: manducauimus *A* | ac *D E*: et *A-C* | vna *B-E*: *om. A* | posteaquam *B-E*: postquam *A* | 42 vt praedicaremus *B-E*: praedicare *A* | ac testificaremur *B-E*: et testificari *A* | *alt. ac B-E*: et *A* | 43 ferunt *B-E*: perhibent *A* | quisquis *B-E*: omnis qui *A* | 44 sermonem *B-E*: verbum *A* | 45 ex circumcisorum genere credebant *B-E*: erant ex circumcisione fideles *A*

39 *Hierosolymis* ἐν Ἱερουσαλήμ (“Hierusalem” Vg.; “in Hierusalem” 1516). See on *Act.* 1,8. The Vulgate reflects the omission of ἐν, as in codd. *B D* and a few later mss. Erasmus follows cod. 2815, supported by P^{74} K A C E and most of the later mss., including codd. 1 and 2816.

39 *quem* ὃν. In codd. 2815 and 2816, the reading is ὃν καί, as in most other mss. Erasmus may have been influenced by the Vulgate in omitting καί, but it is also possible that he or the compositor misread cod. 2815, in which καί is represented by a compendium: the same textual phenomenon may have been responsible for the omission of καί at *Act.* 17,18. The omission at the present passage does have some support among other late mss. The text of cod. 1 has καί, omitting ὃν.

39 *suspensum* κρεμάσαντες (“suspendentes” Vg.). Greek aorist.

40 *tertio* τρίτῃ (“tertia” Vg.). See on *Ioh.* 1,29.

40 *exhibuit* ἔδωκεν (“dedit” Vg.). Cf. on *Act.* 1,3. The Vulgate is more literal here, while Erasmus translates according to the context.

40 *vt manifestus fieret* ἐμφανῆ γενέσθαι (“manifestum fieri” Vg.). See on *Ioh.* 1,33. This change was anticipated by Manetti.

41 *toti* παντὶ (“omni” 1516 = Vg.). See on *Ioh.* 8,2.

41 *prius ad hoc delectis* τοῖς προκεχειροτονημένοις (“praeeordinatis” 1516 = Vg.). This may be compared with the substitution of *delectus* for *ordinatus* in rendering χειροτονέω at 2 *Cor.* 8,19. Erasmus also replaces *praeeordino*

by *ordino* at *Act.* 13,48 (τάσσω), and by *praeparo* at *Act.* 22,14 (1519, for προχειρίζομαι). On the other hand, at 1 *Petr.* 1,20, he substitutes *praecordino* for *praecognosco* in rendering προγινώσκω. See *Annot.*, where Erasmus refers to the root meaning of χειροτονέω, in terms of a popular vote by a show of hands. Accordingly, at *Act.* 14,23, he ventures to translate χειροτονέω by *suffragiis creo* (for *constituo*), in the context of appointing elders. On *deligo*, see also on *Act.* 1,2.

41 *nimirum nobis* ἡμῖν ("nobis" 1516 = Vg.). See on *Ioh.* 13,23.

41 *comedimus* συνεφάγομεν ("manducauimus" 1516 = Vg.). See on *Ioh.* 4,31.

41 *ac* καί ("et" 1516-22 = Vg.). See on *Ioh.* 1,25.

41 *vna cum illo* αὐτῷ ("cum illo" 1516 = Vg.). See on *Act.* 1,22 for other additions of *vna*. Manetti had *cum eo*.

41 *posteaquam* μετὰ ("postquam" 1516 = Vg.). This substitution also occurs at *Lc.* 2,22 (1519), following the example of the Vulgate at *Mt.* 14,28; *Act.* 27,27. At *Lc.* 14,29, however, Erasmus replaces *posteaquam* by *postquam*. See also on *Ioh.* 6,23.

42 *ut praedicaremus ... testificaremur* κηρύττειν ... διαμαρτυρῆσθαι ("praedicare ... testificari" 1516 = Vg.). See on *Ioh.* 1,33. Manetti made the same change.

42 *ac* (twice) καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti had *ac ... et*.

42 *quod ipse sit ille qui constitutus erat* ὅτι αὐτός ἐστιν ὁ ὠρισμένος ("quia ipse est qui constitutus est" Vg.). On the removal of *quia*, see on *Ioh.* 1,20. Erasmus adds *ille*, so as to provide an antecedent for *qui*. His substitution of *erat* is more questionable, as the subjunctive *esset* might have been expected after his use of *sit* earlier in the sentence. Manetti followed the Vulgate, except in putting *quod* for *quia*.

43 *testimonium ferunt* μαρτυροῦσιν ("testimonium perhibent" 1516 = Vg.). See on *Ioh.* 1,7. Manetti had *testificantur*.

43 *quod ... accepturus sit* λαβεῖν ("accipere" Vg.). See on *Ioh.* 1,33 for Erasmus' preference for avoiding the infinitive. However, his substitution of the future tense could be understood as implying that the Christian believer does not immediately receive the remission of his sins. Cf. *Annot.* This is similar to his treatment of σωθῆναι at *Act.* 15,11, where his use of the

future participle implies that salvation is future rather than an already accomplished fact. Manetti preferred *ut ... recipient*.

43 *quisquis crediderit* πάντα τὸν πιστεύοντα ("omnes qui credunt" Vg.; "omnis qui crediderit" 1516). Erasmus' rendering is more accurate, in converting plural to singular: see *Annot.*

44 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1. Here Erasmus rightly distinguishes from ῥήματα earlier in the verse. Manetti made the same change.

45 *hi qui ex circumcisorum genere credebant* οἱ ἐκ περιτομῆς πιστοὶ ("ex circumcissione fideles" Vg.; "hi qui erant ex circumcissione fideles" 1516). At *Act.* 11,2, and also as recommended in *Annot.* on the present passage, Erasmus retains *qui erant ex circumcissione* for οἱ ἐκ περιτομῆς, and also similar expressions at *Gal.* 2,12; *Col.* 4,11; *Tit.* 1,10. In his rendering of the present verse, going beyond what was proposed in *Annot.*, he seeks to make two improvements on the obscure Vulgate wording: to replace *fideles* by the verb *credo* (to avoid the misunderstanding that these were simply devout Jews, rather than Jews who were Christian believers), and to find a rendering for ἐκ περιτομῆς which did not require the use of a second verb. However, at *Act.* 16,1, he retains *Iudaeae fidelis* to refer to the mother of Timothy, without sensing the same need to clarify the nature of her "faith".

45 *quotquot* ὅσοι ("qui" Vg.). The Vulgate may reflect a Greek variant, οἱ, apparently found in cod. B alone. Manetti put *quicunque*.

45 *quod ... effusum esset* ὅτι ... ἐκκέχυται ("quia ... effusa est" Vg.). See on *Ioh.* 1,20 for the removal of *quia*. The change of gender is required by the change from *gratia* to *donum*: see below, and see also *Annot.* The version of Manetti had *quod ... effusa esset*.

45 *gentes* τὰ ἔθνη ("nationes" Vg.). A similar substitution occurs at *Lc.* 21,24 (1519); *Act.* 22,21, in accordance with the usual practice of the Vulgate at other passages in rendering the plural of this word. See *Annot.* The same change was made by Manetti.

45 *donum* ἡ δωρεά ("gratia" Vg.). Erasmus makes the same substitution at *Act.* 11,17, reserving *gratia* mainly for χάρις and for other Greek expressions meaning to give thanks. See *Annot.*

τοῦ ἁγίου πνεύματος ἐκκέχυται. ⁴⁶ ἤκου-
ον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ
μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη
ὁ Πέτρος, ⁴⁷ Μήτι τὸ ὕδωρ κωλύσαι δύ-
ναται τις, τοῦ μὴ βαπτισθῆναι τούτους,
οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθῶς
καὶ ἡμεῖς; ⁴⁸ προσέταξε τε αὐτοὺς βαπ-
τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε
ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰου-
δαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λό-
γον τοῦ θεοῦ. ² καὶ ὅτε ἀνέβη Πέτρος
εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν
οἱ ἐκ περιτομῆς, ³ λέγοντες ὅτι Πρὸς
ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλ-
θες, καὶ συνέφαγες αὐτοῖς. ⁴ ἀρξάμενος
δὲ ὁ Πέτρος, ἐξετίθετο αὐτοῖς καθεξῆς,
λέγων, ⁵ Ἐγὼ ἤμην ἐν πόλει Ἰόππη
προσευχόμενος, καὶ εἶδον ἐν ἑσπέρᾳ
ὄραμα, καταβαῖνον σκευῶς τι ὡς ὀθόνην
μεγάλην, τέσσαρασι ἀρχαῖς καθιεμένην

spiritus sancti effusum esset. ⁴⁶ Audie-
bant enim illos loquentes linguis ac
magnificantes deum. Tunc respondit
Petrus: ⁴⁷ Num quis prohibere potest
quominus aqua baptizentur hi qui
spiritum sanctum acceperunt sicut et
nos? ⁴⁸ Et iussit eos baptizari in
nomine domini. Tunc rogauerunt eum,
vt remaneret aliquot dies.

11 Audierunt autem apostoli et fra-
tres qui erant in Iudaea, quod
et gentes recepissent sermonem dei.
² Quumque ascendisset Petrus Hiero-
solyam, disceptabant aduersus illum
qui erant ex circumcisione, ³ dicentes:
Ad viros praeputium habentes introisti,
et edisti cum illis. ⁴ Petrus autem rem
ab initio repetens, exposuit illis ordine,
dicens: ⁵ Ego eram in ciuitate Ioppe
orans, et vidi raptus extra me visio-
nem, descendere vas quoddam ceu lin-
teum magnum, quatuor initiis emissum

46 μεγαλυνόντων A B: μεγαλυνουόντων C-E | 48 βαπτισθῆναι B^b C^b D E: βαπτιστηναι A B* C* | ονοματι B-E: ονομι A

46 ac B-E: et A | 48 domini B-E: Iesu Christi A | remaneret B-E: maneret A
11,1 sermonem B-E: verbum A | 2 Quumque B-E (Cumque B-D): Cum autem A |
3 Ad ... edisti B-E: Quare introisti ad viros praeputium habentes, et manducasti A | 5 ceu
B-E: velut A | quatuor B-E: quattuor A

46 ac καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

46 μεγαλυνόντων. The spelling μεγαλυνού-
των, as if to form a future participle, was
introduced in 1522, probably through a printer's
error, influenced by the proximity of λαλούν-
των earlier in the same sentence. The correct
form of the present participle was μεγαλυνόν-
των, as found in 1516-19 and in virtually all
mss. For other examples of incorrect treatment
of verbs ending in -νω, see on *Act.* 6,1.

47 Num quis Μήτι ("Numquid ... quis" Vg.).
See on *Ioh.* 3,4, and *Annot.*

47 quominus aqua baptizentur τὸ ὕδωρ ... τοῦ
μὴ βαπτισθῆναι ("aquam ... vt non bap-
tizentur" Vg.). In *Annot.*, Erasmus explains his

interpretation of the grammatical link between
ὕδωρ and βαπτισθῆναι here. However, the
literal rendering of the Vulgate is preferable, as
the Greek word-order strongly suggests that
ὕδωρ is the object of κωλύσαι. The misspelling
βαπτιστήναι, introduced in 1516, lingered in
the text of 1519-22 despite being corrected in
the 1519-22 catchword. On *quominus*, see on
Act. 8,36.

48 domini τοῦ κυρίου ("Iesu Christi" 1516
Lat. = Vg.). The Vulgate is based on a Greek
variant substituting Ἰησοῦ Χριστοῦ, as in
Ⲫ⁷⁴ Ⲙ A B E and some later mss. The Greek
text of Erasmus follows cod. 2815, supported
by codd. 1, 2816* and many other late mss. (in

cod. 2816^{corr}, ἰησοῦ χριστοῦ is added between the lines). Another large section of the late mss. has τοῦ κυρίου Ἰησοῦ, as followed by Manetti, who put *domini Iesu*.

48 *remaneret* ἐπιμεῖναι (“maneret apud eos” late Vg.; “maneret” 1516). The late Vulgate addition of *apud eos* has almost no Greek support apart from cod. D (πρὸς αὐτούς). In rendering ἐπιμένω elsewhere, Erasmus retains *maneo* at *Act.* 21,4; 28,12, 14; 1 *Cor.* 16,7; *Gal.* 1,18, and even substitutes *maneo* for *remaneo* at *Act.* 15,34. Manetti substituted *permaneret*.

48 *dies* ἡμέρας (“diebus” Vg.). In classical Latin, the accusative is more commonly used to express duration of time. Erasmus substitutes the accusative at *Mt.* 4,2; 20,6 (1522); *Mc.* 1,13; *Act.* 16,18; 21,7; *Gal.* 1,18, but quite often retains *die* or *diebus*. At *Act.* 25,6 (1519), he substitutes *diebus* for *dies*.

11,1 *quod ... receperunt* ὅτι ... ἐδέξαντο (“quoniam ... receperunt” Vg.). See on *Ioh.* 1,20 for the removal of *quoniam*, and on *Ioh.* 1,19 for the use of the pluperfect tense. Manetti had *quod ... receperant*.

1 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Ioh.* 1,1.

2 *Quumque* καὶ ὅτε (“Cum autem” 1516 Lat. = late Vg.). The Vulgate is based on a Greek text substituting ὅτε δέ, as in $\mathfrak{P}^{45\ 74}$ \aleph A B E and thirty later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and more than 400 other late mss. (see Aland *Die Apostelgeschichte* 508-11). Manetti put *Et cum*.

3 *Ad ... habentes introisti* ὅτι Πρὸς ... ἔχοντας εἰσῆλθες (“Quare introisti ad ... habentes” 1516 Lat. = Vg.). As pointed out in *Annot.*, the Vulgate seems to have treated ὅτι as an interrogative (or followed a text having τί). That this is a possible use of ὅτι is seen, for example, at *Mc.* 9,11, 28, but these instances have a preceding verb which implies a question, namely ἐπερωτώ. The Vulgate word-order is supported by $\mathfrak{P}^{45\ 74\ vid}$ \aleph A B D and some later mss., placing εἰσῆλθες after ὅτι (though \mathfrak{P}^{45} B substitute εἰσῆλθεν). Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti’s version was *quod ad ... habentes introisti*.

3 *edisti* συνέφαγες (“manducasti” 1516 = Vg.). See on *Ioh.* 4,31.

4 *Petrus autem rem ab initio repetens* ἀρξάμενος δὲ ὁ Πέτρος (“Incipiens autem Petrus” Vg.).

Erasmus resorts to paraphrase here, interpreting ὄρχομαι in the light of the subsequent καθεξῆς. In 1516, Erasmus extensively rewrote the translation of this chapter, from verses 4 to 18, comprising Peter’s speech at Jerusalem, accompanied by barely a line of comment in *Annot.* Correspondingly, this section was only lightly revised in 1519. For comparison, there are sixty-three changes by the 1516 edition in vss. 4-18, but only nine changes in vss. 19-30. Erasmus’ purpose appears to have been to provide a version which differed in vocabulary and style from the description of the same events which was given in ch. 10. One unfortunate consequence of this display of linguistic *copia* was that a number of verbal parallels between the two passages in the Greek text are lost in the Latin rendering.

4 *exposuit* ἐξετίθετο (“exponebat” Vg.). The Vulgate is more accurate in rendering the imperfect tense here. Erasmus retains *exponebat* at *Act.* 28,23 for the same Greek word.

4 *ordine* καθεξῆς (“ordinem” Vg.). Erasmus, in this particular, is more precise, denoting the manner in which Peter gave his account. Manetti put *per ordinem*.

5 *raptus extra me* ἐν ἔκστασει (“in excessu mentis meae” late Vg.). Erasmus adopts a similar rendering at *Act.* 22,17, *ut raperer extra me* for γενέσθαι με ἐν ἔκστασει (replacing *feri me in stupore mentis*). However, at *Act.* 10,10, in the same context, he retained the more literal *mentis excessus* from the Vulgate. Manetti followed the earlier Vulgate, in putting *in excessu mentis*, without *meae*.

5 *descendere* καταβαῖνον (“descendens” Vg.). The Vulgate, again, is more literal. At *Act.* 10,11, Erasmus retained *descendens*.

5 *ceu* ὡς (“velut” 1516 = Vg.). A similar substitution occurs at several other passages, for *velut*, *sicut*, *tanquam*, and *ut*. The word *ceu* does not occur anywhere in the Vulgate. At *Act.* 10,11, Erasmus retained *velut*. The use of *ceu* is briefly covered in Valla *Elegantiae* II, 36; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 327, ll. 316-328.

5 *emissum* καθιεμένην (“summitti” Vg.). Again, at *Act.* 10,11, Erasmus retained *summitti*. Elsewhere, he substituted *demitto* for *summitto* in rendering χαλάω at *Mc.* 2,4; *Act.* 27,17 (1519), and in rendering καθίημι at *Lc.* 5,19 (1519). Manetti, less accurately, had *veniens* here.

ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις | ἐμοῦ.
 6 εἰς ἣν ἀτενίσας, κατενόουν καὶ εἶδον
 τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία
 καὶ τὰ ἕρπετά, καὶ τὰ πετεινὰ τοῦ οὐ-
 ρανοῦ. 7 ἤκουσα δὲ φωνῆς, λεγούσης
 μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε.
 8 εἶπον δέ, Μηδαμῶς, κύριε, ὅτι πᾶν
 κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσηλ-
 θεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δέ μοι
 φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ
 ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. 10 τοῦ-
 το δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνε-
 σπίασθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ
 ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν
 ἐπὶ τὴν οἰκίαν ἐν ἣ ἦμην, ἀπεσταλμέ-
 νοι ἀπὸ Καισαρείας πρὸς με. 12 εἶπε δέ
 μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν
 διακρινόμενον. ἦλθον δὲ σὺν ἐμοὶ καὶ
 οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς
 τὸν οἶκον τοῦ ἀνδρός· 13 ἀπήγγειλέ τε

e caelo, et venit vsque ad me. | 6 In
 quod quum intendissem oculos, ani-
 maduerti et vidi quadrupedia terrae et
 bestias et reptilia et volatilia coeli.
 7 Audiui autem et vocem, dicentem
 mihi: Surge Petre, macta et vescere.
 8 Dicebam autem: Nequaquam domine,
 quia nihil commune aut immundum
 vnquam introiuit in os meum. 9 Res-
 pondit autem mihi vox rursus e
 caelo, Quae deus mundauit, tu ne
 communia dixeris. 10 Idque accidit ter-
 tio, et rursus omnia subducta sunt in
 coelum. 11 Et ecce extemplo tres viri
 praesto aderant in aedibus in quibus
 eram, e Caesarea missi ad me. 12 Dixerat
 autem mihi spiritus, vt congregarer
 cum illis, nihil haesitans. Porro comitati
 me sunt et sex fratres hi. Et ingressi
 sumus in domum viri: 13 isque retulit

11,9 ἐκαθάρισε B-E: ἐκαθαρίσει A

6 bestias B-E: feras A | 8 nihil commune aut immundum B-E: commune aut immundum nihil A | 9 dixeris B-E: feceris A | 11 praesto E: presto A-D | 12 haesitans B-E: addubitans A | hi B-E: isti A

5 e ἐκ ("de" Vg.). This change, at least, was consistent with Erasmus' translation of *Act.* 10,11. See on *Ioh.* 2,15.

6 *quum intendissem oculos* ἀτενίσας ("intuens" Vg.). Greek aorist. A similar substitution occurs at *Act.* 13,9 (1519). See also on *Act.* 1,10.

6 *animaduerti* κατενόουν ("considerabam" Vg.). The verb *animaduerto*, which is used occasionally in the Vulgate O.T., is similarly substituted at *Lc.* 6,41 (1519); *Act.* 27,39. In other contexts, Erasmus retains *considero* for κατανοέω. The Vulgate is more accurate in using the imperfect tense here.

6 *bestias* τὰ θηρία ("feras" 1516). A similar substitution of *fera* for *bestia* occurs at *Mc.* 1,13 (1519); *Iac.* 3,7. In *Annot.* on the latter passage, Erasmus mentions that *fera* is the true meaning ("proprie significat ..."). At most occurrences of θηρίον, however, he retains *bestia* from the Vulgate.

7 *macta et vescere* θύσον καὶ φάγε ("occide et manduca" Vg.). See on *Act.* 10,13.

8 *Dicebam* εἶπον ("Dixi" Vg.). The Vulgate is more strictly literal as to the tense. See on *Ioh.* 1,30.

8 *nihil commune aut immundum vnquam* πᾶν ... οὐδέποτε ("commune aut immundum nunquam" Vg.; "commune aut immundum nihil vnquam" 1516). The Vulgate reflects the omission of πᾶν, as in $\text{P}^{45\text{vid}74}$ $\text{N}^{\text{A B D E}}$ and some later mss. As usual, Erasmus follows his cod. 2815, supported by codd. 1, 2816 and most other late mss. In theory, πᾶν could have been inserted to harmonise with *Act.* 10,14. However, it is possible that a scribe might have omitted πᾶν because of the following negative, οὐδέποτε. Cf. the omission of πᾶν by cod. C at 1 *Ioh.* 2,21, from the clause ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

9 *mibi* μοι (Vg. omits). The Vulgate omission has the support of P^{4574} $\text{N}^{\text{A B}}$ and a few later

mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. In this instance, the longer reading cannot be seen as a straightforward harmonisation with *Act.* 10,15, which has a different expression, πρὸς αὐτόν, placed in a later position in the sentence. Manetti used the word-order *secundo mihi vox*.

9 *rursum* ἐκ δευτέρου ("secundo" Vg.). Erasmus uses *rursum* at only one other passage to render this Greek phrase, at *Ioh.* 9,24, following the Vulgate. See on *Act.* 10,15. Cod. 2815 has δευτέρου, apparently unsupported by other Greek mss. Erasmus, or his assistants, recognised this as an error, and corrected it from cod. 1 and the Vulgate (the phrase is completely omitted in cod. 2816).

9 e ἐκ ("de" Vg.). See on *Ioh.* 2,15.

9 ἐκάθαρσε. In cod. 2815 is found the spelling ἐκάθαρε (formed from καθάρω rather than καθαρίζω), with support from a few other late mss. In the 1516 edition, this became the incorrect form, ἐκαθάρισε. Cod. 1 has ἐκαθήρισεν, while cod. 2816 has ἐκαθάρισε as found in most other mss. Incidentally, Erasmus retains a discrepancy of the Vulgate in rendering καθαρίζω by *purifico* at *Act.* 10,15, but by *mundo* at the present passage.

9 *communiam dixeris* κοίνου ("commune dixeris" Vg.; "*communiam feceris*" 1516). See on *Act.* 10,15 regarding *communiam*. Manetti made the same change.

10 *Idque accidit* τοῦτο δὲ ἐγένετο ("Hoc autem factum est" Vg.). At the parallel passage, *Act.* 10,16, Erasmus was content to retain the Vulgate rendering of the same Greek phrase. See on *Act.* 7,40, regarding the use of *accido*.

10 *tertio* ἐπὶ τρίς ("per ter" Vg.). See on *Act.* 10,16, where the same substitution occurs.

10 *rursum omnia subducta sunt* πάλιν ἀνεσπάσθη ἅπαντα ("recepta sunt omnia rursum" late Vg.). The earlier Vulgate, which has *recepta sunt rursum omnia*, reflects a different Greek word-order, ἀνεσπάσθη πάλιν ἅπαντα, as found in \mathfrak{P}^{74vid} & A B D and a few later mss. Erasmus' Greek text follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. The word-order of his translation has more to do with classical Latin style than the Greek text. On *subduco*, see on *Ioh.* 5,13. Manetti proposed *iterum attracta sunt omnia*.

11 *extemplo* ἐξαιτῆς ("confestim" Vg.). At other passages, in rendering ἐξαιτῆς, Erasmus follows the Vulgate in using *confestim*, *mox*, *protinus*, or *statim*. A similar variety of usage is found in rendering εὐθύς, εὐθέως, and παραχρῆμα. The word *extemplo* is not found elsewhere in Erasmus' N.T.

11 *praesto aderant* ἐπέστησαν ("adstiterunt" Vg.; "presto aderant" 1516-27). This change is comparable with the Vulgate use of *praesto esse* for παρῆναι at *Act.* 24,19. At *Act.* 10,17, Erasmus retained *astiterunt* in a similar context.

11 *aedibus in quibus* τὴν οἰκίαν ἐν ᾗ ("domo in qua" Vg.). See on *Act.* 4,34. A similar substitution occurs at *Act.* 10,32 (1519).

11 e *Caesarea missi* ἀπεσταλμένοι ἀπὸ Καισαρείας ("missi a Caesarea" Vg.). Erasmus imposes his own Latin word-order, postponing the verb. Manetti preferred a *Caesarea ad me missi*.

12 *Dixerat* εἶπε ("Dixit" Vg.). See on *Ioh.* 2,22.

12 *mibi spiritus* μοι τὸ πνεῦμα ("spiritus mihi" Vg.). The Vulgate word-order is supported by \mathfrak{P}^{45} 74 & A B D and a few later mss., which have τὸ πνεῦμά μοι. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti made the same change.

12 *vt congregarer* συνελθεῖν ("vt irem" Vg.). Erasmus uses *congregior* at only one other passage, *Mt.* 1,18, in the context of Joseph and Mary. The suitability of the word at the present passage is doubtful, as it implies to meet with someone rather than to travel or go with them.

12 *haesitans* διακρινόμενον ("addubitans" 1516). Erasmus does not elsewhere use *addubito*. See on *Act.* 10,20.

12 *Porro comitati me sunt* ἦλθον δὲ σὺν ἐμοί ("Venerunt autem mecum" Vg.). Erasmus follows the Vulgate in using *comitor* in the parallel passage at *Act.* 10,23, to render συνέρχομαι, and also at *Act.* 20,4 to render συνέτοιμα. He further introduces *comitor* at *Act.* 18,18; 1 *Cor.* 10,4. On *porro*, see on *Ioh.* 8,16. Manetti had *Mecum autem ... venerunt*.

12 *hi* οὗτοι ("isti" 1516 = Vg.). See on *Act.* 7,4.

13 *isque retulit* ἀπήγγειλέ τε ("Narrauit autem" Vg.). The Vulgate may reflect the substitution of δέ for τε, as found in \mathfrak{P}^{74} & A B D and some later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss.,

ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ, σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἴοππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ ἐμνήσθη δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἔβράπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. ¹⁷ εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεός, ὡς καὶ ἡμῖν, πιστεύσασι ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν;

nobis, vt vidisset angelum domi suae, qui astitisset ac dixisset sibi: Emitte viros Ioppen, et accerse Simonem cognomento Petrum, ¹⁴ qui tibi ea dicturus est, per quae serueris et tu et vniuersa domus tua. ¹⁵ Quum autem exorsus essem sermonem, illapsus est spiritus sanctus in illos, quemadmodum et in nos fuerat illapsus initio. ¹⁶ Veniebat autem in mentem quod dixerat dominus: Ioannes quidem baptizauit aqua, caeterum vos baptizabimini spiritu sancto. ¹⁷ Proinde si par donum dedit illis deus, quemadmodum et nobis quum credidissemus in dominum Iesum Christum: ego porro quis eram, qui possem obsistere deo?

16 ἐμνησθη *A C-E*: ἐμνυσθη *B*

13 viros *B-E*: viros aliquos *A* | accerse *B-E*: accersi *A* | 14 serueris *B-E*: saluus fias *A* | 16 caeterum *B-E*: coeterum *A* | baptizabimini *A B D E*: baptizabimini *C*

including codd. 1 and 2816. His adoption of *refero* may be compared with *Act.* 15,27, where he retains the Vulgate use of this verb to render ἀπαγγέλλω. Elsewhere, he retains *narro* at several passages in rendering διηγέομαι, ἐξηγήομαι, and ἐκδιηγέομαι. Manetti put *Narrauit vero*.

13 *vt* πῶς (“quomodo” Vg.). Erasmus nowhere else uses *vt* to render πῶς. Usually he retains *quomodo*. It is as if he had read ὡς for πῶς when rendering this passage (cf. *Lc.* 24,6). In a similar context at *Act.* 9,27, he retained *narrauit ... quomodo ... vidisset* in rendering διηγήσατο ... πῶς ... εἶδε.

13 *domi suae* ἐν τῷ οἴκῳ αὐτοῦ (“in domo sua” Vg.). A similar substitution occurs at *Lc.* 19,5 (1519); *Phm.* 2. At *Act.* 10,30, the parallel passage, Erasmus retains *in domo mea* for ἐν τῷ οἴκῳ μου.

13 *qui astitisset ac dixisset* σταθέντα καὶ εἰπόντα (“stantem et dicentem” Vg.). Greek aorist. On *ac*, see on *Ioh.* 1,25. Manetti put *stantem ac dicentem*.

13 *Emitte* Ἀπόστειλον (“Mitte” Vg.). Erasmus similarly attempts greater precision by

substituting *emitto* at thirteen other passages in rendering the same Greek verb, and also for ἐκπέμπω at *Act.* 13,4. In the parallel passage, he retains *mitto* for ἀποστέλλω at *Act.* 10,8, 17, 20, as also at vs. 11 of the present chapter. In the Vulgate, *emitto* is comparatively rare. On *emitto* for *dimitto*, see on *Act.* 9,30.

13 *viros* ἄνδρας (Vg. omits; “viros aliquos” 1516). The Vulgate omission is supported by \mathfrak{B}^{74} X A B D and many later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. There is a question here of whether the presence of ἄνδρας represents a harmonisation with *Act.* 10,5, or whether its absence from other mss. reflects a harmonisation with the more strictly parallel passage at *Act.* 10,32, where the word is not part of the Greek text.

13 *Ioppen* εἰς Ἴοππην (“in Ioppen” Vg.). See on *Act.* 8,27.

13 *accerse* μετάπεμψαι (“accersi” 1516 = Vg.). The same change occurs at *Act.* 10,5, 32 (1519). See on *Act.* 4,18.

13 *cognomento Petrum* τὸν ἐπικαλούμενον Πέτρον ("qui cognominatur Petrus" Vg.). A similar substitution occurs at *Act.* 15,22, 37 (both in 1519). At *Lc.* 22,3; *Act.* 12,25 (both in 1519), Erasmus tried *cui cognomen est (erat)*. However, he retains *qui cognominatur* for ὃς ἐπικαλεῖται at *Act.* 10,5, 32.

14 *tibi ea dicturus est* λαλήσει ῥήματα πρὸς σέ ("loquetur tibi verba" Vg.). Erasmus usually retains *verbum* for ῥήμα. Probably he regarded it as redundant here because of the presence of *λαλέω*. A similar deletion of *verbum* occurs at vs. 16. However, he keeps *verba* with *loquor* at e.g. *Ioh.* 3,34; 8,20; 14,10; *Act.* 10,44; 13,42.

14 *per quae* ἐν οἷς ("in quibus" Vg.). See on *Ioh.* 3,21 for the instrumental use of ἐν.

14 *serueris* σωθήσῃ ("saluus eris" Vg.; "saluus fias" 1516). See on *Ioh.* 3,17. Manetti put *saluaberis*.

14 *et tu et* σὺ καὶ ("tu et" Vg.). Erasmus' addition of *et* before *tu* does not have explicit support from the Greek text. At *Act.* 16,31, in a similar remark to the Philippian jailer, no such addition is made.

15 *exorsus essem* ἄρξασθαι ("coepissem" Vg.). See on *Act.* 1,22.

15 *sermonem* λαλεῖν ("loqui" Vg.). The Vulgate is more literal here. Possibly Erasmus wished to avoid giving the impression that the Holy Spirit descended on Peter's audience at the very first word which he spoke. In ch. 10, the descent of the Spirit is not mentioned until Peter reached the point in his sermon at which he speaks of faith and the remission of sins, by which time he had already spoken at least 180 words.

15 *illapsus est* ἐπέπεσε ("cecidit" late Vg.). See on *Act.* 8,16; 10,10, and also on *Ioh.* 11,32.

15 *in* ἐπ' ("super" Vg.). Erasmus no doubt regarded *in* as a more suitable preposition with *illabor*. Cf. on *Ioh.* 7,44. At other passages referring to the coming of the Holy Spirit, he retains *super* (*Act.* 10,44; 19,6), while at *Act.* 1,8 he even substitutes *super* for *in*.

15 *illos* αὐτούς ("eos" Vg.). The use of *illos* is more appropriate for marking the contrast with the subsequent *nos*.

15 *quemadmodum* ὥσπερ ("sicut" Vg.). In the Epistles, with very few exceptions, Erasmus consistently renders ὥσπερ by *quemadmodum*, but in the Gospels this substitution is only

found at *Mt.* 5,48; 6,2, 5; 12,40. Occasionally, at other passages, he makes a similar substitution when rendering ὡς and καθὼς.

15 *fuert illapsus* (Vg. omits). Erasmus adds this to complete the sense, without explicit Greek support.

15 *initio* ἐν ἀρχῇ ("in initio" Vg.). At *Hebr.* 1,10, Erasmus has *in initio* for *in principio*. However, he may have regarded *initio* on its own as more in keeping with classical style. Manetti put *in principio* here.

16 *Veniebat ... in mentem* ἐμνήσθην ("Recordatus sum" Vg.). This substitution does not occur elsewhere. Erasmus usually retains *recordor* in the Gospels, and *memor sum* in the Epistles, in rendering this Greek verb.

16 *quod dixerat dominus* τοῦ ῥήματος κυρίου ὡς ἔλεγεν ("verbi domini sicut dicebat" Vg.). Erasmus probably considered this to be distinct from other references to the "Word of God", which generally refer to the Gospel, whereas it here referred more specifically to one of the sayings of Jesus. Manetti followed the Vulgate, but substituted *vt* for *sicut*.

16 *caeterum vos* ὑμεῖς δέ ("vos autem" Vg.). At *Act.* 1,5, in the same context, Erasmus retained *vos autem*. See on *Act.* 6,2 for his use of *caeterum* elsewhere.

17 *Proinde si* εἰ οὖν ("Si ergo" Vg.). The only other place in the Gospels and Acts where Erasmus uses *proinde* is at *Mt.* 6,14, for γάρ. In the Epistles, he uses the word at twenty-one passages, in rendering οὖν and ὥστε. It does not occur in the Vulgate. See Valla *Elegantiae* II, 50; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, pp. 302-3, ll. 641-3.

17 *par donum* τὴν ἴσην δωρεάν ("eandem gratiam" Vg.). Erasmus here gives a more accurate rendering of ἴσος. On *donum*, see on *Act.* 10,45. Manetti tried *parem gratiam*.

17 *quemadmodum* ὡς ("sicut" Vg.). See on vs. 15.

17 *quum credidissemus* πιστεύσασιν ("qui credidimus" Vg.). See on *Ioh.* 1,19, for Erasmus' preference for the pluperfect tense.

17 *porro* δέ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B D and some later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816.

17 *obstistere deo* κωλύσαι τὸν θεόν ("prohibere deum" Vg.). A similar substitution of *obstisto*

¹⁸ ἀκούσαντες δὲ ταῦτα, ἡσύχασαν, καὶ ἐδόξαζον τὸν θεόν, λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

¹⁹ Καὶ οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. ²¹ καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. ²² ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας, τῆς ἐν Ἱεροσολύμοις, περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελεῖν ἕως Ἀντιοχείας. ²³ ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἰκανὸς

18 εδοξαζον A C-E: εδοξασον B

19 ex afflictione B-E: a tribulatione A | orta B-E: facta A | ob Stephanum B-E: sub Stephano A | ad B-E: om. A | sermonem illum B-E: verbum A | 20 Cyrenenses B-E: Cyrenaei A | praedicantes B-E: euangelizantes A | 22 rumor B-E: sermo A | his B-E: istis A | vt iret B-E: vsque A | 23 perseuerarent adhaerere B-E: perseuerent adherere A | 24 nam B-E: quia A | ac B-E: et A

occurs at 1 *Thess.* 2,16. Cf. also on *Act.* 8,36. Erasmus elsewhere uses this verb to render σκανδαλίζω, ἐγκόπτω, and ἀντιδιατίθημι.

18 *autem* δέ (Vg. omits). The Vulgate omission, on this occasion, is unsupported by Greek mss. Manetti changed the construction to *hec autem cum audissent*.

18 *obticuerunt* ἡσύχασαν ("tacuerunt" Vg.). Erasmus does not elsewhere use *obticesco* in the N.T. He retains *taceo* for ἡσυχάζω at *Lc.* 14,4, though it is more commonly used for rendering σιωπάω and σιγάω. As is frequently found, Erasmus gives preference here to a word which

¹⁸ His autem auditis obticuerunt, et glorificauerunt deum, dicentes: Igitur et gentibus deus poenitentiam concessit ad vitam.

¹⁹ Et illi quidem qui dispersi fuerant ex afflictione quae orta fuerat ob Stephanum, perambulauerunt vsque ad Phoenicem et Cyprum et Antiochiam, nemini loquentes sermonem illum, nisi solis Iudaeis. ²⁰ Erant autem quidam ex eis viri Cyprii et Cyrenenses, qui quum introissent Antiochiam, loquebantur ad Graecos, praedicantes dominum Iesum. ²¹ Et erat manus domini cum eis, multusque numerus credentium conuersus est ad dominum. ²² Peruenit autem rumor ad aures ecclesiae, quae erat Hierosolymis, super his, et miserunt Barnabam vt iret ad Antiochiam. ²³ Qui quum peruenisset et vidisset gratiam dei, gauisus est, et hortabatur omnes vt proposito cordis perseuerarent adhaerere domino: ²⁴ nam erat vir bonus ac plenus spiritu sancto et fide. Et addita est multa turba

was familiar to him from Plautus and Terence. Possibly he had in mind that *taceo* was more appropriate to contexts where the sense is "to become quiet", whereas *obticesco* did not imply that Peter's audience had earlier reacted in a noisy manner to his speech. See on *Act.* 10,38 for other words beginning with *ob*, favoured by Erasmus.

18 *Igitur* Ἄραγε ("Ergo" Vg.). See on *Iob.* 6,62.

18 *deus poenitentiam concessit* ὁ θεὸς τὴν μετάνοιαν ἔδωκεν ("poenitentiam dedit deus" late Vg.). The late Vulgate word-order does not seem to have Greek ms. support. In 1527 *Annot.*,

Erasmus suggests that the Vulgate lacks *ad vitam*, though the words are found in the Vulgate column printed in that edition, positioned after *deus*. He uses *concedo* elsewhere only at *Hebr.* 13,17, replacing *subiaceo*, for ὑπείκω. In a similar context of granting repentance, Erasmus retains the verb *do* at *Act.* 5,31; 2 *Tim.* 2,25.

19 *Et illi quidem* Καὶ οἱ μὲν οὖν. Erasmus did not find καὶ in any of his mss. The word may have been added by conjecture, based on the wording of the Vulgate. Another possibility is that the symbol Κη in the margin of cod. 1 (representing the Greek section number, 28), at this point, may have been mistaken by one of Erasmus' assistants as a marginal variant, as the way in which it is written makes it resemble the word Καί. Manetti substituted *Qui ergo*.

19 *ex afflictione* ἀπὸ τῆς θλίψεως ("a tribulation" 1516 = Vg.). See on *Ioh.* 16,21 regarding *afflictio*. Erasmus prefers *ex* here because the *afflictio* was the cause rather than the agent of this dispersion of the Christians.

19 *orta fuerat* γενομένης ("facta fuerat" 1516 = Vg.). See on *Ioh.* 1,17.

19 *ob Stephanum* ἐπὶ Στεφάνῳ ("sub Stephano" 1516 = Vg.). In *Annot.*, Erasmus objects that *sub* conveys the sense of "in the reign of", clearly inappropriate in the present context.

19 *vsque ad* ἕως ("vsque" 1516 = Vg.). In vs. 22, by contrast, Erasmus deletes *vsque* from *vsque ad*, and similarly deletes *vsque* at *Act.* 23,23 (both in 1519). Another variation on this theme was the substitution of *Bethleem vsque* at *Lc.* 2,15, and *Athenas vsque* at *Act.* 17,15 (both in 1519). Manetti also put *vsque ad*.

19 *sermonem illum* τὸν λόγον ("verbum" 1516 = Vg.). On *sermo*, see on *Ioh.* 1,1. By adding *illum*, Erasmus conveys the sense of the Greek article, that this was the word of the Gospel, rather than just any word.

20 *Cyrenenses* Κυρηναῖοι ("Cyrenaei" 1516 = Vg.). A similar substitution occurs at *Mc.* 15,21, in accordance with Vulgate usage at *Lc.* 23,26; *Act.* 6,9; 13,1.

20 *ad* πρὸς ("et ad" Vg.). The Vulgate addition is based on a Greek text having καὶ πρὸς, as in \mathfrak{P}^{74} \aleph^* A B and a few later mss. Erasmus follows cod. 2815, supported by \aleph^{cor} D E and most of the later mss., including codd. 1 and 2816. Manetti similarly omitted *et*.

20 *praedicantes* εὐαγγελιζόμενοι ("annunciantes" Vg.; "euangelizantes" 1516). See on

Act. 5,42. Manetti had put *euangelizantes*, as in Erasmus' 1516 edition, and the same verb was recommended by Valla *Annot.*

22 *rumor* ὁ λόγος ("sermo" 1516 = Vg.). This substitution occurs also at *Lc.* 5,15; 7,17 (both in 1519). Cf. also Erasmus' use of *rumor* for ῥῆμα at *Act.* 10,37.

22 *his* αὐτῶν ("istis" 1516 = Vg.). Cf. on *Act.* 7,4. Manetti also had *his*.

22 *ut iret* διελεθῆν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B and a few later mss. Erasmus' Greek text follows cod. 2815, supported by codd. D E and most later mss., including codd. 1 and 2816. The use of διελεθῆν with ἕως is consistent with Luke's style at *Lc.* 2,15; *Act.* 9,38; 11,19, but may have been deliberately omitted by some scribes who thought that it was superfluous after ἐξ-σπαστέλλω. Manetti, more literally, put *ut transiret*.

22 *ad* ἕως ("vsque ad" 1516 = late Vg.). See on vs. 19. Manetti put *vsque in*.

23 *ut ... perseverarent adhaerere* προσμένειν ("permanere in" Vg.; "perseuerent adherere" 1516). This addition of *adhaerere* creates a much stronger rendering of προσμένω, possibly somewhat more emphatic than required by the Greek text. The Vulgate's use of *in* has limited support from cod. B and a few later mss. Erasmus elsewhere introduces *perseuero* at 1 *Tim.* 5,5, following the example of the Vulgate at *Mt.* 15,32. He further replaces *permaneo* by *perseuero* when translating ἐπιμένω at *Act.* 13,43, and in rendering ἐμμένω at *Act.* 14,22 (both in 1519). However, he retains *permaneo* for several other compounds of μένω, and in rendering διαμένω at 2 *Petr.* 3,4 he substitutes *permaneo* for *perseuero*. See *Annot.*, and on *permaneo* see further on *Act.* 21,10. Manetti had *ut ... permanerent in*.

23 *proposito* τῇ προθέσει ("in proposito" late Vg.). The late Vulgate addition is unsupported by Greek mss. See *Annot.*

24 *nam* ὅτι ("quia" 1516 = Vg.). The same substitution, in rendering ὅτι, occurs at eight other passages. At a further seven passages in the Epistles, *nam* replaces *quoniam*. At the present passage, Manetti put *quoniam*.

24 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

24 *addita est* προσετέθη ("adposita est" Vg.). See on *Act.* 2,41.

τῷ κυρίῳ. ²⁵ ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας, ἀναζητῆσαι Σαῦλον, ²⁶ καὶ εὐρῶν αὐτόν, ἤγαγεν αὐτόν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφηταὶ εἰς Ἀντιόχειαν. ²⁸ ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἄγαβος, ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. ²⁹ τῶν δὲ μαθητῶν καθὼς ἠῦπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. ³⁰ ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. ² ἀνεῖλε δὲ Ἰάκωβον | τὸν ἀδελφὸν Ἰωάννου μαχαίρα· ³ καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ

domino. ²⁵ Profectus est autem Barnabas Tarsum, vt quaereret Saulum, ²⁶ quem quum inuenisset, perduxit Antiochiam. Accidit autem vt annum totum consuetudinem agerent cum ea congregatione, docerentque turbam multam, et discipuli cognominarentur primum Antiochiae Christiani.

²⁷ In his autem diebus superuenerunt ab vrbe Hierosolymorum prophetae Antiochiam, ²⁸ surgensque vnus ex eis nomine Agabus, significabat per spiritum, famem magnam futuram in toto terrarum orbe, quae accidit sub Claudio Caesare. ²⁹ Discipuli autem prout cuique suppetebat, proposuerunt in subsidium mittere habitantibus in Iudaea fratribus, ³⁰ quod et fecerunt, mittentes ad seniores per manum Barnabae ac Sauli.

12 Eodem autem tempore iniecit Herodes rex manus vt affligeret quosdam de ecclesia. ² Occidit autem Iacobum fratrem Ioannis gladio: ³ videns autem quod gratum esset Iudaeis, perrexit comprehendere et Petrum (erant autem

LB 481

LB 482

²⁵ Tarsum *B-E*: Tharsum *A* | ²⁶ Accidit autem vt *B-E*: Et *A* | consuetudinem ... docerentque *B-E*: conuersati sunt cum ecclesia et docuerunt *A* | et ... Christiani *C-E*: ita vt cognominarentur primum Antiochiae discipuli Christiani *A*, et discipulos cognominarent primum Antiochiae Christianos *B* | ²⁷ vrbe Hierosolymorum *B-E*: Hierosolymis *A* | ²⁸ surgensque *B-E*: et surgens *A* | toto terrarum orbe *B-E*: vniuerso orbe terrarum *A* | accidit *B-E*: facta est *A* | ²⁹ subsidium *B-E*: ministerium *A* | ³⁰ manum *B-E*: manus *A* | ac *B-E*: et *A*
^{12,2} Ioannis *A B E*: Iohannis *C D* | ³ gratum esset *B-E*: placeret *A* | perrexit *B-E*: apposuit *A*

²⁵ *Barnabas* ὁ Βαρνάβας (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{45,74}$ \aleph A B D and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816.

²⁶ *Accidit autem vt ... consuetudinem agerent ἐγένετο δὲ αὐτοὺς ... συναχθῆναι* ("Et ... conuersati sunt" 1516 Lat. = Vg.). The Vulgate rendering is a simplification, unsupported

by Greek mss. Cf. on *Act.* 1,21, and *Annot.* The version of Manetti put *At factum est dum conuersarentur*.

²⁶ *cum ea congregatione* τῇ ἐκκλησίᾳ ("in ecclesia" Vg.; "cum ecclesia" 1516). The Vulgate reflects a Greek text adding ἐν before τῇ, as found in \mathfrak{P}^{74} \aleph A B E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. See on

Act. 5,11 regarding *congregatio*, and also *Annot.*, where he omits *ea*. Manetti's version (both mss.) omitted these words.

26 *docerentque* καὶ διδόναι ("et docuerunt" 1516 = Vg.). Erasmus' use of the imperfect subjunctive follows on from the earlier construction with *vt*: see above. See also *Annot.* On *-que*, see on *Ioh.* 1,39. Manetti had *et docerent*.

26 *et τε* ("ita vt" 1516 = Vg.). The Vulgate rendering lacks Greek support. See also *Annot.* The version of Manetti put just *vt*.

26 *discipuli cognominarentur ... Christiani* χρηματίζειν ... τοὺς μαθητὰς Χριστιανούς ("cognominarentur ... discipuli Christiani" 1516 = Vg.; "discipulos cognominarent ... Christianos" 1519). The Vulgate word-order is closer to the Greek, but not in keeping with classical Latin style. See *Annot.*, where Erasmus suggests *discipulos vocarent Christianos*. Manetti proposed *lucrantur discipulos Christianos* ("they gained Christian disciples"), radically altering the sense and omitting *Antiochia*.

27 *urbe Hierosolymorum* Ἱεροσολύμων ("Hierosolymis" 1516 = Vg.). See on *Act.* 1,8.

28 *surgensque* ἀναστὰς δέ ("et surgens" 1516 Lat. = Vg.). See on *Ioh.* 1,39. Manetti put *surgens autem*.

28 *totō* ὅλην ("vniuerso" 1516 = Vg.). See on *Act.* 5,34. Manetti made the same change.

28 *terrarum orbe* τὴν οἰκουμένην ("orbe terrarum" 1516 = Vg.). The word-order *terrarum orbis* is also used by Erasmus at *Act.* 17,6; *Ap. Ioh.* 12,9 (1519). Elsewhere, he follows the Vulgate practice of putting *orbis terrae* and *orbis terrarum*. The same change, again, was made by Manetti.

28 *accidit* καὶ ἐγένετο ("facta est" 1516 = Vg.). See on *Act.* 7,40.

28 *Caesare* Καίσαρος (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{45\ 74}$ \aleph A B D and a few later mss. Erasmus follows his cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. The presence of this additional name is consistent with Luke's usage at *Lc.* 2,1; 3,1, when referring to the emperors Augustus and Tiberius. Manetti made the same addition.

29 *cuique suppetebat* ἡὐπορεῖτό τις ("quisque habebat" Vg. 1527). Erasmus finds a more vigorous and accurate replacement for the colourless rendering offered by the Vulgate. He introduces

suppeto only once elsewhere, at 1 *Tim.* 5,16 (1519), in rendering ἐπαρκέω. The spelling ἡὐπορεῖτο was derived from cod. 1, supported by relatively few other late mss. In Erasmus' cod. 2815 the text had εὐπορεῖτο, as found also in codd. 1, 2816 and most other mss.

29 *subsidium* διακονίαν ("ministerium" 1516 = Vg.). Usually Erasmus retains *ministerium* from the Vulgate. The present context required a word expressing some form of practical assistance, rather than the act or office of ministry. Cf. on the replacement of *ministro* by *suppedito* at *Act.* 20,34. See *Annot.* on the present passage, where Erasmus also suggests *suppeditationem*.

30 *manum* χειρὸς ("manus" 1516 Lat. = Vg.). The use of the plural by the Vulgate does not have explicit Greek ms. support, and was no doubt influenced by the fact that both Barnabas and Saul are mentioned here. At *Act.* 15,23, Erasmus retains the plural rendering of χειρὸς. Manetti also had *manum* at the present passage.

30 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

12,1 *inicit* ἐπέβραλεν ("misit" Vg.). See on *Ioh.* 7,44.

3 *videns autem* καὶ ἰδὼν. Erasmus retains the Vulgate rendering, though the latter reflects the substitution of ἰδὼν δέ, as found in $\mathfrak{P}^{45\ 74}$ \aleph A B E and some later mss. Erasmus' Greek text follows cod. 2815, supported by cod. D and most later mss., including codd. 1 and 2816. Manetti had *et videns*.

3 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also had this change.

3 *gratum esset* ἀρεστόν ἐστι ("placeret" 1516 = Vg.). See on *Act.* 6,2 (*placitum*). The use of *placitum* was given as an alternative rendering in *Annot.*

3 *perrexit* προσέθετο ("apposuit" 1516 = Vg.). Elsewhere, in rendering this expression of Luke, Erasmus retains *adiicio* at *Lc.* 3,20; 19,11, but substitutes *rursus* for *addo* at *Lc.* 20,11, 12 (1519). In the present context, *pergo* is more suitable, in the sense of "proceed" or "advance".

3 *comprehendere* συλλαβεῖν ("apprehendere" Vg.). See on *Ioh.* 11,57. Erasmus wishes to distinguish from πιάζω in the following verse. See *Annot.* The version of Manetti had *vt apprehenderet*.

3 *erant* ἦσαν ("Erat" *Annot.*, lemma). It appears from Erasmus' note on this word that he found the singular form of the verb, *erat*, in some

ἡμέραι τῶν ἀζύμων): ⁴ ὃν καὶ πιάσας, ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵ ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ. ⁶ ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτόν, λέγων, Ἀνάστα ἐν τάχει. καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸ εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν, Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλια σου. ἐποίησε δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι. ⁹ καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ἦδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου· ἐδόκει δὲ ὄραμα βλέπειν. ¹⁰ διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιχθῆ αὐτοῖς. καὶ ἐξελθόντες προσῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας

dies azymorum). ⁴ Quem quum etiam apprehendisset, posuit in carcerem, tradens quatuor quaternionibus militum asseruandum, volens post pascha producere eum populo. ⁵ Et Petrus quidem seruabatur in carcere. Caeterum precatio fiebat sine intermissione ab ecclesia ad deum pro eo. ⁶ Quum autem producturus eum esset Herodes, in ipsa nocte dormiebat Petrus inter duos milites, vinctus catenis duabus, et custodes ante ostium custodiebant carcerem. ⁷ Et ecce angelus domini astitit, et lumen refulsit in habitaculo, percussoque latere Petri excitauit eum, dicens: Surge velociter. Et exciderunt catenae de manibus eius. ⁸ Dixit autem angelus ad eum: Praecingere et subliga soleas tuas. Et fecit sic. Et dicit illi: Circunda tibi vestimentum tuum, et sequere me. ⁹ Et exiens sequebatur eum, et nesciebat quod verum esset quod fiebat per angelum, sed putabat se visum videre. ¹⁰ Quum autem praeterissent primam ac secundam custodiam, venerunt ad portam ferream, quae ducit in ciuitatem, quae vltro aperta est eis. Et exeuntes processerunt vicum vnum, et continuo discessit angelus ab eo. ¹¹ Et Petrus ad se reuersus, dixit: Nunc scio vere, quod miserit dominus angelum suum, et eripuerit me e manu Herodis, et ex omni expectatione

12,7 επεστη A C-E: απεστη B

4 asseruandum B-E: ad custodiendum A | pascha B-E: pasca A | 5 Caeterum precatio B-E: oratio autem A | sine intermissione B-E: sine intermissione A | 6 dormiebat Petrus B-E: erat Petrus dormiens A | catenis C-E: cathenis A B | 7 exciderunt B-E: ceciderunt A | catenae C-E: cathenae A B | 10 ac B-E: et A | 11 e B-E: de A | ex B-E: de A

copies of the late Vulgate. However, the Vulgate column of the 1527 N.T. has *Erant*, which is

also found in Froben's Vulgate editions of 1491 and 1514.

3 ἡμέραι. Erasmus follows cod. 2815 in omitting the article, supported by $\mathfrak{P}^{45\text{vid}}$ & B 0244 and some later mss., including cod. 1. Most mss., commencing with codd. A D E, have αἱ ἡμέραι, as in cod. 2816^{mss} (in cod. 2816*, ἦσαν ... ἀζύμων is omitted).

4 *etiam* καί (Vg. omits). The Vulgate omission is unsupported by Greek mss. other than cod. D, and is probably merely a matter of translation.

4 *posuit* ἔθετο ("misit" Vg.). Again, Erasmus finds a more precise alternative to the ubiquitous *mitto* of the Vulgate. His substitution of *pono* is consistent with Vulgate usage at e.g. *Mt.* 14,3; *Act.* 4,3; 5,18. Cf. on *Ioh.* 3,24.

4 *tradens* παραδούς ("tradensque" Vg. 1527). Erasmus follows the more accurate rendering of the earlier Vulgate.

4 *asseruandum* φυλάσσειν αὐτόν ("ad custodiendum" 1516 Lat. = late Vg.). In leaving αὐτόν untranslated, Erasmus follows the late Vulgate, which corresponds with the omission of this word in cod. D. See on *Act.* 9,24 for a similar substitution of *adseruo* in rendering παρατηρέω, and on *Act.* 7,53 for substitutions of *seruo* for *custodio*. Manetti substituted *vt ipsum custodirent*.

5 *Caeterum precatio* προσευχή δέ ("oratio autem" 1516 = Vg.). On *caeterum*, see on *Act.* 6,2, and for *precatio*, see on *Act.* 1,14.

6 *dormiebat Petrus* ἦν ὁ Πέτρος κοιμώμενος ("erat Petrus dormiens" 1516 = Vg.). Although the Vulgate is more literal, Erasmus wishes to avoid the clumsy construction of *erat* with the present participle: see on *Ioh.* 1,28.

7 ἐπέστη. The reading ἀπέστη in 1519 makes no sense, and must be a misprint.

7 *exciderunt* ἐξέπεσον ("ceciderunt" 1516 = Vg.). Erasmus is more accurate, following the example of the Vulgate at several passages of the Epistles, as well as at *Act.* 27,32. For other changes involving *cado*, see on *Ioh.* 11,32.

7 *catenae de manibus eius* αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. Erasmus' rendering retains the Vulgate word-order, though this is supported only by cod. D, which transposes αὐτοῦ after χειρῶν. Manetti also kept this word-order, contenting himself with replacing *eius* by *suus*.

8 *autem* τε. Again Erasmus keeps the Vulgate wording, even though this may have been based on the substitution of δέ, as found in

codd. B D E and some later mss. Erasmus' Greek text follows cod. 2815, together with codd. 1, 2816 and most other mss., this time commencing with \mathfrak{P}^{74} & A. In Manetti, the sentence accordingly began with *Et ait*.

8 *subliga* ὑπόδησαι ("calcia te" Vg.). Erasmus does not use *subligo* elsewhere in the N.T. At *Mc.* 6,9; *Eph.* 6,15, he retains *calcio* to render the same Greek verb. See *Annot.* The passage was discussed in Erasmus *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 150, ll. 783-792.

8 *soleas* τὰ σανδάλια ("caligas" late Vg.). This change is comparable with the substitution of *solea* for *calciamenta* in rendering ὑπόδημα at *Act.* 13,25 (1519). In *Annot.* on the present passage, Erasmus recommends *sandalia*, consistent with Vulgate usage at *Mc.* 6,9.

8 *dicit* λέγει ("dixit" Vg.). The tense of the Vulgate is unsupported by Greek mss.

9 *quod ... esset* ὅτι ... ἔστι ("quia ... est" Vg.). See on *Ioh.* 1,20. Manetti had *quod ... est*.

9 *sed putabat* ἐδόκει δέ ("Existimabat autem" late Vg.). Elsewhere, Erasmus sometimes replaces *existimo* by the passive of *video*, in the Epistles, but retains *existimo* at *Lc.* 19,11; 24,37; *Ioh.* 20,15; *Act.* 26,9. At other passages, he generally follows the Vulgate in using *puto* and *video* to render this Greek verb. On *sed*, see on *Ioh.* 1,26. Manetti substituted *putabat autem*.

10 *Quum ... praeterissent* διελθόντες ("Trans-euntes" Vg.). Erasmus here follows the example set by the Vulgate at *Act.* 17,23. Elsewhere, he retains *transeo*.

10 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

10 *in* εἰς ("ad" Vg.). This substitution marks a small distinction between εἰς and ἐπί, which was rendered by *ad* earlier in the sentence.

10 *processerunt* προσῆλθον. This reading seems to have been taken from cod. 1, with support from only a few other late mss., apart from cod. D, which has προσῆλθον. The reading of codd. 2815 and 2816 is προῆλθον, as found in most other mss., corresponding more closely with the Vulgate use of *processerunt*. Manetti used *precesserunt*.

11 *quod miserit ... eripuerit* ὅτι ἐξαπέστειλε ... ἐξείλετο ("quia misit ... eripuit" Vg.). See on *Ioh.* 1,20. Manetti had *quod misit ... eripuit*.

11 *e ... ex* ἐκ ("de ... de" 1516 = Vg.). See on *Ioh.* 2,15.

τοῦ λαοῦ τῶν Ἰουδαίων. ¹² συνιδῶν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. ¹³ κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη, ¹⁴ καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἔστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνη. ἢ δὲ διίσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν. ¹⁶ ὁ δὲ Πέτρος ἐπέμενε κρούων. ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν. ¹⁷ κατασεισας δὲ αὐτοῖς τῆ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς· εἶπε δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. ¹⁸ γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτόν, καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

plebis Iudaeorum. ¹² Reque perpensa venit ad domum Mariae, matris Iohannis, qui cognominatus est Marcus, ubi erant multi congregati et orantes. ¹³ Quum pulsasset autem Petrus ostium vestibuli, processit puella, ut sub-auscultaret, nomine Rhode: ¹⁴ et ut agnouit vocem Petri, prae gaudio non aperuit vestibulum, sed introcurrens renunciauit stare Petrum ante vestibulum. ¹⁵ At illi dixerunt ad eam: Insanis. Illa autem affirmabat sic se habere. At illi dicebant: Angelus eius est. ¹⁶ Petrus autem perseuerabat pulsans. Quum autem aperuissent, viderunt eum, et obstupuerunt. ¹⁷ Quum innuisset autem eis, mota manu ut tacerent, narrauit illis quomodo dominus eduxisset ipsum de carcere. Dixit autem: Nunciate Iacobo et fratribus haec. Et egressus abiit in alium locum. ¹⁸ Porro ubi diluxit, erat turbatio non parua inter milites, quidnam accidisset Petro. ¹⁹ Herodes autem quum requisisset eum, nec inuenisset, examinatis custodibus iussit eos duci, descendensque a Iudaea Caesaream, ibi commoratus est.

12 προσευχομενοι A B D E: προσευχομενοι C

12 Ioannis A B D E: Iohannis C | 13 ostium B-E: ad ostium A | 17 Quum innuisset B-E (Cum innuisset B-D): Innuens A | ipsum B-E: se A | 18 Porro ubi diluxit B-E: Facta autem die A | 19 nec B-E: et non A | examinatis B-E: inquisitione facta de A | Caesaream B-E: in Caesaream A

12 *Reque perpensa* συνιδῶν τε (“Consideransque” Vg.). Greek aorist. Cf. Erasmus’ substitution of *re intellecta* for *intelligentes* at *Act.* 14,6 (1519). See also *Annot.*, where he observes that the Vulgate rendering makes *domum* the object of *considero*. For the use of *perpendo*, see further on *Ioh.* 11,50. Manetti put *et considerans*.

13 *Quum pulsasset ... Petrus* κρούσαντος ... τοῦ Πέτρου (“Pulsante ... eo” Vg.). Greek aorist.

The Vulgate is based on a Greek variant substituting αὐτοῦ for τοῦ Πέτρου, supported by \mathfrak{P}^{74} & A B D and a few later mss. Erasmus follows his cod. 2815, in company with cod. E and most of the later mss., including codd. 1 and 2816. Manetti changed the word-order, having *Cum autem Petrus ... pulsasset*.

13 *ostium* τὴν θύραν (“ad ostium” 1516 Lat. = late Vg.). As indicated in *Annot.*, the Vulgate

preposition, *ad*, is redundant. It was similarly omitted by Manetti.

13 *vestibuli* τοῦ πυλῶνος (“ianuae” Vg.). Erasmus objects to the tautologous appearance of “door of the entrance”: see *Annot.*, where he prefers to explain the Greek expression in terms of a forecourt having an outer gateway. He makes a similar substitution at *Mt.* 26,71; *Act.* 12,14; 14,13 (1519), while retaining *ἱαυα* at *Lc.* 16,20; *Act.* 10,17. At *Mc.* 14,68, he puts *vestibulum* for *atrium* (προσούλιον): see *Annot. ad loc.* Stunica defended the Vulgate rendering here: for Erasmus’ reply, see his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 152, ll. 793-800.

13 *ut subauscultaret* ὑπακοῦσαι (“ad videndum” late Vg., and some Vg. mss.). Erasmus’ translation, meaning to listen secretly, was an attempt to convey the prefix ὑπ- more precisely. See *Annot.* Earlier mss. of the Vulgate had *ad audiendum*. The late Vulgate rendering lacks Greek ms. support. Manetti put *ut videret*.

14 *ut agnouit* ἐπιγνοῦσα (“ut cognouit” Vg.). See on *Iob.* 8,43.

14 *vestibulum* (twice) τὸν πυλῶνα ... τοῦ πυλῶνος (“ianuam” Vg.). See on vs. 13.

14 *renunciavit* ἀπήγγειλεν (“nunciauit” Vg.). Erasmus here again aims at greater precision in rendering the compound verb. He makes a similar substitution at *Mt.* 8,33; 14,12 (1519); 28,8, 10, 11; *Mc.* 16,10, 13; *Lc.* 7,22; 14,21 (1519), in accordance with Vulgate usage at *Mt.* 2,8; 11,4; *Mc.* 6,30. This substitution also occurs in rendering ἀναγγέλλω at *Mc.* 5,14. Elsewhere, Erasmus often follows the Vulgate in using *nuncio* and *annuncio*.

15 *At illi* (2nd.) οἱ δέ (“Illi autem” Vg.). Erasmus prefers the alternating sequence, *at ... autem ... at ... autem*, which was more symmetrical, but still repetitive. Manetti put *ipsi vero*.

16 *aperuissent* ὀνοίξαντες (“aperuissent ostium” late Vg.). The late Vulgate addition lacks explicit Greek support. Manetti omitted *ostium*.

17 *Quum innuisset* κατασείσας (“Annuens” Vg.; “Innuens” 1516). Greek aorist. The distinction here is that *annuo* means to nod the head, whereas *innuo* can include beckoning with the hand. Inconsistently, Erasmus retains *annuo* for κατασείω at *Act.* 21,40 (cf. also *Act.* 13,16; 19,33). See *Annot.*

17 *mota manu* τῇ χειρὶ (“manu” Vg.). Erasmus adds an extra verb, to prevent the absurd

misinterpretation “to nod with the hand”. See *Annot.*

17 *illis* αὐτοῖς (Vg. omits). The Vulgate omission is supported by $\text{P}^{45\text{vid}} \text{74vid}$ K A and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., commencing with codd. B D E.

17 *ipsum* αὐτόν (“eum” Vg.; “se” 1516). As elsewhere, Erasmus prefers to use *ipse* in reported speech, when referring back to the speaker.

17 *Dixit autem* εἶπε δέ (“dixitque” Vg.). The Vulgate reflects a Greek variant, εἶπέν τε, as in $\text{P}^{45} \text{74}$ K A B E. Erasmus follows cod. 2815, supported by cod. D and most later mss., including codd. 1 and 2816. Manetti put *Dixit vero*.

18 *Porro ubi diluxit* γενομένης δέ ἡμέρας (“Facta autem die” 1516 = Vg.). On *porro*, see on *Iob.* 8,16. Erasmus does not elsewhere use *dilucesco* in the N.T., though it is comparable with his substitution of *illucesco* at *Lc.* 22,66 (1522). He puts *quum dies ortus esset* at *Act.* 16,35 (1519). For Erasmus’ removal of *facio* at many other passages, see on *Iob.* 1,15. He retains *facio* in rendering similar Greek expressions at *Lc.* 6,13; *Act.* 23,12.

18 *turbatio non parua* τάρραχος οὐκ ὀλίγος (“non parua turbatio” Vg.). Erasmus follows the Greek word-order more literally.

18 *accidisset Petro* ὁ Πέτρος ἐγένετο (“factum esset de Petro” late Vg.). A comparable substitution occurs at *Mc.* 5,16 (1519); *Act.* 7,40, following the example of the Vulgate at *Mc.* 9,21. See on *Act.* 7,40, and also *Annot.*, where Erasmus speculates on the existence of a superstitious belief that Peter might have been changed into some other form by magical arts. Manetti followed the earlier Vulgate in putting *de Petro factum esset*.

19 *nec* καὶ μή (“et non” 1516 = Vg.). See on *Iob.* 2,16. Manetti had *cum non*.

19 *examinatis* ὀνοκρίνως (“inquisitione facta de” 1516 = Vg.). See on *Act.* 4,9. Erasmus uses *inquisitio* at *Act.* 24,8, to replace *indico*, in rendering the same Greek verb. In the present context, a transitive verb is required. Manetti, possibly by conjecture, substituted the future participle, *interrogaturus*.

19 *Caesaream* εἰς τὴν Καισάρειαν (“in Caesaream” 1516 = Vg.). See on *Act.* 8,27.

²⁰ Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυριοῖς καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹ τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδεδυμένος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου. ²³ παραχρήμα δὲ ἐπάταξεν αὐτόν | ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκε δόξαν τῷ θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. ²⁴ ὁ δὲ λόγος τοῦ θεοῦ ἠύξανε καὶ ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Παῦλος ὑπέστρεψαν εἰς Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν,

²⁰ Erat autem Herodes infensus Tyriis ac Sidoniis. At illi vno animo venerunt ad eum, et persuaso Blasto, qui praeerat cubiculo regis, petebant pacem, eo quod aleretur regio ipsorum *annonna* regia. ²¹ Statuto autem die Herodes vestitus veste regia, sedit pro tribunali, et contionabatur ad eos. ²² Populus autem acclamabat: Vox dei, et non hominis. ²³ Confestim autem percussit eum angelus domini, eo quod non dedisset gloriam deo: et erosus a vermibus, expiravit. ²⁴ Porro sermo domini crescebat ac multiplicabatur. ²⁵ Barnabas autem et Paulus reuersi sunt Hierosolymam, expleto ministerio,

LB 484

20 σιδωνιοις B-E: σιδωνιοις A | του κοιτωνος B C* D* E*: τον κοιτωνα A C^{mg} D^{mg} E^{mg} | 22 θεου φωνη B-E: φωνη θεου A | 25 ιερουσαλημ A C-E: ιερουσαλημ B

20 Herodes infensus B-E: iratus A | ac D E: et A-C | vno animo B-E: vnanimis A | petebant B-E: postulabant A | *annonna* B-E (*ital.*): *annonna* A (*rom.*) | 23 erosus B-E: consumptus A | 24 Porro sermo B-E: Verbum autem A | ac B-E: et A

20 *Herodes* ὁ Ἡρώδης (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by P^{74} A B D and a few later mss. Erasmus' Greek text follows cod. 2815, supported by cod. E and most of the later mss., including cod. 1 (cod. 2816 has just Ἡρώδης, omitting ὁ). Manetti made the same change.

20 *infensus* θυμομαχῶν ("iratus" 1516 = Vg.). Erasmus discusses in *Annot.* the derivation of the Greek verb from θυμός and μάχεσθαι, and decides that the Vulgate rendering is too tame, but that Valla's suggestion of *acerbe pugnans* is too strong: see Valla *Annot.* At *Hebr.* 3,10, 17, Erasmus follows the Vulgate in using *infensus* to render προσοχθίζω.

20 *ac* καὶ ("et" 1516-22 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

20 Σιδωνίοις. The 1516 edition, more correctly, had the spelling σιδωνίοις from cod. 2815, supported by cod. 2816 and nearly all other mss. (including cod. 3). The spelling σιδωνιοις is found in cod. 1.

20 *vno animo* ὁμοθυμαδόν ("vnanimis" 1516 = Vg.). This is consistent with Vulgate usage at

Act. 18,12; 19,29. Usually Erasmus follows the Vulgate in rendering this Greek word by *vnanimiter*. At *Rom.* 15,6, he substitutes *vnanimiter* for *vnanimis*, while replacing *idem sapio* by *vnanimis* in rendering τὸ αὐτὸ φρονέω at *2 Cor.* 13,11; *Phil.* 2,2. He retains *vnanimis* for ὁμόφρονες at *1 Petr.* 3,8.

20 *praeerat cubiculo* ἐπὶ τοῦ κοιτῶνος ("erat super cubiculum" Vg.). Elsewhere, Erasmus generally follows the Vulgate in using *praesum* for προϊστημι. In rendering ἡγέομαι at *Hebr.* 13,7, 17, 24, he substitutes *praesum* for *praepositus*. At *Act.* 8,27, where the Greek text has ὃς ἦν ἐπὶ with a genitive, Erasmus replaces *qui erat super* with *quem praefecerat*. In 1516, his Greek text had τὸν κοιτῶνα from cod. 2815, apparently without any other Greek ms. support. The restoration of τοῦ κοιτῶνος in 1519 was supported by cod. 3 and virtually all other mss., including codd. 1 and 2816. In 1522, there was a further development, as Erasmus now decided to place his former reading, τὸν κοιτῶνα, in the margin beside his Greek N.T. text. The probable reason for this was that he had found this reading in the text of the Aldine Bible, but

was unaware of the extent to which that edition was dependent on his own first edition of 1516. See on *Ioh.* 8,36. This was the first Greek marginal note in the book of Acts in the 1522 edition.

20 *petebant* ἠτοῦντο ("postulabant" 1516 = Vg.). See on *Act.* 3,14, regarding *postulo*. Erasmus no doubt sensed that the demeanour of the Tyrians and Sidonians was that of supplicants, seeking a favour rather than demanding what was theirs by right. Erasmus' cod. 2815 had ἠτοῦν here, without other ms. support. He or his assistants supplied the correct reading from codd. 1 and 2816.

20 *quod aleretur regio* τὸ τρέφεσθαι ... τὴν χώραν ("quod alerentur regiones" Vg.). The Vulgate may reflect the substitution of τὰς χώρας for τὴν χώραν, exhibited by cod. D virtually alone. See *Annot.*

20 *ipsorum* αὐτῶν ("eorum" Vg.). Erasmus prefers the reflexive pronoun, referring back to the subject of the sentence. See *Annot.* The version of Manetti omitted the pronoun.

20 *annona regia* ἐπὶ τῆς βασιλικῆς ("ab illo" Vg.). In Erasmus' rendering, *annona* is in italics, to show that it is an explanatory addition: the word was widely used in classical Latin to denote the national corn supply. See *Annot.*, and also Valla *Elegantiae* IV, 35. Manetti put *a regia*.

21 ἐνδεδυμένος. Erasmus took this form of the verb from his cod. 2815, apparently unsupported by any other Greek mss., which all have ἐνδυσάμενος.

22 *Vox dei* Θεοῦ φωνή ("Dei voces" Vg.). As suggested in *Annot.*, the Vulgate reflects a Greek text substituting φωναί for φωνή, though this seems to be found only in cod. D³. In 1516, Erasmus had the word-order φωνή θεοῦ, both in his text and in *Annot.*, based on his cod. 2815 and supported by most other late mss. In his Greek text of 1519, the change to θεοῦ φωνή was possibly prompted by cod. 3 (though this had θεοῦ φωνῆ, with a circumflex accent and no iota subscript: cf. φωνῆ θεοῦ in cod. 2816) with support from \mathfrak{P}^{74} \aleph A B E and many later mss., but without any corresponding change in *Annot.* The version of Manetti was *dei voce*, apparently taking the Greek word as a dative, φωνῆ. The latter reading corresponded with a suggestion later offered by Stunica, and which was rejected by Erasmus in 1522 *Annot.*

as well as in his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 152, ll. 801-811.

23 *gloriam* δόξαν ("honorem" Vg.). Erasmus is more accurate here, following the example of the Vulgate e.g. at *Lc.* 17,18; *Ioh.* 9,24; *Ap. Ioh.* 11,13; 16,9. See *Annot.* The same change was made by Manetti.

23 *erosus a vermibus* γενόμενος σκωληκόβρωτος ("consumptus a vermibus" 1516 = Vg.). Erasmus' choice of the verb, *erodo*, is well-suited to the context, implying a gradual eating away: cf. Pliny *Naturalis Historia* 12, 96. See *Annot.* The version of Manetti (*Pal. Lat.* 45) put *assumptus a vermibus*.

24 *Porro sermo* οὐ δὲ λόγος ("Verbum autem" 1516 = Vg.). Regarding *porro*, see on *Ioh.* 8,16, and for *sermo*, see on *Ioh.* 1,1. Manetti had *At verbum*.

24 *domini* τοῦ θεοῦ. The discrepancy between Erasmus' Greek and Latin texts remained through all five editions. The only Greek support for the Vulgate rendering, *domini*, seems to come from cod. B, which has τοῦ κυρίου.

24 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

25 *Paulus* Παῦλος ("Saulus" Vg.). Erasmus derives Παῦλος from his cod. 2815, supported by only a few other late mss. It is clearly inconsistent with Luke's usage in Acts, where the name Saul is used (in most Greek mss.) at every passage up to *Act.* 13,9, and then always Paul from that point onwards, except in reporting Paul's accounts of his conversion in ch. 22 and 26. The Vulgate was based on a Greek text having σαῦλος, as found in codd. 1, 2816 and most other mss. See on *Act.* 13,7, below. Manetti also had *Paulus* here.

25 *Hierosolymam* εἰς Ἱερουσαλήμ ("ab Hierosolymis" Vg.). The Vulgate reflects a Greek text replacing εἰς either by ἀπὸ, as in codd. D E and about ninety later mss., or by ἐξ as in \mathfrak{P}^{74} A and seventy-five later mss. Of these, more than a hundred add εἰς Ἀντιόχειαν, while a further twenty-four mss. substitute εἰς Ἀντιόχειαν. Erasmus follows cod. 2815, supported by codd. 1, 2816 and about 280 other mss., this time commencing with codd. \aleph B (see Aland *Die Apostelgeschichte* 513-15). In *Annot.*, he nevertheless expresses doubt as to whether εἰς is correct ("haud scio an perperam"). The main difficulty of εἰς Ἱερουσαλήμ is that the following aorist participle, πληρώσαντες, implies that Saul and Barnabas had already completed their

συμπαράλαμβάνοντες καὶ Ἰωάννην, τὸν ἐπικληθέντα Μάρκον.

13 Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὁ τε Βαρνάβας καὶ Σίμων καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. ²Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ, καὶ νηστεούντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. ³Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. ⁴οὔτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, κάκειθεν δὲ ἐπέπλευσαν εἰς τὴν Κύπρον. ⁵καὶ γενόμενοι ἐν Σαλαμίῳ, κατήγγελον

assumpto et Ioanne, cui cognomen erat Marcus.

13 Erant autem quidam in ecclesia quae erat Antiochiae, prophetae ac doctores, Barnabasque et Simon qui vocabatur Niger, et Lucius Cyrenensis, et Manahen qui erat Herodis tetrarchae collectaneus, et Saulus. ²Quum autem illi sacrificarent domino, ieiunarentque, dixit spiritus sanctus: Segregate mihi Barnabam et Saulum in opus ad quod accersiui eos. ³Quumque ieiunassent et orassent, imposuissentque eis manus, dimiserunt. ⁴Et ipsi quidem emissi a spiritu sancto, abierunt Seleuciam, et inde nauigauerunt in Cyprum. ⁵Et quum essent Salamine, annunciauerunt

25 Ioanne *A B E*: Iohanne *C D* | cui cognomen erat *B-E*: qui cognominatus est *A*

13,1 ac *B-E*: et *A* | Barnabasque *B-E*: et Barnabas *A* | collectaneus *A C-E*: a puero familiaris *B* | 2 Quum autem illi sacrificarent *B-E* (*exc. Cum pro Quum B-D*): Ministrantibus autem illis *A* | ieiunarentque *B-E*: et ieiunantibus *A* | 3 imposuissentque *B-E*: et imposuissent *A* | 5 essent Salamine *B-E*: venissent Salaminam *A*

ministry at Jerusalem, in which case they would now be expected to return to Antioch from Jerusalem. Looking solely at the strength of ms. attestation, and taking no account of the surrounding context, the reading εἰς Ἱερουσαλήμ is to be preferred, but the variety and complexity of the explanations which are thought necessary, in order to account for that reading, tend to remove any confidence that it could possibly be correct. Manetti put *in Hierusalem*.

25 *et* (2nd.) καὶ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph *A B D** and a few later mss. Erasmus follows cod. 2815, supported by codd. *D*^{cor} *E* and most of the later mss., including codd. 1 and 2816.

25 *cui cognomen erat* τὸν ἐπικληθέντα ("qui cognominatus est" 1516 = Vg.). Cf. *Lc.* 22,3 (1519) where the same phrase is substituted for *qui cognominabatur* (τὸν ἐπικαλούμενον). See on *Act.* 11,13. Manetti had *qui Marcus cognominabatur*.

13,1 *quidam* τινες (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph *A B D* and a few later mss. Erasmus follows cod. 2815, in company with cod. *E* and most later mss., including codd. 1 and 2816. Manetti made the same change.

1 *ac* καὶ ("et" 1516 = Vg.). See on *Iob.* 1,25. Manetti also had *ac*.

1 *Barnabasque* ὁ τε Βαρνάβας ("in quibus Barnabas" Vg.; "et Barnabas" 1516). The Vulgate corresponds with the substitution of ἐν οἷς for ὁ τε, found only in cod. *D*. The version of Manetti put *et Barnabas*, as found in Erasmus' 1516 edition.

1 *Simon qui* Σίμων. This spelling of the Greek name, found in all five editions of Erasmus, but not among the Greek mss., looks like a conjecture based on the late Vulgate. Virtually all mss., including those which Erasmus usually consulted, read Συμεών ὁ. This is acknowledged

in a half-hearted manner in 1519 *Annot.* (“in nonnullis exemplaribus Graecorum, scriptum erat Simeon”). The omission of δ was possibly not intended by Erasmus: if the text had originally been typeset as Συμεών δ , Erasmus or one of his assistants may have written Σίμων in the margin of the proof-copy and carelessly struck a line through Συμεών δ instead of just through Συμεών, so that the compositor incorrectly deleted δ from the text.

1 *collactaneus* σύντροφος (“a puero familiaris” 1519). As explained in 1522 *Annot.*, Erasmus felt that *collactaneus* was technically more appropriate to a freedman, i.e. a former slave, and hence in 1519 he had put the paraphrased rendering *a puero familiaris*. However, in the 1522 Latin rendering, inconsistent with 1522 *Annot.*, he had second thoughts and reverted to the Vulgate wording. The inconsistency was remedied in 1527 *Annot.*

2 *Quum ... illi sacrificarent* λειτουργούντων ... αὐτῶν (“Ministrantibus ... illis” 1516 = Vg.). Erasmus’ choice of rendering is of doubtful suitability. At *Rom.* 15,27, he retains *ministro*, while substituting *sacra perago* at *Hebr.* 10,11, in rendering the same Greek verb. At 2 *Cor.* 9,12, he retains *ministerium* for λειτουργία, but replaces *obsequium* by *sacrificium* at *Phil.* 2,17, and by *officium* at *Phil.* 2,30. Manetti substituted *Ministrantibus ... ipsis*.

2 *ieiunarentque* καὶ νηστεούντων (“et ieiunantibus” 1516 = Vg.). The subjunctive follows on from Erasmus’ change of construction earlier in the verse. On *-que*, see on *Ioh.* 1,39. Manetti put *ac ieiunantibus*.

2 *dixit* εἶπε (“dixit illis” late Vg.). The late Vulgate addition is supported by cod. E, apparently alone. Manetti substituted *ait*, omitting *illis*.

2 *Segregate* Ἀφορίσατε δῆ. In *Annot.*, Erasmus complains of the omission of *iam* for δῆ, yet in his own rendering he did not add this word. Manetti added *autem*, as if to render δέ rather than δῆ. See on *Act.* 15,36.

2 *Barnabam et Saulum* Βαρνάβαν καὶ τὸν Σαῦλον (“Saulum et Barnabam” late Vg.). The late Vulgate reversal of word-order has negligible Greek support. Manetti had the same word-order as Erasmus and the earlier Vulgate.

2 *accersini* προσκέκλημαι (“assumpsit” Vg.). The Vulgate rendering would have been more suitable for λαμβάνω or one of its compounds, but no mss. offer such an alternative at the

present passage. In *Annot.*, Erasmus also suggested *aduocauit*. Manetti put *vocauit*.

3 *Quumque ieiunassent et orassent* τότε νηστεύσαντες καὶ προσευξάμενοι (“Tunc ieiunantes et orantes” Vg.). Greek aorist. Manetti (*Pal. Lat.* 45) preferred *Tunc cum ieiunassent ac orassent*.

3 *imposuissentque* καὶ ἐπιθέντες (“imponentesque” Vg.; “et imposuissent” 1516). Greek aorist. On *-que*, see on *Ioh.* 1,39. Manetti put *et ... imposuissent*.

3 *dimiserunt* ἀπέλυσαν (“dimiserunt illos” Vg.). The Vulgate corresponds with the addition of αὐτούς, found in cod. E virtually alone. Manetti omitted the pronoun.

4 *emissi* ἐκπεμφθέντες (“missi” Vg.). See on *Act.* 11,13.

4 *et inde* κάκειθεν δέ. The Erasmian Greek text derived this improbable reading from cod. 1, with support from only a few other late mss. Codd. 2815 and 2816 had ἐκεῖθεν δέ, as found in most of the later mss. The Vulgate wording corresponds more closely with ἐκεῖθεν τε, as found in many other mss., commencing with Ⲁ^{74} Ⲭ A B C E.

4 ἐπέπλευσαν. This reading apparently has no ms. support, and was possibly an unintentional change. Erasmus’ codd. 1, 2815, 2816 and most other mss. have ἀπέπλευσαν.

4 *in Cyprum* εἰς τὴν Κύπρον (“Cyprum” Vg.). A similar addition of *in* before *Cyprum* occurs at *Act.* 15,39. Erasmus probably felt that it was incorrect to omit the preposition before the name of a large island: cf. on *Act.* 8,27.

5 *quum essent Salamine* γενόμενοι ἐν Σαλαμίῃ (“cum venissent Salaminam” 1516 = late Vg.). Erasmus is more accurate here. A similar substitution occurs at 2 *Tim.* 1,17, putting *quum esset Romae* for *cum Romam venisset*. See *Annot.*

5 *annunciauerunt* κατήγγελλον (“praedicabant” Vg.). Erasmus’ Greek text here corresponds with an interlinear correction in cod. 2816^{cor} (in cod. 2816*, it was κατήγγειλον). A more correct form of the aorist tense would have been κατήγγειλαν (cf. κατήγγειλαν, as found in cod. D). However, in codd. 1, 2815 and most other mss., the Greek text has the imperfect tense, κατήγγελλον. The substitution of *annuncio* for *praedico* also occurs at *Act.* 15,36; 17,13, in accordance with Vulgate usage at other passages, with the result that Erasmus uses *annuncio* for all seventeen instances of καταγγέλλω in the N.T.

τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦν, ⁷ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ⁸ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ⁹Σαῦλος δὲ ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτόν, ¹⁰εἶπεν, Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύση διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας. ¹¹καὶ νῦν ἰδοὺ χεὶρ τοῦ κυρίου ἐπὶ σέ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτόν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. ¹²τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ἐκπλησσομένης ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

¹³Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον

sermonem dei in synagogis Iudaeorum: habebant autem et Ioannem ministrum. ⁶Et peragrata insula vsque ad Paphum, inuenerunt quendam magum pseudoprophetam Iudaeum, cui nomen erat Bariesu, ⁷qui erat cum proconsule Sergio Paulo viro prudente. Hic accersitis Barnaba et Saulo, desiderabat audire sermonem dei. ⁸Resistebat autem illis Elymas magus, sic enim interpretatur nomen eius, quaerens auertere proconsulem a fide. ⁹Saulus autem qui idem Paulus, repletus spiritu sancto, intentis in eum oculis, ¹⁰dixit: O plene omni dolo et omni versutia fili diaboli, inimice omnis iustitiae, non desinis inuertere vias domini rectas. ¹¹Et nunc ecce manus domini super te, et eris caecus non videns solem vsque ad tempus. Et confestim cecidit in eum caligo ac tenebrae, et circumiens quaerebat qui se manu ducerent. ¹²Tunc proconsul quum vidisset quod acciderat, credidit, admirans super doctrina domini.

¹³Quum autem a Papho soluisset Paulus, qui cum eo erant, venerunt

13,10 διαστρεφων A^c B-E: διεστρεφων A* | 11 χεὶρ του A^c B-E: χειρου A*

5 sermonem B-E: verbum A | Ioannem A B E: Iohannem C D | 6 peragrata insula B-E: cum perambulassent insulam A | 7 Saulo C-E: Paulo A B | desiderabat B-E: desyderabat A | sermonem B-E: verbum A | 8 quaerens B-E: querens A | 9 idem B-E: et A | intentis in eum oculis B-E: intuens in eum A | 10 versutia B-E: fallacia A | inuertere B-E: subuertere A | 11 ac B-E: et A | 12 quod acciderat B-E: factum A | admirans C-E: ammirans A B | 13 soluisset Paulus, qui cum eo C-E: soluissent ii qui cum Paulo A B

5 sermonem τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1.

5 *ministerium* ὑπηρέτην ("in ministerio" Vg.). The Vulgate may reflect a Greek variant, εἰς διακονίαν, found only in cod. E. Alternatively, the original Vulgate rendering was *in ministerium*,

altered by later scribes who misunderstood the construction (cf. *in filium* at *Act.* 7,21). Manetti also had *ministerium*.

6 *peragrata insula* διελθόντες ... τὴν νῆσον ("cum perambulassent vniuersam insulam" Vg.; "cum perambulassent insulam" 1516). See on

Act. 8,4. Erasmus retains *perambulo* for διέρχομαι at *Lc.* 19,1; *Act.* 11,19; 15,41; 18,23; 20,2. The conversion from active to passive is also found at *Act.* 13,14 (1519); 14,24, following the example of the Vulgate at *Act.* 19,1. The Vulgate is based on a Greek text adding ὄλην before τὴν νῆσον, as in \mathfrak{P}^{74} \aleph A B C D E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti put *cum insulam ... perambulassent*, omitting *uniuersam*.

6 *quendam* τινα (“quendam virum” Vg.). The Vulgate reflects a Greek text having ἄνδρα τινα, as in \mathfrak{P}^{74} \aleph A B C D and a few later mss., or τινα ἄνδρα, as in cod. E. Erasmus follows cod. 2815, again supported by codd. 1, 2816 and most other late mss. Manetti made the same change.

6 *Bariisu* Βαριησοῦν (“Barietu” late Vg.). The late Vulgate spelling is devoid of Greek ms. support. In *Annot.*, Erasmus speculates that ῥ ὄνομα was not part of the original text, though this is the reading of most of the mss., commencing with \mathfrak{P}^{74} \aleph A B C E, with some divergence as to whether the name should end in -οῦν (\mathfrak{P}^{45vid} A, with codd. 1 and 2815), -οῦς (codd. B C, with cod. 2816), -ου (\mathfrak{P}^{74} \aleph), or -ουαν (cod. D^{corr}). Manetti put *Barisus*.

7 *Saulo* Σαῦλον (“Paulo” 1516-19 Lat. = Vg.). The Vulgate is supported here by only a few late Greek mss. See on *Act.* 12,25. Manetti also put *Saulo*.

7 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Ioh.* 1,1.

8 *illis* αὐτοῖς (“illi” *Annot.*, lemma). The 1527 Vulgate column has *illis*, as found also in the Froben Vulgates of 1491 and 1514. Manetti preferred *eis*.

9 *idem* καὶ (“et” 1516 = Vg.). Erasmus renders according to the context, replacing the over-literal Vulgate translation.

9 *intentis ... oculis* καὶ ἀτενίσας (“intuens” 1516 = Vg.). Greek aorist. See on *Act.* 7,55.

10 *versutia* ῥαδιουργίας (“fallacia” 1516 = Vg.). In rendering the similar Greek word, πανουργία, Erasmus also substitutes *versutia* for *astutia* at 2 *Cor.* 11,3, and for *nequitia* at *Eph.* 4,14; he further replaces *nequitia* by *versutia* in rendering πονηρία at 1 *Cor.* 5,8. However, in rendering ὑπόκρισις at *Mc.* 12,15, he replaces the sole Vulgate N.T. instance of *versutia* with *simulatio*. Cf. *Annot.* He removes *fallacia* from the N.T.,

replacing it by *deceptio* at *Mt.* 13,22; *Col.* 2,8, and by *seductio* at *Hebr.* 3,13, in rendering ἀπάτη. The word *fallacia* does occur in classical usage.

10 *inuertere* διαστρέφων (“subuertere” 1516 = Vg.). The spelling διεστρέφων in the 1516 Greek text is a printer’s error, corrected in the errata. The same substitution of *inuertere* occurs also at *Gal.* 1,7 (1519), in rendering μεταστρέφω. Erasmus retains *subuerto* for ἀνατρέπω at 2 *Tim.* 2,18; *Tit.* 1,11. In *Annot.*, he also suggested using *deprauare*. Manetti substituted *non cessas subuertens* for *non desinis subuertere*.

11 χεῖρ τοῦ. Erasmus’ codd. 1, 2815 and 2816 all had just χεῖρ here, omitting τοῦ. It appears that, in 1516, either he or an assistant conjectured that τοῦ should be added before κυρίου, but the intended correction was misread and became χεῖρου. This was changed in the 1516 errata to become χεῖρ τοῦ, a reading which survived into the *Textus Receptus* despite being supported by relatively few mss.

11 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti’s version (both mss.) omitted *et tenebrae*.

11 *qui se manu ducerent* χειραγωγούς (“qui ei manum daret” Vg.). In *Annot.*, lemma, the Vulgate is said to have *darent* for *daret*. However, in the Froben Vulgate editions of 1491 and 1514, together with the 1527 Vulgate column, the reading is *daret*. The singular form of the verb lacks Greek ms. support, and Erasmus’ substitution of *manu ducerent* is more accurate. Valla *Annot.* had already suggested such a change. Manetti put *manuducentem*.

12 *quod acciderat* τὸ γεγονός (“factum” 1516 = Vg.). See on *Act.* 7,40. Manetti proposed *quod factum fuerat*.

13 *Quum autem ... soluisset Paulus, qui cum eo erant* Ἀναχθέντες δὲ ... οἱ περὶ τὸν Παῦλον (“Et cum ... nauigasset Paulus et qui cum eo erant” Vg. 1527; “Cum autem ... soluisset ii qui cum Paulo erant” 1516-19). The Vulgate addition of *et* before *qui* does not seem to have explicit Greek ms. support. Erasmus’ substitution of *soluo* for *nauigo* occurs also at *Act.* 16,11; 20,3, 13; 21,1, 2; 27,12; 28,10, recognising that the verb ἀνάγω means to put to sea rather than merely to travel by sea. He similarly removes *nauigo* in translating ἀποπλέω at *Act.* 14,26 (see *ad loc.*). He retains *nauigo* for ἀνάγω just once, at *Act.* 28,11. The Vulgate nowhere

LB 485

εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ | δὲ διελθόντες, ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. ¹⁶ ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε. ¹⁷ ὁ θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῆ Αἰγύπτῳ· καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· ¹⁸ καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· ¹⁹ καὶ καθελῶν ἔθνη ἑπτὰ ἐν γῆ Χαναάν, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν· ²⁰ καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς, ἕως Σαμουὴλ τοῦ προφήτου. ²¹ κάκειθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα· ²² καὶ μεταστῆσας αὐτόν,

Pergen Pamphyliae. Ioannes autem digressus ab eis, reuersus est Hierosolymam. ¹⁴ Caeterum ipsi peragratis regio|nibus, a Perga venerunt Antiochiam Pisidiae, et ingressi synagogam die sabbatorum, sederunt. ¹⁵ Post lectionem autem legis ac prophetarum miserunt principes synagogae ad eos, dicentes: Viri fratres, si quis est in vobis sermo exhortationis ad plebem, dicite. ¹⁶ Surgens autem Paulus et manu silentio indicto, ait: Viri Israelitae, et qui timetis deum, audite. ¹⁷ Deus populi huius delegit patres nostros, et populum in altum extulit, quum essent incolae in terra Aegypti, et brachio excelso eduxit eos ex ea: ¹⁸ et circiter quadraginta annorum tempus, mores eorum sustinuit in deserto. ¹⁹ Ac deletis gentibus septem in terra Chanaan, sorte distribuit eis terram eorum. ²⁰ Et post haec annis circiter quadringentis quinquaginta dedit iudices vsque ad Samuelem prophetam. ²¹ Et exinde postulauerunt regem, deditque illis deus Saul filium Cis virum de tribu Benjamin, annis quadraginta. ²² Et amoto illo,

LB 486

21 βενιαμιν C-E: βενιαμην A B

13 Ioannes A B E: Iohannes C D | digressus B-E: discedens A | 14 Caeterum ... Perga B-E: Illi vero pertranseuntes Pergen A | 15 ac B-E: et A | 17 delegit B-E: elegit A | in altum extulit B-E: exaltauit A | brachio B-E: in brachio A | 18 circiter B-E: per A | 19 Ac B-E: Et A | 20 Samuelem B-E: Samuel A | 21 deditque B-E: et dedit A

uses *solio* in this sense. In *Annot.*, Erasmus argued that the expression οἱ περὶ was just a figure of speech, meaning Paul himself, but the Vulgate rendering, in this instance, makes better sense of the passage. A similar problem arises over οἱ περὶ τὸν Παῦλον at *Act.* 21,8. Stunica, with good reason, objected to Erasmus'

treatment of this point: for Erasmus' reply, see his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 152, ll. 812-819. Manetti had *Cum vero ... nauigassent qui cum Paulo erant.*

13 *digressus* ἀποχωρήσας ("discedens" 1516 = Vg.). Greek aorist. For Erasmus' use of

digredior, see on *Ioh.* 12,36. He retains *discedo* for ἀποχωρέω at *Mt.* 7,23; *Lc.* 9,39. Manetti put *cum ... recessisset*.

14 *Caeterum ipsi* αὐτοὶ δέ ("Illi vero" 1516 = Vg.). On *caeterum*, see on *Act.* 6,2. Erasmus uses *ipsi* to refer back to the subject of the previous sentence, perhaps thinking that *illi* might be misunderstood as implying a contrast with *eis*. Manetti substituted *Ipsi autem*.

14 *peragratis regionibus a Perga* διελθόντες ἀπὸ τῆς Πέργης ("pertranseutes Pergen" 1516 Lat. = Vg.). The rendering given by the Vulgate has no justification among the Greek mss. On *peragro* see on *Act.* 8,4. See also *Annot.*

15 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

16 *silentio indicto* κατασείσας ("silentium indicens" Vg.). Greek aorist. See *Annot.* The version of Manetti put just *annuens*.

17 *populi ... populum* τοῦ λαοῦ ... τὸν λαόν ("plebis ... plebem" Vg.). See on *Act.* 2,47, and *Annot.* The same change was made by Manetti.

17 *huius* τούτου ("Israel" Vg.). The Vulgate reflects a Greek variant, such as τοῦ Ἰσραήλ, found in cod. B virtually alone. However, the reading τούτου Ἰσραήλ is found in \mathfrak{P}^{74} & A C D and some later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. See *Annot.* The version of Manetti deleted *Israel*, but placed *huius* before *populi*.

17 *delegit* ἐξελέξατο ("elegit" 1516 = Vg.). See on *Act.* 1,2.

17 *in altum extulit* ὑψωσεν ("exaltauit" 1516 = Vg.). At *Lc.* 10,15 (1519), Erasmus substitutes *elata es* without adding *in altum*. Cf. his substitution of *extollo* at *Lc.* 14,11; 18,14; 1 *Petr.* 5,6 (all in 1519). Elsewhere, he retains *exalto* for this Greek verb at several passages.

17 *brachio* μετὰ βραχίονος ("in brachio" 1516 = Vg.). Erasmus produces a more natural Latin expression by omitting the preposition. Manetti preferred *cum brachio*.

18 *circiter* ὡς ("per" 1516 Lat. = Vg.). The Vulgate reflects a Greek text omitting ὡς, as in codd. D E alone.

19 *Ac* καὶ ("Et" 1516 = Vg.). See on *Ioh.* 1,25.

19 *deletis gentibus* καθελῶν ἔθνη ("destruens gentes" Vg.). Greek aorist. Erasmus retains *destruo* for καθαιρέω at *Lc.* 12,18; *Act.* 19,27.

Elsewhere, he follows the Vulgate in using *deleo* for ἐξαλείφω at *Act.* 3,19; *Col.* 2,14; *Ap. Ioh.* 3,5.

20 *Et post haec annis circiter quadringentis quinquaginta* καὶ μετὰ ταῦτα ... πεντήκοντα ("quasi post quadringentos et quinquaginta annos, et post haec" Vg.). On the use of *circiter*, see on *Ioh.* 1,39. The Vulgate reflects a different Greek word-order, ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα, καὶ μετὰ ταῦτα, as found in \mathfrak{P}^{74} & A B C and twenty later mss. Erasmus follows cod. 2815, supported by codd. D^{corr} E and about 430 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 515-18). The reading adopted by Erasmus could be considered a *lectio difficilior* because of the apparent discrepancy which it produces with 1 *Rg.* 6,1, for which a variety of possible reconciliations have been offered by later commentators. The variant offered by \mathfrak{P}^{74} and others, in removing one difficulty, introduces even more serious problems. At first sight, the variant appears to imply that the "division of Canaan by lot" lasted for 450 years, a chronological impossibility. If, on the other hand, the 450 years have to be taken as overlapping with the forty years in the wilderness, as well as including an unspecified length of time for the sojourn in Egypt, it may be questioned whether it is at all probable that the Apostle Paul (or Luke, his reporter) would have deliberately chosen such a confusing way of presenting Jewish chronology. Further, this variant creates an anomaly by leaving the period of the judges without any indication of its duration, whereas the periods before and after the judges are assigned a definite number of years. See *Annot.* The version of Manetti had *et post haec, quasi post quadringentos quinquaginta annos*.

20 *Samuelem* Σαμουήλ ("Samuel" 1516 = Vg.). See on *Act.* 3,24.

21 *deditque* καὶ ἔδωκεν ("et dedit" 1516 = Vg.). See on *Ioh.* 1,39. Manetti substituted *et ... prebuit*.

21 *deus* ὁ θεός (Vg. 1527 omits). The late Vulgate omission is supported by only a few late Greek mss.

21 Βενιαμίν. The spelling βενιαμίν in 1516-19 was not found in the mss. which Erasmus usually consulted. Although it has support from a few other late mss., it may have been a misprint.

ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, ²⁴ προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εισόδου αὐτοῦ βάπτισμα μετανοίας τῷ Ἰσραὴλ. ²⁵ ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ, ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμι ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. ²⁶ ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν

suscitavit illis Daud vt esset rex, cui testimonium reddens dixit: Inueni Daud filium Iesse, virum secundum cor meum, qui faciet omnes voluntates meas. ²³ Huius e semine, deus ita vt promiserat, adduxit Israeli seruatorem Iesum, ²⁴ quum ante praedicasset Ioannes ante faciem introitus eius baptismum poenitentiae Israeli. ²⁵ Quum autem impleret Ioannes cursum, dixit: Quem me arbitramini esse? Non is sum ego, sed ecce venit post me cuius non sum dignus soleam pedum soluere. ²⁶ Viri fratres, filii generis Abrahae, et qui inter vos timent deum, vobis

24 προκηρυξαντος *restitui*: προκυρηξαντος *A-E*

22 vt esset rex *B-E*: in regem *A* | reddens *B-E*: perhibens *A* | Iesse *E*: Iessae *A-D* | 23 ita vt promiserat *B-E*: iuxta promissum *A* | Israeli seruatorem *B-E*: Israel saluatorem *A* | 24 introitus *B-E*: aduentus *A* | 25 impleret *C-E*: implesset *A B* | is *B-E*: *om. A* | soleam *B-E*: calciamenta *A* | 26 Abrahae *B-E*: Abraham *A* | inter vos *B-E*: in vobis *A*

22 *vt esset rex* εἰς βασιλέα (“*regem*” *Vg.*; “*in regem*” 1516). Erasmus gives the sense of the Greek preposition more accurately. Manetti put *in regem*, as in Erasmus’ 1516 edition.

22 *cui* ᾧ καὶ (“*cui et*” *Vg.* 1527 = *Vg. mss.*). Erasmus’ imprecision in not providing a rendering for καὶ may have been caused by his use of a printed Vulgate edition, such as the Froben edition of 1491, in which *et* was omitted. The word was similarly absent from Manetti’s translation.

22 *testimonium reddens* μαρτυρήσας (“*testimonium perhibens*” 1516 = *Vg.*). See on *Ioh.* 1,7; 5,33. Manetti had *testificatus*.

23 *Huius e semine, deus* τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος (“*Huius deus ex semine*” *Vg.*). While the Vulgate accurately represents the Greek word-order, Erasmus probably wished to remove any ambiguity, in case a reader might suppose the passage to refer to “this man’s God” rather than “this man’s seed”. Manetti put *Ab huius semine ... deus*.

23 *ita vt promiserat* κατ' ἐπαγγελίαν (“*secundum promissionem*” *Vg.*; “*iuxta promissum*”

1516). Erasmus retains *secundum promissionem* at *2 Tim.* 1,1. The reason for change at the present passage may have been partly to interrupt the sequence of sibilants, and partly to avoid repetition of *secundum* from the previous verse. A similar substitution of *iuxta* for *secundum* occurs frequently elsewhere, especially in the Epistles, following Vulgate usage e.g. at *Mc.* 7,5; *Act.* 3,22; *Rom.* 16,25.

23 *adduxit* ἤγαγε (“*eduxit*” *Vg.*). Erasmus discerns that the Vulgate rendering is unsuited to the context, which requires a verb meaning to bring or to provide. Manetti tried *deduxit*.

23 *Israeli* τῷ Ἰσραὴλ (“*Israel*” 1516 = *Vg.*). See on *Ioh.* 1,31. Manetti put *ipsi Israel*.

23 *seruatorem Iesum* σωτήρα Ἰησοῦν (“*saluatorem Iesum*” 1516 = *Vg.*). See on *Ioh.* 4,42 for the substitution of *seruator*. In 1516 *Annot.*, Erasmus shows awareness of two different readings among his mss., σωτηρίαν (found in codd. 1 and 2815, along with P^{74} and most later mss.) and σωτήρα (as in cod. 2816*), both omitting Ἰησοῦν. The reading which was printed in his text, σωτήρα Ἰησοῦν, corresponded with cod. 2816^{cor}, supported by

codd. \aleph A B C (D) E (contrary to N²⁷) and some later mss. In 1519 *Annot.*, Erasmus expressed his opinion that the original reading was $\sigma\rho\alpha\ \iota\nu$ (= $\sigma\omega\tau\eta\rho\alpha\ \text{'}\eta\sigma\omicron\upsilon\upsilon$), which an “inattentive or even a partly-blind scribe” (“*parum attentus scriba aut lusciosus etiam*”) could have misread as $\sigma\omega\tau\eta\rho\iota\alpha\nu$ ($\sigma\rho\iota\alpha\nu$), owing to the abbreviated manner in which these words were often written in Greek mss. In support of this view, it could be added that Paul’s sermon might have been expected to mention the name of Jesus at this point, rather than leaving it until ten verses later, when speaking of the resurrection. Further, the reference to the seed of David earlier in vs. 23 would seem to require fulfilment by the arrival of a person rather than just the abstract concept of salvation. A mention of Jesus in vs. 23 would also provide a clearer antecedent for $\alpha\upsilon\tau\omicron\upsilon$ in vs. 24. However, all these arguments could also be taken as a demonstration that $\sigma\omega\tau\eta\rho\iota\alpha\nu$ is a *lectio difficilior* in its immediate context, and hence more likely to be correct. In this case, the process of transcriptional error worked in the opposite direction, and some scribes misread an original $\sigma\rho\iota\alpha\nu$ as $\sigma\rho\alpha\ \iota\nu$. If $\sigma\omega\tau\eta\rho\iota\alpha\nu$ were original, this would then provide a better explanation for the reference to “*this salvation*” in vs. 26 ($\tau\eta\varsigma\ \sigma\omega\tau\eta\rho\iota\alpha\varsigma\ \tau\alpha\upsilon\tau\eta\varsigma$), which would link more naturally with $\sigma\omega\tau\eta\rho\iota\alpha\nu$ rather than $\sigma\omega\tau\eta\rho\alpha$ in vs. 23. Manetti, accordingly, put *salutem*, omitting *Iesum*. The passage was further discussed in Erasmus *Resp. ad annot. Ed. Lei, LB IX, 208 E-209 A*.

24 *quum ante praedicasset* προκηρύξαντος (“*praedicante*” Vg.). Greek aorist. In all five editions, 1516-35, the Greek word is misspelled as προκυρήξαντος, which has no ms. support and was undoubtedly caused by a printer’s error. The correct spelling is cited in *Annot.*, προκηρύξαντος. Erasmus gives a more accurate rendering: cf. *Act. 3,20*. Manetti here had *cum ... predicasset*, without *ante*.

24 *introitus* τῆς εισόδου (“*aduentus*” 1516 = Vg.). Erasmus here follows the example of the Vulgate at 1 *Thess. 2,1*; 2 *Petr. 1,11*, though he substitutes *ingressus* for *introitus* at 1 *Thess. 1,9* (1519). He generally reserves *aduentus* to render παρουσία.

24 *Israeli* τῶ Ἰσραήλ (“*omni populo Israel*” Vg.). The Vulgate is based on a Greek text having παντὶ τῶ λαῶ Ἰσραήλ, as in \aleph^{74} \aleph B C D E and some later mss. Cod. A has παντὶ

τῶ Ἰσραήλ. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. The phrase παντὶ τῶ λαῶ Ἰσραήλ also occurs at *Act. 4,10*. On *Israeli*, see on *Iob. 1,31*. Manetti put *ipsi Israel*, as in the previous verse.

25 *autem impleret* δὲ ἐπλήρου (“*impleret autem*” Vg.; “*autem implesset*” 1516-19). Erasmus gives a more correct Latin word-order. Manetti had *Vi autem implevit* for *Cum impleret autem*.

25 ὁ Ἰωάννης. In cod. 2815 the article is omitted, in company with many other mss., commencing with \aleph^{74} \aleph A B C D E. In most of the later mss., the article is included. Erasmus or one of his assistants added it from codd. 1 and 2816, or perhaps by simple conjecture.

25 *cursum* τὸν δρόμον (“*cursum suum*” Vg.). The added pronoun of the Vulgate does not have explicit Greek support. Manetti similarly omitted *suum*.

25 *dixit* ἔλεγε (“*dicebat*” Vg.). The Vulgate is more accurate in rendering the Greek imperfect tense here.

25 *esse? Non* εἶναι; οὐκ (“*esse, non*” late Vg.). In *Annot.*, Erasmus criticises the late Vulgate punctuation on the grounds that Luke would have written ὄν rather than τίνα, earlier in the sentence, if that had been the intended interpretation.

25 *is sum* εἰμί (“*sum*” 1516 = Vg.). Erasmus adds *is*, to complete the sense of the elliptical Greek expression.

25 *soleam* τὸ ὑπόδημα (“*calciamenta*” 1516 = Vg.). See on *Act. 12,8*. Erasmus usually retains the Vulgate use of *calciamenta*, though at the present passage he is literally accurate in converting plural to singular. Manetti substituted *corrigiam calciamentorum suorum*, which looks like a harmonisation with *Mc. 1,7*; *Lc. 3,16*.

26 *Abrahae* Ἀβραάμ (“*Abraham*” 1516 = Vg.). Erasmus does not consistently introduce this spelling of the genitive case. He retains the indeclinable form, *Abraham*, at *Mt. 1,1*; 22,32; *Mc. 12,26*; *Lc. 20,37*; *Act. 3,13*; 7,32. However, in the Epistles, he invariably uses *Abrahae* for both the genitive and dative cases. Sometimes he uses a declinable form of the dative, *Abrahamo* rather than *Abrahae*. *Mt. 3,9*; *Lc. 1,55*; 3,8 (all in 1527), and once the accusative *Abrahamum*, at *Lc. 3,8* (1527). Manetti had *Abrae*.

26 *inter vos* ἐν ὑμῖν (“*in vobis*” 1516 = Vg.). See on *Iob. 15,24*, and also *Annot.* The same change was made by Manetti.

ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. ²⁷ οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλήμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν, ²⁸ καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ἠτήσαντο Πιλαῶτον ἀναιρεθῆναι αὐτόν. ²⁹ ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. ³⁰ ὁ δὲ θεὸς ἤγειρεν αὐτόν ἐκ νεκρῶν, ³¹ ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἳ τινὲς εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ³³ ὅτι ταύτην ὁ θεὸς ἐκτεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ τῷ πρώτῳ γέγραπται, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ ὅτι δὲ ἀνέστησεν αὐτόν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,

sermo salutis huius missus est. ²⁷ Qui enim habitabant Hierosolymis, et principes eorum, quum ignorarent illum, et voces prophetarum quae per omne sabbatum leguntur, condemnato eo impleuerunt, ²⁸ nullaque causa mortis inuenta petierunt a Pilato vt interficerent illum. ²⁹ Quumque consummasent omnia quae de eo scripta erant, depositum de ligno posuerunt in monumento. ³⁰ Deus autem suscitauit eum a mortuis, ³¹ qui visus est per dies multos, his qui simul ascenderant cum eo a Galilaea Hierosolymam, qui sunt testes eius apud plebem. ³² Et nos vobis annunciamus, quod eam repromissionem quae ad patres facta est, ³³ deus adimpleuerit filiis illorum, nimirum nobis, resuscitato Iesu, sicut et in psalmo primo scriptum est: Filius meus es tu, ego hodie genui te. ³⁴ Quod autem suscitauit eum a mortuis, iam non amplius reuersurum in corruptionem,

29 γεγραμμενα B-E: γεγραμμεναι A | 31 ιερουσαλημ A B D E: ιερεισαλημ C | 32 γενομενην B-E: γεγενομενην A

26 sermo B-E: verbum A | missus B-E: missum A | 27 Hierosolymis B-E: Hierusalem A | condemnato eo B-E: iudicantes A | 28 nullaque B-E: et nulla A | inuenta B-E: inuenta in eo A | interficerent E: interficeret A-D | illum B-E: eum A | 31 a B-E: de A | Hierosolymam B-E: in Hierusalem A | apud B-E: ad A | 32 quod ... patres B-E: eam quae ad patres repromissio A | 33 deus adimpleuerit B-E: quod hanc deus adimpleuit A | nimirum B-E: om. A | 34 corruptionem A-C E: corruptionem D

26 sermo ... missus est ὁ λόγος ... ἀπεστάλη ("verbum ... missum est" 1516 = Vg.). See on *Ioh.* 1,1.

27 *Hierosolymis* ἐν Ἱερουσαλήμ ("Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

27 *eorum* αὐτῶν ("eius" Vg.). The Vulgate corresponds with a Greek variant, αὐτῆς, found in cod. D*^{vid} alone. Manetti also had *eorum*.

27 *quum ignorarent illum* τοῦτον ἀγνοήσαντες ("hunc ignorantes" Vg.). Greek aorist. The Vulgate is more literal in using *hunc*. Erasmus prefers to use *illum*, to refer back more remotely to Jesus, who had last been mentioned,

indirectly, in vs. 25. Manetti's rendering was *cum hunc ignorassent*.

27 *condemnato eo* κρίναντες ("iudicantes" 1516 = Vg.). Greek aorist. On *condemno*, see on *Ioh.* 3,17. Manetti put *iudicassent*, apparently taking *voces prophetarum* as the object of this verb.

28 *nullaque causa mortis inuenta* καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ("et nullam causam mortis inuenientes in eo" late Vg.; "et nulla causa mortis inuenta in eo" 1516). Greek aorist. The late Vulgate rendering corresponds with the addition of ἐν αὐτῷ, found in cod. D

virtually alone. Manetti had *cum nullam causam mortis inuenissent*, omitting *in eo*.

28 *interficerent* ἀναιρεθῆναι (“interficeret” 1516-27). As pointed out in *Annot.*, the Greek verb permits either of these renderings. Manetti preferred *interimeret*.

28 *illum* αὐτόν (“eum” 1516 = Vg.). This change is mainly for stylistic variety, in view of the use of *eo* twice in the words which precede and follow this clause. Manetti put *ipsum*.

29 ἅπαντα. Erasmus took this reading from cod. 2815, supported by relatively few other late mss. In codd. 1, 2816 and nearly all other mss., commencing with Φ^{74} \aleph A B C D E, the spelling is πάντα.

29 *depositum* καθελόντες (“deponentes eum” Vg.). Greek aorist. Manetti changed this to *deposuerunt*.

29 *posuerunt* ἔθηκαν (“posuerunt eum” late Vg.). The late Vulgate addition corresponds with ἔθηκαν αὐτόν, found in cod. 2816 but apparently in hardly any other mss.

30 *autem* δέ (“vero” Vg.). On this occasion, Erasmus decides that δέ marks a contrast rather than merely a continuation. Manetti made the same change.

30 *mortuis* νεκρῶν (“mortuis tertia die” Vg.). The Vulgate addition appears to be unsupported by Greek mss. Manetti again made the same change as Erasmus.

31 *a* ἀπό (“de” 1516 = Vg.). A similar substitution occurs at *Mt.* 3,16. Since Jerusalem was regarded as “higher” than Galilee, the preposition *de* (= “down from”) was regarded inappropriate by Erasmus, especially when accompanied by a verb meaning to go up. See on *Act.* 9,8. The same change was made by Manetti.

31 *Hierosolymam* εἰς Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). See on *Act.* 1,8.

31 *qui* (3rd.) οἷτινες (“qui vsque nunc” Vg.). The Vulgate reflects a Greek text adding ἄχρι νῦν, as in cod. D. Some mss. also add just νῦν, as in Φ^{4574} (\aleph) A C. Erasmus follows cod. 2815, this time supported by codd. B E and most of the later mss., including codd. 1 and 2816. Manetti also omitted *vsque nunc*.

31 *apud* πρὸς (“ad” 1516 = Vg.). A similar substitution occurs at *Act.* 22,15; cf. on *Act.* 2,29.

32-3 *quod eam repromissionem quae ... facta est ... adimpleuerit* τὴν ... ἐπαγγελίαν γενομένην,

ὅτι ταύτην ... ἐκπεπλήρωκε (“eam quae ... repromissio facta est: quoniam hanc ... adimpleuit” late Vg.; as Vg., but putting “quod” for “quoniam” 1516). Erasmus alters the Latin to achieve a more natural word-order. For another change of word-order involving *repromissio*, see *Act.* 26,6. On *quod* for *quoniam*, see on *Ioh.* 1,20. The spelling γεγενομένην in 1516 is a misprint.

33 *illorum, nimirum nobis* αὐτῶν ἡμῶν (“vestris” late Vg.; “illorum nobis” 1516). The late Vulgate rendering is supported by one eighth-century Greek ms. (cod. Ψ). Earlier mss. of the Vulgate have *nostris*, reflecting the substitution of ἡμῶν, as in Φ^{74} \aleph A B C* D and one later ms. Erasmus follows cod. 2815, in company with codd. C^{oot} E and about 450 later mss., including codd. 1 and (2816); see Aland *Die Apostelgeschichte* 518-19. See also *Annot.* This is a passage where later textual critics, albeit with reluctance, have accepted that the combined testimony of the Vulgate and the earliest available mss. is probably the result of scribal error, and that αὐτῶν ἡμῶν, as found in Erasmus’ text, is authentic. On his use of *nimirum*, see on *Ioh.* 13,23. Manetti put *ipsorum, nobis*.

33 *resuscitato Iesu* ἀναστήσας Ἰησοῦν (“resuscitans Iesum” Vg.). Greek aorist. Manetti put *cum resuscitasset Iesum*.

33 *primo* πρώτῳ (“secundo” Vg.). In *Annot.*, Erasmus claims that he has restored the “genuine reading” (“germanam restituimus scripturam”) from the evidence supplied by certain patristic writers, especially Jerome. The motive for this change is that, although the quotation in this verse comes from what is now known as *Ps.* 2,7, the first two Psalms were formerly combined together as one, by ancient commentators. Erasmus’ conjecture turns out to have the support of cod. D, but no other Greek mss. In the mss. which he consulted (he does not say whether Greek or Latin), he found that some supported *secundo* while others omitted it. In fact, very few Greek mss. testify to complete omission of the word, other than Φ^{45vid} , which substitutes τοῖς ψαλμοῖς. His codd. 1, 2815 and 2816 all had δευτέρῳ, as in Φ^{74} \aleph A B C E and nearly all the later mss., though with some variations as to word-order.

34 *iam non amplius* μηκέτι (“amplius non iam” Vg.). Erasmus’ Latin word-order is more natural: cf. on *Ioh.* 6,66. In Manetti’s version (*Pal. Lat.* 45), it is *non amplius*, omitting *iam*.

οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὄσια Δαβίδ τὰ πιστά. ³⁵ διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαβίδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας, τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. ³⁷ ὃν δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἀμαρτιῶν καταγγέλλεται. ³⁹ καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιοῦσθαι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. ⁴⁰ βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ⁴¹ ἴδετε οἱ καταφρονηταὶ καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

⁴² Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα. ⁴³ λυθείσης δὲ τῆς συναγωγῆς,

ita dixit: Dabo vobis sancta Dauid fidelia. ³⁵ Ideo et alias dicit: Non permittes vt sanctus tuus videat corruptionem. ³⁶ Nam Dauid quidem quum suae aetati inseruisset, consilio dei dormiuit, et appositus est ad patres suos, viditque corruptionem. ³⁷ At is quem deus suscitauit, non vidit corruptionem. ³⁸ Notum igitur sit vobis viri fratres, quod per hunc vobis remissio peccatorum annunciat: ³⁹ et ab omnibus a quibus non potuistis per legem Mosi iustificari, per hunc omnis qui credit, iustificatur. ⁴⁰ Vide | te ergo ne superueniat vobis quod dictum est in prophetis: ⁴¹ Videte contemptores et admiramini et euanesce, quia opus operor ego in diebus vestris, quod non creditis, si quis enarrauerit vobis.

⁴² Egressos autem e coetu Iudaeorum rogabant gentes, vt sequenti sabbato loquerentur sibi verba. ⁴³ Soluta autem coetu,

LB 487

LB 488

39 δικαιοθῆναι A B D E: δικαιοθῆναι C | 41 εργαζομαι A C-E: εργαζομαι B

35 permittes ... videat B-E: dabis sanctum tuum videre A | 36 aetati inseruisset, consilio B-E: generationi ministrasset, voluntate A | viditque B-E: et vidit A | 37 At is quem B-E: Quem vero A | 39 per legem B-E: in lege A | per hunc B-E: in hoc A | 41 admiramini C-E: ammiramini A B | euanesce B-E: disperdimini A | quod B-E: opus quod A | 42 Egressos ... Iudaeorum E: Egressis autem e coetu Iudaeis A-D | verba B-E: verba haec A

34 *dixit* εἶρηκεν, ὅτι ("dixit, Quia" Vg.). See on *Ioh.* 1,20. Manetti had *dixit quod*.

35 *Ideo et* διὸ καὶ ("ideoque et" Vg.). The doubled conjunction of the Vulgate, *-que* and *et*, is unsupported by Greek mss., though a few have διότι καί, as in Φ^4 & A B. The version of Manetti made the same change as Erasmus.

35 *alias* ἐν ἑτέρῳ ("alibi" Vg. 1527). Erasmus follows the earlier Vulgate rendering. Manetti put in *alio psalmo*.

35 *permittes* δώσεις ("dabis" 1516 = Vg.). The Vulgate is more literal. Erasmus does not elsewhere use this rendering of διδωμι, but here translates according to the context.

35 *vt sanctus tuus videat* τὸν ὀσιόν σου ἰδεῖν ("sanctum tuum videre" 1516 = Vg.). See on *Ioh.* 1,33, for avoidance of the infinitive. This change was anticipated by Manetti.

36 *Nam Dauid quidem* Δαβίδ μὲν γὰρ ("Dauid enim" Vg.). The only explicit support for the Vulgate omission of *quidem* (μὲν) is provided by cod. D. It is possibly only a matter of translation, as the Vulgate treats μὲν γὰρ in a similar way at *Rom.* 5,16; 1 *Cor.* 5,3; 11,18; 12,8; 2 *Cor.* 9,1 (cf. also *Act.* 23,8; *Hebr.* 6,16, where there is ms. variation as to the presence or absence of μὲν).

36 *quum suae aetati inseruisset* ἰδίᾳ γενεᾷ ὑπηρετήσας ("in sua generatione, cum administrasset"

late Vg.; “cum suae generationi ministrasset” 1516). This substitution of *aetas* also occurs at *Mt.* 24,34; *Lc.* 21,32 (1519); *Act.* 14,16 (1519); *Eph.* 3,5, 21. Erasmus also puts *aetas* for *tempus* at *Act.* 15,21 (1519). At twelve passages (especially in the Gospel of Luke, in 1519), he substitutes *natio*, consistent with Vulgate usage at *Phil.* 2,15. Elsewhere, he retains *generatio*. He introduces *inseruio* also at 2 *Cor.* 11,8; 1 *Tim.* 6,2, in rendering διακονία and δουλεύω. More directly comparable is his use of *tempori seruientes* at *Rom.* 12,11 (1519). See *Annot.* The version of Manetti followed the Vulgate, except that he replaced *sua* by *propria*.

36 *consilio* τῆ ... βουλή (“voluntati” Vg.; “voluntate” 1516). Erasmus punctuates differently from the Vulgate, taking *consilio dei* with *dormiuit* rather than with *inseruisset*: see *Annot.* This substitution of *consilium* is in keeping with Vulgate usage at all other passages where βουλή occurs.

36 *viditque* καὶ εἶδε (“et vidit” 1516 = Vg.). See on *Ioh.* 1,39.

37 *At is quem* ὃν δέ (“Quem vero” 1516 = Vg.). Erasmus conveys the contrast with μέν, used in the previous verse.

38 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti made the same change.

39 *et ab* καὶ ἀπό (“ab” Vg.). In N²⁷, the verse commences at ἐν τούτῳ, but since this could lead to a misunderstanding of Erasmus’ division of the sentence, the verse-numbering of other editions (e.g. Tischendorf, Von Soden) has been adopted at this point. The Vulgate follows a Greek text omitting καὶ, as in P⁷⁴ & A C* D and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., on this occasion commencing with B C^{corr} E. The version of Manetti put *ab omnibus annuntiat* for *adnuntiat*, *ab omnibus*.

39 *a quibus* ὧν (“quibus” Vg.). Erasmus makes this small addition for reasons of Latin style and clarity.

39 *per legem ... per hunc* ἐν τῷ νόμῳ ... ἐν τούτῳ (“in lege ... in hoc” 1516 = Vg.). Erasmus takes ἐν in an instrumental sense. See on *Ioh.* 3,21.

41 *euascesite* ἀφανίσθητε (“disperdimini” 1516 = Vg.). Erasmus is more accurate here. He similarly introduces *euascesite* for ἀφανίζω at *Iac.* 4,14, and also in rendering ἀφανισμός at *Hebr.* 8,13. This verb occurs in the Vulgate at

Lc. 24,31, for ἀφαντος, where Erasmus substitutes *subduco*. See *Annot.*

41 *quod* ὃ (“opus quod” 1516 Lat. = Vg.). The Vulgate was probably based on a text having ἔργον ὃ, as found in P⁷⁴ & A B C and some later mss., including cod. 2816^{corr}. Erasmus derived ὃ from cod. 2815, supported by cod. 1^{corr} and only a few other late mss., harmonising with *Hab.* 1,5. However, in cod. 2816* and most other mss., commencing with codd. D E, the text has ὃ, again omitting ἔργον, and this may also have been the reading of cod. 1*. Manetti substituted *cui*.

41 *credetis* πιστεύσητε (“creditis” Vg. 1527, and some Vg. mss.). Erasmus adopts the earlier Vulgate rendering, as did Manetti.

42 *Egressos autem e coetu Iudaeorum rogabant gentes* Ἐξιόντων δὲ ... ἔθνη (“Exeuntibus autem illis rogabant” Vg.; “Egressis autem e coetu Iudaeis rogabant gentes” 1516-27). The Vulgate is based on the substitution of αὐτῶν for ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, omitting τὰ ἔθνη, with support from P⁷⁴ & A (B) C (D E) 097 and some later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other late mss. Other variants also exist (cf. Aland *Die Apostelgeschichte* 521-3). In *Annot.*, Erasmus further mentions the ambiguity as to whether τῶν Ἰουδαίων is connected with ἐξιόντων (as rendered in 1516-27), or with τῆς συναγωγῆς (as rendered in 1535). Manetti’s version was *Exeuntibus autem de synagoga Iudeis, eos rogabant*.

42 *sibi verba* αὐτοῖς τὰ ῥήματα (“sibi verba haec” 1516 = Vg.). In *Annot.*, by saying “Quidam addunt ...”, Erasmus seems to imply that there were also some Greek mss. which omitted this phrase, as well as some which added it. What he meant, perhaps, but did not say, was that there were other mss. which substituted τὸν λόγον, as in cod. 2816. His codd. 1 and 2815 had αὐτοῖς τὰ ῥήματα, in company with most other late mss. The Vulgate reflects the addition of ταῦτα, found in many mss., commencing with P⁷⁴ & A B C D E 097^{vid}.

43 *Soluto autem coetu* λυθείσης δὲ τῆς συναγωγῆς (“Cumque dimissa esset synagoga” Vg.). Erasmus probably reasoned that, since the synagogue was technically a building, it was inappropriate to speak of it as being “dismissed”, and that hence συναγωγή should in this instance be understood as referring to the people who assembled there, rather than the

ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ, οἵτινες προσλαλοῦντες ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ θεοῦ. ⁴⁴ τῷ τε ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ⁴⁵ ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον, τοῖς ὑπὸ τοῦ Παύλου λεγομένοις ἀντιλέγοντες καὶ βλασφημοῦντες. ⁴⁶ παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξιόους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, Τέθηκά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα δὲ τὰ ἔθνη, ἔχαιρε, καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. ⁴⁹ διεφέρετο

sequuti sunt multi Iudaei et religiosi proselyti Paulum ac Barnabam, qui adloquentes suadebant eis vt perseuerarent in gratia dei. ⁴⁴ Sequenti vero sabbato pene vniuersa ciuitas conuenit ad audiendum sermonem dei. ⁴⁵ Videntes autem turbas Iudaei, repleti sunt zelo, et contradicebant his quae a Paulo dicebantur contradicentes, ac loquentes blasphemias. ⁴⁶ Tunc sumpta fiducia Paulus ac Barnabas dixerunt: Vobis oportebat primum loqui sermonem dei, sed quoniam repellitis illum, et indignos vos iudicatis aeterna vita, ecce conuertimur ad gentes: ⁴⁷ sic enim nobis praecepit dominus: Posui te in lucem gentium, vt sis salus vsque ad extremum terrae. ⁴⁸ Audientes autem gentes, gauisae sunt, et glorificabant sermonem domini, et crediderunt quotquot erant ordinati ad vitam aeternam. ⁴⁹ Diuulgabatur

45 ζηλου B-E: ζυλου A*, ζηλον A^c | βλασφημουντες A C-E: βλασφιμουντες B | 46 *alt.* δε C-E: *om.* A B

43 proselyti B-E: aduenae A | ac B-E: et A | adloquentes E: alloquentes A-D | perseuerarent B-E: permanerent A | 44 ad audiendum sermonem B-E: audire verbum A | 45 ac C-E: et A B | loquentes blasphemias C-E: blasphemantes A, conuicantes B | 46 ac B-E: et A | sermonem B-E: verbum A | illum B-E: illud A | 47 salus B-E: in salutem A | 48 sermonem B-E: verbum A | 49 Diuulgabatur B-E: Disseminabatur A

building itself. Manetti followed the Vulgate, but put *soluta* for *dimissa*.

43 *Iudaei et religiosi proselyti* τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων (“Iudaeorum et colentium deum aduenarum” late Vg.; “Iudaei et religiosi aduenae” 1516). Erasmus usually retains *multi* with an accompanying genitive, as at *Lc.* 1,16; *Ioh.* 6,66; 19,20; *Act.* 4,4; 18,8; 19,18; 26,10, but removes it at *Mt.* 3,7; *Ap. Ioh.* 8,11 (1519). Cf. on *Act.* 15,17, for his treatment of *caeteri* when accompanied by a genitive. The substitution of *religiosus* for *colens deum* is in accordance with Vulgate usage at *Act.* 13,50; cf. Erasmus’ substitution of *religiosus* for *colens* at *Act.* 17,4, 17. On *proselytus*, see on *Act.* 6,5. See also *Annot.*, where Erasmus renders as

religiosorum and *proselytorum*, as had been suggested by Valla *Annot.* The version of Manetti had the same as the late Vulgate, except that he replaced *et* with *atque*.

43 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25.

43 *adloquentes* προσλαλοῦντες (“loquentes” Vg.). Elsewhere, Erasmus uses the form *alloqu-* at *Act.* 21,40; 28,20, and also in 1516-27 at the present passage. The substitution of this verb for *loquor* is in accordance with Vulgate usage at *Act.* 28,20.

43 *perseuerarent* ἐπιμένειν (“permanerent” 1516 = Vg.). See on *Act.* 11,23 for this substitution.

44 *vero* τε. Erasmus retains *vero*, not discerning that the Vulgate is probably based on a Greek

text having δέ, as in \mathfrak{P}^{74} \aleph A C D and some later mss. His own Greek text follows cod. 2815, supported by codd. B E and most of the later mss., including codd. I and 2816. Manetti replaced *sequenti vero* with *et sequenti*.

44 *ad audiendum* ἀκοῦσαι (“audire” 1516 = Vg.). See on *Iob.* 1,33 for Erasmus’ avoidance of the infinitive. Manetti had *vt ... audiret*.

44 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Iob.* 1,1.

45 ζήλου. The misspelling ζύλου in the 1516 Greek text was replaced in the 1516 errata by a further misspelling, ζήλου.

45 *contradicientes, ac* ἀντιλέγοντες καὶ (Vg. omits; “contradicientes et” 1516-19). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C and about ninety later mss. Erasmus follows cod. 2815, in company with codd. D 097 and about 380 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 524-6). In *Annot.*, however, he expresses some hesitancy as to the correctness of his Greek text. Manetti put *aduersantes et*.

45 *loquentes blasphemias* βλασφημοῦντες (“blasphemantes” 1516 = Vg.; *conuiciantes*” 1519). A comparable substitution, of *proloquor blasphemiam*, occurs at *Mt.* 26,65, and *blasphema loquor* at *Act.* 18,6 (both in 1522). The words *blasphemo*, *blasphemia*, and *blasphemus* do not occur in classical Latin literature. Erasmus’ preference for *conuicior* in 1519 is matched by similar substitutions at *Mc.* 3,28 (1519); 15,29; *Lc.* 22,65 (1519); *Act.* 18,6 (1519 only). Other phrases which he adopted were *conuicia dico* at *Mc.* 3,29; *Lc.* 12,10; 23,39 (both in 1519), *conuiciis afficio* at 1 *Cor.* 4,13; *Ap. Iob.* 13,6; 16,11 (both in 1519), and *conuiciis incesso* at 2 *Petr.* 2,10. Elsewhere, he also uses *contumeliosus*, *male audio*, *male dico*, *maledico*, *male loquor*, *maledicta congero*, *maledictis afficio*, *maledictis insector*, *obnoxius maledicentiae esse*. The result was that Erasmus retained *blasphemo* at just five passages out of thirty-five: at *Mt.* 9,3; *Iob.* 10,36; *Act.* 26,11; *Ap. Iob.* 16,9, 21. See also on *Act.* 6,11, regarding βλάσφημα. Valla *Elegantiae* VI, 52, defined *conuicium* as being *maledictum contumeliosum* (see also Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 239, ll. 865-866).

46 *sumpta fiducia* παρρησιασάμενοι (“constanter” Vg.). At *Act.* 26,26, rendering the same Greek verb, Erasmus replaces *constanter* with *libere* (cf. on *Act.* 2,29). Similarly he replaces

constantia with *libertas* in rendering παρρησία at *Act.* 4,13. On his use of *fiducia*, see on *Act.* 9,28. In *Annot.*, he also suggests *sumpta audacia*. Manetti preferred *confidentier agentes*.

46 *ac* καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25.

46 *sermonem ... illum* τὸν λόγον ... αὐτὸν (“verbum ... illud” 1516 = Vg.). See on *Iob.* 1,1. Manetti had *verbum ... ipsum*.

46 ἐπειδὴ δέ. The omission of δέ in 1516-19 was probably accidental, though the same omission is found in \aleph^* B D* and a few later mss. Another ancient variant was ἐπεὶ δέ, found in \mathfrak{P}^{45} 74 C. In 1522, Erasmus reverted to the reading found in all his mss., supported by \aleph^{corr} A D^{corr} E and most later mss.

46 *aeterna vita* τῆς αἰωνίου ζωῆς (“aeternae vitae” Vg.). As recommended in Valla *Annot.*, Erasmus prefers the more common Latin usage in constructing *dignus* and *indignus* with the ablative, rather than the genitive. Manetti put *vita aeterna*.

47 *nobis praecepit* ἐντέταλται ἡμῖν (“praecepit nobis” Vg.). The Vulgate reproduces the Greek word-order.

47 τέθηκα. This spelling, found in all five editions, is an arbitrary correction, or misreading, unsupported by mss. Erasmus’ mss. all had τέθεικα.

47 *lucem* φῶς (“lumen” Vg.). See on *Iob.* 1,7. Erasmus harmonises this quotation with the Vulgate rendering of *Is.* 49,6.

47 *gentium* ἐθνῶν (“gentibus” Vg.). Cf. *lux hominum* at *Iob.* 1,4. Erasmus is more literal here, and again coincides with *Is.* 49,6. Manetti likewise has *gentium*.

47 *salus* εἰς σωτηρίαν (“in salutem” 1516 = Vg.). This time, Erasmus is less literal, but still in harmony with the Vulgate rendering of *Isaiah* 49,6.

48 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Iob.* 1,1.

48 *ordinati* τεταγμένοι (“praeordinati” Vg.). Erasmus is more accurate here. See *Annot.*, and see also on *Act.* 10,41.

49 *Diulgabatur* διεφέρετο (“Disseminabatur” 1516 = Vg.). See on *Act.* 10,37. In 1519 *Annot.*, Erasmus speculates that *διοπτείρετο* underlay the Vulgate rendering. He also suggested that an alternative rendering might be *differebatur* or *dispergebatur*. Manetti had *deferrebatur*, but inserted this after *domini*.

δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. ⁵⁰οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. ⁵¹οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. ⁵²οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ²οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἔθνῶν κατὰ τῶν ἀδελφῶν. ³ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ὥς δὲ ἐγένετο ὀρμὴ τῶν ἔθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι

autem sermo domini per vniuersam regionem. ⁵⁰Iudaei vero extimulauerunt mulieres religiosas et honestas, et primos ciuitatis, et excitauerunt persequutionem in Paulum ac Barnabam, et eiecerunt eos de finibus suis. ⁵¹At illi excusso puluere pedum suorum in eos, venerunt Iconium. ⁵²Porro discipuli replebantur gaudio et spiritu sancto.

14 Factum est autem Iconii vt simul introirent synagogam Iudaeorum, et loquerentur sic, vt crederet Iudaeorum simul et Graecorum copiosa multitudo. ²Qui vero increduli erant Iudaei, concitauerunt et corruperunt animos gentium aduersus fratres. ³Multo igitur tempore demorati sunt fortiter agentes praesidio domini, qui testimonium perhibebat sermoni gratiae suae, dabatque vt signa et prodigia fierent per manus eorum. ⁴Diuisa est autem multitudo ciuitatis: et quidam quidem stabant a Iudaeis, quidam vero ab apostolis. ⁵Quum autem factus esset impetus gentium pariter ac Iudaeorum vna cum principibus suis, vt vim adferrent

49 sermo B-E: verbum A | 50 vero extimulauerunt B-E: autem concitauerunt A | ac B-E: et A | 51 illi B-E: ille A | suorum B-E: om. A | Iconium B-E: in Iconium A | 52 Porro discipuli B-E: Discipuli quoque A

14,1 Iconii B-E: in Iconio A | Iudaeorum B-E: Iudeorum A | 2 erant B-E: fuerunt A | 3 fortiter B-E: fiducialiter A | praesidio domini B-E: in domino A | sermoni B-E: verbo A | dabatque vt B-E: dabat A | fierent B-E: fieri A | 4 stabant a B-E: erant cum A | ab B-E: cum A | 5 gentium B-E: Gentilium A | prius ac B-E: et A | vna B-E: om. A | vim adferrent B-E: contumeliis afficerent A

49 sermo ὁ λόγος ("verbum" 1516 = Vg.). See on *Iob.* 1,1.

50 vero δὲ ("autem" 1516 = Vg.). This change appears to be for little other reason than to

avoid the repetition of *autem* from the previous verse. See on *Iob.* 1,26.

50 extimulauerunt παρώτρυναν ("concitauerunt" 1516 = Vg.). Erasmus uses the more

vigorous *extimulo* only once elsewhere in the N.T., to replace *excito* in rendering διεγείρω at 2 *Petr.* 3,1. Manetti, less accurately, tried *contaminauerunt*.

50 *ac* καί (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti substituted *atque in*.

51 *illi* (“ille” 1516). The use of the singular in 1516 is a misprint.

51 *suorum* αὐτῶν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by P^{74} K A B C and some later mss. Erasmus follows cod. 2815, in company with codd. D E and most of the later mss., including codd. 1 and 2816. Manetti replaced *pedum* with *de pedibus suis*.

51 *Iconium* εἰς Ἰκόνιον (“in Iconium” 1516). In 1516, Erasmus similarly adds *in* before place names at *Act.* 16,11 (1516 only); 20,14, 15; 2 *Tim.* 4,10 (1516 only). See on *Act.* 8,27, for his more usual practice of omitting such prepositions.

52 *Porro discipuli* οἱ δὲ μαθηταί (“Discipuli quoque” 1516 Lat. = Vg.). The Vulgate reflects a Greek text substituting τε for δέ, as in codd. A B and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., this time commencing with P^{74} K C D E. This was rendered by Manetti as *Discipuli vero*.

14,1 *Iconii* ἐν Ἰκονίῳ (“in Iconio” 1516 = Vg.). See on *Iob.* 4,21 for Erasmus’ use of the locative. In 1527 *Annot.*, he mentions that one of his Latin mss. also had *Iconii*. A similar substitution occurs at *Act.* 16,2 (1519). Manetti had also made this change. *Stunica* sought to defend the Vulgate use of a preposition here, answered by Erasmus in his *Apoloq. resp. Iac. Lop. Stun.*, ASD IX, 2, pp. 152-4, ll. 820-829.

1 *sic* οὕτως (“ita” Vg.). Erasmus frequently renders ὥστε by *ita ut* and *adeo ut*, but since the text here has οὕτως ὥστε, he prefers *sic ut*. Manetti also had *sic*, but placed this before *loquerentur*.

1 *simul et* τε καί (“et” Vg.). See on *Act.* 1,1.

2 *increduli erant* ἀπειθοῦντες (“increduli fuerunt” 1516 = Vg.). Erasmus’ use of the imperfect tense is better suited to the sense of continuity implied by the present participle.

2 *concitauerunt* ἐπήγειραν (“suscitauerunt” Vg.). At *Act.* 13,50, the only other N.T. passage where ἐπεγείρω occurs, Erasmus retains *excito* from

the Vulgate. He generally reserves *suscito* for ἐγείρω, ἐξεγείρω, ἀνίστημι, and ἐξανίστημι, in the context of raising the dead. See also *Annot.*

2 *corruperunt* ἐκάκωσαν (“ad iracundiam concitauerunt” Vg.). This is the only N.T. passage where κακόω cannot have its normal sense of “afflict”, as indicated in *Annot.* The verb employed by Erasmus more effectively transmits the required degree of malice. Manetti put *ad iracundiam ... prouocauerunt*.

2 *animos* τὰς ψυχάς (“animas” Vg.). A similar substitution occurs at *Hebr.* 10,38. At the present passage, in accordance with the context, Erasmus wished to convey the sense of ψυχή as being “mind” rather than “soul”.

3 *fortiter agentes* παρρησιαζόμενοι (“fiducialiter agentes” 1516 = Vg.). See on *Act.* 9,27.

3 *praesidio domini* ἐπὶ τῷ κυρίῳ (“in domino” 1516 = Vg.). A similar substitution occurs at *Mt.* 12,24, 27; *Lc.* 11,19 (all in 1519), in rendering ἐν τῷ Βεελλεβοῦλ etc.

3 *qui testimonium perhibebat ... dabatque* (1516: *dabat*) τῷ μαρτυροῦντι ... διδόντι (“testimonium perhibente ... dante” Vg.). Erasmus avoids the sequence of present participles. He probably intended, in 1516, that *et* should have been inserted before *dabat*. Manetti interpreted more freely as *testificante ... quod dabat*.

3 *sermoni* τῷ λόγῳ (“verbo” 1516 = Vg.). See on *Iob.* 1,1.

3 *ut signa ... fierent* σημεῖα ... γίνεσθαι (“signa ... fieri” 1516 = Vg.). See on *Iob.* 1,33 for the avoidance of the infinitive. Manetti made the same change, except that he placed *fierent* at the end of the sentence.

4 *stabant a ... ab* ἦσαν σὺν ... σὺν (“erant cum ... cum” 1516 = Vg.). Erasmus finds a more idiomatic rendering, conveying the sense of “give support to”.

5 *gentium* τῶν ἔθνῶν (“Gentilium” 1516 = Vg.). See on *Iob.* 12,20. Manetti also made this change.

5 *pariter ac* τε καί (“et” Vg.; “pariter et” 1516). See on *Act.* 1,1.

5 *vna cum* σὺν (“cum” 1516 = Vg.). See on *Act.* 1,22.

5 *vim adferrent* ὑβρίσαι (“contumeliis afficerent” 1516 = Vg.). Erasmus is content to use *contumeliis afficere* at *Mt.* 22,6; *Lc.* 11,45 (1519); 18,32; 1 *Thess.* 2,2, in rendering this Greek verb.

καὶ λιθοβολῆσαι αὐτούς, ⁶συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, ⁷κακεῖ ἦσαν εὐαγγελιζόμενοι.

⁸Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσίν | ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιπεπατήκει. ⁹οὗτος ἤκουε τοῦ Παύλου λαλοῦντος. ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰εἶπε μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἤλλετο καὶ περιεπάτει. ¹¹οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστί, λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹²ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ὁ δὲ ἱερεὺς τοῦ Διός, τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις

ac lapidarent eos, ⁶re intellecta, confugerunt ad ciuitates Lycaoniae Lystram et Derben et finitimam vndique regionem, ⁷et ibi praedicabant euangelium.

⁸Et quidam vir Lystris debilis pedibus sedebat, claudus ab vtero matris suae, qui nunquam | ambulauerat. ⁹Hic audiuit Paulum loquentem. Qui intuitus eum et videns quod fidem haberet, fore vt saluus fieret, ¹⁰dixit magna voce: Surge in pedes tuos rectus. Et exiliit, ambulabatque. ¹¹Turbae vero quum vidissent quod fecerat Paulus, sustulerunt vocem suam Lycaonice, dicentes: Dii in specie hominum descenderunt ad nos. ¹²Et vocabant Barnabam, Iouem: Paulum vero Mercurium, quod is esset dux sermonis. ¹³Sacerdos autem Iouis, qui erat ante ciuitatem illorum, tauros et coronas ad vestibula afferens, cum turbis

LB 489

LB 490

5 *alt.* ac *B-E*: *om.* *A*^{*}, et *A*^b | 6 *re intellecta* *B-E*: *intelligentes* *A* | *finitimam vndique* *B-E*: *vniuersam in circuitu* *A* | 7 *praedicabant euangelium* *B-E*: *euangelizantes erant* *A* | 8 *ab* *B-E*: *ex* *A* | 9 *fore* *B-E*: *om.* *A* | 10 *in* *B-E*: *super* *A* | *exiliit, ambulabatque* *B-E*: *exiliuit, et ambulabat* *A* | 11 *vero* *B-E*: *autem* *A* | *sustulerunt* *B-E*: *leuauerunt* *A* | *in specie hominum* *B-E*: *similes facti hominibus* *A* | 12 *quod is esset* *B-E*: *quoniam ipse erat* *A* | *sermonis* *C-E*: *verbi* *A B* | 13 *autem* *B-E*: *quoque* *A* | *ad vestibula* *B-E*: *ante ianuas* *A*

However, in *Annot.*, he argues that the context implies physical violence rather than insulting words. Manetti achieved a similar effect by adopting *iniuriis afficerent*.

5 *ac* (2nd.) καὶ (“et” 1516 catchword = Vulgate). See on *Ioh.* 1,25. The line of text in the 1516 translation omits *et*, but the catchword at the foot of the page includes it. Manetti also had *ac*.

6 *re intellecta* συνιδόντες (“intelligentes” 1516 = Vg.). Greek aorist. See *Annot.*, and cf. Erasmus’ use of *re perpensa* at *Act.* 12,12.

6 *finitimam vndique regionem* τὴν περίχωρον (“vniuersam in circuitu regionem” 1516 = Vg.). See on *Act.* 2,10. In *Annot.*, Erasmus queries the Vulgate addition of *vniuersam*. This word corresponds with the addition of *ἄλην* in codd. D E. Manetti put *totam in circuitu regionem*.

7 *praedicabant euangelium* ἦσαν εὐαγγελιζόμενοι (“euangelizantes erant” 1516 = Vg.). See on *Act.* 5,42 regarding *praedico*, and see also on *Ioh.* 1,28 for Erasmus’ avoidance of auxiliary verbs with the present participle in Latin. At this point the late Vulgate adds *Et commota est omnis multitudo in doctrina eorum: Paulus*

autem et Barnabas morabantur Lystris, as noted in *Annot.* This addition is supported by codd. D E, but the widely divergent wording which they offer suggests that one or both of these mss. may have been retranslated from the Latin, at this passage. Erasmus adheres to his cod. 2815, supported by codd. 1, 2816 and virtually all other mss. The passage was also discussed in his *Resp. ad annot. Ed. Lei, LB IX, 209 B-E.*

8 *debilis* ἀδύνατος (“infirmus” Vg.). Erasmus elsewhere follows the Vulgate in using *debilis* to render ἀνάπηρος at *Lc. 14,13, 21.* He reserves *infirmus* mainly for rendering ὁσθενέω and ὁσθενής, referring to sickness rather than physical disability.

8 *ab* ἐκ (“ex” 1516 = Vg.). The same substitution occurs at *Lc. 1,15 (1519)*, but Erasmus retains *claudus ex utero* at *Act. 3,2* to render the identical Greek expression.

9 *audiuit* ἤκουε. Erasmus’ translation retains the perfect tense of the Vulgate, though the latter may reflect the substitution of ἤκουσε, as found in \mathfrak{P}^{74} (N) A D E and many later mss., including cod. 2816. The imperfect tense of Erasmus’ Greek text followed cod. 2815, in company with codd. B C and many later mss., including cod. 1.

9 *quod* ὅτι (“quia” Vg.). See on *Iob. 1,20.* The same change was made by Manetti.

9 *fore ut saluus fieret* τοῦ σωθῆναι (“ut saluus fieret” 1516 = Vg.). Erasmus uses *fore, foret, forent* some eighteen times in the N.T., including eight instances of *fore ut*, a construction which does not appear to be used anywhere in the Vulgate. On the use of *fore*, see Valla *Elegantiae* I, 26; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD I, 4, p. 256, ll. 352-356.* Manetti had *ut saluaretur.*

10 φωνῆ. In 1527 *Annot.*, Erasmus cites the addition of σοι λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ from the Complutensian Polyglot, which is also found in codd. C D (E) and some later mss. Erasmus follows his cod. 2815, supported by \mathfrak{P}^{74} N A B and most of the later mss., including codd. 1 and 2816.

10 *in* ἐπί (“super” 1516 = Vg.). Erasmus made a similar change, in 1516, at *Act. 26,16*, but in 1519 he reverted to the earlier Vulgate rendering, *super pedes*, at that passage. He also retains *super*

pedes at *Ap. Iob. 11,11.* For the substitution of *in* for *super*, see on *Iob. 7,44.*

10 *exiliit* ἔλλετο (“exiliuit” 1516 = Vg.). Both these spellings of the perfect tense exist in classical Latin.

10 *ambulabatque* καὶ περιεπάτει (“et ambulabat” 1516 = Vg.). See on *Iob. 1,39.*

11 *vero* δέ (“autem” 1516 = Vg.). In this context, the Greek particle does not require the adversative sense which the Vulgate attributes to it.

11 *sustulerunt* ἐπήραον (“leuauerunt” 1516 = Vg.). See on *Iob. 4,35.* Manetti’s choice was *eleuauerunt.*

11 *in specie hominum* ὁμοιωθέντες ἀνθρώποις (“similes facti hominibus” 1516 = Vg.). This substitution may be compared with Erasmus’ use of *sub specie* for ἐν ὁμοιώματι at *Rom. 8,3 (1519).* In rendering ὁμοιώω, he follows the Vulgate at six passages in using *assimilo*, as also rendered in *Annot.* on the present verse. He retains *simile factum est* at *Mt. 22,2.* For his frequent avoidance of *facio* elsewhere, see on *Iob. 1,15.*

12 *quod is esset* ἐπειδὴ αὐτὸς ἦν (“quoniam ipse erat” 1516 = Vg.). See on *Iob. 1,20* for the removal of *quoniam.* Erasmus replaces *ipse*, because αὐτὸς does not refer back to the subject of the sentence.

12 *sermonis* τοῦ λόγου (“verbi” 1516-19 = Vg.). See on *Iob. 1,1.* Manetti made the same change.

13 *autem* δέ (“quoque” 1516 Lat. = Vg.). The Vulgate reflects a Greek text substituting τε, as in \mathfrak{P}^{74} N A B C^{corr} and a few later mss. Erasmus follows cod. 2815, supported by codd. D (E) and most later mss., including codd. 1 and 2816. Manetti substituted *At sacerdos* for *Sacerdos quoque.*

13 *illorum* αὐτῶν (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} N A B C* D and some later mss. Erasmus follows cod. 2815, in company with codd. C^{corr} E and most later mss., including codd. 1 and 2816. Manetti put *eorum.*

13 *ad vestibula* ἐπὶ τοὺς πυλῶνας (“ante ianuas” 1516 = Vg.). See on *Act. 12,13*, and *Annot.*, where Erasmus also suggests *ad fores.* Manetti had *ad ianuas.*

13 *turbis* τοῖς ὄχλοις (“populis” Vg.). See on *Iob. 6,2*, and *Annot.* The same change was made by Manetti.

ἤθελε θύειν. ¹⁴ ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπήδησαν εἰς τὸν ὄχλον, κρᾶζοντες ¹⁵ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. ¹⁷ καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. ¹⁸ καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

volebat sacrificare. ¹⁴ Quod vbi audierunt apostoli Barnabas et Paulus, conscissis vestibus suis insilierunt in turbam, clamantes ¹⁵ ac dicentes: Viri, cur ista facitis? Nos quoque iisdem quibus vos, obnoxii malis sumus homines, annunciantes, vt ab istis vanis conuertamini ad deum viuum, qui fecit coelum et terram et mare et omnia quae in eis sunt, ¹⁶ qui in praeteritis aetatibus sinebat omnes gentes ingredi viis suis. ¹⁷ Quanquam non expertem testimonii se ipsum esse sinebat, dum beneficia conferret, de coelo nobis dans pluuias ac tempora fructifera, implens cibo et laetitia corda nostra. ¹⁸ Et haec dicentes, vix compescuerunt turbas, ne sibi immolarent.

14,13 ἠθελε B-E: ἠθελον A

14 conscissis vestibus B-E: concissis tunicis A | insilierunt B-E: exilierunt A | turbam B-E: turbas A | 15 ac B-E: et A | cur ista B-E: quid haec A | Nos ... sumus B-E: Et nos mortales sumus similes vobis A | istis B-E: his A | 16 aetatibus B-E: generationibus A | 17 esse ... conferret B-E: sinebat bene faciendo A | nobis B-E: om. A | ac B-E: et A | laetitia D E: leticia A, laetitia B C

13 *volebat* ἤθελε. In 1516, the reading ἠθελον, in the plural, came from cod. 2815, with support from cod. D and some later mss., including codd. 1 and (2816). In 1519, Erasmus restored ἤθελε, by reference to cod. 3, supported by most other mss., as well as the Vulgate. See *Annot.*

14 *vestibus suis* τὰ ἱμάτια αὐτῶν (“tunicis suis” 1516 = Vg.). For the use of the rough breathing, introduced in 1519, see on *Ioh.* 2,21. Here, the use of a reflexive pronoun is intended to make clear that these were the clothes of the apostles, rather than of the crowd. Erasmus similarly substitutes *vestis* for *tunica* at *Act.* 16,22 (1519). He prefers to reserve *tunica* for χιτῶν, or for the singular ἱμάτιον. Manetti replaced *conscissis tunicis* by *vestimenta absciderunt et*.

14 *insilierunt* εἰσεπήδησαν (“exilierunt” 1516 Lat. = Vg.). The Vulgate reflects a Greek variant, ἐξεπήδησαν, found in \mathfrak{P}^{74} \aleph A B C* D E and some later mss. Erasmus follows cod. 2815, supported by cod. C^{corr} and most of the later mss., including codd. 1 and 2816. See *Annot.*, and on *Act.* 16,29 below. The same change was proposed by Valla *Annot.*

14 *turbam* τὸν ὄχλον (“turbas” 1516 Lat. = Vg.). Erasmus, more accurately, gives the singular form of this word: see *Annot.* A similar change occurs at *Act.* 19,35. Manetti made the same substitution.

15 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. This change, again, was previously adopted by Manetti.

15 *cur* τί (“quid” 1516 = Vg.). See on *Ioh.* 1,25.

15 *ista ... istis* ταῦτα ... τούτων (“haec ... his” 1516 = Vg.). Erasmus uses *iste* here to convey disapproval. Manetti’s version had *hoc ... his*.

15 *Nos quoque* καὶ ἡμεῖς (“Et nos” 1516 = Vg.). See on *Ioh.* 5,27.

15 *iisdem quibus vos, obnoxii malis sumus* ὁμοιοπαθεῖς ἔσμεν ὑμῖν (“mortales sumus similes vobis” 1516 = Vg.). As Erasmus points out in *Annot.*, ὁμοιοπαθεῖς does not refer only to mortality, and he suggests rendering by *iisdem obnoxii sumus passionibus*. Cf. *Iac.* 5,17 (1519), where he substitutes *similiter obnoxius affectionibus* for *similis nobis passibilis*, in rendering the only other N.T. occurrence of the Greek word. Valla *Annot.* rendered as *similes vobis patibiles*, while Manetti put *similiter passibiles ut vos sumus*.

15 *ut ... conuertamini* ὑμᾶς ... ἐπιστρέφειν (“vobis ... conuerti” Vg.). The Vulgate corresponds with a Greek variant substituting ὑμῖν for ὑμᾶς, as in cod. D alone (which has ὑμεῖν), but it may be merely a matter of loose translation. For Erasmus’ avoidance of the infinitive, see on *Ioh.* 1,33. Manetti made the same change.

15 καὶ τὴν γῆν. This phrase was omitted by cod. 2815*, but Erasmus added it in the margin of the ms. (in a note which is now only partly visible, owing to later trimming of the pages), after consultation of codd. 1 and 2816.

15 *et mare* καὶ τὴν θάλασσαν (“mare” Vg. 1527). See on *Act.* 4,24. Manetti’s version (both mss.) omitted these words.

16 *aetatibus* γενεαῖς (“generationibus” 1516 = Vg.). See on *Act.* 13,36.

16 *sinebat* εἶασε (“dimisit” Vg.). See on *Ioh.* 11,48. Valla *Annot.* preferred *permisit*.

16 *viis suis* ταῖς ὁδοῖς (“vias suas” Vg.). By contrast, Erasmus uses *ingredior viam* at *Iud.* 11. See *Annot.*, and also Valla *Annot.*, where *viis suis* had already been recommended.

17 *Quaquam* καίτοιγε (“Et quidem” Vg.). Erasmus makes the same change at *Hebr.* 4,3 (1516 only), in accordance with the example of the Vulgate at *Ioh.* 4,2. Manetti substituted *Atqui*.

17 *expertem testimonii* ἀμάρτυρον (“sine testimonio” Vg.). Erasmus uses *expers* at three other passages to express a negative word: *expers honoris* for ἀτιμος at *Mt.* 13,57, *expers intelligentiae* for ἀσύνετος at *Rom.* 1,31, and *expers rationis* for ἄλογος at *Iud.* 10. This may be compared with the Vulgate use of *expers sermonis iustitiae*

at *Hebr.* 5,13 in rendering ἀπειρος λόγου δικαιοσύνης (where Erasmus substitutes *rudis* for *expers*). See on *Ioh.* 8,7, for Erasmus’ treatment of other Greek words commencing with the negative ἀ-. See also *Annot.*

17 *se ipsum* ἐαυτόν (“semet ipsum” Vg.). Erasmus frequently retains the Vulgate usage of *semet, vosmet*, etc., while sometimes substituting *se, or sese*. Cf. on *Ioh.* 7,35.

17 *esse sinebat* ἀφήκεν (“reliquit” Vg.; “sinebat” 1516). Erasmus regarded the expression, “to leave oneself”, as being unnatural in Latin, though *relinquo* was the normal rendering for ἀφήμι in other contexts. Cf. on *Ioh.* 11,48 for his occasional adoption of *sino* for this Greek verb. By using *sino* here, he makes no distinction from εἶασε in the previous verse. In *Annot.*, he suggests *passus est esse*.

17 *dum beneficia conferret* ἀγαθοποιῶν (“benefaciens” Vg.; “bene faciendo” 1516). Usually Erasmus follows the Vulgate in using *benefacio*. His change here may have been intended to mark a distinction between “benefits”, conferred from heaven, and “good works”, performed on earth.

17 *nobis* ἡμῖν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph^{corr} A and a few later mss. Erasmus drew his reading from cod. 2815, in company with cod. 2816*^{vid} and some other late mss. However, codd. 1, 2816^{corr} and most other mss., commencing with \mathfrak{P}^{45} \aleph^* B C (D) E, have ὑμῖν, corresponding with *vobis* in Manetti’s translation.

17 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

17 *nostra* ἡμῶν (“eorum” late Vg.). This reading of the late Vulgate is devoid of Greek ms. support. Earlier Vulgate mss. have *vestra*, based on a Greek text having ὑμῶν, as in \aleph^* B C D E and many later mss., including cod. 1. Erasmus follows cod. 2815, this time supported by $\mathfrak{P}^{74\text{vid}}$ \aleph^{corr} A as well as cod. 2816 and most of the later mss. Manetti also put *nostra*.

18 *haec* ταῦτα (“hoc” Vg. 1527). Erasmus follows the more accurate rendering of the earlier Vulgate, as did Manetti.

18 *compescuerunt* κατέπαυσαν (“sedauerunt” Vg.). Erasmus uses *compesco* once elsewhere, at *Act.* 27,43, to render κωλύω. He retains *sedo* in rendering καταστέλλω at *Act.* 19,35, 36. The reason for his change here is that the root meaning of the Greek verb is not merely to “quieten” but to “prevent” or “cause to cease”.

¹⁹ Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. ²⁰ κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστάς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἑπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. ²¹ εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, καὶ παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελεθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ²³ χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. ²⁴ καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς

¹⁹ Superuenerunt autem quidam ab Antiochia et Iconio Iudaei, qui quum persuasissent turbis, ac Paulum lapidassent, extraxerunt eum e ciuitate, existimantes illum mortuum esse. ²⁰ Circundantibus autem eum discipulis, surrexit et intrauit ciuitatem. Ac postero die profectus est cum Barnaba Derben. ²¹ Quumque euangelizassent ciuitati illi, ac docuissent multos, reuersi sunt Lystram et Iconium et Antiochiam, ²² denuo confirmantes animas discipulorum, exhortantesque vt perseuerarent in fide, et quod per multas afflictiones oporteat nos intrare in regnum dei. ²³ Et cum suffragiis creassent illis per singulas ecclesias presbyteros, precatique essent cum ieiuniis, commendaerunt eos domino in quem crediderant. ²⁴ Peragrataque Pisidia venerunt in Pamphyliam, ²⁵ et quum loquuti essent sermonem Pergae, descenderunt in

19 δε A C-E: om. B | 24 ηλθον B-E: ηλθεν A

19 qui quum persuasissent C-E (exc. cum pro quum C D): et persuasis A, persuasisque B | Paulum lapidassent C-E: lapidato Paulo A B | illum B-E: eum A | 20 surrexit et B-E: surgens A | Ac B-E: et A | Derben B-E: in Derben A | 21 ac B-E: et A | 22 perseuerarent B-E: permanerent A | afflictiones B-E: tribulationes A | 23 precatique essent B-E: et orassent A | ieiuniis B-E: ieiunationibus A | 24 in B-E: om. A | 25 sermonem B-E: verbum A

19 Ἐπῆλθον δέ. In 1519 *Annot.*, Erasmus records a lengthy alternative reading: ἄλλα πορεύεσθαι ἕκαστον εἰς τὰ ἴδια. Διατριβόντων δὲ αὐτῶν καὶ διδασκόντων [ἐπῆλθον], as found in his codd. 3, 2816^{ms} vid, in company with cod. 69 and many other late mss., and with partial support from codd. C D E. His N.T. text followed cod. 2815, supported by codd. 1, 2816* and most other mss., as well as the Vulgate, except that in 1519 he temporarily omitted δέ after ἐπῆλθον.

19 qui quum persuasissent turbis καὶ πείσαντες τοὺς ὄχλους ("et persuasis turbis" 1516 = Vg.; "persuasisque turbis" 1519). By using the

construction with quum, Erasmus breaks up the sequence of participles, while retaining an active sense both for πείσαντες and the following λιθάσαντες. In 1519 *Annot.*, he records another lengthy substitution: καὶ διαλεγόμενων αὐτῶν παρρησίᾳ, ἀνέπεισαν τοὺς ὄχλους ἀποστῆναι αὐτῶν, λέγοντες ὅτι οὐδὲν ἀληθές λέγουσιν ἀλλὰ πάντα ψεύδονται, as exhibited by his cod. 3. A similar wording, but adding ἀπ' after ἀποστῆναι, is found in codd. 69 and 2816^{ms}, in company with cod. C and many later mss.

19 ac Paulum lapidassent καὶ λιθάσαντες τὸν Παῦλον ("lapidantesque Paulum" Vg.; "ac lapidato Paulo" 1516-19). Greek aorist. See the

previous note. Manetti put *lapidauerunt Paulum atque*.

19 *extraxerunt eum* ἔσυρον ("traxerunt" Vg.). Elsewhere, Erasmus retains *traho* for σύρω at *Ioh.* 21,8; *Act.* 8,3; 17,6; *Ap. Ioh.* 12,4. His addition of *eum* is a clarification.

19 *e ciuitate* ἔξω τῆς πόλεως ("extra ciuitatem" Vg.). See on *Act.* 7,58. Manetti substituted *extra urbem*.

19 *existimantes* νομίσαντες ("aestimantes" Vg.). See on *Act.* 2,15. Manetti had *ac ... putabant*.

19 *illum* αὐτόν ("eum" 1516 = Vg.). This change is for stylistic variety, in view of the use of *eum* in the clauses which precede and follow this. Manetti put *ipsum*.

20 *surrexit et* ἀναστὰς ("surgens" 1516 = Vg.). Greek aorist. Manetti put *surrexit ipse et*.

20 *Ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

20 *postero die* τῆ ἑπαύριον ("postera die" Vg.). See on *Ioh.* 1,29.

20 *Derben* εἰς Δέρβην ("in Derben" 1516 = Vg.). See on *Act.* 8,27. Erasmus similarly omits *in* before *Derben* at *Act.* 16,1.

21 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti put *cum*.

22 *denuo confirmantes* ἐπιστηρίζοντες ("confirmantes" Vg.). Erasmus does not add *denuo* at the other three occurrences of ἐπιστηρίζω (*Act.* 15,32, 41; 18,23), nor is it needed here, though it is permitted by the context as this was the second visit to Lystra. Manetti preferred *confortantes*, which he placed after *discipulorum*.

22 *exhortantesque* καὶ παρακαλοῦντες. Erasmus found this reading in his cod. 2815, supported by cod. C and a few later mss. In codd. \aleph^{cor} D, it is παρακαλοῦντες τε. However, in codd. 1, 2816 and most other mss., commencing with \aleph^{74} \aleph^* A B E, the text has παρακαλοῦντες with no added conjunction.

22 *vt perseuerarent* ἐμμένειν ("vt permanerent" 1516 = Vg.). See on *Act.* 11,23.

22 *quod ... oporteat* ὅτι ... δεῖ ("quoniam ... oportet" Vg.). See on *Ioh.* 1,20. Manetti had *quod ... oportet*.

22 *afflictiones* θλίψεων ("tribulationes" 1516 = Vg.). See on *Ioh.* 16,21.

23 *cum*. This spelling is not consistent with the usual practice, in 1535, of putting *quum* for this conjunction. The cause, no doubt, was the

proximity of the ablative *suffragiis*, though *cum* cannot be understood as a preposition here, in view of the sentence structure. Another example is found at *Act.* 15,9 (see *ad loc.*).

23 *suffragiis creassent* χειροτονήσαντες ("constituissent" Vg.). See on *Act.* 10,41, and also *Annot.* See further Valla *Elegantiae* IV, 70, speaking of *suffragia* in the context of electing a magistrate or pope (cf. Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 320, ll. 144-146).

23 *precatique essent* προσευξάμενοι ("et orassent" 1516 = Vg.). See on *Act.* 10,30.

23 *ieiuniis* νηστειῶν ("ieiunationibus" 1516 = Vg.). A similar substitution occurs at *Act.* 27,9, consistent with Vulgate usage at all other N.T. instances of νηστεία. The word *ieiunatio* does not occur in classical Latin. Manetti anticipated Erasmus in this change.

23 *crediderant* πεπιστεύκεισαν ("crediderunt" Vg.). Erasmus recognised this as the Greek plus-perfect tense, and renders accordingly. Manetti made the same change.

24 *Peragratate* Πισιδία καὶ διελθόντες τὴν Πισιδίαν ("Transeuntesque Pisidiam" Vg.). Greek aorist. See on *Act.* 8,4, regarding *peragro*. Manetti put *et cum Pisidiam pertransissent*.

24 ἦλθον. The reading ἦλθεν in 1516 is grammatically impossible, and must be considered a misprint.

24 *in Pamphyliam* εἰς Παμφυλίαν ("Pamphylia" 1516). The removal of the preposition in the 1516 rendering was incorrect, as Pamphylia was a region rather than a town: see on *Act.* 18,27.

25 *quum loquuti essent* λαλήσαντες ("loquentes" Vg.). Greek aorist. Manetti had *cum ... dixissent*.

25 *sermonem* τὸν λόγον ("verbum domini" Vg.; "verbum" 1516). On *sermo*, see on *Ioh.* 1,1. The Vulgate is based on a Greek text adding τοῦ κυρίου, as in codd. \aleph A C and some later mss. In \aleph^{74} E and cod. 2816^{cor}, τοῦ θεοῦ is added. Erasmus follows cod. 2815, supported by codd. B D and most of the later mss., including codd. 1 and 2816*. See *Annot.* The same change was made by Manetti.

25 *Pergae* ἐν Πέργῃ ("in Pergen" Vg.). See on *Ioh.* 4,21 for Erasmus' use of the locative. He retains the late Vulgate word-order in placing *Pergae* after *sermonem*, contrary to the rendering offered in *Annot.* The version of Manetti put *in Pergae*.

Ἀττάλειαν· ²⁶ κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ²⁷ παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἦνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸ διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

15 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωσέως, οὐ δύνασθε σωθῆναι. ² γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβῳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν, πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ, περὶ τοῦ ζητήματος τούτου. ³ οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρ|χοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἔθνων, καὶ ἐποίουν χαρὰν μεγάλην πᾶσι

LB 491

²⁷ συναγαγοντες C-E: συναγοντες A B
15,2 εταξαν A C-E: εταξεν B

²⁵ urbem B-E: om. A | ²⁷ quaecunque B-E: quanta A | ²⁸ Commorati B-E: Morati A | illic multum temporis B-E: tempus non modicum A
^{15,1} esse salui B-E: saluari A | ² Quum orta B-E (Cum orta B-D): Facta A | seditio et disceptatio esset B-E: seditio et disceptatione A | Paulo B-E: cum Paulo A | prius ac B-E: et A | illis A^c B-E: aliis A* | alt. ac B-E: et A | Hierosolymam B-E: in Hierusalem A | quaestione B-E: questione A | ³ adferebant B-E: gignebant A

²⁵ urbem Attaliam Ἀττάλειαν ("Attaliam" 1516 = Vg.). From 1516 *Annot.*, lemma, it appears that the Vulgate edition which Erasmus was then using had *Italiam*, a scribal error within the Latin tradition, which is exemplified by the Froben Vulgate of 1491. Erasmus included this in the *Loca Manifeste Depravata*. His reason for adding *urbem* was perhaps to prevent any future confusion being caused by misreading or mishearing the place-name. Other additions of *urbs* occur at *Mt.* 11,21; *Mc.* 10,46 (1519); *Act.* 25,1 (1519). See also on *Act.* 1,8 regarding *urbs Hierosolymorum*. This is comparable with his

urbem Attaliam, ²⁶ et inde soluerunt Antiochiam, vnde erant traditi gratiae dei in opus quod compleuerunt. ²⁷ Quum autem venissent et congregassent ecclesiam, retulerunt quaecunque fecisset deus secum, et quod aperuisset gentibus ostium fidei. ²⁸ Commorati sunt autem illic multum temporis cum discipulis.

15 Et quidam qui descenderant a Iudaea, docebant fratres: Nisi circumcidamini secundum morem Mosi, non potestis esse salui. ² Quum orta ergo seditio et disceptatio esset non exigua Paulo ac Barnabae aduersus illos, statuerunt vt ascenderent Paulus et Barnabas et quidam alii ex illis, ad apostolos ac presbyteros Hierosolymam, super hac quaestione. ³ Illi ergo deducti ab ecclesia, pertransibant Phoenicem et Samariam, nar|rantes conuersionem gentium, et adferebant gaudium magnum omnibus

LB 492

addition of *ciuitas* at several other passages: see on *Act.* 8,26.

²⁶ soluerunt ἀπέπλευσαν ("nauigauerunt" Vg.). At the three other N.T. occurrences of ἀποπλέω, Erasmus retains *nauigo* (*Act.* 13,4; 20,15; 27,1). For his more frequent substitution of *soluo* for *nauigo* when rendering ἀνάγω, see on *Act.* 13,13. Manetti, inadequately, put *venerunt*.

²⁷ συναγαγοντες. The reading συνάγοντες in 1516-19 may have arisen from misreading the text of cod. 2815, which has συναγαγοντες,

the first gamma being placed in the margin and rubricated.

27 *quaecunq̄ue* ὅσα ("quanta" 1516 = Vg.). See on *Act.* 4,23. Manetti made the same change.

27 *secum* μετ' αὐτῶν ("cum illis" Vg.). See on *Act.* 9,39. Manetti altered this to *cum eis*.

27 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. The same change is found in Manetti.

28 *Commorati sunt* διέτριβον ("Morati sunt" 1516 = Vg.). A similar substitution occurs at *Act.* 25,14 (1519). See on *Ioh.* 11,54, and *Annot.* This change, again, was anticipated by Manetti, though he positioned the verb at the end of the sentence.

28 *illuc* ἐκεῖ (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \aleph A B C D and a few later mss. Erasmus' Greek text follows cod. 2815, in company with cod. E and most of the later mss., including codd. 1 and 2816. See *Annot.* The rendering offered by Manetti was *ibi*.

28 *multum temporis* χρόνον οὐκ ὀλίγον ("tempus non modicum" 1516 = Vg.). For Erasmus' dislike of *modicum*, see on *Ioh.* 7,33.

15,1 *qui descenderant* κατελθόντες ("descendentes" Vg.). Greek aorist.

1 *a* ἀπό ("de" Vg.). A similar substitution occurs at *Act.* 21,27 (1519), in accordance with Vulgate usage of *a Iudaea* at *Act.* 12,19. The Vulgate usually renders ἀπό by *a*, when referring to movement away from a place. There was also the risk, at the present passage, that *de Iudaea*, *docebant* might be misunderstood as meaning that that they taught "concerning Judaea".

1 *Nisi* ὅτι Ἐδὲν μή ("Quia nisi" Vg.). See on *Ioh.* 1,20 for the omission of *quia*. Manetti put *quod nisi*.

1 Μωσέως. Erasmus would have found this spelling in both codd. 2815 and 2816. Most mss. have Μωυσέως at this point, as in cod. 1. See on *Act.* 3,22.

1 *esse salui* σωθῆναι ("saluari" 1516 = Vg.). See on *Ioh.* 3,17.

2 *Quum orta ... esset* γενομένης ("Facta" 1516 = Vg.). See on *Ioh.* 1,17.

2 *seditio et disceptatio* στάσεως καὶ συζητήσεως ("seditione" Vg.; "seditione et disceptatione" 1516). The Vulgate reflects the omission of καὶ συζητήσεως, as in \aleph ⁷ E. These words were restored by Erasmus from cod. 2815, a variant which was found also in cod. 2816 but in few

other mss. See also *Annot.* The more widely attested text here is στάσεως καὶ ζητήσεως, as found in cod. 1 and nearly all other mss., commencing with \aleph A B C (D). The latter reading was supported by Valla *Annot.*, where the suggested rendering was *seditione et quaestione*. Manetti similarly put *seditione ac quaestione*.

2 *exigua* ὀλίγης ("minima" Vg.). A similar substitution occurs at *Act.* 19,23, in accordance with Vulgate usage at *Act.* 27,20. Erasmus further substitutes *exiguus* for *modicus* in rendering ὀλίγος at *Act.* 19,24; *Iac.* 3,5; 4,14; and also in rendering ὀλιγόπιστος at *Mt.* 8,26; 14,31, and μικρός at *Ioh.* 12,35 (1516 only). At *Act.* 20,12, he puts *mediocriter* for *minime*, in rendering μετρίως. See also *Annot.* on the present passage. Manetti here put *parua*.

2 *Paulo* τῷ Παύλῳ ("cum Paulo" 1516). The addition of *cum* is redundant, in view of the following use of *aduersus*, and it also produces a discrepancy with the dative case of *Barnabae*.

2 *ac* (twice) καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

2 ἔταξαν. The reading ἔταξεν in 1519 seems to be no more than a misprint.

2 *illis* αὐτῶν ("aliis" 1516 Lat. text = late Vg. and some Vg. mss.). Erasmus corrected *aliis* to *illis* in the 1516 errata, probably discerning that *aliis* had arisen by an error of transcription within the Latin tradition. The late Vulgate rendering is devoid of Greek support. In *Annot.*, Erasmus suggested putting *eis*, as had been proposed by Valla *Annot.* The version of Manetti had *ipsis*.

2 *Hierosolymam* εἰς Ἱερουσαλήμ ("in Hierusalem" 1516 = Vg.). See on *Act.* 8,27.

3 *Phoenicen* τὴν Φοινίκην ("Phoenicem" late Vg. = *Annot.*, lemma). In *Annot.*, Erasmus argued against the late Vulgate spelling (found for example in the Froben edition of 1491, but not in the 1527 Vulgate column), which made the name appear to be derived from φοῖνιξ rather than φοινίκη.

3 *adferebant* ἐποιοῦν ("faciebant" Vg.; "gignebant" 1516). For the avoidance of *facio*, see on *Ioh.* 1,15. The temporary use of *gigno* here in 1516 may be compared with similar substitutions at *Rom.* 16,17; *Iac.* 3,12 (1519).

3 πᾶσι. This was omitted by cod. 2815*, supported by a few other late mss. Erasmus restored it in cod. 2815^{ms} (now partly cropped), with the help of codd. 1, 2816 and the Vulgate.

τοῖς ἀδελφοῖς. ⁴ παραγενόμενοι δὲ εἰς Ἱερουσαλήμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν. ⁵ ἔξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων τῶν πεπιστευκότων, λέγοντες ὅτι δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωσέως.

⁶ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι, ἰδεῖν περὶ τοῦ λόγου τούτου. ⁷ πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. ⁸ καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, ⁹ καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας

fratribus. ⁴ Quum autem venissent Hierosolimam, suscepti sunt ab ecclesia et ab apostolis ac presbyteris, annunciaueruntque quaecunque deus fecisset cum ipsis. ⁵ Surrexerunt autem quidam de factione Pharisaeorum, qui crediderant, dicentes quod oporteret circumcidere eos, ac praecipere vt seruarent legem Mosi.

⁶ Conueneruntque apostoli ac presbyteri, vt dispicerent de hoc negotio. ⁷ Quum autem magna disceptatio fuisset, surgens Petrus dixit ad eos: Viri fratres, vos scitis quod ab antiquis diebus deus inter nos elegit, vt per os meum audirent gentes verbum euangelii, crederentque. ⁸ Et qui nouit corda deus, testimonium praeiuit illis, dans illis spiritum sanctum sicut et nobis, ⁹ nihilque discreuit inter nos et illos, cum fide purificauerit

4 ac presbyteris *B-E*: et senioribus *A* | ipsis *B-E*: illis *A* | 5 ac praecipere vt seruarent *B-E*: praecipere quoque seruare *A* | 6 ac presbyteri, vt dispicerent *B-E*: et seniores videre *A* | hoc negotio *B-E*: verbo hoc *A* | 7 fuisset *B-E*: fieret *A* | inter nos *B-E*: in nobis *A* | vt per os meum *B-E*: per os meum, vt *A* | crederentque *B-E*: et crederent *A* | 8 praeiuit *B-E*: perhibuit *A* | 9 nihilque *B-E*: et nihil *A*

4 ac καὶ ("et" 1516 = Vg.). See on *Iob*. 1,25. Manetti made the same change.

4 *presbyteris* τῶν πρεσβυτέρων ("senioribus" 1516 = Vg.). In the book of Acts, Erasmus makes this substitution at five further passages in 1519 (*Act*. 15,6, 23; 16,4; 20,17; 21,18), following the practice of the Vulgate at *Act*. 14,23; 15,2 and several passages of the Epistles, to designate those who held the office of "elder" within the church. He retained *senior* for the Jewish elders or for those who were simply "old". He neglected to introduce *presbyter* at *Act*. 11,30; 15,22. See *Annot.*, citing the support of Valla *Annot.* for this change.

4 *annunciaueruntque* ἀνήγγειλάν τε ("annunciantes" Vg.). Greek aorist. The Vulgate may reflect the substitution of ἀπηγγείλαντες, found in cod. D*.

4 *quaecunque* ὅσα ("quanta" Vg.). See on *Act*. 4,23.

4 *ipsis* αὐτῶν ("illis" 1516 = Vg.). This change makes a clearer reference back to Paul and Barnabas, as distinct from the other apostles and the elders. This time, Manetti put *eis*.

5 *factione* τῆς αἰρέσεως ("haeresi" Vg.). See on *Act*. 5,17.

5 *qui crediderant* τῶν πεπιστευκότων ("qui crediderunt" late Vg.). Erasmus or his assistants seem to have taken this reading partly from codd. 1^{cor} and 2816, which had πεπιστευκότων (omitting τῶν). However, the reading of his cod. 2815, πεπιστευκότες, has the support of most other mss. Manetti similarly put *qui crediderant*, as in the earlier Vulgate.

5 *quod oporteret* ὅτι δεῖ ("quia oportet" Vg.). See on *Iob*. 1,20. Manetti had *quod oportet*.

5 *circumcidere* περιτέμνειν ("circumcidi" Vg.). Erasmus, more accurately, reproduces the active sense of the Greek verb.

5 *ac praecipere* παραγγέλλειν τε (“praecipere quoque” 1516 = Vg.). See on *Act.* 2,11. Manetti made the same change.

5 *ut seruarent* τηρεῖν (“seruare” 1516 = Vg.). See on *Iob.* 1,33. Manetti, again, also made this change.

5 Μωσέως. This spelling is derived from cod. 2815, supported by \mathfrak{P}^{45} A D and many later mss., including cod. 2816. The alternative, Μωυσέως, found in cod. 1, also enjoys widespread support from many other mss., commencing with \mathfrak{K} B C E. See also on *Act.* 3,22.

6 *Conueneruntque* Συνήχθησαν δέ. Erasmus keeps the Vulgate rendering, though the Vulgate was probably based on a text having Συνήχθησάν τε, as in \mathfrak{P}^{74} B C and a few later mss. Erasmus’ Greek text followed cod. 2815, together with codd. 1, 2816 and most other mss., commencing with \mathfrak{K} A D E. In Valla *Annot.*, the passage was translated as *Conuenerunt autem*, while Manetti had *Congregati sunt autem*.

6 *ac* καί (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti also had *ac* here.

6 *presbyteri* οἱ πρεσβύτεροι (“seniores” 1516 = Vg.). See on vs. 4.

6 *ut dispicerent* ἰδεῖν (“videre” 1516 = Vg.). Erasmus’ choice of verb is more suited to the present context than the colourless rendering offered by the Vulgate, though *video de* does occur in classical usage. He does not use *dispicio* elsewhere in the N.T. A definition of the meaning of this verb was provided by Valla *Elegantiae* V, 56: “dispicere est prouidere, et circumspicere mente, tanquam in omnem partem lumina mentis intendere, omniaque discernere” (abbreviated in Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 246, l. 83). See also on *Iob.* 1,33, for Erasmus’ avoidance of the infinitive. Manetti had *ut ... viderent*.

6 *hoc negotio* τοῦ λόγου τούτου (“verbo hoc” 1516 = Vg.). Elsewhere, Erasmus follows the Vulgate in using *negocium* for πρᾶγμα at *Rom.* 16,2; *1 Cor.* 6,1; *2 Cor.* 7,11; *1 Thess.* 4,6, and for πραγµατεία at *2 Tim.* 2,4. At *Act.* 8,21, in a similar context, he uses *ratio* for λόγος (as in the Vulgate rendering of *Phil.* 4,15).

7 *disceptatio* συζητήσεως (“conquisitio” Vg.). Erasmus further introduces *disceptatio* for συζητήσις at *Act.* 15,2; 28,29, and also for παροξυσμός at *Act.* 15,39, and for διαλογισμός at *Rom.* 14,1; *Phil.* 2,14, consistent with Vulgate usage at *1 Tim.* 2,8. Erasmus similarly removes

conquiro (for συζητέω) at five passages in Mark, substituting *disputo*. At two of these passages (*Mc.* 9,14, 16) he temporarily substituted *discepto* in 1519.

7 *fuisset* γενομένης (“fieret” 1516 = Vg.). Greek aorist.

7 *quod* ὅτι (“quoniam” Vg.). See on *Iob.* 1,20. Manetti also made this change.

7 *inter nos* ἐν ἡμῖν (“in nobis” 1516 = Vg.). Erasmus translates according to the requirements of the context. In adopting ἐν ἡμῖν, the text which underlay the Vulgate, he follows cod. 2815, supported by codd. (D) E and about 300 later mss., including codd. 1 and 2816. In more than 160 mss., commencing with \mathfrak{P}^{74} \mathfrak{K} A B C, the reading is ἐν ὑμῖν (see Aland *Die Apostelgeschichte* 530-2). The latter reading was followed by Manetti, with *in vobis*.

7 *ut ... audirent* ἀκοῦσαι (“per os meum audire” Vg.; “per os meum, ut audirent” 1516). See on *Iob.* 1,33. Manetti made the same change, while altering the surrounding word-order.

7 *credentque* καὶ πιστεῦσαι (“et credere” Vg.; “et crederent” 1516). For the avoidance of the infinitive, see on *Iob.* 1,33. On the use of *-que*, see on *Iob.* 1,39. Manetti had *et crederent*, as adopted by Erasmus in 1516.

8 *testimonium praeiuit* ἐμαρτύρησεν (“testimonium perhibuit” 1516 = Vg.). Erasmus does not make this substitution elsewhere in the N.T. See on *Iob.* 1,7. Manetti, as usual, preferred *testificatus est*.

8 *illis* (1st.) αὐτοῖς (Vg. omits). The Vulgate omission is unsupported by Greek mss., other than cod. E. The version of Manetti also added this word.

9 *nihilque* καὶ οὐδέν (“et nihil” 1516 = Vg.). Erasmus’ codd. 1, 2815 and 2816 all had καὶ οὐθέν, in common with codd. B 0294 and some later mss. He or one of his assistants decided to adopt the more usual spelling, οὐδέν, as found in \mathfrak{P}^{74} \mathfrak{K} A C D E and most later mss., possibly arriving at this by conjecture.

9 *cum fide purificauerit* τῇ πίστει καθαρῖσας (“fide purificans” Vg.). Greek aorist. See *Annot.* This provides another example of the inconsistent spelling of *cum*. Here the word is a conjunction, usually spelled *quum* in the 1535 edition. The ablative case of the adjacent word, *fide*, caused *cum* to be mistaken for a preposition. See on *Act.* 14,23. Manetti put *cum fide ... purificasset*.

τὰς καρδίας αὐτῶν. ¹⁰ νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κάκεῖνοι.

¹² Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. ¹³ μετὰ δὲ τὸ σιγῆσαι αὐτούς, ἀπεκρίθη Ἰάκωβος, λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ με. ¹⁴ Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἔθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ, ¹⁵ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, ¹⁶ Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν τὴν Δαβὶδ, τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν, ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς

corda illorum. ¹⁰ Nunc ergo quid tentatis deum, vt imponatur iugum super ceruices discipulorum, quod neque patres nostri neque nos portare potuimus? ¹¹ Sed per gratiam domini Iesu Christi credimus nos saluos futuros, quemadmodum et illi.

¹² Tacuit autem tota multitudo, et audiebant Barnabam ac Paulum narrantes, quae deus aedidisset signa et prodigia inter gentes per ipsos. ¹³ Et postquam conticissent, respondit Iacobus, dicens: Viri fratres, audite me. ¹⁴ Symeon narrauit quemadmodum primum deus visitauerit, vt sumeret ex gentibus populum in nomine suo: ¹⁵ et huic consonant verba prophetarum, sicut scriptum est: ¹⁶ Post haec reuertar, ac rursus aedificabo tabernaculum Dauid, quod collapsum est, et diruta eius instaurabo: et erigam illud, ¹⁷ vt requirant qui reliqui sunt homines, dominum, et omnes gentes super quas

13 με D E: μου A C | 16 την δαβιδ C E: δαβιδ A B

12 ac B-E: et A | quae B-E: quanta A | aedidisset B-E: fecisset A | 14 Symeon B-E: Simon A | visitauerit B-E: visitauit A | 16 ac rursus aedificabo B-E: et reaedificabo A | 17 quas C-E: quos A B

9 *illorum* αὐτῶν ("eorum" Vg.). For once, Erasmus eschews stylistic variety: his use of *illorum* matches his retention of *illos* earlier in the verse.

10 *vt imponatur* ἐπιθεῖναι ("imponere" Vg.). See on *Ioh.* 1,33. Manetti preferred *ad imponendum*.

11 *domini* κυρίου ("domini nostri" Vg. 1527). The late Vulgate addition lacks Greek ms. support. Manetti omitted *nostri*.

11 *Christi* Χριστοῦ. This was omitted in codd. 1, 2815 and 2816, along with *κ* A B E and most of the later mss., together with earlier copies of the Vulgate. Erasmus or an assistant restored the word, possibly by a conjecture based on the late Vulgate, or through consultation of

a ms. such as cod. 69 which contains Χριστοῦ, with support from codd. C D and a few later mss. This reading persisted into the *Textus Receptus*. Manetti omitted *Christi*.

11 *nos saluos futuros* σωθῆναι ("saluari" Vg.). Erasmus' rendering, typically, avoids the use of the infinitive (see on *Ioh.* 1,33), but by using the future participle he introduces a different doctrinal emphasis. The aorist tense of the Greek verb could also have been understood as implying that the salvation of which Peter spoke was already put into effect (cf. *Rom.* 8,24; *Eph.* 2,5, 8; 2 *Tim.* 1,9), and was not solely a future event. A similar problem arises over Erasmus' treatment of λαβεῖν at *Act.* 10,43: see *ad loc.*

- 12 *tota* πᾶν ("omnis" Vg.). See on *Ioh.* 8,2.
- 12 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.
- 12 *quae* ὅσα ("quanta" 1516 = Vg.). See on *Act.* 4,23.
- 12 *aedidisset* ἐποίησεν ("fecisset" 1516 = Vg.). See on *Ioh.* 2,11.
- 12 *inter gentes* ἐν τοῖς ἔθνεσι ("in gentibus" Vg.). See on *Ioh.* 15,24.
- 12 *ipsos* αὐτῶν ("eos" Vg.). As elsewhere, Erasmus uses the reflexive pronoun to refer back to the subject.
- 13 *conticuissent* σιγήσαι ("tacuerunt" Vg.). The main purpose of this substitution is to avoid repetition of *taceo*, used in vs. 12 to render the same Greek verb. See on *Ioh.* 13,12 for Erasmus' use of the pluperfect subjunctive after *postquam*.
- 13 *μe*. This reading of 1527-35 may well be a misprint. The usual practice in N.T. Greek is to use the genitive case for the person who is heard, reflected here by μου in the 1516-22 editions, supported by most of the mss.
- 14 *Symeon* Συμεών ("Simon" 1516 Lat. = late Vg.). This change also occurs at 2 *Petr.* 1,1 (1519). At *Act.* 13,1, by contrast, the Greek is accommodated to the late Vulgate spelling, *Simon*. In *Annot.* on the present passage, Erasmus inconsistently records the spelling as Συμεών, possibly influenced by the spelling cited in *Valla Annot.* For further discussion of these points, see Erasmus *Apolog. resp. Iac. Lop. Stun., ASD IX*, 2, p. 154, ll. 830-839.
- 14 *visitauerit* ἐπεσκέψατο ("visitauit" 1516 = Vg.). The subjunctive is preferred by Erasmus for a subordinate clause in reported speech, in accordance with classical Latin usage. Manetti put *considerauit*.
- 14 *ut sumeret* λαβεῖν ("sumere" Vg.). See on *Ioh.* 1,33. Manetti adopted *ut ... assumeret*.
- 14 *in nomine* ἐπὶ τῷ ὀνόματι ("nomini" Vg.). Erasmus' alteration here is not necessarily an improvement, as the sense "for his name" rather than "in his name" is well suited to the context. The same consideration may have led some scribes to alter the Greek text to omit ἐπί, as in $\text{P}^{74} \text{K A B C D E}$. Manetti made the same change as Erasmus.
- 15 *consonant* συμφωνοῦσιν ("concordant" Vg.). This is the only occurrence of *consono* in the N.T. Possibly Erasmus objected to the

construction of *concordo* with the dative, and felt that *consono* was closer to the root meaning of the Greek verb. See, however, on *Act.* 28,25, for his use of *concors* and *concordia* in rendering ἀσύμφωνος and συμφώνησις. Manetti anticipated Erasmus in making this change: see on *Act.* 5,9, for another use of this verb by Manetti.

16 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

16 *rursus aedificabo* ἀνοικοδομήσω ("reaedificabo" 1516 = late Vg.). The verb *reaedifico* does not occur in classical Latin. Later in the verse, Erasmus replaces the second occurrence of *reaedificabo* by *instaurabo*: see below.

16 τὴν Δαβίδ. In 1516-19, Erasmus follows his cod. 2815 in omitting τὴν, in company with codd. 1, 2816^{cor} and nearly all other mss. In cod. 2816*, the words τὴν Δαβίδ are omitted. In 1522, Erasmus' sole authority for inserting τὴν seems to have been the 1518 Aldine Greek Bible.

16 *quod collapsum est* τὴν πεπτωκυῖαν ("quod decidit" Vg.). On *collabor*, see on *Act.* 5,5. Erasmus' choice of rendering is more suited to the fall of a building.

16 *diruta* τὰ κατεσκαμμένα ("dirupta" late Vg.). Erasmus here restores the earlier Vulgate reading; see *Annot.* He listed this passage among the *Loca Manifeste Depravata*. Manetti also had *diruta*.

16 *instaurabo* ἀνοικοδομήσω ("reaedificabo" Vg.). Erasmus borrowed *instaur* from the Vulgate rendering of the parallel passage at *Am.* 9,11: cf. *Annot.* He also introduces *instaur* in rendering καταρτίζω at *Gal.* 6,1; 1 *Petr.* 5,10. At the present passage, for stylistic reasons, he wished to avoid a repetition of *aedifico* from earlier in the verse. See above.

17 *qui reliqui sunt homines* οἱ κατ᾽λοίποιοι τῶν ἀνθρώπων ("caeteri hominum" Vg.). Erasmus no doubt objected to the use of the genitive case after *caeteri*. At *Lc.* 18,11, he avoided this by substituting *caeteri homines* (οἱ λοιποὶ τῶν ἀνθρώπων), following the example of the Vulgate at *Ap. Ioh.* 9,20, though he retains *caeteri ... mortuorum* at *Ap. Ioh.* 20,5. Cf. on *Act.* 13,43, for Erasmus' treatment of *multi* when accompanied by a genitive. Manetti here put *ceteri homines*.

17 *quas* οὓς ("quos" 1516-19). Erasmus' earlier rendering, *quos*, is more precise, as the Greek pronoun is masculine, agreeing with οἱ κατ᾽λοίποιοι (*qui reliqui sunt*). The restoration of the

ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος, ὁ ποιῶν ταῦτα πάντα. ¹⁸ γνωστὰ ἀπ' αἰῶνός ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ. ¹⁹ διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. ²¹ Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρυσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν Παύλῳ καὶ Βαρνάβῳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς

21 κηρυσσοντας *A B D E*: κηρυσσοντας *C*

17 *meum B-E*: *meum super eos A* | 18 *seculo C E*: *saeculo A B D* | 19 *censeo B-E*: *iudico A* | 20 *simulachrorum E*: *simulacrorum A-D* | *scortatione B-E*: *fornicatione A* | 21 *ab aetatibus B-E*: *a temporibus A* | *ipsum B-E*: *se A* | 22 *cognomento Barsaban B-E*: *qui cognominabatur Barsabas A* | *Silam B-E*: *Sylam A* | 23 *per ... sententiam B-E*: *litteris in hanc sententiam, per manus eorum A* | *presbyteri B-E*: *seniores A*

Vulgate rendering in 1522 makes this clause refer only to *gentes*.

17 *meum μου ἐπ' αὐτούς* ("meum super eos" 1516). The two additional words in the 1516 rendering were an attempt at greater accuracy, but Erasmus later had second thoughts and followed the Vulgate in treating these words as redundant for translation purposes: see 1522 *Annot.*

17 *qui facit ὁ ποιῶν* ("faciens" Vg.). The Vulgate reflects the omission of ὁ, as in \mathfrak{P}^{74} \aleph^* B and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., commencing with \aleph^{corr} A C D^{corr} E.

17 *omnia πάντα* (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C D and

inuocatum est nomen meum: dicit dominus, qui facit haec omnia.

¹⁸ Nota a seculo sunt deo, omnia haec opera sua. ¹⁹ Propter quod ego censeo, non obturbandum esse illis, qui ex gentibus conuertuntur ad deum, ²⁰ sed scribendum ad eos, ut abstineant se ab inquinamentis simulachrorum, et scortatione, et suffocato, et sanguine. ²¹ Moses enim ab aetatibus antiquis in singulis ciuitatibus habet qui ipsum praedicent in synagogis, vbi per omne sabbatum legitur.

²² Tunc placuit apostolis et senioribus cum tota ecclesia, ut delectos ex sese viros mitterent Antiochiam cum Paulo et Barnaba, Iudam, cognomento Barsaban, et Silam, viros primarios inter fratres, ²³ missis per manus eorum literis in hanc sententiam: Apostoli et presbyteri et fratres, his qui sunt

about twenty-five later mss. Erasmus follows cod. 2815, in company with cod. 2816 and more than 400 other late mss. (see Aland *Die Apostelgeschichte* 532-7). In cod. 1 and cod. E, πάντα is placed before ταῦτα (incorrectly reported as ταῦτα πάντα in Aland).

18 *Nota ... sunt deo omnia haec opera sua* γνωστὰ ... ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ ("Notum ... est domino opus suum" Vg.). The Vulgate is here based on a different Greek text, having γνωστὸν ἀπ' αἰῶνος τῷ κυρίῳ τὸ ἔργον αὐτοῦ, as found in \mathfrak{P}^{74} A (D) and one later ms. About thirty-five other mss. condense the passage into just three words, γνωστὰ ἀπ' αἰῶνος, as in \aleph B C. Other variations also exist. Erasmus follows his

cod. 2815, supported by codd. 1, 2816 and 340 other mss., commencing with cod. E (see Aland *Die Apostelgeschichte* 532-7). See also *Annot.* The version of Manetti had the same wording as Erasmus, though without *haec*.

19 *censeo κρίνω* ("iudico" 1516 = Vg.). At *Act.* 21,25, which handles the same theme, Erasmus substitutes *decerno* for *iudico*, in rendering the same Greek verb. He also replaces *iudico* by *decerno* at *Act.* 27,1; 1 *Cor.* 5,3; 7,37. Elsewhere, he generally retains *iudico*, e.g. at *Act.* 16,15. Cf. *Annot.*

19 *non obturbandum illis μη παρενοχλείν τοῖς* ("non inquietari eos" Vg.). Erasmus prefers to use this stronger rendering, meaning to throw into confusion, rather than merely disturbing someone's peace: see *Annot.* He uses *obturbo* once elsewhere, at *Hebr.* 12,15, for ἐνοχλέω. For his avoidance of the infinitive, see on *Iob.* 1,33. Manetti substituted *ne turbentur ii*.

20 *scribendum ἐπιστεῖλαι* ("scribere" Vg.). This use of the gerundive follows from the substitution of *obturbandum* in the previous verse. Manetti expanded the meaning as *ut per epistolam admoneantur*.

20 *ab inquinamentis ἀπό τῶν ἀλισγημάτων* ("a contaminationibus" Vg.). Erasmus also uses *inquinamentum* for μολυσμός at 2 *Cor.* 7,1, following the Vulgate, and for μίσημα at 2 *Petr.* 2,20, replacing the Vulgate use of *co-inquinatio*. The word *contaminatio* did not come into general use until late in the classical period.

20 *scortatione τῆς πορνείας* ("fornicatione" 1516 = Vg.). For Erasmus' removal of most instances of *fornicatio* in 1519, see on *Iob.* 8,41.

20 *suffocato τοῦ πικτικοῦ* ("suffocatis" Vg.). Erasmus more accurately renders as a singular. Manetti proposed *suffocazione*, both here and at vs. 29.

21 Μωσῆς. Erasmus' Greek text here deserts codd. 1, 2815 and 2816, which all have μωϋσῆς. See on *Act.* 3,22.

21 *ab aetatibus ἐκ γενεῶν* ("a temporibus" 1516 = Vg.). See on *Act.* 13,36, and *Annot.*, where Erasmus also renders by *a generationibus*, which had previously been adopted by Manetti.

21 *in singulis ciuitatibus habet κατὰ πόλιν ... ἔχει* ("habet in singulis ciuitatibus" Vg.). Erasmus is closer to the Greek word-order. Manetti put *habet per ciuitates*.

21 *ipsum αὐτόν* ("eum" Vg.; "se" 1516). As usual, Erasmus prefers the less ambiguous *ipse*, for referring back to the subject.

22 *tota ὅλη* ("omni" Vg.). See on *Iob.* 8,2. Manetti made the same change.

22 *ut delectos ... mitterent ἐκλεξαμένους ... πέμψαι* ("eligere ... et mittere" Vg.). See on *Iob.* 1,33, for this avoidance of the infinitive. At vs. 25, below, Erasmus keeps closer to the Greek syntax in rendering the same expression. Manetti put *ut electi ... mitterentur*.

22 *ex sese viros ἀνδρας ἐξ αὐτῶν* ("viros ex eis" Vg.). This change of word-order ensures that the prepositional phrase is placed next to the verb to which it relates. The substitution of the reflexive pronoun, *sese*, is more appropriate, to convey the sense of "from among themselves". Manetti had *ex eis viri*.

22 *cognomento Barsaban τὸν ἐπικαλούμενον Βαρσαβᾶν* ("qui cognominabatur Barsabas" 1516 = late Vg.). See on *Act.* 11,13.

22 *primarios ἡγουμένους* ("primos" Vg.). Erasmus attempts greater precision here: in *Annot.*, he also suggests *praecedentes* or *praeminentes*. Manetti replaced *viros primos* by *viri primarii*.

22 *inter fratres ἐν τοῖς ἀδελφοῖς* ("in fratribus" Vg.). See on *Iob.* 15,24. This change had been anticipated by Manetti.

23 *missis ... literis γράψαντες διὰ χειρὸς αὐτῶν* ("scribentes per manus eorum" Vg.; "missis litteris ... per manus eorum" 1516). Greek aorist. The Greek wording, at first sight, could give the impression that Paul, Barnabas, Jude and Silas were not merely to carry the letter to Antioch but served as amanuenses for the other apostles in writing the letter. To prevent this ambiguity, Erasmus resorts to paraphrase. Manetti put *cum ... scriberent*.

23 *in hanc sententiam τάδε* (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{45vid 74} \aleph^*$ A B and one later ms. Erasmus follows cod. 2815, in company with \aleph^{corr} C D E and more than 460 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 538-40). Manetti inserted *hec (= haec)* before *scriberent*.

23 *presbyteri et οἱ πρεσβύτεροι καὶ* ("seniores" Vg.; "seniores et" 1516). On *presbyter*, see on *Act.* 15,4. The Vulgate omission of *et* reflects a Greek text omitting καὶ, as in $\mathfrak{P}^{33 74} \aleph^*$ A B C D and a few later mss. Erasmus follows cod. 2815, supported by \aleph^{corr} E and most later mss., including codd. 1 and (2816).

κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν, χαίρειν. ²⁴ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμενσθαι | καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα· ²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἀνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβῃ καὶ Παύλῳ, ²⁶ ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷ ἄπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλεόν ἐπιτίθεσθαι ὑμῖν βᾶρος, πλὴν τῶν ἐπάναγκες τούτων, ²⁹ ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. ³¹ ἀναγόντες δέ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.

28 εδοξε A-C: εδωξε DE | υμιν A-C: ημιν DE

24 e B-E: ex A | labefactantes B-E: euertentes A | 26 exposuerunt B-E: tradiderunt A | 27 Silam B-E: Sylam A | 28 ac B-E: et A | 29 videlicet B-E: om. A | scortatione B-E: fornicatione A

Manetti had *seniores et*, as in Erasmus' 1516 edition.

23 *in Syria et in Cilicia* κατὰ ... Συρίαν καὶ Κιλικίαν ("Syriae et Ciliciae" Vg.). In *Annot.*, Erasmus objects to the use of *Syriae* and *Ciliciae* on the grounds that the locative case should not be used for names of regions. His further suggestion, that Antioch in this passage means the region of Antioch, rather than just the town of that name, corresponded with the view expressed in Valla *Annot.*, but was not incorporated in Erasmus' published translation. See on *Iob.* 4,21 for his use of the locative case elsewhere. Erasmus included this passage in the 1527 edition of the *Soloeicismi*.

Antiochiae et in Syria et in Cilicia fratribus qui sunt ex gentibus, salutem. ²⁴ Quoniam audiuimus quod quidam e nobis egressi turbauerunt vos verbis, labefactantes animas vestras, iubentes vos | circuncidi et seruare legem, quibus non mandaueramus: ²⁵ visum est nobis vnanimiter congregatis, delectos viros mittere ad vos, cum dilectis nostris Barnaba et Paulo, ²⁶ hominibus qui exposuerunt animas suas pro nomine domini nostri Iesu Christi. ²⁷ Misimus ergo Iudam et Silam, qui et ipsi vobis verbis referent eadem. ²⁸ Visum est enim spiritui sancto ac nobis, ne quid amplius imponeremus vobis oneris, quam haec necessaria, ²⁹ videlicet vt abstineatis ab his quae sunt immolata simulacris, et sanguine, et suffocato, et scortatione. A quibus si conseruaueritis vos ipsos, bene facietis. Valet.

³⁰ Illi ergo dimissi venerunt Antiochiam, et congregata multitudine reddiderunt epistolam. ³¹ Quam quum legissent, gauisi sunt super consolatione.

24 *quod* ὅτι ("quia" Vg.). See on *Iob.* 1,20. The same change was made by Manetti.

24 *e nobis* ἐξ ἡμῶν ("ex nobis" 1516 = Vg.). Elsewhere, Erasmus always has the form, *ex nobis*.

24 *egressi* ἐξεληθόντες ("exeuntes" Vg.). Greek aorist. On the various renderings of ἐξέρχομαι, see on *Iob.* 18,38.

24 *labefactantes* ἀνασκευάζοντες ("euertentes" 1516 = Vg.). Erasmus uses *labefacto* only once elsewhere in the N.T., at *Gal.* 5,12, in rendering ἀναστατώω. He retains *euerto* for καταστρέφω at *Mt.* 21,12, while substituting *subuerto* in the parallel passage at *Mt.* 11,15. He replaces *subuerto*

by *euerto* in rendering ἐκστρέφουμι at *Tit.* 3,11. Possibly he had in mind, at the present passage, that a verb meaning to “unsettle” rather than to “overturn” was better suited to the context. Here, Manetti put *subuertentes*.

24 *iubentes ... legem λέγοντες ... νόμον* (Vg. omits). The Vulgate omission of these six words is supported by \mathfrak{P}^{33} 45vid 74 \aleph A B D and a few later mss. Erasmus follows cod. 2815, in company with codd. C (E) and most of the later mss., including codd. 1 and 2816. See *Annot.* The version of Manetti had *dicentes vt circuncideremini ac legem seruaretis*.

24 *mandaueramus διεστειλάμεθα* (“mandauimus” Vg.). For Erasmus’ preference for the pluperfect, see on *Ioh.* 1,19.

25 *visum est ἔδοξεν* (“placuit” Vg.). Erasmus retained *placuit* in vs. 22. However, within the wording of the apostolic letter, *visum est* was consistent with vs. 28, and more tactful than *placuit*. The same change was made by Manetti.

25 *vnanimiter congregatis γενομένοις ὁμοθυμαδόν* (“collectis in vnum” Vg.). Erasmus here follows the example of the Vulgate, which uses *vnanimiter* for ὁμοθυμαδόν at six other passages of Acts. See also on *Act.* 2,1, and *Annot.* At the present passage, it aptly conveys the harmonious nature of the meeting which had taken place. Manetti’s version was *conuenientibus vnanimiter*.

25 *delectos viros mittere ἐκλεξαμένους ἄνδρας πέμψαι* (“eligere viros et mittere” Vg.). Erasmus keeps closer to the Greek syntax. In vs. 22 he had rendered the same Greek wording by *vt delectos ... viros mitterent*. Manetti put *vt electos viros ... mitteremus*.

25 *dilectis ἀγαπητοῖς* (“carissimis” Vg.). In 1516, this substitution occurs twenty-eight times elsewhere in the N.T., mainly in the Epistles, compared with Erasmus’ use of *charissimus* at only fourteen passages in total. Three further such changes took place in 1519. He preferred *dilectus*, partly, because the the Greek word was not a superlative. Manetti put *caris*.

26 *qui exposuerunt παραδεδωκόσι* (“qui tradiderunt” 1516 = Vg.). A similar substitution occurs at *Eph.* 5,25 (1519). See on *Ioh.* 6,64 for Erasmus’ treatment of *trado* elsewhere.

28 *ac καί* (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

28 *ne quid amplius imponeremus μηδὲν πλεόν ἐπιτιθεσθαι* (“nihil vltra imponere” Vg.). Erasmus’ use of *amplius*, a quasi-comparative adjective, is closer to the form of the Greek expression. He may also have disliked the use of *vltra* with a partitive genitive, *oneris*. For his avoidance of the infinitive, see on *Ioh.* 1,33. Manetti put *vt nihil amplius ... imponeremus*.

28 ὑμῖν. The reading ἡμῖν in 1527-35, like ἔδωξε for ἔδοξε earlier in the verse, was a misprint.

29 *videlicet* (omitted in 1516 = Vg.). See on *Ioh.* 1,12.

29 *vt abstinenceis ἀπέχεσθαι* (“vt abstinenceis vos” Vg.). The pronoun added by the Vulgate does not have explicit Greek support. Manetti also made this change, but postponed the verb until after *fornicatione*.

29 *his quae sunt immolata simulacris εἰδωλοθύτων* (“immolatis simulacrorum” Vg.). A similar substitution occurs at *Act.* 21,25, and also for *idolothytum* at 1 *Cor.* 8,7, 10; *Ap. Ioh.* 2,20 (1519). See *Annot.* In Manetti (*Pal. Lat.* 45), this became *imolationibus idolorum*.

29 *scortatione πορνείας* (“fornicatione” 1516 = Vg.). See on *Ioh.* 8,41.

29 *si conseruaueritis διατηροῦντες* (“custodientes” Vg.). The substitution of *conseruo* is consistent with Vulgate usage at *Lc.* 2,51. Erasmus alters the syntax to achieve a more natural Latin phrase, replacing the present participle with the future perfect tense.

29 *vos ipsos ἑαυτούς* (“vos” Vg.). By adding *ipsos*, Erasmus makes clear that the Greek word is a reflexive pronoun. See on *Ioh.* 11,55; *Act.* 9,34.

29 *facietis πράξετε* (“agetis” Vg.). The substitution of *facio* for *ago* occurs at eight other passages, in accordance with Vulgate usage elsewhere, though at ten passages Erasmus retains *ago* in rendering πράσσω.

30 *venerunt ἦλθον* (“descenderunt” Vg.). The Vulgate reflects the substitution of κατήλθον, as in \mathfrak{P}^{33} vid 74 \aleph A B C D and some later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816.

30 *reddiderunt ἐπέδωκαν* (“tradiderunt” Vg.). Erasmus retains *trado* for this Greek verb at *Lc.* 4,17.

³²Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφη-
ται ὄντες, διὰ λόγου πολλοῦ παρεκά-
λεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν.

³³ποιήσαντες δὲ χρόνον, ἀπελύθησαν
μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
τοὺς ἀποστόλους. ³⁴ἔδοξε δὲ τῷ Σίλα
ἐπιμεῖναι αὐτοῦ. ³⁵Παῦλος δὲ καὶ Βαρ-
νάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσ-
κοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ
ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

³⁶Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦ-
λος πρὸς Βαρνάβαν, Ἐπιστρέψαντες
δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν
κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγεί-
λαμεν τὸν λόγον τοῦ κυρίου, πῶς
ἔχουσι. ³⁷Βαρνάβας δὲ ἐβουλεύσατο

³²Iudas autem et Silas quum essent et
ipsi prophetae, sermone copioso adhor-
tati sunt fratres, confirmaueruntque.

³³Commorati autem illic aliquantum
temporis, dimissi sunt cum pace a fra-
tribus ad apostolos. ³⁴Visum est autem
Silae manere ibidem: ³⁵Paulus vero et
Barnabas demorabantur Antiochiae, do-
centes et annunciantes cum aliis etiam
compluribus sermonem domini.

³⁶Post aliquot autem dies dixit
ad Barnabam Paulus: Reuertentes iam
visitemus fratres nostros per omnes
ciuitates, in quibus annunciauimus
sermonem domini, quomodo se ha-
beant. ³⁷Barnabas autem consulebat

32 Silas B-E: Sylas A | confirmaueruntque B-E: et confirmauerunt A | 34 Silae B-E: Syle A |
35 vero B-E: autem A | annunciantes B-E: euangelizantes A | compluribus sermonem B-E:
pluribus verbum A | 36 Reuertentes C-E: Reuersi A B | sermonem B-E: verbum A

32 *autem* τε. Erasmus' rendering reproduces
the wording of the Vulgate. However, the latter
reflects a Greek text substituting δέ, as found
in P^{74} N A B C E and many later mss.
Erasmus' Greek text follows cod. 2815, in
company with cod. D and another large section
of the later mss., including codd. 1 and 2816.
Manetti put *et*.

32 *quum essent et ipsi prophetae* καὶ αὐτοὶ προ-
φήται ὄντες ("et ipsi cum essent prophetae"
Vg.). By adhering too closely to the Greek
word-order, the Vulgate obscures the sense.
Manetti had *cum et ipsi prophetae essent*.

32 *sermone λόγου* ("verbo" Vg.). See on *Ioh.*
1,1, and *Annot.* Here, Erasmus felt that *verbum*
was inappropriate, as it could mean a single
word, whereas the present context implied that
many words were spoken. The same change was
made by Manetti.

32 *copioso* πολλοῦ ("plurimo" Vg.). In *Annot.*,
Erasmus objects to *plurimo* partly because it is
a superlative, and also because it produces
nonsense when attached to *verbo*. On his use
of *copiosus* elsewhere, see on *Ioh.* 15,8.

32 *adhortati sunt* παρεκάλεσαν ("consolati sunt"
Vg.). A similar substitution occurs at 1 *Thess.*
5,11; *Hebr.* 10,25, consistent with Vulgate usage

at *Hebr.* 3,13. Elsewhere, at ten passages, Erasmus
uses *adhortor* to replace *obsecro*, *rogo*, and *hortor*.
However, he retains *consolor* at *Act.* 16,40 and
ten times in the Epistles, even in places where
hortor or one of its compounds would have
suited the context. It appears that, at the
present passage, Erasmus uses *adhortor* mainly
for stylistic variety, to avoid repetition from
vs. 31, where *consolatio* was used. The effect is
to break the linguistic connection between
παράκλησις in vs. 31 and *παρακαλέω* in
vs. 32.

32 *confirmaueruntque* καὶ ἐπεστήριξαν ("et con-
firmauerunt" 1516 = Vg.). See on *Ioh.* 1,39.
Manetti put *ac confirmauerunt*.

33 *Commorati ... illic aliquantum temporis* ποιή-
σαντες δὲ χρόνον ("Facto ... ibi aliquanto
tempore" late Vg.). A similar substitution occurs
at *Act.* 18,23, in rendering the same Greek
idiom. For the use of *commoror* in rendering
διατρίβω, see on *Ioh.* 11,54. On Erasmus'
avoidance of *facio*, see on *Ioh.* 1,15. On *illic*, see
on *Ioh.* 5,5. Manetti followed the late Vulgate,
but omitted *ibi*.

33 *apostolos* τοὺς ἀποστόλους ("eos qui mi-
serant illos" Vg.). The Vulgate reflects the substi-
tution of τοὺς ἀποστειλαντας αὐτούς, as in

ⲡ⁷⁴ ⲛ A B C D and some later mss.: cf. *Annot.* The text of Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. The longer reading may represent an early editorial rationalisation of the text, to resolve the apparent problem of this reference to “the apostles”. If the phrase referred to Paul and Barnabas, who were counted as apostles, it would mean that Jude and Silas were encouraged to go back and see Paul and Barnabas, which contradicts the earlier statement that all four of them had travelled together to Antioch. Or if, as is more likely, the phrase meant the apostles in Jerusalem, this could be misunderstood as implying that Paul and Barnabas themselves were not apostles. The change from noun into verb might have been seen by an ancient editor as a convenient way of removing the perceived difficulty of the shorter text. Manetti made the same substitution as Erasmus.

34 *Visum est ... manere ibidem* ἔδοξε δὲ τῷ Σίλῳ ἐπιμείναι αὐτοῦ (“*Visum est ... ibi remanere. Iudas autem solus abiit Hierusalem*” late Vg.). The Vulgate wording as cited in *Annot.*, lemma, substitutes *manere ibi* for *ibi remanere*, though the latter reading corresponds with the 1527 Vulgate column, as well as the Froben editions of 1491 and 1514. Erasmus uses *ibidem* only here and at *Act.* 21,4, to render αὐτοῦ, but retains *ibi* at *Act.* 18,19. He did not find this verse in cod. 2815*, but restored it from the margin of cod. 2816, from which he wrote it into cod. 2815^{ms} (now partly cropped), under the influence of the late Vulgate. This Greek reading is supported, in varying forms by codd. C D and almost 150 later mss. In cod. 1, a one-line gap appears at this point. The omission of this verse is supported by almost 340 mss., commencing with ⲡ⁷⁴ ⲛ A B E (see Aland *Die Apostelgeschichte* 542-5). It appears from *Annot.*, that Erasmus suspected that the omission was due to scribal error. The main motive for adding the verse is to provide an explanation for the later statement in vss. 40-41 that Paul went with Silas to Syria and Cilicia. However, if Jude alone returned to Jerusalem, this would seem to contradict the implication of the plural verb, ἀπελύθησαν in vs. 33; and if Silas remained at Antioch in the company of Paul and Barnabas, it is strange that Antioch was not directly named in vs. 34 instead of merely putting αὐτοῦ here and postponing the mention of the city’s name until vs. 35. Manetti’s

translation ran *At visum est Siloe ut ibi remaneret. Iudas autem solus abiit Hierusalem.*

35 *vero* δέ (“*autem*” 1516 = Vg.). Erasmus perceives that, if vs. 34 is included in the text, then δέ must be rendered as a continuative, as there is no real contrast between the actions of Paul and Barnabas and those of Silas. Manetti began the sentence with *Verum Paulus.*

35 *annunciantes* εὐαγγελιζόμενοι (“*euangelizantes*” 1516 = Vg.). See on *Act.* 5,42.

35 *aliis etiam* καὶ ἐτέρων (“*aliis*” Vg.). Erasmus is more accurate here.

35 *compluribus* πολλῶν (“*pluribus*” 1516 = Vg.). See on *Act.* 1,3. Manetti had *plurimis.*

35 *sermonem* τὸν λόγον (“*verbum*” 1516 = Vg.). See on *Ioh.* 1,1.

36 *Reuertentes* Ἐπιστρέψαντες (“*Reuersi*” 1516-19). In 1516-19, Erasmus followed his usual practice of using a past tense to render the Greek aorist. However, since the aorist participle was contained within a proposal for future action, the Vulgate rendering was more appropriate, and hence Erasmus restored it in 1522.

36 *iam* δὴ (Vg. omits). Erasmus similarly introduces *iam* for δὴ at *Lc.* 2,15; 1 *Cor.* 6,20. At *Mt.* 13,23, he renders by *denique*, and by *sane* at 2 *Cor.* 12,1. See also on *Act.* 13,2.

36 *nostros* ἡμῶν (Vg. omits). The Vulgate omission is supported by ⲡ^{74vid} ⲛ A B C D E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti likewise added *nostros.*

36 *omnes* πᾶσαν (“*vniuersos*” Vg.). See on *Act.* 9,32. Manetti made the same change.

36 *annunciauimus* καταγγείλαμεν (“*praedicaui-mus*” Vg.). See on *Act.* 13,5. This change was also anticipated by Manetti.

36 *sermonem* τὸν λόγον (“*verbum*” 1516 = Vg.). See on *Ioh.* 1,1.

37 *consulebat* ἐβουλεύσατο (“*volebat*” Vg.). Erasmus similarly rejects *volo* at 2 *Cor.* 1,17, substituting *in animo verso*, though at both passages the Vulgate may reflect a Greek text using βούλομαι. In *Annot.*, he recognises that the Vulgate is here based on the Greek variant, ἐβούλετο, as found in ⲡ⁷⁴ ⲛ A B C E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. In using *consulo* here, he adopts a suggestion of Valla *Annot.* This verb is not

συμπαλαβεῖν τὸν Ἰωάννην, τὸν καλούμενον Μάρκον· ³⁸ Παῦλος δὲ ἤξιου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαλαβεῖν τοῦτον. ³⁹ ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· ⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σίλαν, ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. ⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

vt assumerent et Ioannem, cognomento Marcum. ³⁸ Paulus autem nolebat, vt is qui defecisset ab ipsis ex Pamphylia, nec isset cum eis in opus, adiungeretur. ³⁹ Tam acris autem fuit inter eos disceptatio, vt alter ab altero seiungeretur, et Barnabas quidem assumpto Marco nauigaret in Cyprum. ⁴⁰ Paulus vero allecto Sila profectus est traditus gratiae dei a fratribus. ⁴¹ Perambulabat autem Syriam ac Ciliciam, confirmans ecclesias.

16 Κατήνησε δὲ εἰς Δέρβην καὶ Λύστραν, καὶ ἰδοὺ μαθητῆς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλληνοῦ· ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεθεῖν, καὶ λαβὼν

16 Peruenit autem Derben et Lystram, et ecce discipulus quidam erat ibi, nomine Timotheus, filius mulieris cuiusdam Iudaeae fidelis, caeterum patre Graeco. ² Huic testimonium bonum reddebant qui Lystris erant et Iconii fratres. ³ Hunc voluit Paulus secum proficisci, et assumptum

³⁹ ἀποχωρισθῆναι *A C-E*: ἀποχωρισθῆναι *B*

³⁷ Ioannem *A B E*: Iohannem *C D* | cognomento Marcum *B-E*: qui cognominabatur Marcus *A* | ³⁸ is *B-E*: *om. A* | nec *B-E*: et non *A* | adiungeretur *B-E*: hic adiungeretur *A* | ⁴⁰ Sila *B-E*: Sylā *A* | ⁴¹ ac *B-E*: et *A*

16,1 caeterum *B-E*: coeterum *A* | Graeco *B-E*: gentili *A* | ² Lystris *B-E*: in Lystris *A* | Iconii *B-E*: Iconio *A*

used elsewhere in Erasmus' N.T., though he twice replaces *cogito* by *consulto* in rendering *βουλευομαι* (*Iob.* 12,10; *Act.* 5,33). He retains *cogito* at *Lc.* 14,31; *Act.* 27,39; *2 Cor.* 1,17, a verb which he recommends as an alternative at the present passage.

³⁷ vt assumerent et συμπαλαβεῖν ("secum adsumere et" Vg.). The Vulgate does not add *secum* in rendering the other three N.T. instances of this Greek verb. However, the addition of *et* reflects a Greek variant adding καί, as in **¶**⁷⁴ & *A B C E* and many later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and another large section of the later mss. For his avoidance of the infinitive, see on *Iob.* 1,33. Manetti proposed *coassumere*, a verb which does not occur in classical Latin.

³⁷ cognomento Marcum τὸν καλούμενον Μάρκον ("qui cognominabatur Marcus" 1516 = late Vg.). See on *Act.* 11,13.

³⁸ nolebat, vt ἤξιου ... μὴ ("rogabat vt ... non debere" late Vg.). In *Annot.*, Erasmus suggests that the Vulgate used *rogo* to mitigate the impression of disagreement between Paul and Barnabas. The Vulgate, however, also uses *rogo* for ἀξιόω at *Act.* 28,22, where no such mitigation can have been intended. Elsewhere, the Vulgate uses *arbitror*, *dignor*, *dignum habeo*, and *mereor* to render this Greek verb. The real problem here is the lapse of style produced by the Vulgate construction of *rogo* with *non debere*. Manetti's version was *rogabat vt non*.

³⁸ is qui τὸν ("eum, qui" Vg.; "qui" 1516). In the Vulgate, *eum* could be understood as referring

to Barnabas, whereas Erasmus wants to make clear that the clause relates to Mark.

38 *defecisset* ἀποστάντα (“*discessisset*” Vg.). In the present context, Erasmus prefers a stronger verb, on analogy with “apostate”, as indicated in *Annot.* At 1 *Tim.* 4,1 and *Hebr.* 3,12, he also tries substituting *descisco*, which he recommends as an alternative at the present passage. In other contexts, he accepts that *discedo* is an adequate rendering of ἀφίστημι. Manetti put *recesserat*.

38 *ipsis* αὐτῶν (“*eis*” Vg.). The reflexive pronoun is substituted, to refer back to the subject, and also to avoid repetition of *eis*. The same change was made by Manetti.

38 *ex* ἀπό (“*de*” Vg.). Cf. on *Act.* 9,8. Where the required sense is simply “from”, Erasmus generally avoids the use of *de*.

38 *neq* καὶ μὴ (“*et non*” 1516 = Vg.). See on *Ioh.* 2,16.

38 ... *adiungeretur* συμπαράλαβεῖν τοῦτον (“*recipi*” late Vg.; “*hic adiungeretur*” 1516). In 1519, Erasmus decided that τοῦτον was redundant for translation purposes. In vs. 37, he retained *assumo* for συμπαράλαμβάνω. The change of verb here is merely for stylistic variety. In rendering παραλαμβάνω, Erasmus further substitutes *adiungo* for *accipio* at *Mt.* 1,20, 24, and for *assumo* at *Mt.* 12,45. Manetti used *coassumeret*, the same verb which he had adopted in vs. 37.

39 *Tam acris ... fuit inter eos disceptatio, ut* ἐγένετο ... παροξυσμός, ὥστε (“*Facta est ... dissensio, ita ut*” Vg.). Erasmus makes these changes to counteract what he regarded as an erroneous attempt by the Vulgate to dilute the severity of the disagreement between Paul and Barnabas: see *Annot.* On *disceptatio*, see on *Act.* 15,7. For Erasmus’ avoidance of *facio*, see on *Ioh.* 1,15. He retains *autem* from the Vulgate, though the latter reflects the replacement of οὖν by δέ, as found in \mathfrak{P}^{45} 74 \aleph A B D and a few later mss. Erasmus’ Greek text had οὖν, following cod. 2815, with support from codd. C E and most later mss., including codd. 1 and 2816.

39 *alter ab altero seiungeretur* ἀποχωρισθῆναι αὐτοὺς ἀπ’ ἀλλήλων (“*discederent ab inuicem*” Vg.). See on *Ioh.* 4,33, regarding *inuicem*. Erasmus similarly substituted *alter ab altero* at *Mt.* 25,32 (1519). His choice of *seiungo* has the connotation of “dissociate from” or “separate from”, far stronger than the verb *discedo* which was euphemistically adopted by the Vulgate. Erasmus uses

seiungo again at 1 *Tim.* 6,5, in rendering ἀφίστημι. Manetti put *ipsi ab inuicem separarentur*.

39 *in Cyprium* εἰς Κύπρον (“*Cyprum*” Vg.). See on *Act.* 13,4.

40 *allecto* ἐπιλεξάμενος (“*electo*” Vg.). Erasmus here seeks to convey the added sense of the prefix ἐπι-. He uses the same verb to render καταλέγομαι at 1 *Tim.* 5,9. For Stunica’s objection to this change, and Erasmus’ reply, see his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 154, ll. 840-848.

41 *ac* καὶ (“*et*” 1516 = Vg.). See on *Ioh.* 1,25. This change also appeared in Manetti’s version.

41 *ecclesias* τὰς ἐκκλησίας (“*ecclesias, praecipiens custodire praecepta apostolorum et seniorum*” late Vg., and some Vg. mss.). In *Annot.*, Erasmus suggests that the late Vulgate addition was modelled on *Act.* 16,4. The added words receive partial support from cod. D, but from no other mss. Manetti rendered this as *ecclesias, ac praecipiens ut praecepta apostolorum et seniorum custodirent*.

16,1 *Derben* εἰς Δέρβην (“*in Derben*” Vg.). Erasmus similarly omits *in* before *Derben* at *Act.* 14,20 (1519). See on *Act.* 8,27.

1 *cuiusdam* τινος (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C D E and some later mss. Erasmus follows cod. 2815, together with codd. 1, 2816 and most other late mss. See *Annot.* The version of Manetti made the same change.

1 *Iudaeae* Ἰουδαίας (“*viduae*” late Vg.). Erasmus suggests in *Annot.*, that the late Vulgate reading resulted from a mistaken transposition of letters within the Latin tradition. He included the passage among the *Loca Manifeste Depravata*. It has negligible Greek ms. support.

1 *caeterum* δέ (Vg. omits). The Vulgate omission, again, lacks Greek ms. support. Manetti added *autem* after *patre*.

1 *Graeco* Ἑλληνας (“*gentili*” 1516 = Vg.). See on *Ioh.* 12,20, and *Annot.* A similar change was recommended in Valla *Annot.*, replacing *patre gentili* with *patris autem Graeci*.

2 *Lystris* ἐν Λύστροις (“*in Lystris*” 1516 = Vg.). See on *Ioh.* 4,21. Erasmus similarly removes *in* before *Lystris* at *Act.* 14,8.

2 *Iconii* Ἰκονίῳ (“*Iconio*” 1516 = Vg.). See on *Ioh.* 4,21. A similar substitution of *Iconii* occurs at *Act.* 14,1 (1519).

3 *assumptum* λαβών (“*assumens*” Vg.). Greek aorist.

περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλληνας ὑπῆρχεν. ⁴ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα, τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. ⁵αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν. ⁶διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ⁷ἐλθόντες κατὰ τὴν Μυσίαν, ἐπειράζον κατὰ τὴν Βιθυνίαν πορεύεσθαι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα. ⁸παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα· ⁹καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδῶν ἐστῶς, παρακαλῶν αὐτὸν, καὶ λέγων, Διαβάς εἰς Μακεδονίαν, βοήθησον ἡμῖν. ¹⁰ὥς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς.

circumcidit eum propter Iudaeos qui erant in illis locis. Sciebant enim omnes quod pater eius erat Graecus. ⁴Quum autem pertransirent ciuitates, tradebant eis seruanda decreta, quae erant ordinata ab apostolis et presbyteris, qui erant Hierosolymis. ⁵Itaque ecclesiae confirmabantur fide, et abundabant numero quotidie. ⁶Quum peragrassent autem Phrygiam et Galaticam regionem, vetitique essent a spiritu sancto loqui sermonem in Asia, ⁷profecti in Mysiam, tentabant ire in Bithyniam, et non permisit eos spiritus. ⁸Quum autem pertransissent Mysiam, descenderunt Troadem, ⁹et visio per noctem Paulo visa est. Vir Macedo quidam erat stans et deprecans eum, ac dicens: Profectus in Macedoniam, succurre nobis. ¹⁰Vt autem visum vidit, statim quaesiuius proficisci in Macedoniam, certi facti quod vocasset nos dominus ad euangelizandum eis.

LB 496

LB 495

16,3 ἰουδαίους *A B D E*: ἰουδαίος *C* | 4 κεκριμένα *C-E*: κεκριμένα *A B* | 5 ἐστερεοῦντο *B-E*: ἐστερουνοτο *A* | 6 γαλατικὴν *A C-E*: γαλιτικὴν *B* | 10 εὐαγγελίσασθαι *A D E*: εὐαγγελίζασθαι *B C*

3 Graecus *B-E*: gentilis *A* | 4 seruanda decreta *B-E*: custodire dogmata *A* | ordinata *B-E*: decreta *A* | presbyteris *B-E*: senioribus *A* | 5 quotidie *B-E*: cotidie *A* | 6 peragrassent *B-E*: pertransissent *A* | vetitique essent *B-E*: vetiti sunt *A* | sermonem *B-E*: verbum *A* | 7 profecti *B-E*: Cum venissent autem *A* | 9 ac *B-E*: et *A* | Profectus *B-E*: Transiens *A* | succurre nobis *B-E*: adiua nos *A* | 10 dominus *B-E*: deus *A*

3 Graecus Ἕλληνας ("gentilis" 1516 = Vg.). See on *Ioh.* 12,20.

4 διεπορεύοντο. In cod. 2815, Erasmus had the reading ἐπορεύοντο, also found in a few other late mss. He or his assistants were able to improve on this by referring to codd. 1, 2816 and the Vulgate, restoring διεπορεύοντο, as found in most Greek mss.

4 seruanda φυλάσσειν ("custodire" 1516 = Vg.). See on *Act.* 7,53. See on *Ioh.* 1,33 for avoidance of the infinitive. Manetti preferred *ut custodirent*.

4 decreta τὰ δόγματα ("dogmata" 1516 = Vg.). In *Annot.*, Erasmus objects to the use of the non-Latin word, *dogmata*, and observes that the Vulgate elsewhere renders as *decretum* (at *Act.* 17,7; *Eph.* 2,15; *Col.* 2,14) and *edictum* (at *Lc.* 2,1). The same point was made by Valla *Annot.*, in favour of substituting *decreta*.

4 ordinata κεκριμένα ("decreta" 1516 = Vg.). In *Annot.*, Erasmus commends *decreta* as a rendering of the Greek participle, but since he wishes to use *decretum* for δόγμα, he has to select a different word for κρίνω. In his 1516-19

editions, he took the spelling κεκριμμένα from cod. 2815, with little other Greek support except cod. 2816. Valla *Annot.*, more literally, rendered this by *iudicata*.

4 *presbyteris* τῶν πρεσβυτέρων (“senioribus” 1516 = Vg.). See on *Act.* 15,4.

5 *Itaque ecclesiae* αἱ μὲν οὖν ἐκκλησίαι (“Et ecclesiae quidem” Vg.). See on *Act.* 9,31. Manetti had *Ecclesiae vero*.

6 *Quum peragrasset* διελθόντες (“Transeuntes” Vg.; “Cum pertransissent” 1516). Greek aorist. Regarding *peragro*, see on *Act.* 8,4. Manetti put *Pertranseuntes*.

6 *Galaticam regionem* τὴν Γαλατικὴν χώραν (“Galatae regionem” Vg.). This substitution is closer to the Greek syntax, and follows the example of the Vulgate at *Act.* 18,23. Cf. *Iudaea regio* at *Mt.* 1,5 (1519). Manetti anticipated this change. The spelling γαλιτικὴν in 1519 may have been deliberate, as it occurs again at *Act.* 18,23. It was not prompted by cod. 3.

6 *vetitque essent* κωλυθέντες (“vetati sunt” Vg.; “vetiti sunt” 1516). The form *vetiti* is more correct in classical Latin. Erasmus’ construction follows on from *Quum peragrasset*, earlier in the verse. Manetti here put *soluti sunt*, possibly based on a conjecture that the Greek text should read καὶ λυθέντες.

6 *sermonem* τὸν λόγον (“verbum” 1516 = Vg. mss.; “verbum dei” late Vg.). See on *Ioh.* 1,1, regarding *sermo*. The late Vulgate addition of *dei* corresponds with τοῦ θεοῦ in cod. D.

7 *profecti* ἐλθόντες (“Cum venissent autem” 1516 Lat. = Vg.). The Vulgate reflects the addition of δέ, as in \mathfrak{P}^{74} \aleph A B C D E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. In Acts, he more often uses *proficiscor* for ἐξέρχομαι, but also for πορεύομαι, ἐκπορεύομαι, and ἐξείμι. He does not elsewhere use *proficiscor* for ἔρχομαι in Matthew to Acts, except at *Mt.* 2,23; 4,13. The Vulgate rendering could be understood as meaning that Paul came into Mysia and, from there, sought to enter Bithynia. Erasmus, however, by using *proficiscor*, hints that Paul may only have set out in the direction of Mysia, and that his attempt to enter Bithynia occurred before he arrived in Mysia. He may have made this change on the grounds that, since the Holy Spirit had forbidden them to preach in Asia, Paul would not have wished to go into Mysia, as it was part of the Roman

province of Asia. In the *Peregrinatio*, Erasmus gives a different, and somewhat confused, interpretation of the passage. Manetti put *Cum vero in Asiam venissent*, followed by a further conjectural change from *Mysiam* to *Mediam* in vs. 8: cf. on vs. 6.

7 *spiritus* τὸ πνεῦμα (“spiritus Iesu” Vg.). The Vulgate reflects the addition of Ἰησοῦ, as in \mathfrak{P}^{74} \aleph A B C^{corr} D E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. (though in cod. 1, a space is left after πνεῦμα). Manetti also omitted *Iesu*.

9 *visa est* ὤφθη (“ostensa est” Vg.). Erasmus is more accurate here. The verb *ostendo* is more appropriate to δείκνυμι, or one of its compounds. Manetti substituted *apparuit*.

9 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

9 *Profectus* Διαβός (“Transiens” 1516 = Vg.). Greek aorist. As in vs. 7, Erasmus’ choice of *proficiscor* is imprecise, especially in the light of his use of the same verb again in vs. 10 to render ἐξέρχομαι. At *Lc.* 16,26 (1519), he renders διαβαίνω by *transcendo*, while at *Hebr.* 11,29, he retains *transeo*. Manetti put *Transi*.

9 *succurre nobis* βοήθησον ἡμῖν (“adiuva nos” 1516 = Vg.). A similar substitution occurs at *Mt.* 15,25; *Mc.* 9,24; *Act.* 21,28; 2 *Cor.* 6,2. At *Hebr.* 2,18, Erasmus puts *succurro* for *auxilior*. However, he retains *adiuvo* at *Ap. Ioh.* 12,16. At *Mc.* 9,22, he substitutes *subuenio* for *adiuvo*. In *Annot.* on *Mt.* 15,25, Erasmus makes the point that *adiuvo* can simply mean giving assistance to someone who is working, whereas βοήθew implied coming to the aid of someone who was in danger or distress.

10 *dominus* ὁ κύριος (“deus” 1516 Lat. = Vg.). The Vulgate follows a Greek text having ὁ θεός, as in \mathfrak{P}^{74} \aleph A B C E and some later mss. Erasmus follows cod. 2815, supported by cod. D and most of the later mss., including codd. 1 and 2816. The same change was made by Manetti.

10 *ad euangelizandum* εὐαγγελίσασθαι (“euangelizare” Vg.). The same substitution occurs at *Lc.* 4,18. For Erasmus’ avoidance of the infinitive, see on *Ioh.* 1,33. In Manetti’s version, this became *ut ... euangelizaremus*. The spelling εὐαγγελίζασθαι in 1519-22 could have reflected an intention to substitute εὐαγγελιζέσθαι, though this does not appear to have ms. support.

¹¹ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν· ¹² ἐκεῖθεν τε εἰς Φιλίππους, ἣτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἤμεν δὲ ἐν αὐτῇ τῇ πόλει διατριβόντες ἡμέρας τινάς· ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμόν, οὗ ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. ¹⁴ καὶ τις γυνὴ ὀνόματι Λυδία πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουσεν, ἧς ὁ κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὥς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μείνατε· καὶ παρεβιάσατο ἡμᾶς.

¹⁶ Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. ¹⁷ αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι

¹¹ Quum soluissemus igitur a Troade, recto cursu venimus Samothracen, et postero die Neapolim, ¹² et inde Philippos, quae est prima partis Macedoniae ciuitas, colonia. Erasmus autem in eadem vrbe diebus aliquot commorantes, ¹³ et die sabbatorum egressi sumus e ciuitate iuxta flumen, vbi solebat esse precatio, et sedentes loquebamur mulieribus quae conuenerant. ¹⁴ Et quaedam mulier nomine Lydia purpurarum venditrix ciuitatis Thyatirorum, colens deum, audiuit, cuius dominus aperuit cor, vt intenderet his quae dicebantur a Paulo. ¹⁵ Quum autem baptizata esset et domus eius, deprecata est, dicens: Si iudicastis me fidelem domino esse, introite in domum meam et manete. Et adegit nos.

¹⁶ Accidit autem euntibus nobis ad precationem, vt puella quaedam habens spiritum Pythonis occurreret nobis, quae quaestum magnum praestabat dominis suis diuinando. ¹⁷ Haec subsequuta Paulum ac nos, clamabat dicens: Isti homines serui

11 Samothracen B-E: in Samothracen A | 12 commorantes B-E: diuersantes A | 13 esse precatio B-E: oratio esse A | 14 purpurarum venditrix B-E: purpuraria A | Thyatirorum B-E: Thyathirae A | 15 adegit B-E: coegit A | 16 Accidit B-E: Factum est A | precationem B-E: orationem A | quaestum B-E: questum A | 17 ac B-E: et A

11 *Quum soluissemus* Ἀναχθέντες (“Nauigantes” Vg.). Greek aorist. See on *Act.* 13,13.

11 *igitur* οὖν (“autem” Vg.). The Vulgate reflects the substitution of δέ, as in \mathfrak{P}^{74} \aleph A (D) E and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other mss., this time commencing with codd. B C.

11 *Samothracen* εἰς Σαμοθράκην (“Samothraciam” Vg.; “in Samothracen” 1516). See on *Act.* 13,51, for the 1516 addition of *in*. Possibly Erasmus, in 1516, overlooked the fact that Samothrace was an island and therefore did not require the preposition.

11 *postero die* τῇ ... ἐπιούσῃ (“sequenti die” Vg.). Erasmus makes the same change at *Act.* 21,18, but retains *sequenti die* at eight other passages, rendering τῇ ἐπιούσῃ, τῇ ἑξῆς, τῇ ἐπαύριον, and τῇ ἑτέρᾳ.

12 *Philippos* εἰς Φιλίππους (“Philippis” Vg.). Erasmus’ choice of the accusative is more consistent with the case of *Samothracen* and *Neapolim* in the previous verse.

12 *κολωνία*. Erasmus seems to have arrived at this spelling under the influence of the Latin word, *colonia*, though it is supported by \mathfrak{P}^{74} \aleph A B* C D E and some later mss.,

including cod. 2816*^{vid}. In most of the later mss., including codd. 1, 2815, 2816^{corr vid}, it is κολωνεία.

12 *eadem* αὐτῆ (“*hac*” Vg.). The Vulgate reflects the substitution of ταύτη, as in \mathfrak{P}^{74} & A B C D* E and some later mss. Erasmus follows cod. 2815, in company with cod. D^{corr} and most later mss., including cod. 1. In cod. 2816, τῆ αὐτῆ is substituted for αὐτῆ τῆ.

12 *commorantes* διατριβόντες (“*consistentes*” late Vg.; “*diuersantes*” 1516). See on *Ioh.* 11,54 for *commoror*. For *diuorsor*, see on *Act.* 10,6. In *Annot.*, Erasmus also records the alternative Vulgate reading, *conferentes*. The change made by Erasmus was anticipated by Manetti.

13 *et die* τῆ τε ἡμέρᾳ (“*die autem*” Vg.). The Vulgate may reflect a different Greek text, substituting δέ for τε, as in cod. D and a few later mss. Manetti also had *et die*.

13 *e ciuitate* ἔξω τῆς πόλεως (“*foras portam*” Vg.). In *Annot.*, Erasmus objects to the use of *foras* as a preposition, rather than as an adverb. He accordingly listed this passage among the *Solocismi*. For his reply to Stunica’s defence of the Vulgate rendering, see his *Epist. apolog. adv. Stun.*, LB IX, 397 D. In *Valla Annot.*, it was suggested that *foras* should be replaced with *extra*. The Vulgate also reflects a Greek variant substituting πύλης for πόλεως, as found in \mathfrak{P}^{74} & A B C D and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti put *extra urbem*.

13 *solebat* ἐνομιζέτο (“*videbatur*” Vg.). The Greek verb is capable of bearing both these interpretations, though in *Annot.*, Erasmus also suggests *putabatur*: the latter rendering was used by Manetti.

13 *esse precatio* προσευχῆ εἶναι (“*oratio esse*” 1516 = Vg.). See on *Act.* 1,14.

14 *purpurarum venditrix* πορφυρόπωλις (“*purpuraria*” 1516 = Vg.). Erasmus wishes to make clear that the Greek word denotes a seller of purple cloth, and not merely a person involved in its manufacture: see *Annot.*, where he cites the phrase *purpuræ venditrix* from the *Liber Nominum Hebraicorum* of Pseudo-Jerome.

14 *Thyatorum* Θυσαιρέων (“*Thyatirenorum*” Vg.; “*Thyathiræ*” 1516). In *Annot.*, Erasmus states that Thyatira is a neuter plural, whereas in the 1516 N.T. at this passage (and in all his editions at *Ap. Ioh.* 1,11; 2,24) he treats it

as feminine singular. Manetti’s version had *Thiathicorum*.

14 *audivit* ἤκουσεν. Erasmus or his assistants found this Greek variant in codd. 1 and 2816, with support from cod. D* and some later mss., together with the Latin Vulgate. In his cod. 2815, the text is ἤκουεν, imperfect tense, as also found in \mathfrak{P}^{74} & A B C D^{corr} E and most of the later mss.

14 *ut intenderet* προσέχειν (“*intendere*” Vg.). See on *Ioh.* 1,33. The same change was made by Manetti.

15 *adegit* παρεβιάσατο (“*coegit*” 1516 = Vg.). At *Lc.* 24,29, the only other N.T. passage having παραβιάζομαι, Erasmus retains *cogo*. Elsewhere, he uses *adigo* for ἀγγαρεύω at *Mt.* 5,41; 27,32 (1519), but substitutes *cogo* at *Mc.* 15,21 in rendering the same verb. He also uses *adigo* occasionally for καταδουλώω, δουλώω, and ποιέω. See *Annot.*

16 *Accidit* Ἐγένετο (“*Factum est*” 1516 = Vg.). See on *Act.* 7,40.

16 *precationem* προσευχῆν (“*orationem*” 1516 = Vg.). See on *Act.* 1,14.

16 *ut puella quaedam habens ... occurreret* παιδίσκην τινὰ ἔχουσαν ... ἀπαντῆσαι (“*puellam quandam habentem ... obuiare*” Vg.). For Erasmus’ avoidance of the infinitive, see on *Ioh.* 1,33. His substitution of *occurro* is consistent with Vulgate usage at most other passages where ἀπαντάω or ὑπαντάω is found. At *Ioh.* 12,18, he follows the Vulgate in using *obuiam venio*. At the present passage, the spelling ὑπαντῆσαι is exhibited by $\mathfrak{P}^{45 74}$ & B C E and a few later mss., while ἀπαντῆσαι is the reading of cod. 2815, together with codd. A D and most later mss., including codd. 1 and 2816. The use of *obuiō*, as a verb meaning to meet, does not occur in classical Latin. See *Annot.*, where Erasmus prefers *ancilla* rather than *puella*. Manetti put *ut ... puella quedam habens ... obuiaret*.

16 *Pythonis* Πύθωνος (“*Pythonem*” Vg.). The Vulgate reflects the substitution of Πύθωνα, as found in \mathfrak{P}^{74} & A B C* D* and a few later mss. Erasmus follows cod. 2815^{corr} supported by \mathfrak{P}^{45} C^{corr} D^{corr} E and most later mss., including codd. 1 and 2816 (cod. 2815*^{vid} has πείθωνος). See *Annot.*, and also *Valla Annot.*, where πύθωνος is cited as the Greek reading.

17 *ac* καί (“*et*” 1516 = Vg.). See on *Ioh.* 1,25. Manetti substituted *ac Siloam* for *et nos*, reflecting

τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸ τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας· διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, ²⁰ καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες, ²¹ καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἐξεστὶν ἡμῖν παραδέχεσθαι, οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. ²² καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίσειν· ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. ²⁴ ὃς παραγγείλαντοίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτούς εἰς τὴν ἑσπέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

²⁵ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσαν τὸν θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοιοι. ²⁶ ἄφνω δὲ σεισμός ἐγένετο

dei excelsissimi sunt, qui annunciant nobis viam salutis. ¹⁸ Hoc autem faciebat multos dies: sed aegre ferens Paulus, et conuersus, spiritui dixit: Praecipio tibi per nomen Iesu Christi, vt exeas ab ea. Et exiit eadem hora. ¹⁹ Videntes autem domini eius, quod abisset spes quaestus sui, apprehensum Paulum et Silam traxerunt in forum ad principes, ²⁰ et offerentes eos magistratibus, dixerunt: Hi homines conturbant ciuitatem nostram, quum sint Iudaei, ²¹ et annunciant instituta quae non licet nobis suscipere, neque seruare, quum simus Romani. ²² Et concurrerit turba aduersus eos, ac magistratus scissis vestibus suis iusserunt eos virgis caedi. ²³ Quumque multas plagas eis imposuissent, coniecerunt eos in carcerem, praecipientes custodi carceris, vt diligenter custodiret eos. ²⁴ Qui quum tale praeceptum accepisset, coniecit eos in interiorem carcerem, et pedes eorum strinxit ligno.

²⁵ Media autem nocte Paulus et Silas orantes laudabant deum. Exaudiebant autem eos, qui vinciti erant. ²⁶ Subito vero terrae motus factus est

22 *alt.* αυτων *A B D E*: αυττων *C* | 25 *επηκροωντο* *A B*: *επηκροουντο* *C-E*

18 *sed aegre ferens* *B-E*: *Tedio autem affectus* *A* | *spiritui* *A B D E*: *spiritu* *C* | *per nomen* *B-E*: *in nomine* *A* | 19 *quaestus* *A C-E* (*q̄stus* *A*): *questus* *B* | *sui* *A* (*exc.*) *B-E*: *suus* *A* (*exc.*) | *Silam* *B-E*: *Sylam* *A* | 21 *instituta quae* *B-E*: *morem quem* *A* | *seruare* *B-E*: *facere* *A* | *Romani* *A E*: *Rhomani* *B-D* | 22 *turba* *B-E*: *plebs* *A* | *ac* *B-E*: *et* *A* | *vestibus* *B-E*: *tunicis* *A* | 23 *Quumque* *B-E* (*Cumque* *B-D*): *Et cum* *A* | *carceris* *B-E*: *om.* *A* | 25 *Silas* *B-E*: *Sylas* *A* | *Exaudiebant autem* *B-E*: *et exaudiebant* *A*

the Greek καὶ τῷ Σίλα, as found in many of the later mss.

17 *excelsissimi* τοῦ ὑψίστου ("excelsi" *Vg.*). See on *Act.* 7,48. Manetti put *altissimi*.

17 *nobis* ἡμῖν ("vobis" *Vg.*). The Vulgate follows a Greek text having ὑμῖν, as in \mathfrak{B}^{74} \aleph B (D) E and a few later mss. Erasmus follows cod. 2815, supported by codd. A C and most of the later mss., including codd. 1

and 2816. The same change was made by Manetti.

18 *multos dies* ἐπὶ πολλὰς ἡμέρας ("multis diebus" Vg.). See on *Act.* 10,48.

18 *sed aegre ferens* διαπονηθεὶς δέ ("Dolens autem" Vg.; "Tedio autem affectus" 1516). In *Annot.*, Erasmus states incorrectly that the Vulgate elsewhere translates this Greek verb by *molestē fero*. In fact, *molestē fero* is his own substitution for *doleo* at *Act.* 4,2: see *ad loc.* On *sed*, see on *Ioh.* 1,26.

18 *per nomen* ἐν τῷ ὀνόματι ("in nomine" 1516 = Vg.). See on *Ioh.* 5,43.

18 *ut exeat* ἐξελεθεῖν ("exire" Vg.). See on *Ioh.* 1,33. Manetti also had this change.

19 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also put *quod*.

19 *abisset* ἐξῆλθεν ("exiuit" Vg.). Similar substitutions are found at *Mt.* 9,31; *Mc.* 16,8. Usually Erasmus reserves *abeo* for ἀπέρχομαι. His motive at the present passage was probably to avoid further repetition of *exeo*, which was used twice in the previous verse. However, this change slightly detracts from the sense of the Greek, which drew an exact parallel between the departure of the "spirit of Python" and the departure of any further expectation of gain from that source. Manetti had *exiuiset*.

19 *sui* αὐτῶν ("eorum" Vg.; "suus" 1516, some copies). The spelling *suus* in 1516 was possibly a misprint, or an error by one of Erasmus' assistants, influenced by the proximity of *quaestus*, not discerning that the latter is a fourth declension genitive, rather than a second declension nominative.

19 *apprehensum* ἐπιλαβόμενοι ("apprehendentes" Vg.). Greek aorist.

19 τὸν Σίλαν. The Erasmusian text follows codd. 1 and 2816, supported by most other mss., in restoring τόν, which was omitted by cod. 2815, together with codd. C D and a few later mss.

19 *traxerunt* εἰλκυσαν ("perduxerunt" Vg.). Erasmus finds a stronger verb, to convey the sense that the apostles were physically dragged along rather than merely being "led" or "taken". Manetti put *attraxerunt*.

21 *instituta quae* ἔθη ἅ ("morem quem" 1516 = Vg.). In *Annot.*, Erasmus commends the Vulgate for not putting *mores*, in the plural, which would have conveyed a different sense. See on

Act. 6,14. Manetti, however, preferred *mores quos*.

21 *seruare* ποιεῖν ("facere" 1516 = Vg.). See on *Ioh.* 3,21 for Erasmus' avoidance of *facio* in such contexts.

22 *concurrit* συνεπέστη ("cucurrit" late Vg.). Erasmus is more accurate here, restoring the earlier Vulgate rendering.

22 *turba* ὁ ὄχλος ("plebs" 1516 = Vg.). A similar substitution occurs at *Act.* 17,8. On the more frequent use of *plebs* to render λαός, see on *Act.* 2,47. Manetti also made this change.

22 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

22 *vestibus suis* αὐτῶν τὰ ἱμάτια ("tunicis eorum" Vg.; "tunicis suis" 1516). See on *Act.* 14,14. This is an instance where the choice of pronoun greatly affects the meaning: did the magistrates rend their own clothes or the clothes of the apostles? Erasmus points out the ambiguity of the Greek, in 1527 *Annot.* This change was anticipated by Manetti.

23 *Quumque* ("Et cum" 1516 = Vg.). See on *Ioh.* 1,39. Manetti simply put *cum*.

23 *coniecerunt* ἔβαλον ("miserunt" Vg.). See on *Ioh.* 3,24.

23 *custodi carceris* δεσμοφύλακι ("custodi" 1516 = Vg.). Erasmus is more accurate here, in accordance with Vulgate usage in vss. 27 and 36. Manetti similarly added *carceris*.

24 *coniecit* ἔβαλεν ("misit" Vg.). See on *Ioh.* 3,24.

25 *orantes* προσευχόμενοι ("adorantes" Vg.). At all other instances of this Greek verb, the Vulgate uses *oro*, except for two passages where it makes use of *oratio*. See *Annot.* The same substitution was recommended in Valla *Annot.*

25 *Exaudiebant autem* ἐπηκροῶντο δέ ("et audiebant" Vg.; "et exaudiebant" 1516). The spelling ἐπηκροῶντο in the 1522-35 editions does not appear to be based on consultation of mss., and may have been an error of the printer. It is doubtful whether the Vulgate rendering was based on a different Greek text, though a few late mss. do have καὶ ἐπηκροῶντο. On *exaudio*, see on *Ioh.* 9,31. Manetti put *audiebant vero*.

25 *qui vincti erant* οἱ δέσμοιοι ("qui in custodia erant" Vg.). Erasmus conveys the meaning of the Greek word more precisely, consistent with Vulgate usage elsewhere, including vs. 27 of

μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεώχθησάν τε παραχορῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ²⁷ ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένους τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμοῖους. | ²⁸ ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων, Μηδὲν πράξεις σεαυτῷ κακόν, ἅπαντες γὰρ ἔσμεν ἐνθάδε. ²⁹ αἰτήσας δὲ φῶτα, εἰσ-επήδησε, καὶ ἔντρομος γενόμενος προσ-έπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ· ³⁰ καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; ³¹ οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. ³² καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³ καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτός, καὶ οἱ αὐτοῦ πάντες, παραχορῆμα· ³⁴ ἀναγαγὼν τε αὐτοὺς εἰς

LB 497

magnus, ita vt concuterentur fundamenta carceris. Et statim aperta sunt omnia ostia, et omnium vincula soluta sunt. ²⁷ Experrectus autem custos carceris, quum videret ianuas apertas carceris, euaginato gladio erat se ipsum interfectorus, existimans au- fugisse vinctos. | ²⁸ Clamavit autem Paulus voce magna, dicens: Ne quid feceris tibi ipsi mali, vniuersi enim hic sumus. ²⁹ Postulatoque lumine, irrupit, ac tremefactus accidit Paulo et Silae *ad pedes*, ³⁰ et productis illis foras, ait: Domini, quid me oportet facere, vt saluus fiam? ³¹ At illi dixerunt: Crede in dominum Iesum, et saluus eris tu et domus tua. ³² Et loquuti sunt ei sermonem domini, et omnibus qui erant in domo eius. ³³ Et assumptis illis in illa hora noctis, abluit plagas, et baptizatus est ipse, et omnes domestici illius, conti- nuo. ³⁴ Quumque perduxisset eos in

LB 498

²⁹ ac B-E: et A | Silae B-E: Sylae A | ad pedes B-E (ital.): ad pedes A (rom.) | ³² sermonem B-E: verbum A | ³³ assumptis illis B-E: adsumptos illos A | abluit B-E: lauit A | plagas B-E: plagas eorum A | domestici C-E: familiares A B

the present chapter. Manetti anticipated this change.

²⁶ *concuterentur* σαλευθῆναι (“mouerentur” Vg.). A similar substitution occurs at *Mc.* 13,25; *Hebr.* 12,26. However, Erasmus retains *moueo* at *Lc.* 6,48; 21,26; *Act.* 4,31, in rendering the same Greek verb, and also *commoueo* at *Mt.* 24,29; *Act.* 2,25; 17,13.

²⁶ *omnium* πάντων (“vniuersorum” Vg.). See on *Act.* 9,32. The same change was made by Manetti.

²⁷ *Experrectus* ἔξυπνος ... γενόμενος (“Expergefactus” Vg.). The word ἔξυπνος does not occur elsewhere in the N.T., though Erasmus occasionally uses *expurgiscor* for ἐγείρω, διαγρηγορέω, and ἐκνήφω. The point of this change may have been to avoid giving the impression that someone deliberately woke the sleeping jailer.

²⁷ *quum videret* καὶ ἰδὼν (“et videns” Vg.). Greek aorist. Manetti put *et ... conspicatus*.

²⁷ *erat se ipsum interfectorus* ἔμελλεν ἑαυτὸν ἀναιρεῖν (“volebat se interficere” Vg.). Erasmus is more accurate here, and follows the usual Vulgate practice of using the future participle to render μέλλω. On *se ipsum*, see on *Ioh.* 11,55. Manetti’s version was *se ipsum interempturus erat*.

²⁷ *existimans* νομίζων (“aestimans” Vg.). See on *Act.* 2,15. Manetti had *ratus*.

²⁷ *aufugisse* ἐκπεφευγέναι (“fugisse” Vg.). Erasmus uses *aufugio* only twice elsewhere in the N.T., rendering φεύγω at *Mt.* 8,33, and ἀποφεύγω at 2 *Petr.* 2,18. At *Lc.* 21,36 (1519) he uses *effugio* for ἐκφεύγω, in accordance with Vulgate usage at *Act.* 19,16; 2 *Cor.* 11,33; 1 *Thess.* 5,3; *Hebr.* 2,3. At *Rom.* 2,3, he substitutes *suffugio* for *effugio*.

28 *Ne quid* Μηδέν (“Nihil” Vg.). A similar substitution occurs at *Lc.* 3,13 (1519); 9,3. At *Ap. Ioh.* 2,10, Erasmus retains *nihil ... timeas*. See also on *Ioh.* 3,7, for other substitutions of *ne*.

28 *feceris tibi ipsi mali* πράξης σεαυτῷ κακόν (“tibi mali feceris” late Vg.). Erasmus follows the Greek word-order more closely in his rendering. On his use of *tibi ipsi*, see on *Act.* 9,34. Manetti had *feceris tibi mali*, as in the earlier Vulgate.

29 *Postulatoque* αἰτήσας δέ (“Petitioque” Vg.). See on *Act.* 3,14. Manetti made the same change.

29 *irrupit* εισεπήδησε (“introgressus est” Vg.). In *Annot.*, Erasmus criticises the Vulgate rendering for not expressing the haste with which the jailer entered. He also suggests, among other alternatives, the use of *insilio*, a choice which he adopted at *Act.* 14,14 (1519) in rendering the same Greek verb. Valla *Annot.* had recommended using *insilio* at both passages. Manetti here tried *saltibus introiuit*.

29 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

29 *accidit* προσέπεσε (“procidit” Vg.). Erasmus makes this substitution at *Mc.* 5,33; 7,25; *Lc.* 5,8 (all 1519), while retaining *procido* at *Mc.* 3,11; *Lc.* 8,28, 47, in rendering προσπίπτω. See also on *Ioh.* 11,32.

29 *ad pedes*. Erasmus follows the late Vulgate in retaining this addition, commending it in *Annot.* as a legitimate rendering, while pointing out that it is not explicitly supported by his Greek mss. It was therefore placed in italics. There appears to be only one ms., cod. D*, which supports the late Vulgate wording, with πρὸς τοὺς πόδας. Similarly at *Lc.* 8,47, Erasmus retains *ante pedes eius*, without any ms. support, but in this instance without putting it in italics. At passages where neither the Greek text nor the Vulgate had *ad pedes*, Erasmus did not go out of his way to insert this phrase. Manetti omitted the words.

30 *productis illis* προσαγαγῶν αὐτούς (“producens eos” Vg.). Greek aorist. When using the ablative absolute construction, it is Erasmus’ normal practice, in the N.T., to use *illis* rather than *eis*: cf. *Act.* 4,15, 18; 16,33. Manetti put *eos extra producens* for *producens eos foras*.

31 Ἰησοῦν. Erasmus here follows his cod. 2815 in company with the Vulgate, and $\mathfrak{P}^{74\text{vid}}$ \aleph A B and a few later mss. In codd. 1,

2816 and most other mss., commencing with codd. C D E, Χριστόν is added, corresponding with the addition of *Christum* in Manetti’s version. In cod. 2816, ἡμῶν is further added before Ἰησοῦν.

32 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Ioh.* 1,1.

32 *et omnibus* καὶ πᾶσι (“cum omnibus” Vg.). The Vulgate reflects the substitution of σύν for καί, as found in $\mathfrak{P}^{(45)74}$ \aleph A B C D and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti also made this change.

33 *assumptis illis* παραλαβῶν αὐτούς (“tollens eos” Vg.; “adsumptos illos” 1516). Greek aorist. On *assumo* for *tollo*, cf. on *Ioh.* 14,3. Manetti put *apprehendens eos*.

33 *abluit* ἔλουσεν ἀπό (“lauit” 1516 = Vg.). A similar substitution of *abluo*, in rendering νίπτω, ἀπονίπτω, and ἀποπλύνω, occurs at *Mt.* 15,2; 27,24 (1519); *Lc.* 5,2 (1519), comparable with the Vulgate use of *abluo* to render λούω and ἀπολούω at *Act.* 22,16; 1 *Cor.* 6,11; *Hebr.* 10,22. Elsewhere, Erasmus retains *lauo* for λούω at *Ioh.* 13,10; *Act.* 9,37; 2 *Petr.* 2,22; *Ap. Ioh.* 1,5. At the present passage, the use of *abluo* takes more account of the following preposition, ἀπό. Manetti put *lauit a plagis* for *lauit plagas*.

33 *plagas* τῶν πληγῶν (“plagas eorum” 1516 = Vg.). The Vulgate addition is a legitimate rendering, though it is not explicitly supported by the Greek text. Manetti omitted *eorum*.

33 *omnes domestici illius* οἱ αὐτοῦ πάντες (“omnis domus eius” late Vg.; “omnes familiares illius” 1516-19). The late Vulgate rendering is supported by \mathfrak{P}^{45} and five later mss., which substitute ὁ οἶκος for οἱ, probably by harmonisation with vs. 15; cf. also cod. A, which reads οἱ οἰκῖοι. Erasmus follows his cod. 2815, supported by codd. 1, 2816 and about 440 other mss., commencing with \mathfrak{P}^{74} (\aleph B) C D E. (see Aland *Die Apostelgeschichte* 548-50). See *Annot.* He elsewhere retains *domesticus* for οἰκιακός at *Mt.* 10,25, 36, and for οἰκεῖος at *Gal.* 6,10; *Eph.* 2,19. The change of pronoun to *illius* is affected by the consideration that it refers to the same person as *ipse*: cf. *quam esurisset ipse, et qui cum illo erant* at *Lc.* 6,3. Erasmus is not consistent on this point. Manetti put simply *omnes sui*.

τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγαλλιᾶτο πανοικί πεπιστευκῶς τῷ θεῷ.

³⁵ Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδοῦχοι, λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον ὅτι Ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ. ³⁷ ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἐξαγαγέτωσαν. ³⁸ ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα. καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι· ³⁹ καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελεῖν τῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ ἐκ τῆς φυλακῆς, εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονικίην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. ² κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς

domum suam, apposuit eis mensam, et exultavit quod cum vniuersa domo sua credidisset deo.

³⁵ Et quum dies ortus esset, miserunt magistratus viatores, dicentes: Dimitte homines illos. ³⁶ Nunciauit autem custos carceris sermones hos Paulo, Miserunt magistratus vt dimittamini. Nunc igitur exeuntes, ite in pace. ³⁷ Paulus autem dixit eis: Caesos nos publice, indicta causa quum simus Romani, coniecerunt in carcerem, et nunc occulte nos eiiciunt? Non profecto: sed veniant ipsi, ac nos educant. ³⁸ Nunciauerunt autem magistratibus viatores verba haec. Timueruntque audito quod Romani essent: ³⁹ et venientes deprecati sunt eos, et eductos rogabant vt egrederentur e ciuitate. ⁴⁰ Egressi autem e carcere, introierunt ad Lydiam: et visis fratribus, consolati sunt eos, et profecti sunt.

17 Quum autem iter fecissent per Amphipolim et Apolloniam, venerunt Thessalonicam, vbi erat synagoga Iudaeorum. ² Secundum consuetudinem autem suam Paulus introiuit ad eos, et per sabbata tria disserebat eis

34 quod cum vniuersa domo sua *B-E*: cum vniuersa domo sua quod *A* | 35 ortus *B-E*: factus *A* | 36 sermones hos *B-E*: verba haec *A* | 37 Romani *A E*: Rhomani *B-D* | profecto *C-E*: certe *A B* | 38 Romani *A E*: Rhomani *B-D* | 40 e *B-E*: de *A*
17,2 suam *B-E*: om. *A*

34 *exultavit* ἡγαλλιᾶτο (“laetatus est” Vg.). Erasmus’ use of the more vigorous verb, *exulto*, is in accordance with Vulgate usage in rendering ἀγαλλιάω and σικιρτάω elsewhere in the N.T. He reserves *laetor* for εὐφραίνω at *Lc.* 15,23, 24, 29, 32 (all in 1519), following the example set by the Vulgate at *Act.* 2,26 etc. See *Annot.*, where Erasmus argues that a stronger rendering is

required at the present passage. This change was anticipated by Manetti.

34 *quod ... credidisset* πεπιστευκῶς (“credens” Vg.; “... quod credidisset” 1516). The main point of this change was to render the Greek perfect participle by a past tense. By adding *quod* with the subjunctive, Erasmus legitimately

suggests that the Philippian jailer rejoiced over his faith. However, the Greek text would permit the reader to suppose that the jailer was rejoicing, not only over his faith, but also over the fact of his salvation (cf. vs. 31). The different word-order of the 1516 rendering is dependent on the insertion of a comma after, rather than before, πανοικί.

34 *cum vniuersa domo sua* πανοικί ("cum omni domo sua" Vg.). For the substitution of *vniuersus*, see on *Act.* 1,8.

35 *ortus esset* γενομένης ("factus esset" 1516 = Vg.). See on *Ioh.* 1,17. Manetti began this sentence with *Die autem facta*.

35 *viatores* τούς ῥαβδούχους ("lictores" Vg.). The same substitution occurs at vs. 38. In *Annot.*, Erasmus argues that both the *lictor* and the *viator* could be described as "bearers of rods", but that it was the *viator* who would be entrusted with conveying the wishes of the magistrate.

36 *sermones hos* τούς λόγους τούτους ("verba haec" 1516 = Vg.). See on *Ioh.* 1,1.

36 *Miserunt* ὅτι ἄπεισάλακσιν ("Quia miserunt" Vg.). See on *Ioh.* 1,20. Manetti had *quod miserunt*.

37 *indicta causa* ὀκατακρίτους ("indemnatos" Vg.). Erasmus' phrase means "without a hearing", which suits the context but is less accurate than the Vulgate. At *Act.* 22,25, he retains *indemnatus*.

37 *quum simus Romani* ἀνθρώπους Ῥωμαίους ὑπάρχοντας ("homines Romanos" Vg.). Erasmus here treats ἀνθρώπους as redundant for the purpose of translation, but at other passages he retains *homo* in such contexts: cf. *homo Romanus* at *Act.* 22,25; *homo Cyrenaeus* at *Mt.* 27,32. The Vulgate leaves the Greek participle untranslated.

37 *coniecerunt* ἐβαλον ("miserunt" Vg.). See on *Ioh.* 3,24.

37 *profecto* γάρ ("ita" Vg.; "certe" 1516-19). A similar substitution occurs at *Lc.* 11,51. Erasmus also follows the Vulgate in using *profecto* for ἄρα at *Lc.* 11,20, 48. Sometimes, in rendering ναί, he substitutes *certe* for *ita*, as at *Mt.* 11,26; *Lc.* 12,5 (1519), or for *etiam*, as at *Mt.* 11,9; 15,27. Manetti, more literally, substituted *enim*.

37 *veniant ipsi ac* ἐλθόντες αὐτοί ("veniant et ipsi" Vg.). The Greek is ambiguous as to whether

αὐτοί is connected with ἐλθόντες or ἐξαγαγέτωσαν. Manetti put *veniant ipsi et*.

37 *educant* ἐξαγαγέτωσαν ("eiiciant" Vg.). As indicated in *Annot.*, the Vulgate's use of *eiicio* to render both ἐκβάλλω and ἐξάγω is unacceptable, as the latter verb implies a degree of courtesy. This substitution is consistent with Vulgate usage at vs. 39. The same change was made by Manetti.

38 *viatores* οἱ ῥαβδοῦχοι ("lictores" Vg.). See on vs. 35.

38 ταῦτα. This word is omitted by cod. 2815 almost alone among Greek mss. Erasmus or his assistants restored it by reference to codd. 1 and 2816.

39 *eductos* ἐξαγαγόντες ("educentes" Vg.). Greek aorist.

39 *e ciuitate* τῆς πόλεως ("de vrbe" Vg.). The Vulgate makes sparing use of *vrbs* elsewhere in the N.T. At *Act.* 16,12, Erasmus follows the Vulgate in using *vrbs* for πόλις, to avoid repetition of *ciuitas* from earlier in the same verse.

40 *Egressi* ἐξελθόντες ("Exeuntes" Vg.). Greek aorist.

40 *e* ἐκ ("de" 1516 = Vg.). The Vulgate could reflect a Greek variant, ἀπό, as in codd. K B and a few later mss. However, this is uncertain, as the Vulgate renders ἐκ by *de* at many passages.

40 *eis*. Erasmus derived this from cod. 2815, with support from just a few other late mss. In codd. 1, 2816 and nearly all other mss., the preposition is πρὸς. In 1527 *Annot.*, Erasmus commented that πρὸς would be better suited to the context. His poorly attested variant persisted into the *Textus Receptus*.

17,1 *Quum ... iter fecissent per* Διοδεύσαντες ("Cum ... perambulassent" Vg.). This change is in accordance with Vulgate usage at *Lc.* 8,1, and conveys the root meaning of διοδεύω. At several passages, Erasmus retains *perambulo* for διέρχομαι. He occasionally uses *iter facio* to render other Greek verbs, ὀδεύω, ὀδοιπορέω, πορεύομαι, διαπορεύομαι, παραπορεύομαι, and πεζεύω, usually following the Vulgate.

2 *consuetudinem ... suam* τὸ εἰωθὸς ("consuetudinem" 1516 = Vg.). Erasmus adds the possessive pronoun because it is implied by the accompanying dative case of τῷ Παύλῳ. See *Annot.* It is possible that the Vulgate followed a Greek text substituting ὁ Παῦλος for τῷ Παύλῳ, but this is found only in cod. D.

ἀπὸ τῶν γραφῶν, ³διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴καὶ τινες ἐξ αὐτῶν ἐπίεσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ⁵ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἀνδρας πονηροῦς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν, ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοῦς ἀγαγεῖν εἰς τὸν δῆμον. ⁶μὴ εὐρόντες δὲ αὐτοῦς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοῦς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι οἱ τὴν οἰκουμένην ἀναστατάσσαντες οὗτοι, καὶ ἐνθάδε πάρεισιν, ⁷οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος

e scripturis, ³adaperiens et allegans quod Christum oportuisset pati et resurgere a mortuis, et quod hic esset Christus Iesus, quem ego, *inquit*, annuncio vobis. ⁴Et quidam ex eis crediderunt, et adiuncti sunt Paulo et Silae, et religiosorum Graecorum multitudo magna, mulieresque primariae non paucae. ⁵Zelo autem commoti Iudaei increduli, et assumptis quibusdam circumforaneis viris malis, ac turba coacta, concitauerunt ciuitatem, et virgentes domum Iasonis, quaerebant eos producere ad populum. ⁶Et quum non inuenissent eos, trahebant Iasonem et quosdam fratres ad principes ciuitatis, clamantes: Hi qui terrarum orbem conturbarunt, huc quoque venerunt, ⁷quos clanculum excepit Iason: et hi omnes contra decreta | Caesaris

LB 500

3 Christus Iesus B-E: Iesus Christus A | 4 Silae B-E: Sylae A | 5 increduli B-E: non credentes A | ac B-E: et A | ad B-E: in A | 6 conturbarunt B-E: concitarunt A | 7 clanculum B-E: om. A

2 e ἀπό (“de” Vg.). The Vulgate rendering could be misunderstood as implying that Paul spoke “concerning” the scriptures, whereas his subject was the suffering and resurrection of Christ. See *Annot.*

3 *allegans* παρατιθέμενος (“insinuans” Vg.). As pointed out in *Annot.*, the Vulgate use of *insinuo*, with connotations of secrecy and underhand conduct, is entirely inappropriate to the context. Manetti put *exponens*.

3 *quod ... oportuisset* ὅτι ... ἔδει (“quia ... oportuit” Vg.). See on *Ioh.* 1,20. Manetti had *quod ... oportuit*.

3 *quod ... esset* ὅτι ... ἔστιν (“quia ... est” Vg.). See again on *Ioh.* 1,20. Manetti had *quod ... est*.

3 *Christus Iesus* ὁ Χριστὸς Ἰησοῦς (“Iesus Christus” 1516 Lat. = late Vg.). The late Vulgate word-order is supported by cod. E and a few later mss. Other variants include ὁ Χριστὸς ὁ Ἰησοῦς (cod. B), and Χριστὸς Ἰησοῦς (P⁷⁴ A D). Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss.

3 *inquit*. This word is italicised to show that it is an explanatory addition, marking a shift from indirect to direct speech. See on *Ioh.* 1,20; *Act.* 1,4; and *Annot.* on the present passage.

4 *et religiosorum Graecorum* τῶν τε σεβομένων Ἑλλήνων (“et de colentibus gentilibusque” Vg.). On *religiosus*, see on *Act.* 13,43, and for *Graecus*, see on *Ioh.* 12,20. See also *Annot.* The use of *religiosus* and *Graecus* here had been recommended by Valla *Annot.* The Vulgate follows a Greek text adding καὶ before Ἑλλήνων, as in P⁷⁴ A D and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., this time commencing with codd. N B E. Manetti’s version was *atque colentium et gentilium*.

4 *mulieresque* γυναικῶν τε (“et mulieres” Vg.). See on *Ioh.* 1,39. Manetti put *ac mulierum*.

4 *primariae* τῶν πρώτων (“nobiles” Vg.). Erasmus uses *primarius* once elsewhere, to render ἡγούμενος at *Act.* 15,22. His rendering is closer to the Greek text at the present passage. He

removes all instances of *nobilis* and *nobilior* from the N.T., using *honestus* for εὐσχήμων at *Mc.* 15,43, *genere clarus* for εὐγενής at *Lc.* 19,12 (1522), and *summo genere natus* for εὐγενέστερος at *Act.* 17,11. Manetti, with the same idea, put *primariarum*.

5 *Zelo ... assumptis* ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι ("Zelantes autem Iudaei, assumentesque" Vg.; "Zelo autem commoti Iudaei non credentes, et assumptis" 1516). Greek aorist. On the substitution of *zelus*, see on *Act.* 5,17. In 1516 *Annot.*, Erasmus cites this Greek text as if it were found in more than one of his mss. ("Graeci ... addunt"), though this word-order is supported only by cod. 2816^{ms}. What he found in his cod. 2815* was προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες (omitting ζηλώσαντες), which has the support of most other late mss., including his codd. 1, 2816* (though cod. 1 omits οἱ before ἀπειθοῦντες). In the margin of cod. 2815, Erasmus wrote several words which are now only partly legible owing to later cropping of the pages when the volume was rebound: his note seems to have read

[ζηλ]ουσαν
[τες οἱ]ου
[δαῖοι] καὶ
[απειθο]υντες

with a mark in the text to indicate that these words should be inserted before προσλαβόμενοι, omitting the five words which followed. The word-order of this marginal note does not correspond with Erasmus' published text, but is nearer to the wording of cod. 69, which reads ζηλώσαντες δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες (omitting καὶ προσλαβόμενοι). However, Erasmus' misspelling, ζηλούσαντες for ζηλώσαντες, and addition of καὶ before ἀπειθοῦντες, tend to throw doubt on the supposition that he was intending to copy cod. 69 at this point, and his note looks more like a conjectural reconstruction of the text. For comparison, the reading of P^{74} N A B and some later mss. was ζηλώσαντες δὲ οἱ Ἰουδαῖοι, καὶ προσλαβόμενοι. Erasmus' published wording offered a poorly attested variant, which remained in the *Textus Receptus*. Manetti put *Zelantes autem Iudei increduli et ... assumentes*.

5 *quibusdam circumforaneis viis malis* τῶν ἀγοραίων τινὰς ἀνδρᾶς πονηροῦς ("de vulgo viros quosdam malos" Vg.). It is questionable whether Erasmus' choice of *circumforaneus* is quite appropriate, as it refers to those who

itinerate from one market to another, whereas ἀγοραῖοι has a more pejorative sense, denoting those who merely loiter in the market place. Cf. *Annot.* The version of Manetti had *malignos quosdam viros de foro*.

5 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25.

5 *turba coacta* ὀχλοποιήσαντες ("turba facta" Vg.). See on *Ioh.* 1,15, for Erasmus' avoidance of *facio*.

5 *urgentes domum* ἐπιστάντες ... τῇ οἰκίᾳ ("assistentes domui" Vg.). Erasmus rejected *assisto* because it could imply that the crowd helped or protected the house, whereas the context requires a verb meaning to attack or to throng: cf. *Annot.* For another instance where he regarded *assisto* as inappropriate, see on *Act.* 27,24. However, Erasmus retains *assisto* in the more literal sense of "stand before" at *Iac.* 5,9, and substitutes it for *sto* at *Lc.* 10,40 (1519).

5 *ad* εἰς ("in" 1516 = Vg.). At *Act.* 23,15, in a similar context, the Greek has κατέγω πρός, rendered as *produco ad* in both the Vulgate and Erasmus, and they both use the same phrase for προάγω ἐφ' at *Act.* 25,26.

6 *clamantes* βοῶντες ὅτι ("clamantes, Quoniam" Vg.). See on *Ioh.* 1,20. Manetti had *clamantes quod*.

6 *terrarum orbem* τὴν οἰκουμένην ("orbem" late Vg.). The late Vulgate reading represents a scribal corruption from *orbem* to *orbem* within the Latin tradition. Erasmus also adds *terrarum*, in conformity with Vulgate usage at several other passages, to prevent such an alteration recurring: see *Annot.* He makes a similar addition at *Lc.* 21,26; *Act.* 17,31; *Ap. Ioh.* 12,9. Manetti put *orbem terrarum*.

6 *conturbarunt* ἀναστατώσαντες ("conccitant" Vg.; "conccitarunt" 1516). Greek aorist. Since the Greek verb is different from that which was rendered by *concito* in vs. 5 (θορυβέω), a different rendering is now required, as duly supplied by Erasmus. However, he retains *tumultum concito* for ἀναστατώω at *Act.* 21,38. At *Gal.* 5,12, he replaces *conturbo* by *labefacto*, perhaps to avoid the repetition of *conturbo* from *Gal.* 5,10. See *Annot.* on the present passage, where he also recommends *commoueo*.

6 *huc quoque* καὶ ἐνθάδε ("et huc" Vg.). See on *Ioh.* 5,27. Manetti had just *huc*, omitting *et*.

7 *clanculum excepit* ὑποδέδεκται ("suscepit" Vg.; "excepit" 1516). Erasmus also uses *excipio* for *suscipio* at *Iac.* 2,25, in accordance with Vulgate

πράσσουνσι, βασιλέα λέγοντες ἕτερον εἶ-
 ναι, Ἰησοῦν. | ⁸ ἐτάραξαν δὲ τὸν ὄχλον
 καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.
⁹ καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσο-
 νος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκ-
 τὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν
 Σίλαν εἰς Βέρροιαν· οἵτινες παραγενό-
 μενοι, εἰς τὴν συναγωγὴν ἀπήεσαν τῶν
 Ἰουδαίων. ¹¹ οὗτοι δὲ ἦσαν εὐγενέστεροι
 τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο
 τὸν λόγον μετὰ πάσης προθυμίας, τὸ
 καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς,
 εἰ ἔχει ταῦτα οὕτως. ¹² πολλοὶ μὲν οὖν
 ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλλη-
 νίδων γυναικῶν τῶν εὐσημόνων, καὶ
 ἀνδρῶν οὐκ ὀλίγοι. ¹³ ὥς δὲ ἔγνωσαν
 οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι
 καὶ ἐν τῇ Βερροίᾳ κατηγγέλη ὑπὸ τοῦ
 Παύλου ὁ λόγος τοῦ θεοῦ, ἤλθον, κάκεῖ
 σαλεύοντες τοὺς ὄχλους. ¹⁴ εὐθέως δὲ τότε

faciunt, regem alium dicentes esse Ie-
 sum. ⁸ Concitauerunt autem turbam,
 et magistratus ciuitatis audientes haec.
⁹ Et accepta satisfactione ab Iasone et
 a caeteris, dimiserunt eos.

¹⁰ Fratres vero confestim per noctem
 emisunt Paulum, simul et Silam in
 Berrhoeam. Qui quum aduenissent,
 abierunt in synagogam Iudaeorum.
¹¹ Hi autem erant summo genere nati
 inter eos qui erant Thessalonicae, qui
 receperant sermonem cum omni ani-
 mi promptitudine, quotidie scrutantes
 scripturas, an haec ita se haberent.
¹² Et multi quidem crediderunt ex eis,
 et Graecae mulieres honestae, et viri
 non pauci. ¹³ Quum autem cognouis-
 sent Thessalonicenses Iudaei, quod et
 Berrhoeae annunciatum esset a Paulo
 sermo dei, venerunt, et illic quoque
 commouebant turbas. ¹⁴ Statimque tunc

17,13 θεσσαλονικης B-E: θεπαλονικης A

⁹ ab B-E: a A | ¹⁰ emisunt B-E: dimiserunt A*, demiserunt A' | Paulum, simul C-E:
 et Paulum A, Paulumque B | Silam B-E: Sylam A | Berrhoeam B-E: Beroeam A | ¹¹ receperant
 sermonem B-E: susceperant verbum A | quotidie B-E: cotidie A | ¹³ Berrhoeae B-E: Beroeae
 A | annunciatum ... sermo B-E: annunciatum ... verbum A | quoque commouebant C-E:
 commouentes A B

usage at *Lc.* 10,38; 19,6. However, he did not
 add *clanculum* at those passages, in spite of
Annot. on the present verse, where he argues
 that the prefix ὑπό- should be rendered by
clanculum or *furtim*. For his use of *clanculum*
 to render λάθρα, see on *Ioh.* 11,28. Erasmus further
 substitutes *excipio* in rendering λαμβάνω at
Mt. 13,20, ἀναλαμβάνω at *Act.* 20,13, δέχομαι
 at *Mt.* 10,14, and ἀναδέχομαι at *Act.* 28,7.

⁸ *turbam* τὸν ὄχλον ("plebem" Vg.). See on
Act. 16,22. Manetti made the same change.

⁸ *magistratus ciuitatis* τοὺς πολιτάρχας ("prin-
 cipes ciuitatis" Vg.). Erasmus retained *principes*
ciuitatis in rendering the same Greek word at
 vs. 6, giving the impression that the change in
 vs. 8 was simply for stylistic variety. It would
 have been more consistent and accurate if he
 had also made this substitution in vs. 6.

⁹ *ab* παρὰ ("a" 1516 = late Vg.). The usual rule
 is that the form *ab* is used before vowels and
b-. The late Vulgate here treated the *I*- of *Iasone*
 as a quasi-consonant.

⁹ *a caeteris* τῶν λοιπῶν ("caeteris" Vg. 1527).
 Erasmus' rendering follows the earlier Vulgate
 in adding a second preposition, as also found
 in Manetti.

¹⁰ *emisunt* ἐξέπεμψαν ("dimiserunt" 1516
 Lat. text = Vg.; "demiserunt" 1516 errata). In
 view of Erasmus' note, recommending *emi-*
serunt, the change to *demiserunt* in the 1516
 errata looks like a mistake: *demitto* would have
 been more appropriate for letting something
 down from a height, rather than for send-
 ing someone to another town. On *emitto*,
 see on *Act.* 9,30; 11,13. Manetti substituted
miserunt.

10 *Paulum, simul et τὸν τε Παῦλον καὶ* ("Paulum et" Vg.; "et Paulum et" 1516; "Paulumque et" 1519). See on *Act.* 1,1, and *Annot.*

10 *Berrhoeam* Βέρροιαν ("Beroam" late Vg.; "Beroeam" 1516). Erasmus took the spelling βέρροιαν from cod. 2815^{vid}, supported by cod. 2816 and many other late mss. In 1535 *Annot.*, however, he cites the variations Βέροιαν and Βερόνην from the *Περὶ Πόλεων* of Stephanus of Byzantium. Most N.T. mss. have βέροιαν, as in cod. 1.

10 *aduenissent* παραγενόμενοι ("venissent" late Vg.). See on *Act.* 10,33, and *Annot.* By using *aduenio*, Erasmus here restores the earlier Vulgate rendering.

10 *abierunt in synagogam Iudaeorum* εἰς τὴν συναγωγὴν ἀπήεσαν τῶν Ἰουδαίων ("in synagogam Iudaeorum introierunt" Vg.). The late Vulgate punctuates with a comma after *Iudaeorum*, partly reflecting a Greek text having εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν, as found in Φ^{74} \aleph A B D and a few later mss., though *introierunt* corresponds more closely with εἰσήεσαν, as in cod. E. The text of Erasmus follows cod. 2815^{vid}, supported by codd. 1, 2816 and most other late mss. See *Annot.*

11 *summo genere nati* εὐγενέστεροι ("nobiliores" Vg.). For other instances of the removal of *nobilis*, see on *Act.* 17,4. In *Annot.*, Erasmus partly followed Valla *Annot.* in arguing that the comparative adjective should be interpreted as a superlative, but see the next note.

11 *inter eos qui erant* τῶν ("eorum qui sunt" Vg.). In 1527 *Annot.*, Erasmus recognises that neither his rendering nor that of the Vulgate is correct, but that the sense was "more noble-minded than the Thessalonians", *generosiores Thessalonicensibus*. Manetti substituted *eis qui existebant*.

11 *receperant* ἐδέξαντο ("susceperunt" Vg.; "susceperant" 1516). This substitution occurs at *Mt.* 18,5; *Mc.* 9,37; *Lc.* 9,48 (1519); *Iac.* 1,21. Erasmus retains *suscipio* for δέχομαι at *Lc.* 8,13; 10,8, 10; *Act.* 7,59, and puts *suscipio* for *excipio* at *Gal.* 4,14. See on vs. 7, above. On the substitution of *accipio* for *suscipio*, see on *Act.* 3,21.

11 *sermonem* τὸν λόγον ("verbum" 1516 = Vg.). See on *Ioh.* 1,1.

11 *animi promptitudine* προθυμίας ("auditate" Vg.). Erasmus also uses this phrase to render προθυμία at 2 *Cor.* 8,12, 19; 9,2. At these other

passages, the Vulgate used *prompta voluntas*, *destinata voluntas*, and *promptus animus*. At 2 *Cor.* 8,11, Erasmus substitutes *voluntas prompta* for *promptus animus voluntatis* in rendering ἡ προθυμία τοῦ θέλειν. In *Annot.* on the present passage, he also recommends *libenter* and *propensis animis*. The problem with *auditas*, as used by the Vulgate, was that in classical Latin it was frequently found in a pejorative sense. For the same reason, Erasmus thought it a suitable word to render πλεονεξία at *Eph.* 4,19 (1519). Manetti partly anticipated Erasmus' rendering, and put *promptitudine* without *animi*.

11 *an ei* ("si" Vg.). See on *Ioh.* 9,25, and *Annot.*

11 ἔχει. Erasmus follows cod. 2815, supported by codd. D* E and some later mss., including cod. 1. In cod. 2816 and most other mss., it is ἔχοι.

12 *Graecae mulieres honestae* τῶν Ἑλληνίδων γυναικῶν τῶν εὐσηχημῶν ("mulierum gentilitium honestarum" late Vg.). In classical Latin it was common to avoid a sequence of genitive plurals. On *Graecae* for *gentilis*, see on *Ioh.* 12,40, and *Annot.*

13 *Thessalonicenses* ἀπὸ τῆς Θεσσαλονίκης ("in Thessalonica" Vg.). See on *Ioh.* 1,45, and *Annot.* The version of Manetti (*Pal. Lat.* 45) had *de Thessalonica*.

13 *quod ... annunciatum esset ... sermo* ὅτι ... κατηγγέλη ... ὁ λόγος ("quia ... praedicatum est ... verbum" Vg.; "quod ... annunciatum esset ... verbum" 1516). For the removal of *quia*, see on *Ioh.* 1,20; on *annuncio*, see on *Act.* 13,5; and for *sermo*, see on *Ioh.* 1,1. Manetti put *quod ... predicatum fuerat ... verbum*.

13 *Berrhoeae* ἐν τῇ Βερροίᾳ ("Beroae" late Vg.; "Beroeae" 1516). In cod. 2815, the text is ἐν βερροίᾳ, omitting τῇ. This omission is virtually unsupported among the remaining mss. Erasmus or his assistants restored τῇ after consultation of codd. 1 and 2816, which both have the article, though cod. 1 has the spelling βεροίᾳ, as in most other mss. See on vs. 10.

13 *et illic quoque* κάκεῖ ("et illic" Vg.; "et illic" 1516-19). The Vulgate takes the adverb with ἦλθον ("came thither"), while Erasmus punctuates before κάκεῖ and associates it with the following verb. Manetti put *illic venerunt*, omitting *et*.

13 *commouebant turbas* σαλεύοντες τοὺς ὄχλους ("commouentes et turbantes multitudinem" Vg.; "commouentes turbas" 1516-19). The

τὸν Παῦλον ἐξαπέστειλαν οἱ ἄδελφοί, πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.¹⁵ οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτόν, ἐξήεσαν.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβρομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλον αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλει

Paulum emiserunt fratres, vt iret velut ad mare. Silas autem et Timotheus remanserunt ibi. ¹⁵ Porro qui prosequabantur Paulum, deduxerunt eum Athenas vsque: et accepto mandato ad Silam ac Timotheum, vt quam celerrime venirent ad se, profecti sunt.

¹⁶ Paulus autem quum Athenis eos expectaret, incandescebat spiritus eius in ipso, quum videret simulachrorum cultui deditam ciuitatem. ¹⁷ Disputabat igitur in synagoga cum Iudaeis et religiosis, et in foro quotidie cum iis qui ipsum forte adissent. ¹⁸ Quidam autem Epicurei et Stoici philosophi conflictabantur cum eo, et quidam dicebant: Quid vult

14 velut *B-E*: vsque *A* | Silas *B-E*: Syllas *A* | 15 Porro qui prosequabantur *B-E*: Qui autem deducebant *A* | Athenas vsque *B-E*: vsque ad Athenas *A* | mandato *B-E*: mandato ab eo *A* | Silam ac *B-E*: Syllam et *A* | 16 simulachrorum cultui *E*: idololatriae *A*, simulacrorum cultui *B-D* | 17 quotidie cum iis *B-E*: cotidie ad eos *A* | ipsum forte adissent *C-E*: aderant *A*, se forte adissent *B*

Vulgate follows a different Greek text, adding καὶ παράσσοντες after σαλεύοντες, as in \mathfrak{P}^{74} \aleph A B (D) and a hundred later mss. Erasmus follows his cod. 2815, supported by codd. 1, 2816* and more than 360 other mss., commencing with \mathfrak{P}^{45} E (see Aland *Die Apostelgeschichte* 553-4). In *Annot.*, he cites καὶ παράσσοντες from cod. 2816^{ms}, but rejects it as an explanatory addition. On *turba* for *multitudo*, see on *Ioh.* 6,2. Erasmus is more correct in rendering the plural form of the noun. Manetti's version was *turbas commouentes*.

14 *emiserunt* ἐξαπέστειλαν ("dimiserunt" Vg.). See on *Act.* 9,30.

14 *velut* ὡς ("vsque" 1516 Lat. = Vg.). As pointed out in *Annot.*, the Vulgate reflects a Greek variant, ἕως, as found in \mathfrak{P}^{74} \aleph A B E and some later mss. Erasmus follows cod. 2815, supported by most other late mss., including cod. 1. The word is simply omitted by cod. 2816, as in cod. D and a few later mss., together with the version of Manetti.

15 *Porro qui* οἱ δὲ ("Qui autem" 1516 = Vg.). See on *Ioh.* 8,16. Manetti put *Qui vero*.

15 *prosequabantur* καθιστῶντες ("deducebant" 1516 = Vg.). This change appears to be mainly for the sake of variety, to avoid having two compound verbs derived from *duco* in the same sentence. Elsewhere, Erasmus retains *deduco* for κατὰ γω, προπέμπω, and occasionally for ἄγω, ὀδηγέω, and χειραγωγέω. On *prosequor*, see Valla *Elegantiae* V, 32; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 300, ll. 562-565. Manetti had *ducebant*.

15 *deduxerunt* ἤγαγον ("perduxerunt" Vg.). Erasmus retains *perduco* in rendering this Greek verb at *Act.* 11,26; 23,18, and also occasionally for ἀνάγω, διασώζω, and παραγινομαι. On *deduco*, see the previous note.

15 *Athenas vsque* ἕως Ἀθηνῶν ("vsque Athenis" late Vg.; "vsque ad Athenas" 1516). This changed position of *vsque* may be compared with Erasmus' use of *in exteris vsque ciuitates* at *Act.* 26,11 (1519), and also such phrases as *ad hoc vsque tempus*, *ad eum vsque diem*, *ad hunc vsque diem*, etc. Manetti put *vsque Athenas*, as in the earlier Vulgate.

15 *mandato* ἐντολήν (“mandato ab eo” 1516 Lat. = Vg.). Erasmus suggests in *Annot.*, that the added words of the Vulgate are an explanatory addition. There is no ms. support for *ab eo*, apart from the somewhat different reading of cod. D, παρὰ Παύλου. Manetti also omitted *ab eo*.

15 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

15 *celerime* τάχιστα (“celeriter” Vg.). As stated in 1535 *Annot.*, the superlative is more accurate and more “Latin”. In earlier editions of *Annot.*, more provocatively, Erasmus had referred to the Vulgate use of *quam celeriter* as a barbarous form of speech (“Vsque adeo ne placet barbare loqui ...”). He therefore included this passage among the *Soloeicismi*. For his reply to Lee and Stunica’s defence of the Vulgate rendering, see *Resp. ad annot. Ed. Lei, LB IX, 209 E; Epist. apolog. adv. Stun., LB IX, 397 E*. The same change had been proposed by Valla *Annot.* and Manetti.

15 *se* αὐτόν (“illum” Vg.). Erasmus uses the reflexive pronoun to refer back to the giver of the command, i.e. Paul. In Manetti’s version, the phrase *ad illum* was omitted.

16 *incandescibat* παρωξύνετο (“incitabatur” Vg.). In *Annot.*, Erasmus recommends *irrito*, a word which he retains from the Vulgate in rendering the same Greek verb at 1 *Cor.* 13,5. The choice of *incandescio* is more vivid, though it does not seem to occur in classical Latin in this metaphorical sense. Possibly Erasmus wished to avoid any confusion arising from the resemblance of *incito* and *irrito*.

16 *quam videret* θεωροῦντι (“videns” Vg.). In *Annot.*, Erasmus objects that the Greek means *videnti*, agreeing with αὐτῷ rather than πνεύμα, and suggests that the Vulgate may reflect a Greek variant, θεωρῶν. The latter reading is unsupported by mss., though another variant, θεωροῦντος, is found in \aleph A B E and some later mss. Erasmus follows cod. 2815, supported by cod. D and most later mss., including codd. 1 and 2816. Manetti put *considerante*, agreeing with *ipso*.

16 *simulachrorum cultui deditam* κατείδωλον οἴσαν (“idololatriae deditam” 1516 = late Vg., and *Annot.*, lemma). In the 1527 Vulgate column, as also in the Froben Vulgate editions of 1491 and 1514, the reading is *idolatriae deditam*, as found in earlier Vulgate mss. Erasmus similarly avoids the use of *idolon*, *idolium*, *idolothytum*,

idolatra, and *idololatria* at many other passages, but retains *idololatrus* at *Ap. Ioh.* 21,8, and *idolon* at *Ap. Ioh.* 22,15. He regarded such expressions as being alien to classical Latin, as they were hardly changed from their original Greek form. Manetti had *idolatriae deditam*, as in the earlier Vulgate.

17 *religiosis* τοῖς σεβομένοις (“colentibus” Vg.). See on *Act.* 13,43, and *Annot.*

17 *quotidie* κατὰ πᾶσαν ἡμέραν (“per omnes dies” Vg.). A comparable substitution occurs at *Act.* 5,42; see *ad loc.* This change was anticipated by Manetti.

17 *cum iis* πρὸς τοὺς (“ad eos” 1516 = Vg.). Erasmus’ preference here for the preposition *cum* after *disputo* is in accordance with Vulgate usage at *Act.* 6,9; 24,12. Cf. also on *Act.* 9,29. Manetti’s version substituted *cum quibuscunque* for *ad eos qui aderant*.

17 *ipsum forte adissent* παρατυγχάνοντας (“audierant” late Vg.; “aderant” 1516 = Vg. mss.; “se forte adissent” 1519). Erasmus conveys the sense of the Greek verb more precisely, while mentioning in *Annot.* the scribal corruption which was evident in the late Vulgate reading.

18 δέ (1st.). The Erasmusian text here follows cod. 1 and the Vulgate, supported by cod. E and many later mss. In codd. 2815 and 2816 is found δὲ καί, as in \aleph^a \aleph A B D and most later mss. However, in both codd. 2815 and 2816, καί is represented by a compendium, which could have been overlooked by the compositors who worked on the 1516 edition: this feature of the mss. may have given rise to a similar omission at *Act.* 10,39.

18 *conflictabantur* συνέβαλον (“disserebant” Vg.). In *Annot.*, Erasmus interprets συμβάλλω in terms of verbal combat. However, he retains *confero* for this Greek verb at *Act.* 4,15, and *conuenio* at *Act.* 20,14. The reading συνέβαλον, aorist tense, conflicts with the imperfect tense of his Latin rendering, and may have arisen from a printing error, although it happens to be the reading of his cod. 2816 and some other late mss. His codd. 1 and 2815 had συνέβαλλον, imperfect tense, as found in \aleph^a \aleph A B E and most later mss. See also on *Act.* 4,15, where a similar change occurs. Manetti put *conferebant*.

18 θέλει. Erasmus here deserts all his mss. for a reading which is supported by only a few late mss. Another poorly attested reading was found in his cod. 2816, θέλη, as in cod. D* and a few

ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεύς εἶναι - ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες, Δυνά|μεθα γνῶναι τίς ἡ καινὴ αὐτῆ ἢ ὑπὸ σοῦ λαλουμένη διδασχῆ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες, καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον. ²² σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ διερχόμενος γάρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγεγράπτο, Ἄγνωστω θεῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ²⁴ ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ· οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τις, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν κατὰ πάντα· ²⁶ ἐποίησέ τε ἔξ ἐνὸς

24 κυριος B-E: ο κυριος A

18 spermologus B-E: verbisator A | inquiebant B-E (ital.): om. A | 19 ista B-E: haec A | refertur B-E: dicitur A | 20 ingeris B-E: infers A | 21 alt. ad B-E: aut A | 23 contemplans culturas vestras B-E: videns simulacra vestra A

later mss. In codd. 1, 2815 and most other mss., it is θέλοι, an optative. Cf. vs. 11, where Erasmus adopts ἔχει from cod. 2815, rather than the better supported ἔχοι.

18 *spermologus* ὁ σπερμολόγος ("seminiuerbius" Vg.; "verbisator" 1516). None of these expressions, including that which Erasmus preferred, occurs in classical Latin usage. He seems to have decided that a straightforward transliteration of the Greek word was better than coining a completely new word which would obscure the meaning even further. In *Annot.*, Erasmus also records a Vulgate variant,

spermologus hic dicere? Alii vero: No-uorum, *inquiebant*, daemoniorum videtur annunciator esse - quod Iesum et resurrectionem annunciatet eis. ¹⁹ Et apprehensum eum ad Martium vicum duxerunt, dicentes: Possumus|ne scire, quae sit ista noua quae a te refertur, doctrina? ²⁰ Noua enim quaedam ingeris auribus nostris. Volumus ergo scire, quidnam velint haec esse. ²¹ Athenienses autem omnes, et qui illic versabantur hospites, ad nihil aliud vacabant, nisi ad dicendum aut audiendum aliquid noui. ²² Stans autem Paulus in medio Martii vici, ait: Viri Athenienses, per omnia fere superstitiosiores vos video. ²³ Praeteriens enim et contemplans culturas vestras, inueni et aram in qua inscriptum erat: Ignoto deo. Quem ergo ignorantes colitis, hunc ego annuncio vobis. ²⁴ Deus qui fecit mundum et omnia quae in eo sunt: hic coeli et terrae quum sit dominus, non in manufactis templis habitat, ²⁵ nec manibus humanis colitur, indigens aliquo, quum ipse det omnibus vitam et halitum per omnia: ²⁶ fecitque ex vno

LB 502

seminator verborum. Manetti proposed *verborum seminator*.

18 *inquiebant* (omitted in 1516 = Vg.). See on *Ioh.* 1,20 and *Act.* 1,4, for such explanatory additions.

18 *quod ... annunciatet* ὅτι ... εὐηγγελίζετο ("quia ... annunciatet" Vg.). See on *Ioh.* 1,20.

18 *eis* αὐτοῖς. Erasmus follows cod. 2815 in adding this pronoun before εὐηγγελίζετο, with only a few other late mss. in support. Many mss. add αὐτοῖς after εὐηγγελίζετο, as in codd. 1 and 2816^{corr}, supported by ⁷⁴vid ⁸corr A E, while many others altogether omit the

LB 501

pronoun, as in \aleph^* B and cod. 2816*. Manetti omitted *eis*.

19 *Martium vicum* τὸν Ἄρειον πάγον ("Ariopagum" Vg.). A similar substitution occurs in vs. 22. See *Annot.*

19 *Possumusne* Δυνάμεθα ("Possumus" Vg.). On *-ne*, see on *Ioh.* 18,39.

19 *sit* ("est" Vg.). As elsewhere, Erasmus prefers the subjunctive for an indirect question.

19 *ista* αὕτη ("haec" 1516 = Vg.). The use of *ista* is appropriate here, in the sense of "this thing of which you have just been speaking": see on *Ioh.* 2,18.

19 *refertur* λαλουμένη ("dicitur" 1516 = Vg.). Erasmus probably thought that *dico doctrinam*, to "say a doctrine", was awkwardly expressed, and so changed the verb.

20 *ingeris* εισφέρεις ("infers" 1516 = Vg.). In other contexts, Erasmus retains *infero* at *Lc.* 5,18-19; 1 *Tim.* 6,7; *Hebr.* 13,11. Other compounds of *gero* which he uses are *congero* (see on *Ioh.* 18,18), *regero*, and *suggero*. The change of verb was perhaps for the sake of variety, in view of Erasmus' use of another compound of *fero* in the previous sentence.

21 *qui illic versabantur* οἱ ἐπιδημοῦντες ("aduenae" Vg.). Erasmus retains *aduenae* for this Greek verb at *Act.* 2,10. At the present passage he prefers to expand the meaning: see *Annot.* On *versor*, see on *Ioh.* 7,1.

21 *nisi ἢ* ("nisi aut" 1516 = Vg.). The Vulgate, in effect, translates ἢ twice over. Cf. *Annot.* The version of Manetti put *quam*.

21 *ad dicendum aut audiendum* λέγειν ... καὶ ἀκούειν ("dicere aut audire" Vg.; "dicendum aut audiendum" 1516, omitting "ad"). See on *Ioh.* 1,33, for Erasmus' avoidance of the infinitive. See also *Annot.*, citing Valla as the source of this revised rendering, though Valla *Annot.* had inserted *ad* before *audiendum*. Manetti had *ut dicerent vel audirent*.

22 *Martii vici* τοῦ Ἄρειου πάγου ("Ariopagi" Vg.). See on vs. 19.

22 *ferē* ὡς ("quasi" Vg.). See on *Ioh.* 1,39, and *Annot.*

22 *superstitiosiores* δεισιδαιμονεστέρους ("superstitiosos" late Vg.). Erasmus' use of the comparative adjective is more accurate here: see *Annot.*, and also Valla *Annot.*, where the same rendering was proposed.

23 *contemplans* ἀναθεωρῶν ("videns" 1516 = Vg.). Erasmus finds a more precise word than the ubiquitous *video* of the Vulgate. From *Annot.*, it is seen that he borrowed this rendering from Jerome's commentary on the Epistle to Titus. In rendering the same Greek verb at *Hebr.* 13,7, he substitutes *considero* for *intueor*.

23 *culturas vestras* τὰ σεβάσματα ὑμῶν ("simulacra vestra" 1516 = Vg.). In *Annot.*, Erasmus distinguishes *σεβάσμα* from *εἶδωλον*, as including all objects of veneration and not just "idols". His choice of *cultura* is again partly based on Jerome (see the previous note), though the word rarely has this sense in classical Latin. Valla *Annot.* had suggested not only *culturas*, but also *cultus* and *delubra* as possible renderings of this Greek word.

23 *inscriptum erat* ἐπεγέγραπτο ("scriptum erat" Vg.). The only ms. supporting the Vulgate rendering is cod. D^{corr}, with ἦν γεγραμμένον.

23 *Quem ... hunc* ὃν ... τοῦτον ("Quod ... hoc" Vg.). The Vulgate is based on a different Greek text, having ὃ ... τοῦτο, as in \aleph^* A* B D and three later mss. Erasmus follows cod. 2815, supported by codd. \aleph^{corr} A^{corr} E and more than 450 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 554-8). See *Annot.* The version of Manetti also made this change.

23 *εὐσεβεῖτε*. Erasmus' text here follows codd. 1 and 2816^{corr}, supported by virtually all other mss. (cod. 2816^{vid} had εὐσεβῆτε). In cod. 2815* is found προσκυνεῖτε, in company with only one other late ms. (see Aland *Die Apostelgeschichte* 557). Erasmus struck a line through προσκυνεῖτε in cod. 2815, and entered the correct reading in the margin of the ms., though only the first four letters of εὐσεβεῖτε are now visible, owing to later trimming of the margins (the reading εὐσεεῖτε attributed to cod. 2815^{corr} in Aland is based on a misunderstanding of Erasmus' correction).

24 κύριος. In 1516, the reading ὁ κύριος is without ms. support, and may have resulted from an arbitrary conjecture.

25 *halitum* πνοήν ("inspirationem" Vg.). See *Annot.* The word *inspiratio* does not exist in classical Latin.

25 *per omnia* κατὰ πάντα ("et omnia" Vg.). The Vulgate reflects a Greek text having καὶ τὰ πάντα, as in \aleph^* 7^{vid} \aleph^{corr} A B D and a few later mss., or καὶ πάντα as in codd. \aleph^* E. The text

αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους καιρούς, καὶ τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ζητεῖν τὸν κύριον, εἰ ἄραγε ψηλαφήσειεν αὐτὸν καὶ εὖροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ, ἢ λίθῳ χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὁμοιον. ³⁰τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδῶν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. ³¹διότι ἔστησεν ἡμέραν ἐν ἣ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ,

sanguine omne genus hominum, vt inhabitaret super vniuersam faciem terrae: praefiniitque praestituta tempora, praefixitque terminos habitationis eorum, ²⁷vt quaerent deum, si forte palpent eum et inueniant, quamuis non longe absit ab vnoquoque nostrum. ²⁸Per ipsum enim viuimus et mouemur et sumus, sicut et quidam vestratum poetarum dixerunt: Nam huius progenies etiam sumus. ²⁹Genus ergo quum simus dei, non debemus existimare auro aut argento, aut lapidi arte sculpto, et inuento hominis, numen esse simile. ³⁰Et tempora quidem huius ignorantiae quum hactenus dissimularit deus, nunc annunciat hominibus, vt omnes vbique resipiscant: ³¹eo quod statuit diem in quo iudicaturus est orbem terrarum cum iustitia,

26 προτεταγμενους A^c B-E: προστεταγμενους A* | 30 θεος A^c B-E: θεως A*

26 praefiniitque ... terminos B-E: definitis praestitutis temporibus et praefixis terminis A | 27 palpent B-E: palpentur A | et B-E: aut A | absit B-E: sit A | 28 Per ipsum B-E: In ipso A | Nam huius progenies etiam B-E: Huius enim et genus A | 30 hactenus dissimularit B-E: dissimulasset A | 31 cum B-E: in A

of Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. The same change was made by Manetti.

26 *sanguine* αἵματος (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B and eighteen later mss. Erasmus follows cod. 2815, in company with codd. D E and 450 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 558-9). In *Annot.*, Erasmus appears ambivalent as to which reading is correct. Manetti also added *sanguine*.

26 *vt inhabitaret* κατοικεῖν (“inhabitare” Vg.). See on *Iob*, 1.33. See also *Annot.*, where Erasmus recommends using the gerundive, *ad inhabitandum*. Valla *Annot.* had similarly proposed *ad inhabitandam*. Manetti made the same change as Erasmus, but placed *vt* after *sanguine*.

26 *praefiniitque praestituta tempora* ὀρίσας προτεταγμένους καιρούς (“definiens statuta tempora” Vg.; “definitis praestitutis temporibus”

1516). Greek aorist. Erasmus retains *definio* for ὀρίζω at *Lc.* 22,22; *Act.* 2,23, while using *praefinio* for προορίζω at *Rom.* 8,29 (1519); *1 Cor.* 2,7, and for ὀρίζω at *Hebr.* 4,7. He does not elsewhere use the verb *praestituo*. In the 1516 Greek text, he had προστεταγμένους, following cod. 2815, together with codd. 1, 2816 and nearly all other mss., but in the 1516 errata this was changed to προτεταγμένους, as found in cod. D* and only a few later mss., and as found in his *Annot.* from 1516 onwards: it is not clear whether he knew of ms. authority for this spelling. The form προτάσσο- does not occur elsewhere in the N.T. This poorly supported variant remained in the *Textus Receptus*.

26 *praefixitque terminos* καὶ τὰς ὀροθεσίας (“et terminos” Vg.; “et praefixis terminis” 1516). Erasmus here provides an expanded rendering of the Greek wording: see *Annot.* The version of Manetti was *terminorum positionem*.

27 *ut quaererent* ζητεῖν (“quaerere” Vg.). See on *Ioh.* 1,33. Manetti also had this change.

27 *deum* τὸν κύριον. Erasmus keeps the Vulgate rendering, which is based on a different Greek text, having τὸν θεόν, as found in \mathfrak{P}^{74} & A B and some later mss., including cod. 2816. Erasmus’ Greek text follows cod. 2815, supported by cod. E and most later mss., including cod. 1. Manetti put *dominum*.

27 *palpent* ψηλαφήσειεν (“attractent” late Vg.; “attractent” *Annot.*, lemma = Vg. mss.; “palpentur” 1516). This incorrect form of the optative seems to be derived from cod. 1, with support from codd. & (E) and a few later mss. In cod. 2815, it is ψηλαφήσειαν, as in (\mathfrak{P}^{74}) A (B) and most of the later mss., including cod. 2816. The verb *palpo* is in accordance with Vulgate usage at *Lc.* 24,39, though at that passage Erasmus in 1519 substitutes *contracto*, as found in the Vulgate at 1 *Ioh.* 1,1, in rendering the same Greek verb. In classical usage, *attracto* tends to have pejorative connotations, implying that something is handled in a violent or a profane way. Nor is Erasmus’ alternative, *palpo*, entirely suitable: in *Annot.*, he follows patristic usage in applying this Latin verb to the motion of a blind man’s hand, but in classical authors, it means to stroke or to caress. Manetti anticipated this change.

27 *et* καὶ (“aut” 1516 Lat. = Vg.). The Vulgate is based on a Greek text substituting ἢ, as in \mathfrak{P}^{74} A D and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other mss., this time commencing with codd. & B E.

27 *ἐνός*. This word was omitted in cod. 2815, but was restored by Erasmus or his assistants from codd. 1 and 2816, with support from virtually all other mss.

27 *absit* ὑπάρχοντα (“sit” 1516 = Vg.). See on *Ioh.* 21,8.

28 *Per ipsum* ἐν αὐτῷ (“In ipso” 1516 = Vg.). See on *Ioh.* 3,21.

28 *vestratium* καθ’ ἑμᾶς (“vestrorum” late Vg.). A similar substitution occurs at *Act.* 18,15. See *Annot.* The word does not appear to have the same classical pedigree as *nostras*, -atis.

28 *Nam huius progenies etiam* Τοῦ γὰρ καὶ γένος (“Ipsius enim et genus” Vg.; “Huius enim et genus” 1516). In 1519 *Annot.*, Erasmus mentions mss. which mistakenly substitute τοῦτου for τοῦ. The reading of cod. 3, however, was

τοῦτων γὰρ γένος. On *nam* for *enim*, see on *Ioh.* 3,34. In *Annot.*, Erasmus explains that he has re-worded this quotation so that it can be metrically scanned as part of a line of verse (i.e. dactylic hexameter). Elsewhere, he uses *progenies* for γέννημα, in conformity with Vulgate usage at *Mt.* 3,7; 12,34. Manetti put *Ipsius enim genus*.

29 *existimare* νομίζειν (“aestimare” Vg.). See on *Act.* 2,15. In *Annot.*, Erasmus also suggested *putare*, which was the rendering which had been adopted by Manetti.

29 *aut* (1st.) ἢ (“et” Vg. 1527). Erasmus’ rendering is more accurate, following the earlier Vulgate. Manetti likewise had *aut*.

29 *arte sculpto* χαράγματι τέχνης (“sculpturae artis” Vg.). From *Annot.*, it appears that Erasmus wishes to avoid the ambiguity of *sculpturae*, to prevent this from being misunderstood as a genitive. However, his rendering still leaves it unclear whether *arte sculpto* applies solely to *lapidi* or to *auro* and *argento* as well.

29 *inuento* ἐνθυμήσεως (“cogitationis” Vg.). This change introduces a further ambiguity. Probably Erasmus intended the noun *inuento* to be understood as an ablative, parallel with *arte*, but it could also be taken as a dative, creating a fourth category in addition to the *auro*, *argento*, and *lapidi*.

29 *numen* τὸ θεῖον (“diuinum” Vg.). Erasmus perhaps disliked the use of *diuinum* as a noun rather than an adjective, and finds a word which more aptly expresses the sense of the divine majesty or the divine nature. At 2 *Thess.* 2,4, he uses *numen* to render σέβασμα.

30 *quum hactenus dissimularit* ὑπεριδῶν (“despicens” Vg.; “cum dissimulasset” 1516). This use of *dissimulo* is more accurate, though it also has unwanted connotations of pretence and concealment. Erasmus’ addition of *hactenus* is not explicitly warranted by the Greek text. See *Annot.* For his defence of *dissimulo* against objections by Stunica, see his *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 156, ll. 871-882.

30 *resipiscant* μετανοεῖν (“paenitentiam agant” Vg.). See on *Act.* 2,38.

31 *orbem terrarum* τὴν οἰκουμένην (“orbem” Vg.). See on vs. 6. Manetti put *orbem terrae*.

31 *cum iustitia* ἐν δικαιοσύνῃ (“in aequitate” Vg.; “in iusticia” 1516). A similar substitution occurs at *Rom.* 9,28 (1519). Erasmus takes ἐν in an instrumental sense: see on *Ioh.* 3,21.

ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχῶν
 πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.
³² ἄκουσαντες δὲ ἀνάστασιν νεκρῶν, οἱ
 μὲν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκουσό-
 μεθά σου πάλιν περὶ τούτου. ³³ καὶ
 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου
 αὐτῶν. ³⁴ τινὲς δὲ ἄνδρες κολλη-
 θέντες αὐτῷ, ἐπίστευσαν, ἐν οἷς καὶ
 Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ
 ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν
 αὐτοῖς.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ
 Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν
 εἰς Κόρινθον. ² καὶ εὗρών τινα Ἰου-
 δαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ
 γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς
 Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐ-
 τοῦ, διὰ τὸ διατεταχέναι Κλαύδιον
 χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ
 τῆς Ῥώμης, προσῆλθεν αὐτοῖς. ³ καὶ
 διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ'
 αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκη-
 νοποιοὶ τὴν τέχνην. ⁴ διελέγετο δὲ
 ἐν τῇ συναγωγῇ κατὰ πᾶν σάββα-
 τον, ἔπειθέ τε Ἰουδαίους καὶ Ἑλληνας.

31 παρασχων *A C-E*: παρασχον *B*

31 *per eum virum per quem decreuerat B-E*: in eo viro in quo statuerat *A* | *quum excitarit illum ex B-E (ex. cum pro quum B-D)*: excitato illo a *A* | 33 e *B-E*: de *A* | 34 *Areopagita B-E*: *Areopagita A* | *aliique B-E*: et *alii A*

18,1 *Paulus digressus B-E*: *digressus Paulus ab A* | 2 *omnes Iudaeos Roma decedere E*: *discedere omnes Iudaeos a Roma A*, *omnes Iudaeos Rhoma decedere B-D* | 3 *tabernacula C-E*: *aulea A B* | 4 *pariter B-E*: *om. A*

He may also have wished to avoid confusion between *in iustitia* and *iniustitia*: he substitutes *per iustitiam* at *Eph.* 4,24; *2 Petr.* 1,1; *Ap. Ioh.* 19,11 (all in 1519). Manetti put *in iustitia*.

31 *per eum virum per quem ἐν ἀνδρὶ ᾧ* ("in viro in quo" Vg.; "in eo viro in quo" 1516). Again, Erasmus understands ἐν instrumentally. See on *Ioh.* 3,21. In *Annot.*, he suggests using *quem*

*per eum virum per quem decreue-
 rat, fide praestita omnibus, quum |
 excitarit illum ex mortuis.* ³² *Quum
 audissent autem resurrectionem mor-
 tuorum, alii quidem irridebant, alii
 vero dixerunt: Audiemus te de hoc
 iterum.* ³³ *Sic Paulus exiuit e medio
 eorum.* ³⁴ *Quidam vero viri adhae-
 rentes ei crediderunt, in quibus et
 Dionysius Areopagita, et mulier no-
 mine Damaris, aliique cum eis.*

18 Post haec Paulus digressus
 Athenis venit Corinthum,
² et nactus quendam Iudaeum no-
 mine Aquilam, Ponticum genere,
 qui nuper venerat ab Italia, et
 Priscillam vxorem eius, eo quod
 praecepisset Claudius, omnes Iu-
 daeos Roma decedere, accessit ad
 eos: ³ et quia eiusdem erat artificii,
 manebat apud eos et operabatur.
 Erat autem ars illorum texere ta-
 bernacula. ⁴ Disputabat autem in
 synagoga per omne sabbatum, sua-
 debatque Iudaeis pariter et Graecis.

rather than *per quem*. Manetti's version had *in viro quo*.

31 *decreuerat ὤρισε* ("statuit" Vg.; "statuerat" 1516). Erasmus makes a similar substitution in rendering κρίνω at *2 Cor.* 2,1; *Tit.* 3,12, while following the Vulgate in using *decerno* to render προορίζω at *Act.* 4,28. He also puts *decerno* in place of *iudico* in rendering κρίνω at *Act.* 21,25; 27,1; *1 Cor.* 5,3; *1 Cor.* 7,37. In *Annot.*,

he alternatively suggests *definierat*. Manetti substituted *ordinauit*.

31 *fide praestita* πίστιν παρασχών (“fidem praebens” Vg.). Greek aorist. See *Annot.*, where Erasmus explains the verb as being the equivalent of *exhibeo*. The use of *praesto* is in accordance with Vulgate usage at *Lc.* 7,4; *Act.* 16,16; 19,24; 22,2; 28,2. Erasmus retains *praebeo* at *Lc.* 6,29; *Tit.* 2,7. Further, at 1 *Tim.* 1,4; 6,17, he substitutes *praebeo* for *praesto*. The spelling παρασχών in 1519 is a misprint.

31 *quum excitari illum* ἀναστήσας αὐτόν (“suscitans eum” Vg.; “excitato illo” 1516). Greek aorist. A similar substitution of *excito* occurs at eight passages in the Epistles, in rendering ἐγείρω, but Erasmus is quite often content to retain *suscito* in such contexts. He replaces *eum* with *illum*, perhaps to emphasise the contrast with the preceding *omnibus*.

31 *ex* ἐκ (“a” 1516 = Vg.). See on *Ioh.* 2,22.

32 *alii ... alii* οἱ ... οἱ (“quidam ... quidam” Vg.). Erasmus may have disliked the juxtaposition of the similar sounding *quidam* and *quidem*, though he retains it at *Act.* 14,4.

32 *Audiemus* Ἀκουσόμεθα (“Audiamus” Vg. 1527). Erasmus adopts the more accurate rendering of the earlier Vulgate, as did Manetti.

33 *Sic* καὶ οὕτως. Erasmus’ rendering follows the Vulgate in leaving καὶ untranslated. However, the Vulgate reflects a Greek text omitting καὶ, as in \mathfrak{P}^{74} \aleph A B D and a few later mss. Erasmus’ Greek text follows cod. 2815, in company with cod. E and most of the later mss., including codd. 1 and 2816. Manetti accordingly had *ac sic*.

33 *e* ἐκ (“de” 1516 = Vg.). See on *Ioh.* 2,15.

34 *ἐν* οἷς. Cod. 2815 adds ἦν, with a few other late mss. The Erasmusian text follows codd. 1 and 2816, together with nearly all other mss. and the Vulgate, in deleting this verb.

34 *aliique* καὶ ἕτεροι (“et alii” 1516 = Vg.). See on *Ioh.* 1,39.

18,1 *Paulus digressus* χωρισθείς ὁ Παῦλος (“egressus” Vg.; “digressus Paulus” 1516). The Vulgate reflects the omission of ὁ Παῦλος, as in \mathfrak{P}^{74} \aleph B D and four later mss. Erasmus follows cod. 2815, supported by codd. A E and more than 460 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 560-1). On *digredior*, see on *Ioh.* 12,36. See also *Annot.* The version of Manetti had *egressus Paulus*.

1 *Athenis* ἐκ τῶν Ἀθηνῶν (“ab Athenis” 1516 = Vg.). See on *Act.* 1,4, and *Annot.*

2 *nactus* εὐρών (“inueniens” Vg.). Greek aorist. See on *Ioh.* 2,14.

2 *omnes Iudaeos Roma decedere* χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης (“discedere omnes Iudaeos a Roma” 1516 = Vg.). Erasmus achieves a more natural Latin word-order. On the omission of the preposition *a*, see on *Act.* 1,4. Erasmus uses *decedo* only once elsewhere in the N.T., substituting it for *discedo* in rendering μεταβαίνω at *Mt.* 8,34. He follows the Vulgate in retaining *discedo* for χωρίζω at *Act.* 1,4; 1 *Cor.* 7,15, and for rendering a variety of other Greek verbs. Manetti proposed *ut omnes Iudei de Roma discederent*.

3 *eiusdem ... artificii* ὁμότεχνον (“eiusdem artis” Vg.). Erasmus here finds a more precise term, though his motive is partly to avoid repetition of *ars* in the following sentence: see *Annot.*, where he also suggests *opificii*. Manetti’s version (both mss.) had *eiusdem ... vrbis*, probably resulting from an error of transcription.

3 *Erat ... ars illorum texere tabernacula* ἦσαν ... σκηνοποιοὶ τῆν τέχνην (“Erat ... scenofactoriae artis” late Vg.; “Erat ... ars illorum texere aulaea” 1516-19). The word *scenofactoria* does not exist in classical Latin. Erasmus’ choice of *aulaeum* in 1516-19 was unsuitable as it meant “curtain” rather than “tent”. On *tabernacula*, see 1519 *Annot.*, and also Erasmus *Apolog. resp. Iac. Lop. Stun., ASD IX, 2*, pp. 156-8, ll. 883-894. Manetti’s translation of this clause was *erant enim funifactoriae artis*, using a non-classical term to describe them as rope-makers.

4 *Disputabat autem* διελέγετο δέ (“Et disputabat” late Vg.). In *Annot.*, Erasmus indicates that this verse was missing in some Vulgate mss. and printed editions. His rendering of δέ is more precise, as the Greek makes a contrast between the fact of Paul’s working as a tent-maker during the week, and his preaching in the synagogue on the sabbaths. The same change was made by Manetti.

4 *sabbatum* σάββατον (“sabbatum, interponens nomen domini Iesu” late Vg.). The late Vulgate addition is supported only by cod. D among the Greek mss. See *Annot.* The version of Manetti had just *sabbatum*.

4 *pariter* et τε ... καὶ (“et” 1516 = Vg.). See on *Act.* 1,1. It could be argued that τε is already

⁵ ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶ Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημιῶν, ἐκτιναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷ καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινός, ὀνόματι Ἰούστου, σεβομένην τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούσαντες ἐπίστευον, καὶ ἐβαπτίζοντο. ⁹ εἶπε δὲ ὁ κύριος δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς, ¹⁰ διότι ἐγὼ εἰμι μετὰ σοῦ· καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ¹¹ ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων αὐτοὺς τὸν λόγον τοῦ θεοῦ.

¹² Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον

⁵ Quum venissent autem e Macedonia Silas et Timotheus, coartabatur spiritu Paulus, testificans Iudaeis Christum esse Iesum. ⁶ Contradicientibus autem eis ac blasphemia loquentibus, excussis vestimentis dixit ad eos: Sanguis vester super caput vestrum. Mundus ego posthac ad gentes vadam. ⁷ Et migrans inde, intrauit in domum cuiusdam, nomine Iusti, colentis deum, cuius domus erat contigua synagogae. ⁸ Crispus autem archisynagogus credidit domino cum tota domo sua: multique Corinthiorum audientes credebant, ac baptizabantur. ⁹ Dixit autem dominus nocte per visionem Paulo: Noli timere, sed loquere, et ne taceas, ¹⁰ propterea quod ego sim tecum: et nemo adorietur te vt affligat te, quoniam populus est mihi multus in hac ciuitate. ¹¹ Sedit autem ibi annum et sex menses, docens eos sermonem dei.

¹² Caeterum quum Gallio ageret proconsulem Achaiae, insurrexerunt vno animo Iudaei in Paulum, et adduxerunt

18,5 ἰησοῦν B-E: ἰησοῦσιν A | 8 ἀκουσαντες B-E: ἀκουοντες A

5 e B-E: de A | Silas B-E: Syllas A | esse B-E: om. A | 6 ac C-E: et AB | blasphemia loquentibus C-E: blasphemantibus A, conuiciantibus B | 8 multique B-E: et multi A | ac B-E: et A | 9 nocte B-E: in nocte A | 10 sim B-E: sum A | 11 sermonem B-E: verbum A | 12 Caeterum ... proconsulem B-E: Gallione autem proconsule A

adequately rendered by *-que* in *suadebatque*, and that *pariter* is therefore redundant.

5 e ἀπό (“de” 1516 = Vg.). See on *Act.* 15,38.

5 *coartabatur spiritu* συνείχετο τῷ πνεύματι (“instabat verbo” Vg.). The Vulgate follows a Greek text substituting λόγῳ for πνεύματι, as in \mathfrak{P}^{74} & A B D E and twenty-three later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and about 440 other late mss. (see Aland *Die Apostelgeschichte* 563-5). His choice of *coartor* is in accordance with Vulgate usage at *Lc.* 12,50; *Phil.* 1,23. See *Annot.* The version of Manetti put *instabat spiritu*.

5 *Christum esse Iesum* τὸν Χριστὸν Ἰησοῦν (“esse Christum Iesum” Vg.; “Christum Iesum” 1516). The Vulgate may reflect a Greek text having εἶναι τὸν Χριστὸν Ἰησοῦν, as in \mathfrak{P}^{74} & A B (D) and some later mss., including cod. 2816^{cor.}. Erasmus’ Greek text (apart from the misprint ΙΗΣΟΥΣΕΝ in 1516) follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816*. Manetti put *Christum Iesum*, as in Erasmus’ 1516 edition.

6 ac καὶ (“et” 1516-19 = Vg.). See on *Iob.* 1,25. Manetti also had *ac*.

6 *blasphema loquentibus* βλασφημούντων (“blasphemantibus” 1516 = Vg.; “conuiciantibus” 1519). See on *Act.* 13,45.

6 *excussis vestimentis* ἐκτιναζάμενος τὰ ἱμάτια (“excutiens vestimenta sua” late Vg.). Greek aorist. On the omission of *sua*, see on *Ioh.* 13,4. Manetti’s version was *postquam excussit vestimenta sua*.

6 *posthac* ἀπὸ τοῦ νῦν (“ex hoc” Vg.). The same substitution occurs at *2 Cor.* 5,16. Cf. *Lc.* 5,10, where Erasmus puts *posthac* for *ex hoc iam*, in rendering the same Greek expression. He retains *ex hoc* at *Lc.* 12,52, while replacing it with *ex hoc tempore* at *Lc.* 22,69. See further on *Ioh.* 5,14. Manetti (*Pal. Lat.* 45) substituted *ex nunc*.

7 *Iusti* Ἰούστου (“Titi Iusti” Vg.). The Vulgate addition corresponds with Τίτου Ἰούστου, as found in codd. K E and a few later mss., or Τίτιου Ἰούστου, as in codd. B* D^{corr}. In cod. A, the reading is Ἰούστου, but without the preceding ὄνοματι. In cod. 2815*, the words ὄνοματι Ἰούστου were wholly omitted by the scribe, but were restored in the margin by Erasmus after consultation of codd. 1 and 2816, which have Ἰούστου without Τίτου, in company with codd. B^{corr} D* and most later mss. The marginal note in cod. 2815 is now partly cropped. In *Annot.*, however, Erasmus expresses the opinion that the name Titus was left out by scribal error (“incuria librorum praetermissum”). The question is whether the name was omitted by haplography, caused by the resemblance of the last syllable of ὄνοματι and the first syllable of Τίτου, or whether it was added as a result of dittography, accidentally duplicating the last syllable of ὄνοματι, to produce ονοματιτι ἰουστου, which in turn became ονοματι τίτου ἰουστου or ονοματι τιτιου ἰουστου. Manetti also had *Iusti*, omitting *Titi*.

7 *contigua* συνομοροῦσα (“coniuncta” Vg.). Erasmus finds a more precise rendering. The word *coniunctus* can bear the required meaning, but has a wider range of other connotations.

8 *tota* ὅλα (“omni” Vg.). See on *Ioh.* 8,2. The same change was made by Manetti.

8 *multique* καὶ πολλοί (“et multi” 1516 = Vg.). See on *Ioh.* 1,39.

8 *audientes* ἀκούσαντες. In 1516, Erasmus had the present tense, ἀκούοντες, from cod. 2815, in company with most other mss., commencing with K A B D E. Then in 1519, he put

ἀκούσαντες, without changing his rendering, but supported by cod. 3, together with P⁷⁴ and many later mss., including codd. 1 and 2816. Manetti’s version (both mss.) had *credentes*, probably by another error of transcription.

8 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti also made this change.

9 *nocte* ἐν νυκτί (“in nocte” 1516 only). Erasmus usually has *in nocte* where the Greek inserts a preposition. Manetti preferred *noctu*.

10 *propterea quod ... sim* διότι ... εἰμι (“propterea quod ... sum” Vg.; “propterea quod ... sum” 1516). See on *Act.* 8,11, and *Annot.* Both Valla *Annot.* and Manetti rendered by *quia ... sum*.

10 *adorietur te* ἐπιθήσεται σοι (“apponetur tibi” Vg.). Erasmus’ rendering makes better sense of this passage. He follows the Vulgate in using *appono* to render this Greek verb at *Ap. Ioh.* 22,18, in the sense of “add”. In *Annot.*, he also suggests *inuadet te*, which had been proposed by Valla *Annot.* Elsewhere, Erasmus uses *adorior* only at *Eph.* 4,14 (1519). He included this Vulgate rendering among the *Quae Per Interpretem Commissa*.

10 *ut affligat te* τοῦ κακῶσαι σε (“ut noceat te” Vg.). A similar substitution occurs at *1 Petr.* 3,13, following the example of the Vulgate at *Act.* 7,19; 12,1. See *Annot.*, where Erasmus also suggests *ad affligendum te*. Valla *Annot.* had tried *ad tibi nocendum*. The wording which Erasmus adopted for his translation was anticipated by Manetti.

11 *autem* τε. Erasmus retains the Vulgate rendering, though the latter reflects the substitution of δέ, as found in P⁷⁴ K A B and a few later mss. Erasmus’ Greek text follows cod. 2815, along with codd. 1 and 2816, with support from cod. E and most later mss.

11 *eos* αὐτούς (“apud eos” Vg.). Erasmus here follows a rare variant, jointly offered by his codd. 2815 and 2816, supported also by cod. D. The Vulgate is based on a Greek text having ἐν αὐτοῖς, as found in cod. 1 and most other mss.

11 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Ioh.* 1,1.

12 *Caeterum quum Gallio ageret proconsulem* Γαλιωνος δὲ ἀνθυπατεύοντος (“Gallione autem proconsule” 1516 = Vg.). On *caeterum*, see on *Act.* 6,2. The phrase *ago proconsulem* could perhaps, more accurately, have been *ago proconsulatam*. See also *Annot.*

αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λέγοντες ὅτι Παρὰ | τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν. ¹⁴ μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδίκημά τι ἡ ῥαδιούργημα πονηρόν, ὡς Ἰουδαῖοι, κατὰ λόγον ἀνῆσχομένην ὑμῶν. ¹⁵ εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτῆς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπον ἔμπροσθεν τοῦ βήματος, καὶ οὐδὲν τούτων τῶ Γαλλίῳ ἐμελεν.

¹⁸ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῶ Πρίσκιλλα καὶ Ἀκύλας,

eum ad tribunal, ¹³ dicentes: Contra legem hic suadet hominibus colere deum. ¹⁴ Quum autem Paulus iam pararet aperire os, dixit Gallio ad Iudaeos: Si qua iniuria esset, aut facinus malum, o Iudaei, merito vos sustinerem: ¹⁵ si vero quaestio est de sermone ac nominibus et lege vestrate, vos ipsi videritis. Iudex enim ego horum nolo esse. ¹⁶ Et abegit eos a tribunali. ¹⁷ Apprehensum autem omnes Graeci Sosthenem principem synagogae percutiebant ante tribunal, neque quicquam eorum Gallioni curae erat.

¹⁸ Paulus vero deinde commoratus dies multos, valedicto fratribus, abnavigavit in Syriam, comitantibus eum Priscilla et Aquila,

14 ην A^c B-E: om. A*

13 suadet B-E: persuadet A | 14 Quum autem Paulus iam pararet B-E (exc. Cum pro Quum B-D): Incipiente autem Paulo A | 15 quaestio est de sermone ac B-E: quaestiones sunt de verbo et A | 17 neque quicquam B-E: et nihil A

13 *dicentes* λέγοντες ὅτι (“dicentes, Quia” Vg.). See on *Iob.* 1,20. Manetti had *dicentes quod*.

13 *suadet* ἀναπείθει (“persuadet” 1516 = Vg.). Erasmus felt that the context required a verb meaning to urge rather than to persuade, in contrast with *Act.* 21,14; 26,28. See *Annot.* on all these. The difference of meaning is further discussed in Valla *Elegantiae* V, 30; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, pp. 290-1, ll. 323-328. The same change was made by Manetti.

14 *Quum* ... *Paulus iam pararet* μέλλοντος ... τοῦ Παύλου (“Incipiente ... Paulo” 1516 = Vg.). See on *Iob.* 4,47 regarding the removal of *incipio*. By inserting *iam*, Erasmus conveys the sense that Gallio intervened when Paul was just about to begin speaking. In *Annot.*, he suggests *quum* ... *aperturus esset os*. Manetti began the sentence with *Paulo vero os aperturo*.

14 *Si qua iniuria esset* Εἰ μὲν οὖν ἦν ἀδίκημά τι (“Si quidem esset iniquum aliquid” Vg.). Erasmus leaves μὲν οὖν untranslated: see on *Act.* 9,31. His choice of *iniuria* is closer to the meaning of ἀδίκημα, in the present context, rather than the sense of “unrighteous” or “unjust” conveyed by *iniquus*. However, he retains *iniquitas* for ἀδίκημα at *Act.* 24,20; *Ap. Iob.* 18,5. Cf. on *Act.* 24,15, where *iniquus* is replaced by *iniustus*. See also *Annot.* In the 1516 Greek text, Erasmus followed cod. 2815 in omitting ἦν, in company with a few other late mss. There are also some mss. which have ἦν but omit the preceding οὖν, as in $\text{P}^74 \text{K} \text{A} \text{B} \text{D} \text{E}$. The reading of codd. 1, 2816 and most other late mss. is οὖν ἦν, as restored by Erasmus in the 1516 errata. Manetti had the same as the Vulgate, except that he substituted *aliquid* for *aliquid*.

14 *malum* πονηρόν ("pessimum" Vg.). A similar substitution occurs at *Act.* 19,16. Cf. also *Ap. Ioh.* 16,2 (1519), where *saeuum ac pessimum* is replaced by *malum ac noxium*. Erasmus is more accurate here: see *Annot.* This change was also made by Manetti.

14 *Iudaei* Ἰουδαῖοι ("viri Iudaei" Vg.). The Vulgate addition corresponds with the reading ἄνδρες Ἰουδαῖοι, found in cod. D alone. Manetti omitted *viri*.

14 *merito* κατὰ λόγον ("recte" Vg.). Elsewhere, Erasmus retains *recte* for ὀρθῶς at *Mc.* 7,35; *Lc.* 7,43; 10,28; 20,21, and for καλῶς at 2 *Cor.* 11,4. At the present passage, λόγος denotes reasonableness rather than correctness: see *Annot.* The version of Manetti put *secundum rationem*.

15 *quaestio est* ζητήμα ἔστι ("quaestiones sunt" 1516 Lat. = Vg.). The Vulgate is based on a Greek text having ζητήματὰ ἔστι(ν), as in codd. K A B E and some later mss. Erasmus follows cod. 2815, supported by P⁷⁴ and most of the later mss., including codd. 1 and (2816). The same change was made by Manetti.

15 *sermone* λόγου ("verbo" 1516 = Vg.). See on *Ioh.* 1,1.

15 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

15 *et lege* καὶ νόμου ("legis" late Vg.). The late Vulgate wording is unsupported by Greek mss. See *Annot.* The version of Manetti again made the same change as Erasmus.

15 *vestrate* τοῦ καθ' ὑμᾶς ("vestrae" Vg.). See on *Act.* 17,28, and *Annot.* In Manetti, this was replaced with *vestra*.

15 *enim* γάρ (Vg. omits). The Vulgate omission is supported by P⁷⁴ K A B D and a few later mss. Erasmus follows cod. 2815, in company with cod. E and most later mss., together with codd. 1 and 2816. Manetti added the same word.

16 *abegit* ἀπήλασεν ("minauit" Vg.). The use of *mino* as an active verb does not appear to have a classical precedent. The more usual form is the deponent verb, *minor*. Erasmus is more accurate here: see *Annot.*, where he also suggested putting *depulit*. He does not use *abigo* elsewhere in the N.T. This verb is briefly discussed in Valla *Elegantiae* VI, 16; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 210, ll. 42-47. Manetti preferred *expulit*.

17 *Apprehensum* ἐπιλοβόμενοι ("Apprehendentes" Vg.). Greek aorist.

17 *Graeci* οἱ Ἕλληνες (Vg. omits). The Vulgate omission has the support of P⁷⁴ K A B and four later mss. Erasmus follows cod. 2815, supported by codd. D E and more than 450 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 565-7). Manetti put *gentiles*.

17 *percutiebant* ἔτυπτον ("percutiebant eum" Vg.). The Vulgate addition does not necessarily reflect a different Greek text, as it has negligible ms. support.

17 *neque quicquam* καὶ οὐδέν ("et nihil" 1516 = Vg.). The same substitution occurs at *Mt.* 17,20; *Mc.* 14,61 (both in 1519). See on *Ioh.* 2,16.

17 ἔμελεν. All of Erasmus' mss. had ἔμελλεν, imperfect tense, supported by codd. K E and most later mss. The change of spelling to ἔμελεν seems to have been an arbitrary decision, though it has support from P⁷⁴ A B and some later mss.

18 *deinde commoratus* ἔτι προσμείνας ("cum adhuc sustinuisset" Vg.). This may be compared with the substitution of *maneo apud* for *sustineo* at *Mc.* 8,2, rendering the same Greek verb. Elsewhere, Erasmus reserves *commoror* for διατριβῶ, ποιέω χρόνον, μένω and ἐπιμένω. He follows the Vulgate in rendering προσμείνω by *perseuero* at *Mt.* 15,32, and by *remaneo* at 1 *Tim.* 1,3. Regarding *sustineo*, see further on *Act.* 20,5. Erasmus does not render ἔτι by *deinde* at other passages.

18 *valedicto fratribus* τοῖς ἀδελφοῖς ἀποτάξάμενος ("fratribus valediciens" Vg.). A similar substitution occurs at vs. 21. At 2 *Cor.* 2,13, Erasmus puts *dimitto*, following Vulgate usage at *Mc.* 6,46. See *Annot.* He uses *dico vale* at *Lc.* 9,61. At *Act.* 21,6, rendering ἀσπάζω, Erasmus replaces *valefacio* with *consaluto*. The verb *valefacio* does not have a solid pedigree in classical Latin usage. Manetti, less accurately, put *a fratribus abiens*: he used the same verb for rendering ἀποτάσσω in vs. 21.

18 *abnauigauit* ἐξέπλει ("nauigauit" Vg.). A similar substitution occurs at *Act.* 20,6 (1519). At *Act.* 15,39, inconsistently, Erasmus retains *nauigo*. See *Annot.*

18 *comitantibus eum* καὶ σὺν αὐτῷ ("et cum eo" Vg.). By adding a verb, Erasmus improves the Latin sentence structure.

κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. ¹⁹ κατήντησε δὲ εἰς Ἔφεσον, καὶ ἐκείνους κατέλιπεν αὐτοῦ. αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις. ²⁰ ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μῆναι παρ' αὐτοῖς, οὐκ ἐπένευσεν, ²¹ ἀλλὰ ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου. ²² καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. ²³ καὶ ποιήσας χρόνον τινά, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηριζῶν πάντας τοὺς μαθητάς.

²⁴ Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνήρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. ²⁶ οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν. ²⁷ βουλομένου δὲ αὐτοῦ διελθεῖν

posteaquam raserat caput in Cenchreis: habebat enim votum. ¹⁹ Deuenitque Ephesum, et illos ibi reliquit. Ipse vero ingressus synagogam, disputabat cum Iudaeis. ²⁰ Rogantibus autem eis vt tempore ampliori maneret apud se, non annuit, ²¹ sed valedixit illis, dicens: Oportet omnino me festum quod instat, agere Hierosolymis, sed iterum reuertar ad vos, deo volente. Et soluit Epheso. ²² Quumque descendisset Caesaream, ascendissetque et salutasset ecclesiam, descendit Antiochiam. ²³ Et commoratus illic aliquantum temporis, profectus est perambulans ex ordine Galaticam regionem ac Phrygiam, confirmans omnes discipulos.

²⁴ Iudaeus autem quidam Apollus nomine, Alexandrinus genere, vir eloquens, deuenit Ephesum, potens in scripturis. ²⁵ Hic erat institutus in via domini, et feruens spiritu loquebatur et docebat diligenter ea quae sunt domini, sciens tantum baptisma Ioannis. ²⁶ Et hic coepit libere loqui in synagoga. Quem quum audissent Priscilla et Aquila, assumpserunt eum, atque exactius exposuerunt ei viam dei. ²⁷ Quum autem vellet ire

18 κεγχραιαῖς B-E: κεχραιαῖς A | 23 γαλατικὴν A C-E: γαλιτικὴν B | ἐπιστηριζῶν B-E: ἐπιστεριζῶν A

18 posteaquam raserat caput B-E: capite raso A | 21 sed iterum B-E: iterum autem A | 22 Quumque B-E (Cumque B-D): Et cum A | descendisset D: peruenisset A-C, descendissent E | 23 ac B-E: et A | 25 Ioannis A B E: Iohannis C D | 26 atque exactius B-E: et diligentius A

18 *posteaquam raserat caput* κειράμενος τὴν κεφαλὴν ("qui sibi totonderat ... caput" late Vg.; "capite raso" 1516). Erasmus prefers to apply this clause to Paul rather than Aquila, though the Greek is ambiguous: see *Annot.* The version

of Manetti here followed the late Vulgate, but omitted *sibi*.

18 Κεγχρεαῖς. The variant κεχρεαῖς, which was used in 1516, is taken from codd. 2815,

supported by codd. 1, 2816* and some other late mss. The spelling *κεγχεραῖς* is suggested by cod. 2816^{corr} (but not cod. 3).

20 *tempore ampliori* ἐπὶ πλείονα χρόνον ("ampliori tempore" Vg.). The Vulgate is closer to the Greek word-order.

20 *apud se* παρ' αὐτοῖς (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} & A B and thirty-five later mss. Erasmus follows cod. 2815, in company with codd. D E and more than 410 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 567-9). Manetti put *secum*.

20 *annuit* ἐπένευσεν ("consensit" Vg.). Erasmus elsewhere occasionally follows the Vulgate in using *annuo* for νεύω, κατανεύω, and κατασειώ: see on *Act.* 12,17.

21 *valedixit illis* ἀπετοξάτο αὐτοῖς ("valedixit et" Vg.). See on vs. 18. The Vulgate reflects a variant, ἀποταξάμενος καί, as found in \mathfrak{P}^{74} & A B D and a few later mss. In cod. E and a few later mss., the reading is ἀποταξάμενος αὐτοῖς καί. Erasmus follows cod. 2815, along with codd. 1, 2816 and most other late mss. Manetti replaced *valedixit et dicens* by *abiens ait eis*: see on vs. 18.

21 *Oportet ... sed iterum* Δεῖ ... πόλιν δέ ("Iterum" Vg.; "Oportet ... iterum autem" 1516). The Vulgate omission has support from \mathfrak{P}^{74} & A B E and some later mss. Erasmus follows cod. 2815, supported by cod. (D) and most of the later mss., including codd. 1 and 2816. See *Annot.* The version of Manetti had *Oportet ... Iterum autem*, as in Erasmus' 1516 edition.

21 *Et soluit* καὶ ἀνήχθη ("profectus est" Vg.). See on *Act.* 13,13, and *Annot.*

21 *Epheso* ἀπὸ τῆς Ἐφέσου ("ab Epheso" Vg.). See on *Act.* 1,4, and *Annot.*

22 *Quumque descendisset* καὶ κατελθὼν ("Et descendens" Vg.; "Et cum peruenisset" 1516; "Cumque peruenisset" 1519-22; "Quumque descendissent" 1535). Greek aorist. The use of the plural in the 1535 rendering is a misprint.

22 *ascendissetque et salutasset* ἀναβὰς καὶ ἀσπασάμενος ("ascendit et salutavit ... et" Vg.). This continues from the earlier construction with *quum*.

22 *Antiochiam* εἰς Ἀντιόχειαν ("in Antiochiam" Vg. 1527). See on *Act.* 8,27.

23 *commoratus illic aliquantum temporis* ποιήσας χρόνον τινά ("facto ibi aliquanto tempore"

Vg.). See on *Act.* 15,33. Manetti substituted *facto aliquanto temporis*.

23 *Galaticam* Γαλατικὴν ("Galatiam" late Vg.). Erasmus' Latin spelling follows the earlier Vulgate, preserving the adjectival form of the Greek name. For the spelling γαλιτικὴν in 1519, see on *Act.* 16,6. Manetti also had *Galaticam*.

23 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. This change was also made by Manetti.

23 *ἐπιστηρίζων*. The spelling *ἐπιστερίζων* in 1516 seems to be a misprint, not supported by mss.

25 *institutus in via* κατηχημένος τὴν ὁδόν ("edoctus viam" Vg.). At *Rom.* 2,18; 1 *Cor.* 14,19, Erasmus substitutes *instituo* for *instruo* in rendering the same Greek verb. However, at *Lc.* 1,4, after putting *instituo* for *erudio* in 1516, he reverts to *edoco* in 1519. In *Annot.*, Erasmus argues that *edoco* is inappropriate as Apollōs did not yet know in detail the "way of the Lord", otherwise he would not have needed the further teaching from Priscilla and Aquila, mentioned in vs. 26.

25 *domini* (2nd.) τοῦ κυρίου ("Iesu" Vg.). The Vulgate reflects a Greek variant having τοῦ Ἰησοῦ, as in \mathfrak{P}^{74vid} & A B (D) E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

26 *Et hic* οὗτός τε ("Hic ergo" Vg.). The Vulgate rendering does not appear to have Greek ms. support. Manetti made the same change as Erasmus.

26 *libere loqui* παρρησιάζεσθαι ("fiducialiter agere" Vg.). See on *Act.* 2,29.

26 *atque exactius* καὶ ἀκριβέστερον ("et diligentius" 1516 = Vg.). This use of *exactius* is comparable with Erasmus' renderings of ἀκριβῶς as *exacte cognosco* at *Mt.* 2,16, and of ἀκριβῶς as *exacta diligentia* at *Lc.* 1,3 (1519). At *Mt.* 2,7, 8, he substitutes *accurate* for *diligenter*. However, at the present passage, this change to *exactius* loses the connection between ἀκριβῶς in vs. 25 and ἀκριβέστερον here in vs. 26, as he retained *diligenter* in the earlier verse. Manetti had *atque diligentius*.

26 *dei* του θεοῦ ("domini" late Vg.). The late Vulgate reflects the substitution of τοῦ κυρίου, as found in cod. E and a few later mss. Manetti (both mss.) simply omitted the word, with support from cod. D.

εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. ὃς παραγεγόμενος, συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. ²⁸ εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο, δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

Achaiam, exhortati fratres scripserunt discipulis, vt susciperent eum. Qui quum venisset, contulit multum his qui crediderunt per gratiam. ²⁸ Vehementer enim Iudaeos reuincebat, publice, ostendens per scripturas, quod Iesus esset Christus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον, καὶ εὐρών τινας μαθητάς, ² εἶπε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσαμεν. ³ εἶπέ τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτόν, ἵνα πιστεύσωσι, τοῦτ' ἔστιν, εἰς | τὸν Χριστὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις, καὶ προεφήτευον. ⁷ ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.

19 Factum est autem quum Apollos esset Corinthi, vt Paulus peragratis superioribus partibus veniret Ephesum, et repertis quibusdam discipulis, ² dixit ad eos: Num spiritum sanctum accepistis, posteaquam credidistis? At illi dixerunt ad eum: Imo neque sitne spiritus sanctus, audiuimus. ³ Et ait ad illos: Quo ergo baptizati estis? At illi dixerunt: Ioannis baptizati. ⁴ Dixit autem Paulus: Ioannes quidem baptizauit baptismum poenitentiae, populo loquens de eo qui venturus esset post ipsum, vt crederent: hoc est, de | Christo Iesu. ⁵ His auditis baptizati sunt in nomine domini Iesu. ⁶ Et quum imposuisset illis manus Paulus, venit spiritus sanctus super eos, et loquebantur linguis, et prophetabant. ⁷ Erant autem omnes viri fere duodecim.

LB 507

LB 508

19,4 λεγων A-C E: λεγον D

28 quod Iesus esset Christus B-E: esse Christum Iesum A

19,1 Apollos B-E: Apollo A | repertis quibusdam discipulis B-E: inueniret quosdam discipulos A | 2 dixit B-E: dixitque A | posteaquam credidistis B-E: cum crederetis A | 3 Quo B-E: In quo A | At illi B-E: Qui A | Ioannis B E: In Ioannis A, Iohannis C D | 4 Ioannes A B E: Iohannes C D | loquens de eo B-E: dicens, in eum A | ipsum B-E: se A | de Christo Iesu B-E: in Christum Iesum A | 5 in A C-E: sub B

27 *Achaiam* εἰς τὴν Ἀχαΐαν. In 1527 *Annot.*, Erasmus expresses surprise at the Vulgate omission of *in*, as a preposition was normally used with names of regions and countries. However,

he made no change in his own rendering. Cf. his omission of *in* before *Pamphyliam* at *Act.* 14,24 (1516 only), and before *Asiam* at *Act.* 20,18. Manetti, more correctly, put *in Achaiam*.

27 *per gratiam* διὰ τῆς χάριτος (Vg. omits). The Vulgate omission has little direct support from Greek mss., apart from $\mathfrak{P}^{38\text{vid}}$ D, which present a considerably altered form of text. Erasmus follows cod. 2815, with the support of codd. 1, 2816 and most other mss. See *Annot.* The version of Manetti also added this phrase.

28 *quod Iesus esset Christus* εἶναι τὸν Χριστὸν Ἰησοῦν ("esse Christum Iesum" 1516 = Vg.). Erasmus produces greater clarity by this change. For his avoidance of the infinitive, see on *Ioh.* 1,33. In *Annot.*, he also suggested *Iesum esse Christum*, which was the rendering preferred by Manetti.

19,1-2 *reperitis quibusdam discipulis, dixit* εὐρών τινας μαθητάς, εἶπε ("inueniret quosdam de discipulis, dixitque" late Vg.; "inueniret quosdam discipulos, dixitque" 1516 = Vg. mss.). On *reperio*, see on *Ioh.* 1,41. The Vulgate reflects the substitution of εὐρεῖν for εὐρών, and the addition of τε after εἶπε, as in $\mathfrak{P}^{74\text{vid}}$ K A B and thirteen later mss. Erasmus follows cod. 2815, supported by codd. D (E) and more than 430 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 580-2). Manetti's version was *inueniret quosdam discipulos et ait*.

2 *Num Ei* ("Si" Vg.). See on *Act.* 1,6, and *Annot.* The version of Manetti put *an*.

2 *posteaquam credidistis* πιστεύσαντες ("credentes" Vg.; "cum crederetis" 1516). Greek aorist. The change to the past tense here brings a significantly different interpretation of the passage. Manetti put *cum credidissent*.

2 *Imo* Ἄλλ' ("Sed" Vg.). Erasmus adopts the strongly adversative *imo* (or, more correctly, *immo*), at forty-five N.T. passages, including fourteen where it was introduced for the first time in 1519, usually to replace *sed* or *autem*. It occurs in the Vulgate N.T. at *Rom.* 3,29; 8,34; *Gal.* 4,9. Manetti's version omitted the word.

2 *sitne* εἰ ... ἔστιν ("si ... est" Vg.). See on *Ioh.* 18,39, regarding *-ne*, and see *Annot.*

3 *Et ait ad illos* εἶπέ τε πρὸς αὐτούς ("Ille vero ait" Vg.). The Vulgate is based on a Greek variant having ὁ δὲ εἶπεν as in \mathfrak{P}^{74} K A E and twelve later mss. Cod. B has εἶπέν τε, omitting πρὸς αὐτούς, with eighty-seven later mss., while cod. D has εἶπεν δέ, with twenty later mss. Other variants also exist. Erasmus follows

cod. 2815, in company with codd. 1, 2816 and about 280 of the remaining later mss. (see Aland *Die Apostelgeschichte* 582-5). Manetti had *aitque eis*.

3 *Quo* ... *Ioannis baptismate* Εἰς τί ... Εἰς τὸ Ἰωάννου βάπτισμα ("In quo ... In Ioannis baptismate" 1516 Lat. = Vg.). In rendering βαπτίζω εἰς at other passages, Erasmus sometimes follows the Vulgate in using *in* accompanied by an ablative (*in nomine* at *Mt.* 28,19; *Act.* 8,16; 19,5; 1 *Cor.* 1,13, 15), but sometimes changes to *in* with an accusative (*Rom.* 6,3; 1 *Cor.* 10,2). Here he attempts a different solution, omitting the preposition altogether. However, the use of *quo* produces an ambiguity, as it could be understood as introducing a different question, "Why were you baptized?", whereas Paul's hearers, as far as can be judged from their reply, understood him to mean "Unto which baptism were you baptized?"

3 *At illi* οἱ δέ ("Qui" 1516 Lat. = Vg.). Erasmus is more accurate here. Manetti substituted *Ipsi vero*.

4 *quidem* μὲν (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{38\text{74}}$ K A B D and a few later mss. Erasmus follows cod. 2815, in company with cod. E and most of the later mss., including codd. 1 and 2816 (cf. *Act.* 22,3). Manetti similarly added *quidem*.

4 *populo* τῷ λαῷ ("populum" Vg.). The Vulgate rendering is unsupported by Greek mss.

4 *loquens de eo* λέγων εἰς τόν ("dicens, in eum" 1516 = Vg.). Erasmus' change has little to commend it other than simplicity. The preposition εἰς should preferably be taken either with βαπτίζω or with πιστεύω, rather than λέγω.

4 *ipsum* αὐτόν ("se" 1516 only). Erasmus reverts to the Vulgate rendering in 1519, preferring to use *ipsum* for referring back to the earlier subject, John the Baptist. Manetti had *se*, as in Erasmus' 1516 edition.

4 *de Christo Iesu* εἰς τὸν Χριστὸν Ἰησοῦν ("in Iesum" Vg.; "in Christum Iesum" 1516). On *de* for *in*, see above on *loquens de eo*. The Vulgate reflects the omission of Χριστόν, as in $\mathfrak{P}^{38\text{74}}$ K A B E and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti again made the same change as Erasmus' 1516 edition.

5 *in* εἰς ("sub" 1519). See on *Ioh.* 5,43.

⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς, διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. ⁹ ὥς δὲ τινες ἐσκληρύνοντο, καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ τυράννου τινός. ¹⁰ τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν, ἀκοῦσαι τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας. ¹¹ Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σημικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. ¹³ ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

⁸ Introgressus autem synagogam, libere loquebatur ad tres menses, disputans et suadens de regno dei. ⁹ Quum autem quidam indurarentur, nec crederent, male loquentes de via domini coram multitudine, digressus ab illis, segregavit discipulos, quotidie disputans in schola tyranni cuiusdam. ¹⁰ Hoc autem factum est per biennium, ita ut omnes qui habitabant in Asia, audirent sermonem domini Iesu, Iudaei simul et Graeci. ¹¹ Virtutesque non vulgares aedebat deus per manus Pauli, ¹² ita ut etiam super infirmos deferrentur a corpore eius sudaria et semicinthia: et recederent ab eis morbi, et spiritus mali egrederentur. ¹³ Tentauerunt autem quidam e circumeuntibus Iudaeis exorcistis inuocare super eos qui habebant spiritus malos, nomen domini Iesu, dicentes: Adiuramus vos per Iesum, quem Paulus praedicat.

9 ἐσκληρυνοντο A B: ἐσκληρυνοντο C-E | 12 σημικινθια B-E: σιμικινθια A

9 nec B-E: et non A | quotidie B-E: cotidie A | tyranni A E: Tyranni B-D | 10 sermonem B-E: verbum A | Iesu C-E: om. A B | 11 aedebat B-E: faciebat A | 12 semicinthia E: semicinctia A, semicincta B-D | 13 e B-E: de A | circumeuntibus A-D: circumtentibus E | Adiuramus B-E: Adiuuro A

⁸ *Introgressus* Εἰσελθὼν ("Ingressus" Vg. 1527). Erasmus adopts the earlier Vulgate rendering, as did Manetti.

⁸ *libere loquebatur* ἐπαρρησιάζετο ("cum fiducia loquebatur" Vg.). See on *Act.* 2,29. Manetti preferred *fiducialiter loquebatur*.

⁸ *ad* ἐπὶ ("per" Vg.). A similar substitution occurs at *Act.* 19,34; 27,20. Elsewhere, in rendering ἐπὶ so as to convey a length of time, Erasmus follows the Vulgate in using the ablative at *Lc.* 4,25; *Act.* 18,20, and in using *per* at *Act.* 13,31; 17,2; 19,10, but substitutes accusative for ablative at *Act.* 16,18. See also on *Act.* 10,48.

⁹ ἐσκληρύνοντο. The spelling ἐσκληρύνουοντο, introduced in 1522-35, was probably a printer's error rather than a deliberate textual change by

Erasmus. At *Act.* 6,1, it has been noted that there are occasional manifestations of a tendency to treat verbs ending in -ύνω as if they were a contracted form of -υνέω. However, in that case, a different accentuation might have been expected: ἐσκληρυνούοντο. The correct spelling, ἐσκληρύνοντο, was given in 1516-19, in accordance with most of the mss.

⁹ *nec crederent* καὶ ἠπείθουν ("et non crederent" 1516 = Vg.). See on *Iob.* 2,16.

⁹ *male loquentes de via domini* κακολογοῦντες τὴν ὁδὸν ("maledicentes viam domini" late Vg.). This substitution of *male loquor* is in accord with Vulgate usage at *Mc.* 9,39. Erasmus retains *maledico* at *Mt.* 15,4; *Mc.* 7,10. He follows the late Vulgate here in adding *domini*,

though the Greek has just “the way”: at vs. 23, more correctly, he omits *domini* and puts *illa via* (cf. also *Act.* 9,2).

9 *digressus* ἀποστᾶς (“discedens” Vg.). Greek aorist. See on *Iob.* 12,36.

9 *illis* αὐτῶν (“eis” Vg.). Erasmus uses *illis*, here, to refer back to Paul’s opponents, as distinct from the disciples.

9 *tyranni* τυράννου (“Tyranni” 1519-27 Lat.). The use of a capital letter in the 1519-27 Latin rendering reflected the opinion, as held e.g. by Stunica, that this was a proper name rather than literally “a tyrant”. In *Annot.*, Erasmus inclines to the view that it referred to a “great man” (“magnatis alicuius”). See also his *Apolog. resp. Iac. Lop. Stun. ASD IX*, 2, p. 158, ll. 895-902.

10 *sermonem* τὸν λόγον (“verbum” 1516 = Vg.). See on *Iob.* 1,1.

10 *Iesu* Ἰησοῦ (omitted in 1516-19 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} & A B D E and some later mss., including cod. 1^{*vid}. Erasmus’ Greek text follows cod. 2815, supported by codd. 1^{corr}, 2816 and most other late mss. The same change was made by Manetti.

10 *simul et* τε καί (“atque” Vg.). See on *Act.* 1,1. In *Annot.*, Erasmus suggests the use of *tum ... tum*.

10 *Graeci* Ἑλληνες (“gentiles” Vg.). See on *Iob.* 12,20.

11 *vulgares* τὰς τυχοῦσας (“modicas quaslibet” late Vg.). A similar substitution of *vulgaris* for *modicus* occurs at *Act.* 28,2. In *Annot.*, Erasmus comments on the probability that *modicas* began as an interpretative comment on the original rendering, *quaslibet*, and was later interpolated into the Vulgate text, thus producing a double rendering of the same Greek word. Accordingly he included this among the *Loca Manifeste Depravata*. Manetti’s version substituted *quacunque* for *non modicas quaslibet*.

11 *aedebat* ἐποίει (“faciebat” 1516 = Vg.). See on *Iob.* 2,11.

11 *manus* τῶν χειρῶν (“manum” late Vg.). The late Vulgate rendering is unsupported by Greek mss. Manetti also put *manus*, as in Erasmus and the earlier Vulgate.

12 *infirmos* τοὺς ἀσθενοῦντας (“languidos” Vg.). See on *Iob.* 11,1.

12 *et* (1st.) ἢ. Erasmus retains *et* from the late Vulgate, and further in *Annot.*, he cites the Greek text as καί, which is found in a few late mss., though not in those which he usually consulted in Basle. The earlier Vulgate, more correctly, had *vel*.

12 *semicinthia* σημερινθία (“semicinctia” 1516 = Vg.; “semicincta” 1519-27). This Greek variant was found in 1516 *Annot.*, before it was introduced into the Greek N.T. text in 1519. It may have begun as an arbitrary correction, to conform with the Latin spelling. In the 1516 Greek text, more correctly, Erasmus had σημερινθία from cod. 2815, as in codd. 1, 2816 and most other mss. Manetti’s spelling was also *semicinthia*.

12 *recederent ... egrederentur* ἀπαλλάσσεσθαι ... ἐξέρχεσθαι (“recedebant ... egrediebantur” Vg.). Erasmus keeps closer to the Greek, by maintaining the same construction throughout the verse, as one long consecutive clause.

12 *morbi* τὰς νόσους (“languores” Vg.). A similar substitution occurs at nine other passages in rendering νόσος. Erasmus reserved *languor* as a substitute for *infirmus* in rendering μολακία, at *Mt.* 4,23; 9,35; 10,1. See also on *Iob.* 5,4. In *Annot.* on *Mt.* 4,23, he explains *languor* as being a slight or mild form of illness, whereas *morbus* was a more general word which covered all forms of illness or disease.

12 *mali* τὰ πονηρὰ (“nequam” Vg.). Erasmus removes all instances of *nequam* from the N.T. In *Annot.* on *Mt.* 6,23, he explains the meaning of *nequam* as “libidinous” rather than “wicked”. Manetti preferred *maligni*.

12 ἀπ’ αὐτῶν (2nd.). Erasmus follows the Vulgate in leaving these words untranslated. The Vulgate, however, is based on a Greek text omitting the words, as in \mathfrak{P}^{74} & A B D E and some later mss. Erasmus’ Greek text follows cod. 2815, together with codd. 1, 2816 and most other late mss. Manetti inserted *ab ipsis* before *egrediebantur*.

13 *e* ἀπό (“et de” Vg.; “de” 1516). The Vulgate probably reflects a Greek text substituting καί for ἀπό, as in & A B E and many later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

13 *circumeuntibus*. The spelling *circumentibus* in 1535 is clearly a misprint. Manetti had *circunuenientibus*.

13 *Adiuramus* Ὀρκίζομεν (“Adiuro” 1516 Lat. = Vg.). The Vulgate reflects the substitution

¹⁴ ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ, οἱ τοῦτο ποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν, εἶπε, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τεθραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησι τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὔρον ἀργυρίου μυριάδας πέντε. ²⁰ οὕτως κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὔξανε, καὶ ἴσχυεν.

¹⁴ Erant autem quidam filii Sceuae Iudaei principis sacerdotum septem, qui hoc faciebant. ¹⁵ Respondens autem spiritus malus, dixit: Iesum noui, et Paulum scio: vos autem qui estis? ¹⁶ Et insiliens in eos homo, in quo erat daemonium malum, et dominatus eis, inuoluit contra eos, ita vt nudi et vulnerati effugerent de domo illa. ¹⁷ Hoc autem innotuit omnibus Iudaeis simul et Graecis, qui habitabant Ephesi: et incidit timor super omnes illos, et magnificabatur nomen domini Iesu. ¹⁸ Multique credentium veniebant confitentes et annunciantes facta sua. ¹⁹ Multi autem ex eis qui curiosas artes exercuerant, comportatos libros exusserunt coram omnibus: et supputatis precii illorum, reppererunt pecuniae quinquaginta milia. ²⁰ Ita fortiter crescebat sermo dei, et confirmabatur.

15 dixit B-E: dixit eis A | 16 dominatus B-E: dominatum A | 17 innotuit B-E: notum factum est A | incidit B-E: cecidit A | 19 quinquaginta C-E: quinque decem A B | 20 sermo B-E: verbum A

of ὀρκίζω, as in \mathfrak{P}^{74} \aleph A B D E and a few later mss. However, the earliest available ms., \mathfrak{P}^{38} , has ἐξορκίζομεν, plural. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti made the same change.

14 *quidam filii Sceuae Iudaei ... septem* τινες υἱοὶ Σκευᾶ Ἰουδαίου ... ἑπτὰ ("cuiusdam Iudaei nomine Sceuae ... septem filii" late Vg.). The late Vulgate partly reflects a Greek text having τινος Σκευᾶ ... ἑπτὰ υἱοί, as in codd. B E (both these mss. are incorrectly said to read τινες, in Aland *Die Apostelgeschichte*) and fifteen later mss. In \mathfrak{P}^{74} \aleph A, the text has τινες Σκευᾶ ... ἑπτὰ υἱοί, with nineteen later mss. However, there is no Greek support for the late Vulgate transposition of *Iudaei* and *Sceuae*, or its addition of *nomine*. Erasmus follows

cod. 2815, in company with codd. 1, 2816 and more than 410 other late mss. (see Aland *Die Apostelgeschichte* 585-9). Manetti made the same change as Erasmus.

15 *malus* τὸ πονηρὸν ("nequam" Vg.). See on vs. 12. Manetti again had *malignus*, as in vs. 12.

15 *dixit* εἶπε ("dixit eis" 1516 Lat. = Vg.). The Vulgate reflects the addition of αὐτοῖς, as in \mathfrak{P}^{74} \aleph A B D and some later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816. Manetti put *ait*, omitting *eis*.

16 *in eos homo* ἐπ' αὐτοὺς ὁ ἄνθρωπος ("homo in eos" Vg.). The Vulgate word-order is supported by codd. \aleph A B and some later mss. Erasmus follows cod. 2815, in company with \mathfrak{P}^{38} vid⁷⁴ (D) and most later mss., including

codd. 1 and 2816. The same change was made by Manetti.

16 *malum* τὸ πονηρὸν ("pessimum" Vg.). See on *Act.* 18,14. See also *Annot.* The version of Manetti replaced *daemonium pessimum* by *malignus spiritus*.

16 *dominatus* κατακυριεύσας ("dominatum" 1516 only). Erasmus' Greek text here follows cod. 2815, supported by \mathfrak{P}^{74} \aleph B and some later mss., including cod. 2816, making the participle relate to an action by the man rather than the evil spirit. In *Annot.*, he also acknowledges the reading, κατακυριεύσαν, found in his cod. 1, together with codd. A E (incorrectly treated in N²⁷) and most later mss., so that grammatically it relates to the evil spirit. The spelling *dominatum* in Erasmus' 1516 Latin rendering may be a sign that he had at first preferred the reading κατακυριεύσαν.

16 *eis* αὐτῶν ("amborum" Vg.). The Vulgate reflects the substitution of ἀφοτέρων ("both"), as found in \mathfrak{P}^{74} \aleph A B D and a few later mss. (not ἀφοῖν as suggested in *Annot.*). This reading produces an apparent inconsistency with vs. 14, where a group of "seven" persons is spoken of. Despite various attempts at explanation, it does not seem probable that the original text contained both ἑπτὰ and ἀφοτέρων. Erasmus follows his cod. 2815, supported by codd. 1, 2816 and most other late mss. Other substitutions of dative for genitive, when accompanied by *dominor*, occur at *Mt.* 20,25; *Lc.* 22,25; *Rom.* 14,9. Manetti put *ipsis*.

16 τεθραυματισμένους. This spelling is not found in any of Erasmus' mss., all of which had τετραυματισμένους, as in most other mss.

17 *innouit* ἐγένετο γνωστόν ("notum factum est" 1516 = Vg.). See on *Act.* 1,19.

17 *simul et* τε καὶ ("atque" Vg.). See on *Act.* 1,1. Manetti put *ac*.

17 *Graecis* Ἑλληνισι ("gentilibus" Vg.). See on *Ioh.* 12,20.

17 *incidit* ἐπέπεσε ("cecidit" 1516 = Vg.). Cf. on the substitution of *irruit* at *Act.* 10,10. For other changes involving *cado*, see on *Ioh.* 11,32.

18 *facta sua* τὰς πράξεις αὐτῶν ("actus suos" Vg.). For the use of the rough breathing, introduced in 1519, see on *Ioh.* 2,21. A similar substitution occurs at *Lc.* 23,51 (1519); *Col.* 3,9, following the example of the Vulgate

at *Rom.* 8,13. See *Annot.* The phrase chosen by Manetti here was *gesta sua*.

19 *curiosas artes exercuerunt* τὰ περιέργα πράξαντων ("fuerant curiosi sectati" Vg.). This may be compared with Erasmus' phrase, *artem exercuerat magicam*, at *Act.* 8,9: see *ad loc.*, and *Annot.* He generally reserves *sector* for διώκω. Manetti proposed *superflua egerant*, but this did not provide an adequate explanation for the burning of the books.

19 *comportatos libros* συνενέγκαντες τὰς βίβλους ("contulerunt libros et" Vg.). The substitution of *comporto* was probably intended to avoid the ambiguity of *confero*, which could have implied that they "compared" the books. Erasmus follows the Greek participial construction more closely, while switching from active to passive.

19 *excusserunt* κατέκαιον ("combusserunt eos" late Vg.). The added pronoun of the late Vulgate does not have explicit Greek support. A similar substitution of *exuro* occurs at *Mt.* 3,12, in accordance with late Vulgate usage at 2 *Petr.* 3,10. However, Erasmus retains *comburo* for κατακαίω at *Mt.* 13,30, 40; *Lc.* 3,17; *Ap. Ioh.* 8,7; 18,8. The change of verb here is partly designed to avoid the repetitive sequence of verbs beginning with *com-*. Manetti followed the earlier Vulgate in putting *combusserunt*, without *eos*.

19 *supputatis* συνεψηφίσαν ("computatis" Vg.). Erasmus retains *computo* for ψηφίζω at *Lc.* 14,28; *Ap. Ioh.* 13,18. See the previous note on avoidance of the repetition of *com-*.

19 *repererunt* εὑρον ("inuenerunt" Vg.). See on *Ioh.* 1,41.

19 *pecuniae quinquaginta milia* ἀργυρίου μυριάδας πέντε ("pecuniam denariorum quinquaginta milium" Vg.; "pecuniae quinque decem milia" 1516-19). Erasmus is more precise, though the Vulgate addition of *denariorum* is a legitimate interpretation. In the *Annot.*, lemma, Erasmus cites *quinque milium* as the Vulgate reading, and further suggests that it should be rendered *quinquagies mille*: this is comparable with his preference, at several other passages, for *quinque mille* rather than *quinque milia*. See on *Ioh.* 6,10.

20 *sermo* ὁ λόγος ("verbum" 1516 = Vg.). See on *Ioh.* 1,1.

20 *dei* τοῦ κυρίου. Erasmus keeps the Vulgate rendering, though this reflected a Greek text substituting τοῦ θεοῦ, as in cod. E and a few later mss. Manetti had *domini*.

²¹ Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. ²² ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ²³ ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχeto τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· ²⁵ οὗς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· ²⁶ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ | οἱ διὰ χειρῶν γινόμενοι. ²⁷ οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθεῖν,

²¹ His autem expletis, proposuit Paulus in spiritu, transita Macedonia et Achaia, ire Hierosolymam, dicens, Postquam fuero ibi, oportet me et Romam videre. ²² Missis autem in Macedoniam duobus ex iis qui ministrabant sibi, videlicet Timotheo et Erasto, ipse remansit ad tempus in Asia. ²³ Ortus est autem illo tempore tumultus non exiguus de illa via. ²⁴ Nam quidam nomine Demetrius, faber argentarius, qui faciebat delubra argentea Dianae, praestabat artificibus non exiguum quaestum: ²⁵ quibus conuocatis et iis qui similibus rerum erant opifices, dixit: Viri, scitis quod ex hoc opificio quaestus nobis est: ²⁶ et videtis, et auditis, quod non solum in Ephesina ciuitate, sed pene per totam Asiam, Paulus hic persuasit et auertit multam turbam, | dicens, quod non sunt dii qui manibus fiant. ²⁷ Non solum autem haec pars nobis in periculum venit, ne reprobetur:

LB 510

21 Romam A E: Rhomam B-D | 22 iis qui ministrabant B-E: ministrantibus A | videlicet B-E: om. A | 23 Ortus B-E: Facta A | tumultus non exiguus B-E: turbatio non exigua A | illa B-E: om. A | 24 Nam ... faciebat B-E: Demetrius enim quidam nomine aurifaber faciens A | praestabat B-E: prestabat A | 25 ex B-E: de A | 26 in Ephesina ciuitate E: Ephesi A-C, Ephesinae ciuitatis D | per totam Asiam E: totius Asiae A-D | sunt A E: sint B-D | fiant D E: fiunt A-C | 27 in periculum venit B-E: periclitatur A

21 *dicens* εἰπὼν ὅτι (“*dicens: Quoniam*” Vg.). See on *Ioh.* 1,20. Manetti had *dicens quod*.

22 *Missis ... duobus* ἀποστείλας ... δύο (“*Mittens ... duos*” Vg.). Greek aorist. Manetti (*Pal. Lat.* 45) used *Cum vero duos ... misisset*.

22 *ex iis qui ministrabant* τῶν διακονούντων (“*ex ministrantibus*” 1516 = Vg.). Erasmus seems to have disliked the use of *ministrans* as a noun rather than a verb.

22 *videlicet* (omitted in 1516 = Vg.). See on *Ioh.* 1,12.

22 *Timotheo et Erasto* Τιμόθεον καὶ Ἐραστον (“*Timotheum et Erastum*” Vg.). This change is dictated by the earlier adoption of the ablative absolute construction with *missis*. Manetti had *Timotheum atque Erastum*.

23 *Ortus est* ἐγένετο (“*Facta est*” 1516 = Vg.). See on *Ioh.* 1,17.

23 *tumultus* τάραχος (“*turbatio*” 1516 = Vg.). At *Act.* 12,18, Erasmus retained *turbatio* in rendering the same Greek word. Elsewhere, he follows the Vulgate in using *tumultus* for θόρυβος at seven passages, and once in rendering ἀναστατώω at *Act.* 21,38.

23 *exiguus* ὀλίγος (“*minima*” Vg.; “*exigua*” 1516). See on *Act.* 15,2, and *Annot.* The version of Manetti had *parua*.

23 *illa via* τῆς ὁδοῦ (“*via domini*” late Vg.; “*via*” 1516). Erasmus inserts *illa* to make clear that this was a reference to “the way”, i.e. the precepts of the Christian faith, elsewhere described as the way of the Lord or the way of

salvation. As pointed out in *Annot.*, the late Vulgate use of *domini* is an explanatory addition. This word is unsupported by Greek mss. At vs. 9, however, Erasmus retained *domini* in rendering the same Greek expression.

24 *Nam quidam nomine Demetrius* Δημήτριος γάρ τις ὀνόματι (“Demetrius enim quidam nomine” 1516 = Vg.). Erasmus departs from the Greek word-order, with a slight change of meaning. On *nam*, see on *Iob.* 3,34.

24 *faber argentarius* ἀργυροκόπος (“argentarius” Vg.; “aurifaber” 1516). In *Annot.*, Erasmus refers to the ambiguity of *argentarius*, which can sometimes denote a banker rather than a silversmith: cf. Valla *Elegantiae* IV, 44; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, pp. 224, ll. 468-469; 226, l. 519. However, his choice of *aurifaber* in 1516 was not a word which was used in classical literature, where *aurifex* is the preferred term, as also recommended in Valla *Annot.* There was the further problem that both *aurifaber* and *aurifex* could be understood as meaning “goldsmith”, and for this reason Erasmus in 1519 substituted a phrase which was closer to the literal meaning of the Greek expression. He thereby anticipated Stunica’s objection to the use of *aurifaber*: cf. Erasmus *Apolog. resp. Iac. Lop. Stun., ASD* IX, 2, p. 158, ll. 903-913.

24 *qui faciebat* ποιῶν (“faciens” 1516 = Vg.). The Vulgate is more literal here.

24 *delubra argentea* ναοὺς ἀργυροῦς (“aedes argenteas” Vg.). This change avoids the ambiguity of the plural of *aedes*: see on *Act.* 4,34, and *Annot.*

24 *exiguum* ὀλίγην (“modicum” Vg.). See on *Act.* 15,2, and *Annot.*

25 *quibus conuocatis et iis* οὓς συναθροίσας καὶ τοὺς (“quos conuocans et eos” Vg.). Greek aorist. Manetti’s version was *quos ubi congregauit atque alios*.

25 *similium rerum* περὶ τὰ τοιαῦτα (“eiusmodi” Vg.). Erasmus elsewhere retains *eiusmodi* and *huiusmodi* at more than twenty passages. Manetti put *circa talia*.

25 *quod* ὅτι (“quia” Vg.). See on *Iob.* 1,20. Manetti made the same change.

25 *ex* (de: 1516) *hoc opificio quaestus nobis est* ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστί (“de hoc artificio est nobis acquisitio” late Vg.). On the substitution of *ex* for *de*, see on *Iob.* 2,15. By using *opificium* for ἐργασία, Erasmus

seeks to convey the connection with *opifices* (ἐργάτας) earlier in the sentence. However, in *Annot.*, he suggests an alternative rendering, *ex hoc quaestu nobis suppeditat rerum copia*, which has the merit of consistency with other passages where ἐργασία is rendered by *quaestus*: *Act.* 16,16, 19; 19,24. On the meaning of *opifex* and *opificium*, see Valla *Elegantiae* IV, 44; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 288, ll. 237-238. Manetti put *ex hoc quaestu est nobis abundantia*.

26 *quod* (1st.) ὅτι (“quia” Vg.). See on *Iob.* 1,20. The word was omitted in Manetti’s version.

26 *in Ephesina ciuitate* Ἐφέσου (“Ephesi” 1516-22 = Vg.; “Ephesinae ciuitatis” 1527). This is one of the relatively scarce innovations of the 1535 edition. For other additions of *ciuitas*, see on *Act.* 8,26. In 1527 *Annot.*, Erasmus distinguishes between ἐν Ἐφέσῳ and Ἐφέσου, connecting the latter with ὄχλον later in the verse. He does not update this note to take account of the further change made by his 1535 translation.

26 *per totam Asiam* πάσης τῆς Ἀσίας (“totius Asiae” 1516-27 = Vg.). This further innovation in 1535 is less literal than the Vulgate rendering. Manetti put *uniuersae ... Asiae*.

26 *persuasit et* πείσας (“suadens” Vg.). Greek aorist. For Erasmus’ perception of the distinction between *suadeo* and *persuadeo*, see on *Act.* 18,13.

26 *quod non sunt* ὅτι οὐκ εἰσὶ (“Quoniam non sunt” Vg.; “quod non sint” 1519-27). See on *Iob.* 1,20. The same change was made by Manetti.

26 *qui ... fiant* οἱ ... γινόμενοι (“qui ... fiunt” 1516-22 = Vg.). Erasmus prefers the subjunctive for a subordinate clause within indirect speech, in accordance with classical Latin style.

27 *pars nobis in periculum venit* κινδυνεύει ἡμῖν τὸ μέρος (“periclitabitur nobis pars” Vg.; “pars nobis periclitatur” 1516). The Vulgate word-order closely follows the Greek, but Erasmus objected to the incorrect use of the future tense. He also removes *periclitator* at *Act.* 19,40; *Col.* 1,29 (both in 1519). See *Annot.*

27 *ne reprobetur* εἰς ἀπελεγμὸν ἔλθειν (“in redargutionem venire” Vg.). See on *Iob.* 1,33, for the avoidance of the infinitive. Erasmus puts *redargutio* for ἔλεγχον at 2 *Tim.* 3,16. Elsewhere, he follows the Vulgate in using *reprobo* for ἀποδοκιμάζω (cf. on *Act.* 4,11).

ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. ²⁸ ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. ²⁹ καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. ³⁰ τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμπαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθησαν. ³³ ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτόν τῶν Ἰουδαίων. ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἠθέλεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ ἐπιγνονόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. ³⁵ καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης

verum etiam ne magnae deae Dianae templum pro nihilo habeatur: futurumque sit vt etiam destruatür maestas eius, quam tota Asia et orbis colit. ²⁸ His auditis repleti sunt ira, et exclamauerunt, dicentes: Magna Diana Ephesiorum. ²⁹ Et impleta est ciuitas tota confusione, et impetum fecerunt vno animo in theatrum, correpto Gaio et Aristarcho Macedonibus, comitibus Pauli. ³⁰ Paulo autem volente intrare ad populum, non permiserunt discipuli. ³¹ Quidam autem et ex Asiae primoribus qui erant amici eius miserunt ad eum, rogantes ne se daret in theatrum. ³² Alii quidem igitur aliud clamabant. Erat enim conitio confusa, et plerique nesciebant qua ex causa conuenissent. ³³ De turba autem protraxerunt Alexandrum, propellentibus eum Iudaeis. Alexander autem manu silentio postulato, volebat rationem reddere populo. ³⁴ Quem vt cognouerunt Iudaeum esse, vox orta est vna omnium, ferme ad horas duas, clamantium: Magna Diana Ephesiorum. ³⁵ Quum autem sedasset scriba turbam, dixit: Viri Ephesii, quis enim est hominum, qui nesciat Ephesiorum ciuitatem cultricem esse magnae

27 λογισθῆναι A C-E: λογισθῆναι B | τε B-E: δε A | 33 ἀπολογεῖσθαι A C-E: ἀπολογεῖσθε D | 34 ἐπιγνονόντων B-E: ἐπιγνοντες A | 35 καταστείλας A C-E: κατασείσας A*

32 igitur B-E: om. A | plerique B-E: plerique A | 34 orta B-E: facta A

In *Annot.*, he suggested *ne reprobemur* as an alternative. Manetti substituted *in redargutiones veniens*.

27 *verum etiam* ἀλλὰ καὶ ("sed et" Vg.). See on *Iob.* 15,24, and *Annot.* The version of Manetti had *sed etiam*.

27 *ne ... pro nihilo habeatur* εἰς οὐδὲν λογισθῆναι ("in nihilum reputabitur" Vg.). The Vulgate

obliterates the link between κινδυνεύει and λογισθῆναι. Erasmus elsewhere substitutes *deputo* for *reputo* at *Mc.* 15,28, following the example of the Vulgate at *Lc.* 22,37, and puts *imputo* for *reputo* at several passages in Romans. In the N.T., he uses *reputo* only in the sense of "think" or "consider", and not for "reckon" or "count as". See also *Annot.* In Manetti's version, this was rendered *ad nihil reputabitur*.

27 *deae* θεᾶς (Vg. omits). The Vulgate omission is unsupported by Greek mss. The word is also omitted from Erasmus' rendering in *Annot.* The version of Manetti added *deae*.

27 *futurumque sit ut etiam destruat* μέλλειν τε καὶ καθαιρεῖσθαι ("sed et destrui incipiet" Vg.). Instead of τε, the Vulgate evidently reflects the use of δέ, as printed in Erasmus' 1516 Greek text, following cod. 2815, together with codd. 1, 2816 and most other late mss. (though cod. 1 has μέλλει for μέλλειν, while cod. 2816 omits καί). His substitution of τε in 1519 was supported by \mathfrak{P}^{74} & A B E and some later mss., and conformed with the Latin rendering which he had previously adopted. In 1519 *Annot.*, he claimed incorrectly that this Greek text was followed by the Vulgate and found in most Greek mss. At the same time, he reported the existence of another variant, μάλλον δέ, which is found in cod. 3. For Erasmus' removal of *incipio*, see on *Ioh.* 4,47, and for *futurum ... ut*, see on *Act.* 2,21. Manetti translated this clause by *Verum maiestas insuper sua destruenda est*.

29 *corrupto* συναρπάσαντες ("raptō" Vg.). See on *Act.* 6,12.

29 τοῦ Παύλου. Erasmus follows cod. 2815 in adding the article, supported by cod. 2816 and relatively few other late mss.

30 *ad* εἰς ("in" Vg.). This use of *ad* after *intro* is consistent with the practice of the Vulgate at *Act.* 28,8; *Ap. Ioh.* 3,20, as being more suited to entry into the presence of a person, rather than into a particular place. Manetti similarly put *ad*.

31 *ex* ("de" Vg.). As usual, Erasmus avoids the use of *de* in the sense of "from".

31 *Asiae primoribus* τῶν Ἀσιαρχῶν ("Asiae principibus" Vg.). Erasmus may have felt that the title, *principes*, bestowed too high a status on these local officials who were subordinate to Roman authority. Cf. on his use of *primores* for πρῶτοι at *Act.* 25,2 (1519).

32 *quidem igitur* μὲν οὖν ("autem" Vg.; "quidem" 1516). See on *Act.* 9,31. Manetti put *nempe*.

32 *contio* ἡ ἐκκλησία ("ecclesia" Vg.). In *Annot.*, Erasmus explains that the secular nature of the proceedings made *ecclesia* an inappropriate rendering. A similar substitution occurs at *Act.* 19,39 (1519); 19,40; *Hebr.* 12,23. Valla *Annot.* recommended the use of *contio* in his comment on vs. 40.

32 *plerique* οἱ πλείους ("plures" Vg.). Erasmus may have preferred *plerique* because it was less ambiguous, having in mind that *plures* can sometimes mean "several" rather than "most". However, he retains *plures* at e.g. 1 *Cor.* 10,5; 15,6.

32 συναληλύθεσαν. This spelling is derived from cod. 2815, with little other ms. support. Codd. 1, 2816 and most other mss. have συναληλύθεισαν.

33 *protraxerunt* προεβίβασαν ("detraxerunt" Vg.). The Vulgate corresponds with κατεβίβασαν of cod. D*. In *Annot.*, Erasmus speculates that the Vulgate translator mistook προβιβάζω for προβιάζω. He also made a link with the use of προβιβάζω at *Mt.* 14,8, in the sense of "instruct beforehand". In keeping with the latter interpretation, Manetti had put *premonuerunt*.

33 *rationem reddere* ἀπολογεῖσθαι ("reddere rationem" late Vg.). The change of word-order makes no difference to the sense. Erasmus in effect restores the earlier Vulgate rendering. Manetti ended this sentence with *rationem populo reddere volebat*.

34 ἐπιγνόντων. In 1516, Erasmus followed his cod. 2815 in putting ἐπιγνόντες, as found in cod. 1 and nearly all other mss. (cod. 2816 has ἐπιγνόντες). The change to ἐπιγνόντων in 1519 was based on cod. 3, with support from a few other late mss., producing grammatical agreement with πάντων ... κραζόντων later in the verse. This choice of wording persisted into the *Textus Receptus*.

34 *orta est* ἐγένετο ("facta est" 1516 = Vg.). See on *Ioh.* 1,17.

34 *ferme* ὡς ("quasi" Vg.). See on *Ioh.* 1,39.

34 *ad* ἐπὶ ("per" Vg.). See on vs. 8.

35 *Quum autem sedasset* καταστείλας δέ ("Et cum sedasset" Vg.). Erasmus is more precise here. The reading κατασεισας δέ in the 1516 Greek text was taken from cod. 1, with support from codd. D E and a few later mss. This was corrected in the 1516 errata, from codd. 2815 and 2816. See also *Annot.*

35 *turbam* τὸν ὄχλον ("turbas" Vg.). See on *Act.* 14,14, and *Annot.* The Vulgate plural lacks Greek ms. support. Manetti also had *turbam*.

35 *hominum* ἄνθρωπος. Erasmus retains the Vulgate rendering, though this reflected the substitution of ἀνθρώπων, as in \mathfrak{P}^{74} & A B E and some later mss. Erasmus' Greek text

θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; ³⁶ ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράσσειν. ³⁷ ἡγάγετε γὰρ τοὺς ἀνδρας τούτους, οὔτε ἱεροσόλους, οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται πρὸς τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείωσαν ἀλλήλοις. ³⁹ εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα δοῦναι λόγον τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

deae Dianae, et a Ioue delapsi simulacri? ³⁶ Quum igitur his nemo contradicat, oportet vos sedatos esse, et nihil praecipitanter agere. ³⁷ Adduxistis enim homines istos, neque sacrilegos, neque contumeliosos in deam vestram: ³⁸ quod si Demetrius et qui cum eo sunt artifices, habent aduersus aliquem causam, *conuentus* forenses aguntur et proconsules sunt, accusent inuicem. ³⁹ Si quid autem de rebus aliis quaeritis, in legitima contione dirimetur. ⁴⁰ Nam periculum est, ne seditionis hodiernae rei fiamus, quum nulla subsit causa, vnde poterimus reddere rationem concursus istius. Et quum haec dixisset, dimisit contionem.

20 Postquam autem cessauit tumultus, vocatis ad se Paulus discipulis, complexusque illos profectus est, vt iret in Macedoniam.

37 θεαν B-E: θεον A | 38 ανθυπατοι A D E: αντυπατοι B C

35 deae B-E: om. A | et a Ioue delapsi simulacri B-E: Iouisque prolis A | 36 igitur B-E: ergo A | nemo contradicat B-E: contradici non possit A | 37 contumeliosos in B-E: blasphemantes A | 38 conuentus B-E (ital.): conuentus A (rom.) | forenses aguntur A-C E: forenses agunes aguntur D | 39 de rebus aliis B-E: alterius rei A | contione E: ecclesia A, concione B-D | 40 periculum est B-E: periclitamur A | nulla subsit causa, vnde B-E: nullus in culpa sit, de quo A
20,1 complexusque illos B-E: et salutatis illis A

follows cod. 2815, with support from cod. D^{corr} and most later mss., including codd. 1 and 2816. Manetti put *homo*.

35 *deae* θεᾶς (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by P⁷⁴ K A B D E and some later mss. Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. However, in *Annot.*, he omits θεᾶς in his citation of the passage, without any discussion of this point. Manetti similarly added *deae*.

35 *et a Ioue delapsi simulacri* καὶ τοῦ Διοπετοῦς ("Iouisque prolis" 1516 = Vg.). In *Annot.*, Erasmus justifies his explanatory addition of *simulacri*

by referring to the known Ephesian belief that a statue of Artemis had fallen from heaven.

36 *Quum ... nemo contradicat* ἀναντιρρήτων ... ὄντων ("Cum ... contradici non possit" 1516 = Vg.). Erasmus points out in *Annot.*, that the Greek word allows both interpretations.

36 *igitur* οὖν ("ergo" 1516 = Vg.). See on *Ioh.* 6,62.

36 τούτων. This word was omitted in cod. 2815, but was taken by Erasmus or his assistants from codd. 1 and 2816, in company with most other mss. (though in cod. 2816, the word-order is τούτων ὄντων).

36 *praecipitanter* προπετεές (“temere” Vg.). Erasmus selects a more precise rendering of the Greek word, consistent with his substitution of *praecipites* for *proterui* at 2 *Tim.* 3,4 in rendering προπετεῖς. Manetti substituted *temerarium*.

37 *contumeliosos* in βλασφημούντας (“blasphemantes” 1516 = Vg.). See on *Act.* 6,11; 13,45.

37 *deam* τὴν θεάν. The reading τὴν θεόν in 1516 came from cod. 2815, with support from \mathfrak{P}^{74} & A B D^{corr} E* and most later mss., including codd. 1 and 2816. In 1519, Erasmus substituted θεάν from cod. 3, supported by codd. D* E^{corr} and some later mss.

38 *habent aduersus aliquem causam* πρὸς τινὰ λόγον ἔχουσιν. Erasmus’ Greek word-order was derived from cod. 2815, with virtually no other ms. support, but nevertheless survived into the *Textus Receptus*. The reading of codd. 1, 2816 and most other mss. is ἔχουσι(ν) πρὸς τινὰ λόγον. Here, Erasmus’ Latin word-order, following the Vulgate, is more correct than his Greek. Manetti put *habent causam aduersus aliquem*.

38 *conuentus forenses* ἀγοραῖοι. The word *conuentus* is italicised in Erasmus’ translation, to show that it is an explanatory addition by the Vulgate: see *Annot.*

39 *de rebus aliis* περὶ ἐτέρων (“alterius rei” 1516 Lat. = Vg.). Erasmus is more accurate here, unless the Vulgate be thought to reflect the variant περαιτέρω, found in (\mathfrak{P}^{74}) B and about twenty-five later mss. His Greek text follows cod. 2815, supported by codd. & A D (E) and more than 420 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 589-92). Manetti put *de aliis*.

39 *contione* ἐκκλησίᾳ (“ecclesia” 1516 = Vg.). See on vs. 32., and *Annot.*

39 *dirimetur* ἐπιλυθήσεται (“poterit absolui” Vg.). Erasmus is more accurate: cf. his omission of *possit* in vs. 36. See also *Annot.*, where he suggested an alternative rendering, *absoluetur*, as had been advocated by Valla *Annot.* The version of Manetti had *absoluetur*.

40 *Nam* καὶ γάρ (“Nam et” Vg.). Erasmus elsewhere retains the more literal *nam et* for καὶ γάρ at about ten other passages. Manetti, quite literally, put *Et enim*.

40 *periculum est* κινδυνεύομεν (“periclitamur” 1516 = Vg.). See on vs. 27.

40 *ne ... rei fiamus* ἐγκαλεῖσθαι (“argui” Vg.). See on *Ioh.* 1,33 for Erasmus’ avoidance of the infinitive. Cf. also his avoidance of *redargutio* at vs. 27. Elsewhere, he generally retains *accuso* for this Greek verb, reserving *arguo* solely for ἐλέγχω. He also sometimes uses *reus sum* for ὀφείλω and ἔνοχος. Manetti had *ne ... arguamur*.

40 *quum nulla subsit causa* μηδενὸς αἰτίου ὑπάρχοντος (“cum nullus obnoxius sit” Vg.; “cum nullus in culpa sit” 1516). In *Annot.*, Erasmus argues that both interpretations are possible, owing to the ambiguity of αἰτίου, though he omits to cite, in favour of his preferred rendering, the fact that αἴτιον is used as a noun in three passages of Luke: *Lc.* 23,4, 14, 22. In Manetti’s version this was *Cum nulla causa existat*.

40 *unde* περὶ οὗ (“de quo” 1516 = Vg.). See on *Act.* 1,25. This change flows from Erasmus’ previous decision that αἰτίου is neuter in gender. In *Annot.*, he refers to mss. in which οὗ is followed by οὐ, as found in his codd. 1 and 2816, in company with codd. & A B and most later mss. His omission of οὐ from his text was based on cod. 2815, supported by \mathfrak{P}^{74} D E and some of the later mss. Manetti had *de qua*, agreeing with *causa*.

40 *poterimus* δυνασόμεθα (“possumus” Vg. 1527; “possimus” Vg. mss.). Erasmus renders the Greek future tense more correctly. See *Annot.* The version of Manetti put *valeamus*.

40 *contionem* τὴν ἐκκλησίαν (“ecclesiam” Vg.). See on vs. 32.

20,1 *vocatis ad se* προσκαλεσάμενος (“vocatis” Vg.). Erasmus similarly adds *ad se* at ten other passages in rendering this verb, in accordance with Vulgate usage e.g. at *Mt.* 15,10. See also *Annot.*

1 *complexusque illos* καὶ ἀσπασάμενος (“et exhortatus eos, valedixit et” Vg.; “et salutatis illis” 1516). The Vulgate reflects the addition of παρακαλέσας after καὶ, as in \mathfrak{P}^{74} (&) A B (E) and some later mss. Erasmus follows his cod. 2815, supported by codd. 1, 2816 and most other late mss. In *Annot.*, he incorrectly suggests that the text underlying the Vulgate substituted παρακαλεσάμενος for προσκαλεσάμενος, and even affirmed his own preference for this hypothetical reading. Manetti put *salutatisque*.

1 τὴν. This word was omitted in codd. 2815 and 2816, but was restored by Erasmus or his

²διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα, ³ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν | διὰ Μακεδονίας. ⁴συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βερροιαῖος, Θεσσαλονικέων δὲ Ἀρισταρχος καὶ Σεκοῦνδος καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικός καὶ Τρόφιμος. ⁵οὔτοι προελθόντες, ἔμενον ἡμᾶς ἐν Τρωάδι. ⁶ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετίψαμεν ἡμέρας ἑπτὰ.

⁷Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλων ἐξίνααι τῇ ἑπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ⁸ἦσαν

²Quum autem perambulasset partes illas, et exhortatus eos fuisset multo sermone, venit in Graeciam, ³et ibi peractis mensibus tribus, quum essent illi structae insidiae a Iudaeis soluturo in Syriam, habebat in animo, ut reuer|teretur per Macedoniam. ⁴Comitatus est autem eum vsque ad Asiam Sopater Berrhoeensis, Thessalonicensium vero Aristarchus et Secundus ac Gaius Derbaeus ac Timotheus, Asiani vero Tychicus et Trophimus. ⁵Hi quum praecessissent, expectarunt nos Troade: ⁶nos vero abnauigauimus post dies azymorum a Philippis, et venimus ad eos Troadem intra dies quinque, vbi demorati sumus diebus septem.

⁷Vno autem die sabbatorum, quum conuenissent discipuli ad frangendum panem, Paulus disserebat eis profecturus postridie, protraxitque sermonem vsque in mediam noctem. ⁸Erant

20,4 ἀρισταρχος A-D: ἀρισταρκος E | 5 προελθόντες B-E: προσελθόντες A | 6 ἀχρις B-E: ἀχρι A

3 essent B-E: fierent A | structae B-E: om. A | reuerteretur C-E: reuerterentur A B | 4 Berrhoeensis B-E: Beroeensis A | prius ac E: et A-D | alt. ac B-E: et A | 6 abnauigauimus B-E: nauigauimus A | 7 Vno autem die B-E: Vna autem A | disserebat B-E: disputabat cum A

assistants from cod. 1, in company with most other mss.

² in εἰς ("ad" Vg.). This change produces consistency with Vulgate usage at other passages involving travel to a country, rather than to a town. The same change was made by Manetti.

³ et ibi τε ("vbi" Vg.). Erasmus is a little more precise, in providing a rendering for τε. Manetti translates this clause as *et cum ibi tres menses commoraretur*.

³ peractis mensibus tribus ποιήσας ... μῆνας τρεῖς ("cum fuisset menses tres" Vg.). Erasmus substitutes the ablative absolute construction here, for variety of style, because he wishes to

reserve *quum* for introducing the following subordinate clause. On *perago*, see on *Iob.* 7,14.

³ *quum essent illi structae* γενομένης αὐτῷ ("factae sunt illi" Vg.; "cum fierent illi" 1516). For Erasmus' avoidance of *facio*, see on *Iob.* 1,15. He does not use *struo* elsewhere in the N.T. The version of Manetti put *factae sunt ei*.

³ *soluturo* μέλλοντι ἀνάγεσθαι ("nauigaturo" Vg.). See on *Act.* 13,13.

³ *habebat in animo* ἐγένετο γνώμη ("habuitque consilium" Vg.). Erasmus reserves such expressions as *consilium habeo*, *consilium capio*, and *consilium in eo*, for decisions which were taken jointly by several people, e.g. in rendering

συμβούλιον λαβόντες at *Mt.* 28,12. Manetti's rendering was *ita vt ... sententia fieret*.

3 *vt reuertetur* τοῦ ὑποστρέφειν ("vt reuertentur" 1516-19). The singular verb is more appropriate after the earlier *habebat in animo*. The rendering of 1516-19 may have been a misprint. Manetti put *reuertendi*.

4 *vsque ad Asiam* ἄχρι τῆς Ἀσίας (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph B and just two later mss. Erasmus follows his cod. 2815, accompanied by codd. A (D) E and more than 440 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 592-4). Manetti had *vsque in Asiam*.

4 *Sopater* Σώπατρος ("Sosipater Pyrrhi" late Vg.). On this occasion, codd. 2815 and 2816^{corr} support the late Vulgate spelling, along with a few other late mss., which have σωσίπατρος. Erasmus or his assistants adopted Σώπατρος from codd. 1 and 2816*, as found in most other mss., and this is the only reading acknowledged in *Annot.* The Vulgate addition of *Pyrrhi* corresponds with πύρρου, added by \mathfrak{P}^{74} \aleph A B D E and some later mss. Manetti transliterated the name more exactly as *Sopatros*.

4 Ἀρίσταρχος. The spelling Ἀρίσταρκος in 1535 appears to be a printer's error, as Erasmus retains the -χ- at the four other passages where this name occurs.

4 *ac* (1st.) καί ("et" 1516-27 = Vg.). See on *Ioh.* 1,25.

4 *ac* (2nd.) καί ("et" 1516 = Vg.). See *ibid.* Manetti (*Pal. Lat.* 45) had *atque*.

5 προελθόντες. In 1516, the reading προσελθόντες was derived from codd. 1 and 2816, in company with codd. \aleph A^{vid} B* E and many later mss. In 1519, Erasmus reverted to the reading of cod. 2815, supported by \mathfrak{P}^{74} B^{corr} D and another large section of the later mss. (not including cod. 3).

5 *expectarunt* ἔμενον ("sustinuerunt" late Vg. = Vg. 1527; "sustinebant" 1516-27 *Annot.*, lemma = Vg. mss.). The reading *sustinuerunt* of the 1527 Vulgate column was also found in the Froben Vulgates of 1491 and 1514. However, the Vulgate lemma of Valla *Annot.* had *sustinebant*. Valla recommended the substitution of *expectabant* or *manebant*, and Erasmus similarly offered *manebant* as an alternative rendering in *Annot.* Elsewhere, he substitutes *maneo* for *sustineo* in rendering μένω at *Mt.* 26,38; *Mc.* 14,34, and in rendering προσμένω at *Mc.* 8,2.

See on *Act.* 18,18. At other passages, *expecto* is used to render ἀναμένω, περιμένω, ἐκδέχομαι, προσδέχομαι, ἀπεκδέχομαι, etc. Manetti put *expectauerunt*.

6 *abnauigauimus* ἐξεπλεύσαμεν ("nauigauimus" 1516 = Vg.). See on *Act.* 18,18.

6 *intra dies* ἄχρις ἡμερῶν ("in diebus" Vg.). Erasmus attempts greater precision in rendering the Greek preposition. In 1516, he had ἄχρι from cod. 2815, supported by codd. A B and many later mss., including cod. 1: cf. vs. 9, below. The change to ἄχρις in 1519 corresponded with the text of cod. 3, with support from cod. 2816 and many other late mss.

7 *Vno autem die* Ἐν δὲ τῇ μιᾷ ("Vna autem" 1516 = late Vg.). The addition of *die* is for the sake of clarity. A similar change occurs at *Ioh.* 20,1 (see *ad loc.*), but not in rendering the similar Greek expressions at *Lc.* 24,1 or *1 Cor.* 16,2. See *Annot.*

7 *sabbatorum* τῶν σαββάτων ("sabbati" Vg.). See, again, on *Ioh.* 20,1, and see also *Annot.* The same change was proposed by both Valla *Annot.* and Manetti.

7 *quum conuenissent discipuli* συνηγμένων τῶν μαθητῶν ("cum conuenissemus" Vg.). The Vulgate reflects a Greek text having συνηγμένων ἡμῶν as in \mathfrak{P}^{74} \aleph A B D E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. In *Annot.*, he implies that the Vulgate had *cum conuenissent*, though this was not the reading of the 1527 Vulgate column, or of the Froben Vulgate editions of 1491 and 1514, which had *cum conuenissemus*. This discrepancy may have arisen through misunderstanding the text of Valla *Annot.*, where Valla's recommendation of *cum conuenissent* could, at first sight, be supposed to belong to the Vulgate lemma rather than being a revised rendering. Manetti substituted *discipulis ... congregatis*.

7 *diserebat* διελέγετο ("disputabat cum" 1516 = late Vg.). A similar substitution occurs in vs. 9 (1519). Erasmus objects in *Annot.*, that Paul did not hold a disputation with those with whom he broke bread. This echoed a comment of Valla *Annot.*, which advocated the same rendering as Erasmus.

7 *postridie* τῇ ἐπαύριον ("in crastinum" Vg.). See on *Ioh.* 1,43, regarding *crastinum*, and for *postridie*, see on *Act.* 10,9. See also *Annot.*, based on Valla *Annot.*

δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦσαν συνηγμένοι. ⁹ καθήμενος δὲ τις νεανίας ὀνόματι Εὐτύχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνω βαθεῖ, διαλεγόμενου τοῦ Παύλου, ἐπὶ πλείον κατενεχθεὶς ὑπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. ¹⁰ καταβάς δὲ ὁ Παῦλος, ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ ἀναβάς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὀμιλήσας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν. ¹² ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

autem lucernae multae in coenaculo vbi eramus congregati. ⁹ Sedens autem quidam adolescens nomine Eutyclus in fenestra, quum degraueretur somno profundo, disserente diu Paulo magis depressus somno, decidit ex tertio coenaculo deorsum, et sublatus est mortuus. ¹⁰ Quum descendisset autem Paulus, incubuit super eum, et complexus dixit: Nolite turbari: anima enim eius in ipso est. ¹¹ Quum ascendisset autem, fregissetque panem ac degustasset, diu colloquutus vsque ad diluculum, ita demum profectus est. ¹² Adduxerunt autem puerum viuentem, et refocillati sunt non mediocriter.

11 *prius* καὶ C-E: *om.* A B

9 *degrauaretur* B-E: *mergeretur* A | *disserente* B-E: *disputante* A | *magis* B-E: *om.* A | *decidit* B-E: *cecidit* A | *tertio coenaculo* B-E: *tertia contignatione* A | 11 *ac* B-E: *et* A | 12 *refocillati* B-E: *consolati* A

8 *lucernae* λαμπάδες (“lampades” Vg.). Erasmus elsewhere generally follows the Vulgate in using *lampas* for λαμπάς, and *lucerna* for λύχνος.

8 *multae* ἱκαναὶ (“copiosae” Vg.). A similar substitution occurs at *Act.* 22,6, in accordance with Vulgate usage at e.g. *Lc.* 8,32; 23,9; *Act.* 9,23. Erasmus usually reserves *copiosus* for collective nouns such as money, crowd, and fruit. See further on *Ioh.* 15,8. Manetti also had *multe* (= *multae*), but placed it at the beginning of the sentence.

8 *eramus* ἦσαν. This discrepancy between the Greek and the Latin texts remained throughout all five editions. The reading ἦσαν could have been derived from cod. 1, which is one of the few mss. to contain the word, or it could have arisen independently by a printer’s error, caused by the presence of ἦσαν on the previous line of text. This poorly attested reading remained in the *Textus Receptus*. A similar discrepancy is found at *Act.* 21,8. At the present passage, codd. 2815 and 2816 have ἦμεν, supported by R A B D E and nearly all later mss.

9 *in fenestra* ἐπὶ τῆς θυρίδος (“super fenestram” Vg.). Erasmus presumably regarded *super* as

unsuited to the context, as “upon” the window does not make good sense. Cf. on *Ioh.* 7,44.

9 *quum degraueretur* καταφερόμενος (“cum mergeretur” 1516 = Vg.). Erasmus here attempts greater precision in rendering the Greek compound verb: see *Annot.* The version of Manetti, more literally, put *delatus*.

9 *profundo* βαθεῖ (“gravi” Vg.). In *Annot.*, Erasmus speculates that the Vulgate was based on a Greek variant, βαρεῖ, a spelling which is found in cod. D. This change was anticipated by Manetti.

9 *disserente* διαλεγόμενου (“disputante” 1516 = Vg.). See on vs. 7, and *Annot.* The version of Manetti rendered this clause by *dum Paulus vehementer disputaret*.

9 *diu Paulo, magis* τοῦ Παύλου, ἐπὶ πλείον (“diu Paulo” 1516 = Vg.). In *Annot.*, Erasmus says that he prefers to take ἐπὶ πλείον with the following verb, κατενεχθεὶς, rather than with διαλεγόμενου, and he punctuates his Greek text accordingly. However, in his Latin rendering of 1519-35, he applies ἐπὶ πλείον to both verbs, producing an unacceptable duplication.

9 *depressus* κοτενεχθείς (“ductus” late Vg.). In *Annot.*, Erasmus speculates that the original Vulgate rendering was *deuctus*, a reading not found in Vulgate mss. Manetti preferred *deductus*.

9 ὑπό. This reading was taken from cod. 2815, with support from cod. D and a few later mss. In codd. 1, 2816 and most other mss., it is ἄπό.

9 *decidit* ἔπεσεν (“cecidit” 1516 = Vg.). See on *Ioh.* 11,32 for other changes to *cado*. For dramatic effect, Erasmus makes use of this series of compound verbs with the same prefix, *degrauaretur ... depressus ... decidit*.

9 *ex* ἀπό (“de” Vg.). The preposition *de* is acceptable here, in the sense of “down from”. Erasmus’ choice of *ex* was partly a matter of stylistic variety, in view of his repeated use of *de-* as a prefix earlier in the sentence, and also in the following *deorsum*. In *Annot.*, he substitutes *a*.

9 *tertio coenaculo* τοῦ τριστέγου (“*tertia contignatione*” 1516 only). In *Annot.*, Erasmus gives an elaborate definition of *contignatio*, a more technical rendering than that of the Vulgate. In 1519, he reverted to the Vulgate wording, despite the use of *coenaculo* to render a different Greek word in vs. 8.

10 *Quum descendisset autem* καταβὰς δέ (“*Ad quem cum descendisset*” Vg.). There does not seem to be any explicit Greek ms. support for the Vulgate wording here. Manetti, less accurately, used the present participle, *Descendens autem*.

10 *eius* αὐτοῦ (“*ipsius*” Vg.). This change is for stylistic variety, to avoid the repetitive character of *ipsius in ipso*, found in the late Vulgate. Manetti put *sua*.

11 *Quum ascendisset* ἀναβὰς (“*Ascendens*” Vg.). Greek aorist.

11 *fregissetque* καὶ κλάσας (“*frangensque*” Vg.). Greek aorist. The omission of καὶ in 1516-19 was probably unintentional, although it coincides with the text of cod. B. The version of Manetti put *et pane fracto gustatoque* for *frangensque ... gustans*.

11 *ac* καὶ (“*et*” 1516 = Vg.). See on *Ioh.* 1,25.

11 *degustasset* γευσάμενος (“*gustans*” Vg.). Greek aorist. This is the only occurrence of *degusto* in Erasmus’ N.T. Elsewhere, he always retains *gusto* to render the same Greek verb. As in vs. 9,

he appears to be striving for literary effect by a sequence of words beginning with *d-*, as in *degustasset, diu ... diluculum ... demum*, all of which are departures from the Vulgate rendering.

11 *diu* ἐφ’ ἰκονόν τε (“*satisque*” Vg.). Elsewhere, Erasmus usually follows the Vulgate in using *multo tempore* for similar Greek expressions, regarding *satis* as an over-literal translation in such contexts. Manetti put *satis*.

11 *colloquutus* ὁμιλήσας (“*allocutus est*” late Vg.). See on *Act.* 10,27. Manetti substituted *locutus est*.

11 *vsque ad* ἔχρι (“*vsque in*” late Vg.). As in vs. 6, the spelling ἔχρι is taken from cod. 2815, this time supported by P^{74} & A B C^{cor} E and a few later mss. In codd. 1, 2816 and most other mss., commencing with codd. C* D, it is ἔχρισ. Manetti had *vsque ad*, as in Erasmus and the earlier Vulgate.

11 *diluculum* αὐγῆς (“*lucem*” Vg.). This may be compared with Erasmus’ substitution of *diluculo* for *ante lucem* in rendering ὄρθριος at *Lc.* 24,22 (1519). Elsewhere, he follows the Vulgate in using *diluculo* for ὄρθρος, and he also uses this word to replace *mane* in rendering πρωΐ.

11 *ita demum* οὕτως (“*et sic*” late Vg.). Erasmus’ use of *demum* is not explicitly supported by the Greek text. In the late Vulgate, the addition of *et* is made necessary by the earlier insertion of *est* after *allocutus*. In Manetti, this became *ac sic*.

12 *refocillati sunt* παρεκλήθησαν (“*consolati sunt*” 1516 = Vg.). Erasmus elsewhere uses *refocillo* for ἀναπαύω, replacing *reficio* at *Mt.* 11,28; *1 Cor.* 16,18; *2 Cor.* 7,13; *Phm.* 20, and replacing *requiesco* at *Phm.* 7. He further substitutes *refocillo* for *refrigero* in rendering συναναπαύομαι at *Rom.* 15,32, and ἀναψύχω at *2 Tim.* 1,16. In the present context, the meaning “console” or “comfort” is inappropriate as the young man was alive. Another reason why he wished to avoid *consolor* is that in classical Latin this was more commonly used as a deponent verb, having an active rather than a passive sense. He similarly removed *consolor* at *Mt.* 2,18; 5,4; *Lc.* 16,25; *2 Cor.* 7,7, 13; *Col.* 2,2; *1 Thess.* 3,7. However, Erasmus’ choice of *refocillo* is of dubious merit, as it does not appear in classical Latin literature. On the Vulgate use of *consolor*, see on *Act.* 15,32.

12 *non mediocriter* οὐ μετρίως (“*non minime*” Vg.). Erasmus is more accurate here. For comparable examples of the removal of *minimus*,

¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. ¹⁴ ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτόν, ἦλθομεν εἰς Μιτυλήνην. ¹⁵ κάκειθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον· ¹⁶ ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας· ¹⁸ ὥς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, Ὑμεῖς

¹³ Nos autem conscensa navi soluimus Asson, inde excepturi Paulum. Sic enim ordinauerat, ipse per terram iter facturus. ¹⁴ Quum autem conuenissemus Asson, recepto eo, venimus in Mitylenem. ¹⁵ Et inde nauigantes, sequenti die venimus contra Chium. Postridie vero appulimus Samum, et comorati Trogyllii, proximo die venimus in Miletum: ¹⁶ proposuerat enim Paulus praeternauigare Ephesum, ne tempus tereret in Asia. Festinabat enim, si possibile sibi esset, vt diem pentecostes ageret Hierosolymis.

¹⁷ A Mileto autem missis Ephesum nunciis, accersiuit presbyteros ecclesiae, ¹⁸ qui quum peruenissent ad ipsum, dixit eis: Vos

13 προελθόντες B-E: προσελθόντες A

13 Asson B-E: in Asson A | ordinauerat B-E: disposuerat A | 14 Asson B-E: in Asson A | 15 Postridie vero B-E: Altero autem die A | Trogyllii B-E: Trogyllio A | 16 tempus tereret B-E: qua mora illi fieret A | pentecostes C-E: pentecosten A B | 17 presbyteros B-E: seniores A | 18 ipsum B-E: se A

see on *Act.* 15,2. See also *Annot.* The version of Manetti substituted *immense*.

13 *conscensa navi* προελθόντες ἐπὶ τὸ πλοῖον ("ascendentes nauem" Vg.). Greek aorist. In the 1516 Greek text, Erasmus followed cod. 2815 in putting προσελθόντες, as found in codd. A B* E and most later mss., including codd. 1 and 2816. In 1519, he took προελθόντες from cod. 3, in company with Φ^{74} & B^{corr} C and some later mss. A better translation of προελθόντες would have made use of *praecedo*, as at vs. 5. For Erasmus' use of *conscendo* elsewhere, see on *Ioh.* 6,17. Manetti preferred *in nauim ascendentes*.

13 *soluimus* ἀνήχθημεν ("nauigauimus" late Vg.). See on *Act.* 13,13.

13 *Asson* εἰς τὴν Ἄσσον ("in Asson" 1516 = Vg.). See on *Act.* 8,27. In *Annot.*, Erasmus mentions mss. having "Thasson", apparently referring to his cod. 2815 which reads θάσσον

both here and in vs. 14. He drew ἄσσον from cod. 2816 (cf. ἄσσον in cod. 1), in company with most other mss.

13 *excepturi* μέλλοντες ἀναλαμβάνειν ("suscepturi" Vg.). See on *Act.* 17,7.

13 *ordinauerat* ἦν διατεταγμένος ("disposuerat" 1516 = Vg.). See on *Act.* 7,44.

13 *per terram iter facturus* πεζεύειν. In *Annot.*, Erasmus also recommends *pedestri itinere venturus* or *pedibus iter facturus*, emphasising the apostle's humility in travelling on foot rather than by horse or vehicle. Manetti put *vt per terram iter faceret*.

14 *conuenissemus* συνέβαλεν ἡμῖν. Erasmus retains the late Vulgate rendering, without explicit support from Greek mss. Manetti had *nos ... inuenisset*.

14 *Asson* εἰς τὴν Ἄσσον ("in Asson" 1516 = Vg.). See on vs. 13.

14 *receptio* ἀναλαμβάνοντες ("assumpto" Vg.). This use of *receptio* is presumably intended for stylistic variety, to avoid repetition of *excipio* from vs. 13. Erasmus retains *assumo* for ἀναλαμβάνω at *Act.* 1,2, 11; *Eph.* 6,13, 16; 2 *Tim.* 4,11. See further on *Act.* 1,2.

14 in *Mitylenem* εἰς Μιτυλήνην ("Mitylenem" late Vg.). The added preposition contravenes Erasmus' usual practice with place-names. See on *Act.* 8,27; 13,51. Manetti had *Mitilenem*, without *in*.

15 *Postridie vero* τῆ δὲ ἑτέρα ("et alia die" Vg.; "Altero autem die" 1516). On *postridie*, see on *Act.* 10,9, and for *vero*, see on *Ioh.* 1,26. In *Annot.*, Erasmus suggests *altero vero die*. Manetti put *alia autem die*.

15 *appulimus* παρεβόλομεν ("applicuimus" Vg.). See on *Ioh.* 6,21 for Erasmus' use of *appello*. He retains *applico* for προσορμίζομαι at *Mc.* 6,53. See also *Annot.*

15 *et commorati Trogyllii* καὶ μέιναντες ἐν Τρωγυλλίῳ (Vg. omits; "et commorati Trogyllio" 1516). The Vulgate is based on a text omitting καὶ ... Τρωγυλλίῳ, and altering the following τῆ το τῆ δὲ οὐ καὶ τῆ, as in \mathfrak{P}^{74} & A B C E and twenty-three later mss. Erasmus follows his cod. 2815, supported by cod. (D) and about 440 later mss. (see Aland *Die Apostelgeschichte* 594-6). Cod. 1 has τρογυλλίῳ, while cod. 2816 has τρογγυλίῳ. See also *Annot.* The version of Manetti (both mss.) had *et in Trolyo commorati*.

15 *proximo die* τῆ ἑχομένη ("et sequenti die" Vg.). Erasmus made a similar change at *Lc.* 13,33 (1516-19 only). Usually he retains *sequenti die* for such Greek expressions: see on *Act.* 16,11. At the present passage, he wished to avoid repetition from earlier in the same verse. The Vulgate addition of *et* corresponds with the insertion of δὲ or καὶ, as mentioned in the previous note. See *Annot.* The version of Manetti had *sequenti die*, as in the Vulgate, but omitted *et*.

15 in *Miletum* εἰς Μίλητον ("Miletum" Vg.). Both in his translation and in *Annot.*, Erasmus again breaches the usual rule of omitting the preposition before town-names. See on *Act.* 8,27; 13,51.

16 *praeternavigare* παραπλευσαι ("transnavigare" Vg.). In *Annot.*, Erasmus mocks at the Vulgate rendering, enquiring how anyone could sail across (*trans*) a city, unless the

ship were carried in the clouds. Cf. on *subnavigo* at *Act.* 27,4. He also suggested using *praeteruehi*, which was recommended in Valla *Annot.*

16 *ne tempus tereret* μὴ γένηται αὐτῷ χρονοτριβῆσαι ("ne qua mora illi fieret" 1516 = Vg.). Erasmus also removed *mora* in rendering χρονίζω at *Mt.* 25,5; *Lc.* 12,45 (both in 1519). It could be said that, at the present passage, he has left γένηται untranslated: in *Annot.*, more accurately, he renders as *contingeret sibi terere tempus*. Manetti put *ne qua commoratio ei fieret*.

16 *pentecostes* τῆς πεντηκοστῆς ("pentecosten" 1516-19 = Vg.). The word *pentecostes* is in the genitive case, reflecting the form of the Greek word, consistent with *Act.* 2,1.

16 *ageret* γένεσθαι ("faceret" Vg.). For a similar use of *ago* in connection with observance of a feast day, see *Act.* 18,21. For Erasmus' avoidance of *facio*, see on *Ioh.* 1,15.

17 *missis Ephesum nunciis* πέμψας εἰς Ἔφεσον ("mittens Ephesum" Vg.). Greek aorist. See on *Act.* 7,14 for the addition of *nunciis*.

17 *accersiu* μετακάλεσατο ("vocauit" Vg.). This produces consistency with the Vulgate rendering of the three other N.T. passages where μετακάλεομαι occurs: *Act.* 7,14; 10,32; 24,25. See also on *Act.* 4,18.

17 *presbyteros* τοὺς πρεσβυτέρους ("maiores natu" Vg.; "seniores" 1516). See on *Act.* 15,4, and *Annot.* The version of Manetti had *seniores*, as in Erasmus' 1516 edition.

18 *peruenissent* παρεγένοντο ("venissent" Vg.). This change is consistent with Vulgate usage at *Act.* 11,23. However, elsewhere in Luke and Acts, where παραγίνομαι is chiefly found, Erasmus usually retains *venio*, or sometimes *aduenio*, when rendering this Greek verb. At a few passages, he substitutes *accedo* (*Mt.* 2,1; 3,1, 13; *Mc.* 14,43; *Act.* 24,17). Manetti put *Vt ... venerunt* for *cum venissent*.

18 *ipsum* αὐτόν ("eum et simul essent" Vg.; "se" 1516). Erasmus uses *ipsum* to refer back to the main subject of the sentence. The Vulgate reflects the addition of ὁμοσε ὄντων αὐτῶν, as found in \mathfrak{P}^{74} (A) D^{cor}, while cod. E adds ὁμοθυμαδόν. Erasmus follows cod. 2815, supported by codd. 1, 2816 and nearly all other mss., commencing with codd. & B C. The version of Manetti had *eum*, omitting *et simul essent*.

ἐπίστασθε ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἔγενόμην, ¹⁹ δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ πολλῶν δα|κρῦων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ²⁰ ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹ διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι, τὴν εἰς τὸν θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. ²² καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσονται μοι μὴ εἰδώς, ²³ πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν· ²⁴ ἀλλ' οὐδενὸς λόγον ποιούμεναι,

scitis a primo die quo ingressus sum Asiam, quomodo vobiscum per omne tempus fuerim, ¹⁹seruiens domino cum omni animi humilitate, cumque mul|tis lachrymis et tentationibus, quae mihi acciderunt ex insidiis Iudaeorum: ²⁰vt nihil suffugerim eorum quae essent in rem vestram, quin annunciarem vobis et docerem vos publice ac per singulas domos, ²¹testificans Iudaeis simul et Graecis, eam quae erga deum est poenitentiam, ac fidem quae est erga dominum nostrum Iesum. ²²Et nunc ecce ego alligatus spiritu, proficiscor Hierosolymam, quae in ea obuentura sint mihi ignorans, ²³nisi quod spiritus sanctus per singulas ciuitates testificatur, dicens, quod vincula et afflictiones me manent. ²⁴Verum nihil me mouet,

19 συμβαντων B-E: συμβαινοντων A | 22 τα B-E: το A

18 Asiam B-E: in Asiam A | 19 cumque B-E: et A | lachrymis B-E: lacrymis A | 20 vt B-E: quomodo A | suffugerim B-E: subtraxerim vobis A | quin B-E: quo minus A | ac per singulas domos C-E: et domestice A B | 21 prius erga B-E: in A | ac B-E: et A | alt. erga B-E: in A | 22 proficiscor Hierosolymam B-E: vado in Hierusalem A | sint B-E: sunt A | 23 afflictiones B-E: tribulationes A

18 *primo die quo* πρώτης ἡμέρας ἀφ' ἧς ("prima die qua" Vg.). For the gender of *dies*, see on *Ioh.* 1,29.

18 *Asiam* εἰς τὴν Ἀσίαν ("in Asiam" 1516 = Vg.). Where a country or region was mentioned as a destination of a journey, it was usual practice in classical Latin to insert a preposition (cf. on *Act.* 18,27), but this was not necessary after a verb such as *ingredior*.

18 *quomodo* πῶς ("qualiter" Vg.). This substitution brings the translation into conformity with Vulgate usage at most other passages having πῶς, though Erasmus left *qualiter* untouched at *Mc.* 5,16; *Lc.* 12,11; *Ap. Ioh.* 3,3. At 1 *Thess.* 2,11, in rendering ὡς, he replaced *qualiter* with *vt*.

19 *animi humilitate* ταπεινοφροσύνης ("humilitate" Vg.). Erasmus makes a similar

addition at *Phil.* 2,3; *Col.* 2,23; 1 *Petr.* 5,5, while at *Eph.* 4,2 he substitutes *submissio*. See *Annot.*

19 *cumque multis* καὶ πολλῶν ("et" Vg.; "et multis" 1516). The Vulgate follows a Greek text omitting πολλῶν, as in Φ^{74} \aleph A B D E and a few later mss. Erasmus follows cod. 2815, supported by cod. C and most later mss., including codd. 1 and 2816. Manetti put *ac*, without adding *multis*.

19 *συμβάντων*. In 1516, Erasmus followed cod. 2815 in putting συμβαινόντων, in the present tense, supported by cod. C and only a few later mss. In codd. 1, 3, 2816 and most other mss., it is συμβάντων.

20 *vt* ὡς ("quomodo" 1516 = Vg.). A similar substitution occurs at *Act.* 10,38. Erasmus prefers to use *quomodo* for πῶς, as in vs. 18.

20 *suffugerim* ὑπεστειλάμην (“subtraxerim vobis” 1516 = late Vg.). The added pronoun of the late Vulgate does not have explicit support from Greek mss. In *Annot.*, Erasmus argues that *subtrabo* means to “defraud”, which is unsuited to the context. At vs. 27, he retains *subterfugio*, in rendering the same Greek verb, while substituting *subduco* for *subtrabo* at *Gal.* 2,12; *Hebr.* 10,38. Manetti had *subtraxerim*, omitting *vobis*.

20 *eorum quae essent in rem vestram* τῶν συμφερόντων (“utilium” late Vg.). Erasmus amplifies his translation, for clarity. Elsewhere, he retains *utilis* for ὠφέλιμος.

20 *quin* τοῦ μῆ (“quo minus” 1516 = Vg.). This change was for stylistic variety, as Erasmus retains *quo minus* in a similar context at vs. 27. See on *Act.* 8,36.

20 *ac* καί (“et” 1516-19 = Vg.). See on *Ioh.* 1,25. Manetti’s version (both mss.) omitted this conjunction, possibly by an error of transcription.

20 *per singulas domos* κατ’ οἴκους (“per domos” Vg.; “domestic” 1516-19). See on *Act.* 2,46, and *Annot.* The use of *domestic* in 1516-19 seems to have been influenced by the preface to Jerome’s commentary on the Epistle to the Ephesians, as indicated in *Annot.*, but it is not found in classical Latin literature.

21 *simul* et τε καί (“atque” Vg.). See on *Act.* 1,1. Manetti substituted *ac*.

21 *Graecis* Ἑλλησι (“gentilibus” Vg.). See on *Ioh.* 12,20.

21 *eam quae erga deum est* τὴν εἰς τὸν θεόν (“in deum” Vg.; “eam quae in deum est” 1516). Erasmus’ rendering is clearer and more precise. On *erga*, see on *Act.* 3,25.

21 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti also made this change.

21 *quae est erga* τὴν εἰς (“in” Vg.; “quae est in” 1516). See above on *eam quae erga*.

21 *Iesum* Ἰησοῦν (“Iesum Christum” Vg.). The Vulgate addition is supported by \mathfrak{P}^{74} \aleph A C E, together with cod. 2816 and many later mss. Erasmus follows cod. 2815, supported by cod. B and another large section of the later mss., including cod. 1. Manetti similarly omitted *Christum*.

22 *proficiscor* πορεύομαι (“vado” 1516 = Vg.). See on *Ioh.* 7,33; *Act.* 16,7, regarding *proficiscor*. At *Act.* 27,3, Erasmus substitutes *proficiscor* for *eo*, but elsewhere in Acts, he generally follows

the Vulgate in rendering πορεύομαι by *eo*, *abeo*, *vado*, or *iter facio*. Manetti anticipated this change.

22 *Hierosolymam* εἰς Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). See on *Act.* 8,27.

22 τὰ. The variant τό in 1516 is a misprint.

22 *obventura* συναντήσοντα (“ventura” Vg.). Erasmus elsewhere uses *obuenio* only at *Lc.* 1,9, in rendering λαγχάνω. At the present passage, the context required a verb meaning to “come upon” or “befall” rather than the colourless *venio* of the Vulgate.

22 *sint* (“sunt” 1516 = Vg.). Erasmus prefers the subjunctive for this indirect question, arising from the construction *ignoro quae ...*

23 *per singulas* κατὰ (“per omnes” Vg.). See on *Act.* 2,46. Manetti had just *per*.

23 *testificatur* διαμαρτύρεται (“mihi protestatur” late Vg.). The Vulgate addition of *mihi* corresponds with the addition of μοι in \mathfrak{P}^{74} \aleph A B C D E and many later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. For the removal of *protestor*, see on *Ioh.* 13,21. Manetti made the same change.

23 *quod* ὅτι (“quoniam” Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

23 *afflictiones* θλίψεις (“tribulationes” 1516 = Vg.). See on *Ioh.* 16,21. The late Vulgate further adds *Hierosolymis* here, supported by cod. D.

24 *Verum* ἄλλ’ (“Sed” Vg.). See on *Ioh.* 1,26.

24 *nihil me mouet* οὐδενὸς λόγον ποιούμαι (“nihil horum vereor” Vg.). In *Annot.*, Erasmus seems to argue that the Vulgate phrase could be misunderstood as meaning “I do not fear that any of these things will happen”, and that this would be in conflict with the prophecies to which Paul alluded in the previous verse, from which the apostle already knew that these things would come to pass. This passage is subject to considerable textual variation in some parts of the manuscript tradition, but the Greek text adopted by Erasmus closely corresponds with that which was probably followed by the Vulgate at this point, having the support of cod. 2815, together with cod. E and about 375 of the later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 597-600). Manetti resorted to *sermonem flocci facio* (“I take no account of such talk”).

οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῶ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. ²⁵ καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου, ὑμεῖς πάντες ἐν οἷς διήλθον, κηρύσσων τὴν βασιλείαν τοῦ θεοῦ. ²⁶ διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. ²⁷ οὐ γὰρ ὑπεστειλάμην ὑμῖν τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ. ²⁸ προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. ²⁹ ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες, λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρύων

neque vita mea chara est mihi ipsi, vt consummem cursum meum cum gaudio et ministerium quod accepi a domino Iesu, ad testificandum euangelium gratiae dei. ²⁵ Et nunc ecce ego scio, quod posthac non videbitis faciem meam, vos omnes per quos transiui, praedicans regnum dei. ²⁶ Quapropter contestor vos hodie, quod mundus ego sum a sanguine omnium. ²⁷ Non enim subterfugi, quominus annunciarim omne consilium dei vobis. ²⁸ Attendite igitur vobis et cuncto gregi, in quo vos spiritus sanctus posuit episcopos ad regendum ecclesiam dei, quam acquisiuit sanguine suo. ²⁹ Ego enim noui hoc, quod ingressuri sint post discessum meum lupi graues in vos, non parcentes gregi. ³⁰ Et ex vobis ipsis exorientur viri, loquentes peruersa, vt abducant discipulos post se. ³¹ Propter quod vigilate, memores, quod per triennium nocte et die non cessauerim cum lachrymis

24 prius την B-E: των A | 26 διο B-E: διοτι A

27 annunciarim B-E: annunciarum A | consilium A B D E: cunsilium C | 28 igitur B-E: om. A | cuncto B-E: vniuerso A | regendum B-E: regendum A | 29 hoc B-E: haec A | sint B-E: sunt A | 30 exorientur B-E: exurgent A

24 *neque vita mea chara est mihi ipsi* οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῶ (“*neq facio animam meam pretiosiorum quam me*” Vg.). Elsewhere, Erasmus occasionally substitutes *vita* for *anima*, at *Mt.* 6,25; *Rom.* 11,3 (1519); *Phil.* 2,30, but usually retains *anima* for ψυχὴ and *vita* for ζωή (and sometimes for βίος and βίωσις). In *Annot.*, he complains at the inaccuracy of the Vulgate in treating τίμιος as a comparative adjective, and therefore included this passage among both the *Soloecismi* and the *Loca Obscura*. For his reply to Stunica’s defence of the Vulgate rendering; see his *Epist. apolog. adv. Stun.*, LB IX, 397 F. On *mibi ipsi*, see on *Act.* 9,34. Manetti’s rendering was *neq animam meam preciosiorum me ipso existimo*.

24 *vt* ὡς (“*dummodo ego*” Vg. 1527). The Vulgate seems to reflect the substitution of *ἕως*, as found in codd. \aleph^{corr} B^{corr}. Manetti omitted *ego*, following the earlier Vulgate.

24 *cum gaudio* μετὰ χαρᾶς (Vg. omits). The Vulgate omission is supported by codd. \aleph A B D and ten later mss. Erasmus follows cod. 2815, supported by codd. C E and over 450 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 600-2). See *Annot.* This phrase was also added by Manetti.

24 *ministerium* τὴν διακονίαν (“*ministerium verbi*” late Vg.). The late Vulgate rendering corresponds with the addition of τοῦ λόγου in cod. D. The version of Manetti

omitted *verbi*, in accordance with the earlier Vulgate.

24 *ad testificandum* διαμαρτύρασθαι (“testificari” Vg.). See on *Ioh.* 1,33, for avoidance of the infinitive. Cod. 2815 has διαμαρτύρεσθαι, present tense, which Erasmus or his assistants rejected in favour of διαμαρτύρασθαι, found in codd. 1, 2816 and most other mss. Manetti put *ut ... testificarer*.

25 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. The same change was found in Manetti.

25 *posthac non* οὐκέτι (“amplius non” Vg.). Similar substitutions of *posthac* for *amplius* occur at *Mc.* 9,25; *Rom.* 14,13. Cf. on *Ioh.* 5,14.

26 διό. In 1516, Erasmus followed cod. 2815 in reading διότι, supported by \mathfrak{P}^{74} \aleph A B E and a few later mss. In 1519, he restored διό, as found in codd. 1 and 2816, in company with codd. C D^{corr} and most of the later mss. (not including cod. 3, which had διαμαρτύρομαι for διό μαρτύρομαι).

26 *hodierno* σήμερον (“hodierna” Vg.). See on *Ioh.* 1,29, for the gender of *dies*.

26 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

26 *ego sum* ἐγώ (“sum” Vg.). The Vulgate reflects the substitution of εἶμι, as in \mathfrak{P}^{74} \aleph B C D E and a few later mss. Erasmus follows cod. 2815, this time supported by cod. A and most later mss., including codd. 1 and 2816. Manetti made the same change.

27 *annunciarim* ἀναγγεῖλαι (“annunciarem” 1516 = Vg.). After a preceding perfect tense, Erasmus here regards a perfect subjunctive as being better style. The word-order ὑμῖν τοῦ μὴ ἀναγγεῖλαι is derived from cod. 2815, apparently without other ms. support. A few mss., commencing with \mathfrak{P}^{74} \aleph^* B C (D) place ὑμῖν after θεοῦ, corresponding with the Vulgate and Erasmus’ Latin version. In codd. 1, 2816 and most other mss., commencing with codd. \aleph^{corr} A E, ὑμῖν is placed after ἀναγγεῖλαι.

28 *igitur* οὖν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B D and a few later mss. Erasmus follows cod. 2815, supported by codd. C E and most later mss., including codd. 1 and 2816. Manetti put *ergo*.

28 *cuncto* παντί (“vniuerso” 1516 = Vg.). See on *Ioh.* 8,2; *Act.* 5,34.

28 *ad regendum* ποιμαίνειν (“regere” Vg.). See on *Ioh.* 1,33. This change was anticipated by Manetti.

28 *dei* τοῦ θεοῦ. The reading in codd. 1 and 2815, together with cod. C^{corr} and most later mss., is τοῦ κυρίου καὶ θεοῦ. Erasmus’ text here follows cod. 2816 and the Vulgate in omitting κυρίου καὶ, with support from codd. \aleph B and some later mss. Another variant, in \mathfrak{P}^{74} A C* D E and some later mss., substitutes κυρίου for θεοῦ. Manetti put *domini atque dei*, corresponding with the text of most of the later Greek mss.

29 *enim noui hoc* γὰρ οἶδα τοῦτο (“scio” Vg.; “enim noui haec” 1516). For the substitution of *nosco*, see on *Ioh.* 1,33. The Vulgate is based on a text omitting γὰρ and τοῦτο, as in \mathfrak{P}^{74} \aleph^* A B C* D and fourteen later mss. Erasmus follows cod. 2815, supported by codd. C^{corr} E and over 430 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 602-4). Manetti had *enim hoc scio*.

29 *quod ingressuri sint* ὅτι εἰσελεύσονται (“quoniam intrabunt” Vg.; “quod ingressuri sunt” 1516). See on *Ioh.* 1,20 for the substitution of *quod*. On *ingredior*, see on *Ioh.* 13,27. Manetti substituted *quod ... intrabunt*.

29 *discessum meum* τὴν ἀφίξιν μου (“discessionem meam” Vg.). The more usual word for “departure” in classical Latin was *discessus*. The term *discessio* could mean a “schism” or, more technically, a division for the purpose of taking a vote. Cf. Erasmus’ substitution of *defectio* for *discessio* in rendering ἀποστοσία at *Act.* 21,21. Manetti rendered by *recessum meum*.

29 *graves* βαρεῖς (“rapaces” late Vg.). In substituting the more accurate *graves*, Erasmus was restoring the earlier Vulgate rendering: see *Annot.* The same rendering was recommended in Valla *Annot.* However, Manetti’s version substituted *molestae*, either adverbially, or treating *lupi* as a feminine noun.

30 *exoriantur* ἀναστήσονται (“exurgent” 1516 = Vg.). See on *Ioh.* 1,17; *Act.* 6,9.

31 *memores* μνημονεύοντες (“memoria retinentes” Vg.). As elsewhere, Erasmus again avoids the present participle. He retains *memoria* at other passages. This change was anticipated by Manetti.

31 *quod ... non cessauerim* ὅτι ... οὐκ ἐπαυσάμην (“quoniam ... non cessauit” Vg.). See on

νουθετῶν ἕνα ἕκαστον. ³² καὶ τὰ νῦν πα-
ρατίθημι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ
λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ
ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονο-
μίαν ἐν τοῖς ἡγιασμένοις πασίν. ³³ ἀργυ-
ρίου ἢ χρυσοῦ, ἢ ἱματισμοῦ οὐδενὸς
ἐπεθύμησα. ³⁴ αὐτοὶ δὲ γινώσκετε ὅτι
ταῖς χρεῖαις μου καὶ τοῖς οὔσι μετ' ἐμοῦ
ὑπηρέτησαν αἱ χεῖρες αὐταί. ³⁵ πάντα
ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ
ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνη-
μονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ,
ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι διδόναι
μᾶλλον ἢ λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν,
θεῖς τὰ γόνατα αὐτοῦ, σὺν πασίν αὐτοῖς
προσηύξατο. ³⁷ ἱκανὸς δὲ ἐγένετο κλαυθ-
μὸς πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
τράχηλον τοῦ Παύλου, κατεφίλουσαν αὐ-
τόν, ³⁸ ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
ὅτι εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρό-
σωπον αὐτοῦ θεωρεῖν. πρόπεμπον δὲ
αὐτὸν εἰς τὸ πλοῖον.

35 ἰησου B-E: ἰησουν A

31 monere B-E: monens A | 32 sermoni B-E: verbo A | 34 Imo B-E: sed A | 35 verborum B-E: verbi A | quoniam C-E: quod A B | dare potius B-E: potius dare A | 37 coortus B-E: factus A | 38 ob sermonem quem B-E: in verbo, quod A

Ioh. 1,20, and *Annot.* The version of Manetti put *quod ... non cessant*.

31 *monere* νουθετῶν (“monens” 1516 = Vg.). In classical Latin, *cesso* is normally followed by an infinitive rather than a participle. See *Annot.* This was changed to *admonens* by Manetti.

31 *vnumquenque* ἕνα ἕκαστον (“vnumquenque vestrum” Vg.). The Vulgate reflects the addition of ὑμῶν, as in codd. D E and some later mss., including cod. 2816^{cor.} Manetti omitted *vestrum*.

32 παρατίθημι. Erasmus here follows cod. 2815, with hardly any other ms. support. Nearly all other mss., including codd. 1 and 2816, have παρατίθεμαι.

32 *fratres* ἀδελφοί (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B D and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other

monere vnumquenque. ³² Et nunc commendo vos fratres deo et sermoni gratiae ipsius, qui potens est superstruere et dare vobis haereditatem inter sanctificatos omnes. ³³ Argentum et aurum, aut vestem nullius concupiui. ³⁴ Imo ipsi scitis quod necessitatibus meis et his qui mecum sunt, supeditauerunt manus hae. ³⁵ Omnia ostendi vobis, quod sic laborantes oportet suscipere infirmos, ac meminisse verborum domini Iesu, quoniam ipse dixit: Beatum est dare potius quam accipere. ³⁶ Et quum haec dixisset, positus genibus suis, orauit cum omnibus illis. ³⁷ Magnus autem fletus coortus est omnium, et ruentes in collum Pauli, osculabantur eum ³⁸ dolentes, maxime ob sermonem quem dixerat, quod amplius faciem eius non essent visuri. Et deducebant eum ad nauem.

mss., commencing with codd. C E. The version of Manetti also added *fratres*.

32 *sermoni* τῷ λόγῳ (“verbo” 1516 = Vg.). See on *Ioh.* 1,1. As a result of this change, the following *qui* could now be seen to relate to *sermoni* rather than the earlier *deo*. Erasmus included the Vulgate construction among the *Soloecismi*. Against Stunica’s defence of the Vulgate rendering, Erasmus argued that the Greek text would have had τοῦ δυναμένου rather than τῷ δυναμένῳ if this had been intended to relate to τῷ θεῷ: see his *Epist. apolog. adv. Stun.*, LB IX, 397 E-F. See also *Annot.*

32 *superstruere* ἐποικοδομῆσαι (“aedificare” Vg.). The Vulgate reflects a Greek text having οἰκοδομῆσαι, as in \mathfrak{P}^{74} \aleph A B C D E and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

See *Annot.* The version of Manetti adopted *superedificare*.

32 *vobis* ὑμῖν (Vg. omits). The Vulgate omission is supported by P^{74} K A B D E and a few later mss. Erasmus, as usual, follows cod. 2815, together with codd. 1, 2816 and most other mss., this time commencing with cod. C. The same addition was made by Manetti.

32 *inter sanctificatos omnes* ἐν τοῖς ἡγιασμένοις πᾶσιν ("in sanctificatis omnibus" Vg.). See on *Ioh.* 15,24.

33 *et ἡ*. Erasmus retains the late Vulgate rendering, supported by cod. D, in conflict with his own Greek text. The earlier Vulgate had *aut*, while Manetti had *vel*.

34 *Imo ipsi* αὐτοὶ δέ ("sicut ipsi" late Vg.; "sed ipsi" 1516). The late Vulgate use of *sicut* lacks Greek ms. support. Erasmus follows cod. 2815, apparently alone. Virtually all other mss., including codd. 1 and 2816, omit δέ. Erasmus' poorly supported variant remained in the *Textus Receptus*.

34 *quod* ὅτι ("quoniam" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

34 *necessitatibus meis* ταῖς χρείαις μου ("ad ea quae mihi opus erant" Vg.). This change conforms with Vulgate usage at *Rom.* 12,13, and also with the Vulgate rendering of ἀνάγκη at *2 Cor.* 6,4; 12,10, though Erasmus retains *opus* at passages such as *Phil.* 4,16, 19. Manetti put *indigentis meis*.

34 *suppeditauerunt* ὑπηρέτησαν ("ministrauerunt" Vg.). Elsewhere, Erasmus renders ὑπηρέτω by *inseruio* (for *administro*) at *Act.* 13,36 (1519), and by *subministro* (for *ministro*) at *Act.* 24,23. In the present context of supplying a practical need, Erasmus evidently felt that *ministro* and its compounds were inappropriate: cf. his substitution of *suppedito* for *administro* in rendering ἐπιχορηγέω at *2 Cor.* 9,10, and χορηγέω at *1 Petr.* 4,11, and of *suppedito* for *subministro* in rendering ἐπαρκέω at *1 Tim.* 5,16. Cf. on *Act.* 11,29, for his replacement of *ministerium* by *subsidiium* (and his recommendation of *suppeditationem* in *Annot. ad loc.*). See also on *Act.* 24,23, regarding *subministro*.

34 *hae* αὗται ("istae" Vg.). See on *Act.* 7,4. Manetti had *ipse* (= *ipsae*).

35 *quod* ὅτι ("quoniam" Vg.). See on *Ioh.* 1,20. Manetti here put *quia*.

35 *verborum* τῶν λόγων ("verbi" 1516 Lat. = Vg.). The Vulgate may reflect a Greek variant, τοῦ λόγου or τὸν λόγον, as found in many late mss. Erasmus follows cod. 2815, supported by cod. 1 and most other mss. (cod. 2816 has τὸν λόγον).

35 Ἰησοῦ. This word was omitted in cod. 2815, along with cod. A^{corr} and a few later mss. In 1516, Erasmus, or rather his printer, mistakenly restored ΙΗΣΟΥΝ, a grammatically impossible reading, instead of Ἰησοῦ (which was found in codd. 1 and 2816). The error was corrected in 1519.

35 *quoniam* ὅτι ("quod" 1516-19). See on *Ioh.* 1,20. Manetti had the same rendering as Erasmus' 1516-19 editions.

35 *Beatum* Μακάριον ("Beatius" Vg.). In *Annot.*, Erasmus objects to the inaccurate Vulgate use of a comparative adjective here. He further included this in the 1527 edition of the *Soloeccismi*. Valla *Annot.* and Manetti made the same change.

35 *dare potius* διδόναι μᾶλλον ("magis dare" Vg.; "potius dare" 1516 Lat.). Erasmus took this Greek word-order from cod. 2815, supported by relatively few other late mss. In codd. 1, 2816 and most other mss., commencing with K A B C D E, it is μᾶλλον διδόναι. Other substitutions of *potius* for *magis* occur in fourteen other places in the N.T.

37 *coortus est* ἐγένετο ("factus est" 1516 = Vg.). A similar substitution occurs at *Act.* 23,10 (1519). See on *Ioh.* 1,17.

37 *ruentes* ἐπιπεσόντες ("procumbentes" Vg.). A comparable change occurs at *Lc.* 15,20, where Erasmus substitutes *ruo* for *cado* in rendering the same Greek verb. The word *procumbo* implies kneeling, or bowing down, or prostration, none of which is appropriate to this context. In cod. 2815, the reading is πέσοντες, which lacks other ms. support. Erasmus' text here follows codd. 1 and 2816, in company with nearly all other mss.

37 *in* ἐπί ("super" Vg.). Erasmus possibly wished to avoid the ambiguity of *super*, in the sense of "over": see on *Ioh.* 7,44.

38 *ob sermonem quem* ἐπὶ τῷ λόγῳ ᾧ ("in verbo, quod" 1516 = Vg.). See on *Ioh.* 1,1, regarding *sermo*. On *ob*, see on *Ioh.* 10,33.

38 *quod* ὅτι ("quoniam" Vg.). See on *Ioh.* 1,20. The same change was made by Manetti.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κάκειθεν εἰς Πάταρα. ²καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάν | τες ἀνήχθημεν. ³ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ⁴καὶ ἀνευρόντες μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ. ⁵ὅτε δὲ ἐγένετο ἡμᾶς ἑξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις, ἕως ἕξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλόν, προσευξάμεθα· ⁶καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου, κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

21,1 κων B-E: κω A | 4 ἀναβαίνειν A' B-E: ἀναβαινει A* | 5 ὅτε δε A' B-E: ὅτ A* | 7 ἀπὸ B-E: ὑπο A | παρ B-E: σὺν A

21,1 auulsi B-E: abstracti A | Coum A* B-E: Choum A^b | 3 autem B-E: om. A | ac B-E: et A | Nam huc B-E: Ibi enim A | 4 Repertisque B-E: Inuentis autem A | 5 littore B E: litore A C D | precati sumus B-E: orauimus A | 6 nauim B-E: nauem A

21,1 *vt soluissimus* ἀναχθῆναι (“*vt nauigaremus*” Vg.). See on *Act.* 13,13.

1 *auulsi* ἀποσπασθέντες (“abstracti” 1516 = Vg.). This change conforms with the Vulgate rendering of the same Greek verb at *Lc.* 22,41. Erasmus’ choice of *auello* is better suited to the reflexive sense required by the context.

1 Κῶν. In 1516, Erasmus followed cod. 2815 in putting κῶ, as found in Φ^a \aleph A B C D E and many later mss., including codd. 1^{corr} and 2816. In 1519, he corrected this to κῶν, following cod. 3, with support from cod. 1^{vid} and many other late mss. See *Annot.*

21 Quum autem factum esset vt soluissimus auulsi ab eis, recto cursu venimus Coum, et sequenti die Rhodum, et inde Patarum. ²Et nacti nauem quae traiceret in Phoenicem, ea conscensa | soluimus. ³Quum autem coepisset nobis apparere Cyprus, relicta ea ad sinistram, nauigauimus in Syriam, ac venimus Tyrum. Nam huc nauis exponebat onus. ⁴Reperitque discipulis, mansimus ibidem diebus septem: qui Paulo dicebant per spiritum, ne ascenderet Hierosolymam. ⁵Et expletis diebus profecti ibamus, deducentibus nos omnibus vna cum vxoribus et filiis, donec exissemus ciuitatem: et positis genibus in littore, precati sumus. ⁶Et consalutatis nobis inuicem, conscendimus nauim: illi autem redierunt ad sua. ⁷Nos vero nauigatione explicita a Tyro, descendimus Ptolemaidam, et salutatis fratribus mansimus diem vnum cum illis.

2 *nacti* εὐρόντες (“*cum inuenissemus*” Vg.). See on *Ioh.* 12,14.

2 *quae traiceret* διαπερῶν (“*transfretantem*” Vg.). A similar substitution of *traicio* is found at *Mt.* 9,1; 14,34; *Mc.* 6,53, and also, in rendering διέρχουμαι, at *Lc.* 8,22 (1519). Erasmus further removes every instance of *fretum* for πέραν, using such expressions as *in ulteriorem ripam*. In *Annot.* on *Mt.* 9,1, he objected that, in prose authors, *fretum* technically meant a narrow channel of the sea, or “straits” (“*mare inclusum angustiiis*”). See also *Annot.* on *Mc.* 5,1; *Lc.* 8,22. On the use of *traicio*,

see Valla *Elegantiae* III, 35; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 324, ll. 239-241.

2 *ea conscensa* ἐπιβάντες (“ascendentes” Vg.). Greek aorist. On *conscendo*, see on *Ioh.* 6,17.

2 *solumus* ἀνήχθημεν (“nauigauimus” Vg.). See on *Act.* 13,13.

3 *autem coepisset nobis apparere Cyprus* ἀναφάνοντες δὲ τὴν Κύπρον (“apparuisse autem Cypro” late Vg.; “coepisset nobis apparere Cypro” 1516). Erasmus changes the construction, to improve clarity. In *Annot.*, he argues that the Vulgate originally had *aperuisse*, though the Vulgate mss. in fact have *paruisse*. The reading ἀναφάνοντες came from cod. 2815, supported by \mathfrak{P}^{74} & B* and a few later mss., including cod. 2816. In cod. 1 and most other mss., commencing with codd. A B^{corr} C E, it is ἀναφανέντες.

3 *relicta ea* καὶ καταλιπόντες αὐτήν (“relinquentes eam” late Vg.). Greek aorist. Manetti put *reliquissemus*, continuing from the construction with *cum*.

3 *ac* καὶ (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti had *atque*.

3 *Nam huc* ἐκεῖσε γάρ (“Ibi enim” 1516 = Vg.). The use of *huc* (“hither”) would in other contexts have been a desirable change. At the present passage, in the context of unloading a cargo, the Vulgate is justified in treating ἐκεῖσε as little more than a synonym for ἐκεῖ (“there”). On *nam*, see on *Ioh.* 3,34.

3 *exponerat* ἦν ... ἀποφορτιζόμενον (“expositura erat” late Vg.). Erasmus’ rendering is closer to the Greek here.

4 *Reperitisque* καὶ ἀνευρόντες (“Inuentis autem” 1516 = Vg.). See on *Ioh.* 1,41, regarding *reperio*. The Vulgate reflects a Greek text having ἀνευρόντες δέ, as found in $\mathfrak{P}^{74\text{vid}}$ & A B C* E and some later mss. Erasmus follows cod. 2815, supported by cod. C^{corr} and most later mss., including codd. 1 and 2816. Manetti put *et inuentis*.

4 *ibidem* αὐτοῦ (“ibi” Vg.). See on *Act.* 15,34.

4 ἀναβαίνειν. The reading ἀναβαίνει in the 1516 Greek text seems to be a misprint. It was corrected in the 1516 errata.

5 ὅτε δέ. In cod. 2815, it appears that the original scribe at first omitted δέ, but later added it above the line in an abbreviated form. The added δέ was misread by the printer in

1516 as an apostrophe, marking the elision of -ε- before ἐγένετο, thus producing ὅτ’ ἐγένετο. This error was corrected in the 1516 errata.

5 *vna cum* σύν (“cum” Vg.). See on *Act.* 1,22.

5 *donec exissemus* ἕως ἔξω (“vsque foras” Vg.). Erasmus introduces an extra verb here, to clarify the meaning and to avoid the doubled adverb. Manetti substituted *vsque extra*.

5 *precati sumus* προσευξάμεθα (“orauimus” 1516 = Vg.). See on *Act.* 10,30 regarding *precor*. The spelling -ευξάμεθα was derived from codd. 1 and 2816. In cod. 2815 and most other mss., it is προσηυξάμεθα.

6 *consalutatis nobis inuicem* ἀσπασάμενοι ἀλλήλους (“cum vale fecissemus inuicem” Vg.). See on *Act.* 18,18. Erasmus does not elsewhere use *consaluto* in the N.T. He suggests in *Annot.*, that the Greek underlying the Vulgate was ἀποταξάμενοι. It is more probable, however, that the Vulgate reflects the Greek variant, ἀπησπασάμεθα (from ἀπασπάζομαι), found in \mathfrak{P}^{74} & A B C E and a few later mss. Erasmus’ text follows cod. 2815, along with codd. 1, 2816 and most other late mss. Manetti’s version was *cum inuicem salutauiissemus*.

6 *conscendimus* ἐπέβημεν εἰς (“ascendimus in” late Vg.). See on *Ioh.* 6,17.

6 *nauim* τὸ πλοῖον (“nauem” 1516 = Vg.). In the Gospels, Erasmus prefers the spelling *nauim* for the accusative, and *nauī* for the ablative, except for one instance of *nauem* at *Mt.* 9,1. In Acts, however, he has *nauem* at seven other passages, besides the present verse, and *nauē* at *Act.* 27,2, 15. Both forms of the word are found in classical literature. Manetti had *nauim* here.

7 *explicita* διανύσαντες (“expleta” late Vg.). Erasmus adopts the earlier Vulgate rendering.

7 ἀπό. The variant ὑπὸ (*sic*), in 1516, makes less sense and is probably a misprint for ἀπό.

7 *diem unum* ἡμέραν μίαν (“die vna” Vg.). See on *Ioh.* 1,29; *Act.* 10,48.

7 *cum illis* παρ’ αὐτοῖς (“apud illos” Vg.). In 1516, Erasmus had the reading σύν αὐτοῖς from cod. 2815, apparently without other ms. support, and this motivated his substitution of *cum*. When he corrected σύν τῶν in 1519 (as in codd. 1, 3, 2816 and most other mss.), he overlooked the need to reinstate the Vulgate use of *apud*. Elsewhere, he usually translates παρὰ by *apud* in such contexts. Manetti put *apud eos*.

⁸ τῆ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῶ· ⁹ τούτῳ δὲ ἦσαν θυγατέρες παρθένου τέσσαρες, προφητεύουσαι. ¹⁰ ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὄνοματι Ἄγαβος· ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλήμ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἔθνῶν. ¹² ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μή ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. ¹³ ἀπεκρίθη τε ὁ Παῦλος, Τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ

⁸ Postridie vero nos qui eramus cum Paulo, venimus Caesaream. Et ingressi domum Philippi euangelistae, qui erat vnus e septem, mansimus apud eum: ⁹ huic autem erant quatuor filiae virgines, prophetantes. ¹⁰ Et quum permaneremus dies complures, aduenit quidam a Iudaea propheta, nomine Agabus. ¹¹ Is quum venisset ad nos, tulit cingulum Pauli, et alligans sibi pedes ac manus, dixit: Haec dicit spiritus sanctus: Virum cuius est cingulum hoc, sic alligabunt Hierosolymae Iudaei, tradentque in manus gentium. ¹² Quum autem audissemus haec, rogabamus et nos et caeteri qui loci illius erant, ne ascenderet Hierosolymam. ¹³ Tunc respondit Paulus, ac dixit: Quid facitis flentes et affligentes cor meum? Ego

9 προφητευουσαι B-E: προφητευσουσαι A

8 e B-E: de A | 11 prius cingulum B-E: zonam A | sibi C-E: illius A B | ac B-E: et A | dixit B-E: dicit A | dicit B-E: dixit A | cingulum hoc B-E: zona haec A | Hierosolymae B-E: in Hierusalem A | tradentque B-E: et tradent A | 13 ac B-E: et A

8 *Postridie vero* τῆ δὲ ἐπαύριον (“Alia autem die” Vg.). See on *Act.* 10,9 regarding *postridie*. For *vero*, see on *Ioh.* 1,26. Manetti’s rendering was *Sequenti vero die*.

8 *nos qui eramus cum Paulo venimus* ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθον (“profecti venimus” Vg.). The omission of *profecti* from Erasmus’ translation could have been unintentional. If Erasmus had written *nos ... Paulo* in the margin of his working copy or transcript of the Vulgate, one of his assistants or the printer might have mistakenly assumed that these words should be substituted for *profecti* instead of being inserted after it. In subsequent editions, Erasmus continued to leave ἐξελθόντες untranslated. The Vulgate was based on a Greek text having ἐξελθόντες ἦλθομεν, omitting οἱ περὶ τὸν Παῦλον, as in \mathfrak{P}^{74} & A (B) C E and almost 180 later mss. More than sixty other late mss. have ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθομεν. Erasmus’ Greek text followed his cod. 2815, supported by codd. 1, 2816 and over 220 other

late mss. (see Aland *Die Apostelgeschichte* 606-8). However, his deliberate retention of the first person plural in his Latin rendering suggests that it may have been his intention to substitute ἦλθομεν in the Greek text, even though he did not find it among the mss. which he usually consulted for his 1516 edition. This aspect of his translation was not an accidental oversight, as he reinforces *venimus* by *nos ... eramus* rather than *ii qui erant*. For a similar discrepancy between the Greek and Latin texts, see on *Act.* 20,8.

8 *ingressi* εἰσελθόντες (“intrantes” Vg.). Greek aorist. For *ingredior*, see on *Ioh.* 13,27. Manetti made the same change, but placed *ingressi* after *septem*.

8 *vnus e* ἐκ (“vnus de” 1516 = late Vg.). See on *Ioh.* 2,15. Manetti had *vnus ex*.

9 προφητεουσai. The future participle, προφητεύουσαι, in 1516, was probably a misprint.

10 *quum permaneremus* ἐπιμένοντων ... ἡμῶν ("cum moraremur" Vg.). This substitution is in accordance with Vulgate usage at *Act.* 13,43; *Rom.* 6,1; 11,22-3; 1 *Cor.* 16,8; *Phil.* 1,24; *Col.* 1,23, though at most of these passages, Erasmus changes to a different verb. His treatment of ἐπιμένω shows no particular consistency. Sometimes he retained *maneo* for ἐπιμένω, at *Act.* 21,4; 28,12, 14; 1 *Cor.* 16,7; *Gal.* 1,18. At *Rom.* 6,1 and *Phil.* 1,24, he substituted *maneo* for *permaneo*. Cf. further on *Act.* 11,23, regarding προσμένω. The pronoun ἡμῶν is omitted in cod. 1 and 2816*, in company with \mathfrak{P}^{74} A B C and more than sixty later mss. Erasmus follows cod. 2815, with support from \aleph^{corr} E and over 400 later mss., including cod. 2816^{corr} (see Aland *Die Apostelgeschichte* 608-10). Manetti substituted *Nobis ... commorantibus*.

10 *dies complures* ἡμέρας πλείους ("per dies aliquot" Vg.). Erasmus is more precise here. See also on *Act.* 1,3, and *Annot.* The version of Manetti was *diebus plurimis*.

10 *aduenit* κατήλθε ("superuenit" Vg.). Erasmus retains *superuenio* in a similar context at *Act.* 11,27, but more frequently he follows the Vulgate in using *superuenio* for ἐπέρχομαι or ἐφίστημι. In rendering κατέρχομαι elsewhere, Erasmus sometimes follows the Vulgate in using *descendo*. He uses *aduenio* at other passages to render a variety of Greek verbs, in particular παραγίνομαι and εἰσέρχομαι.

10 *quidam* τις ("quidam vir" late Vg.). The late Vulgate addition does not have explicit support from Greek mss. The word *vir* was omitted by Manetti and the earlier Vulgate.

11 *cingulum ... cingulum hoc* τὴν ζώνην ... ἡ ζώνη αὐτή ("zonam ... zona haec" 1516 = Vg.). At five other N.T. passages, Erasmus retains *zona* (*Mt.* 3,4; *Mc.* 1,6; 6,8; *Ap. Iob.* 1,13; 15,6). Both *zona* and *cingulum* are solidly supported by classical Latin authors.

11 *sibi* αὐτοῦ ("illius" 1516-19). The interpretation depends on whether the Greek pronoun is understood in a reflexive sense, i.e. binding his own hands and feet, or non-reflexively, binding the hands and feet of Paul. In 1516-19, Erasmus followed the latter interpretation, corresponding with αὐτοῦ in his Greek text. In 1522, he restored the Vulgate rendering, and changed αὐτοῦ to αὐτοῦ. See on *Iob.* 2,21. Manetti put *suas*.

11 *pedes ac manus* τὰς χεῖρας καὶ τοὺς πόδας ("pedes et manus" 1516 = Vg.). On *ac*, see on *Iob.* 1,25. The Latin word-order conflicts with the Greek text, which is based on cod. 2815, supported by cod. 2816, together with cod. A and many later mss. The Vulgate word-order, retained by Erasmus' rendering, reflects a Greek text having τοὺς πόδας καὶ τὰς χεῖρας, as in $\mathfrak{P}^{74\text{vid}}$ \aleph B C D E and many later mss., including cod. 1.

11 *dixit ... dicit* εἶπε ... λέγει ("dicit ... dixit" 1516 only). This transposition of tenses in 1516 diverges from the 1491 and 1514 Vulgate editions of Froben, as well as the Vulgate column of Erasmus' 1527 N.T. Manetti put *inquit. Dicit*.

11 *Hierosolymae* ἐν Ἱερουσαλήμ ("in Hierusalem" 1516 = Vg.). See on *Act.* 1,8.

11 Ἰουδαῖοι. In all of Erasmus' mss., the reading is οἱ Ἰουδαῖοι. The omission of the article may have been a printer's error, supported only by cod. D*.

11 *tradentique* καὶ παραδώσουσιν ("et tradent" 1516 = Vg.). See on *Iob.* 1,39. Manetti put *atque ... tradent*.

12 *Quum autem audissemus haec* ὡς δὲ ἠκούσαμεν ταῦτα ("Quod cum audissemus" Vg.). Erasmus is more accurate here. In Manetti's version, this was *Vt autem haec audiuimus*.

12 *et* (1st.) τε (Vg. omits). See on *Act.* 1,1. In *Annot.*, Erasmus suggests using *tum ... tum* for τε καὶ.

12 *caeteri qui* οἱ ("qui" Vg.). Erasmus inserts *caeteri* to amplify the contrast with *nos*. See *Annot.*, where he substitutes *ii qui*.

13 *Tunc respondit* ἀπεκρίθη τε. Erasmus retains the Vulgate rendering, though this corresponded more closely with a Greek text having τότε ἀπεκρίθη, as found in \mathfrak{P}^{74} \aleph A B C E and a few later mss. Erasmus' Greek text follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti hence put *et respondit*.

13 *Paulus, ac dixit* ὁ Παῦλος ("Paulus, et dixit" 1516 Lat. = Vg.). On *ac*, see on *Iob.* 1,25. The Latin rendering reflects the addition of καὶ εἶπεν, as found in \mathfrak{P}^{74} \aleph A E and a few later mss. Erasmus' Greek text omits καὶ εἶπεν, following cod. 2815, supported by codd. B C and most later mss., including codd. 1 and 2816. The discrepancy between his Greek and Latin columns remained through all five editions. Manetti had just *Paulus*.

γάρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. ¹⁴ μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες, Τὸ θέλημα τοῦ κυρίου γενέσθω.

¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. ¹⁶ συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. ¹⁷ γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸ τῇ δὲ ἐπιούσῃ εἰσήει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰακώβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. ¹⁹ καὶ ἀσπασάμενος αὐτούς, ἐξηγεῖτο καθ' ἕνα σὺν ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰ οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν κύριον· εἰπόν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων; καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι.

vero non solum vinciri, sed et mori paratus sum Hierosolymis pro nomine domini Iesu. ¹⁴ Quum vero illi non persuaderetur, acquieuiumus, dicentes: Domini voluntas fiat.

¹⁵ Post dies autem istos sublatis sarcinis conscendebamus Hierosolymam. ¹⁶ Venerunt autem vna quidam ex discipulis a Caesarea nobiscum, adducentes secum apud quem hospitaremur, Mnasonem quendam Cyprium, antiquum discipulum. ¹⁷ Et quum venissemus Hierosolymam, libenter exceperunt nos fratres. ¹⁸ Postero autem die introibat Paulus nobiscum ad Iacobum, omnesque conuenerunt presbyteri. ¹⁹ Quos quum salutasset, narrabat per singula quae deus fecisset inter gentes per ministerium ipsius. ²⁰ At illi quum audissent, glorificabant dominum, dixeruntque ei: Vides frater, quot milia sunt Iudaeorum qui crediderunt, et omnes studiosi sectatores sunt legis.

16 μνασωνι A^c B-E: μνασω A* | 20 ειπον τε B-E: ειποντες A

13 paratus sum Hierosolymis B-E: in Hierusalem paratus sum A | 14 acquieuiumus B-E: quieuiumus A | 15 conscendebamus Hierosolymam B-E: ascendebamus in Hierusalem A | 16 Venerunt autem vna C-E: Conuenerunt autem AB | 18 presbyteri B-E: seniores A | 19 inter gentes B-E: in gentibus A | 20 glorificabant B-E: magnificabant A | studiosi sectatores B-E: aemulatores A

13 *vero* γάρ (“autem” late Vg.). The late Vulgate corresponds with the variant δέ, apparently found only in cod. E. Erasmus would have done better to have restored the rendering of earlier Vulgate mss., having *enim*, as adopted by Manetti.

13 *vinciri* δεθῆναι (“alligari” Vg.). This alteration is solely for variation of style, to avoid repetition of *alligo* from vs. 11. See on *Ioh.* 18,24.

13 *paratus sum Hierosolymis* εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω (“in Hierusalem paratus sum” 1516 = Vg.). Erasmus’ change of Latin word-order is designed to connect *mori* and *paratus sum* more closely. On *Hierosolymis*, see on *Act.* 1,8. Manetti had in *Hierusalem mori paratus sum*.

13 *pro nomine* ὑπὲρ τοῦ ὀνόματος (“propter nomen” Vg.). This substitution is in accord with Vulgate usage e.g. at *Act.* 5,41; 9,16; 15,26, and was also made by Manetti.

14 *Quum vero illi non persuaderetur* μὴ πειθομένου δὲ αὐτοῦ (“Et cum ei suadere non possemus” Vg.). Erasmus is closer to the Greek meaning. See on *Act.* 18,13, regarding *persuadeo*, and *Annot.* A similar change occurs at *Act.* 26,28 (1519). Erasmus placed the present passage among the *Soloecismi*. This provoked an objection from Stunica, who thought that the Latin tradition could have been subject to scribal error at this point: for Erasmus’ reply, see his *Epist. apolog. adv. Stun.*, LB IX, 397 F-398 A. In Valla *Annot.*, the suggested rendering was

cum autem non persuaderetur, while Manetti had *et cum ei non persuasissemus*.

14 *acquieuiimus* ἡσυχάσαμεν ("quieuiimus" 1516 = Vg.). Elsewhere, in rendering ἡσυχάζω, Erasmus retains *taceo* at *Lc.* 14,4, while substituting *obticesco* at *Act.* 11,18; see *ad loc.* He may have felt that *quiesco*, if taken literally, produced an element of contradiction, as those who have just been described here as "keeping quiet" immediately find something further to say.

15 *sublati sarcinis* ἀποσκευασμένοι ("praeparati" Vg.). The word *sarcina* occurs in the Vulgate at *Lc.* 11,46, as an alternative for *onus* in rendering φορτίον. It can also refer to a pack or bundle of belongings: cf. *Annot.* The Greek text of Erasmus is here based on cod. 2815, with very little other ms. support. It would have been preferable, in this instance, if he had retained the Vulgate rendering, and substituted ἐπισκευασμένοι from codd. 1 and 2816, in company with \mathfrak{P}^{74} \aleph ^{corr} A B E and most later mss. His poorly attested variant remained in the *Textus Receptus*.

15 *conscendebamus* ἀνεβαίνομεν ("ascendebamus" 1516 = Vg.). See on *Ioh.* 6,17. This change is for stylistic variety, as Erasmus was content to retain *ascendo* in vs. 12. Cod. 2815 has ἀναβαίνομεν, present tense, corrected by Erasmus or his assistants from codd. 1 and 2816.

15 *Hierosolymam* εἰς Ἱερουσαλήμ ("in Hierusalem" 1516 = late Vg.). See on *Act.* 8,27. Manetti followed the earlier Vulgate in putting *Hierusalem* without *in*.

16 *Venerunt autem una quidam* συνῆλθον δὲ καὶ ("Venerunt autem quidam" late Vg.; "Conuenerunt autem quidam" 1516-19). On *una*, see on *Act.* 1,22. Erasmus seeks to convey the added nuance of the Greek prefix, συν-. However, the collocation of *una quidam* produces an infelicity of style. Manetti's version was *Quidam vero ... veniebant*.

16 *Mnasonem* Μνάσωνι ("Iasonem" late Vg.). The late Vulgate corresponds with Ἰάσωνι of cod. \aleph . The 1516 Greek text followed cod. 1 in putting μνάσω, with support from cod. B and a few later mss. In the 1516 errata, Erasmus restored μνάσωνι from codd. 2815 and 2816, in company with $\mathfrak{P}^{74\text{vid}}$ A C E and most later mss. See *Annot.*

18 *Postero autem die* τῆ δὲ ἐπιούση ("Sequenti autem die" Vg.). See on *Act.* 16,11.

18 *conuenerunt* παρεγένοντο ("collecti sunt" Vg.). Erasmus does not elsewhere use *conuenio*

for this Greek verb, which is more commonly rendered by *accedo*, *aduenio*, or *venio*. Manetti had *affuerunt*.

18 *presbyteri* οἱ πρεσβύτεροι ("seniores" 1516 = Vg.). See on *Act.* 15,4.

19 *inter gentes* ἐν τοῖς ἔθνεσι ("in gentibus" 1516 = Vg.). See on *Ioh.* 15,24.

19 *ipsius* αὐτοῦ ("illius" Vg. 1527). Erasmus adopts the earlier Vulgate rendering. Manetti preferred *suum*.

20 *glorificabant* ἐδόξαζον ("magnificabant" 1516 = Vg.). A similar substitution occurs at eight other passages, mainly in Luke, though Erasmus retains *magnifico* for all eight N.T. instances of μεγαλύνω. The only passage where he keeps *magnifico* for δοξάζω is at *Ap. Ioh.* 15,4, this being a book which he revised less thoroughly. See also on *Ioh.* 12,23, and *Annot.* The same change was made by Manetti.

20 *dominum* τὸν κύριον ("deum" Vg.). The Vulgate reflects a Greek variant, τὸν θεόν, as in \mathfrak{P}^{74} \aleph A B C E and some later mss., including codd. 1 and 2816. Erasmus follows cod. 2815, supported by cod. D and most later mss.

20 εἰπόν τε. In 1516, Erasmus adopted εἰπόντες from cod. 2815, in conflict with his Latin rendering but supported by codd. C D and most later mss., including codd. 1 and 2816. In 1519, he followed cod. 3 and the Vulgate in substituting εἰπόν τε, supported by \mathfrak{P}^{74} \aleph A B E and some later mss.

20 *Iudaeorum* Ἰουδαίων ("in Iudaeis" Vg.). The Vulgate is based on a Greek text having ἐν τοῖς Ἰουδαίοις, as in codd. A B C E and twenty-eight later mss. The word is simply omitted in cod. \aleph and cod. 2816*, but is replaced by τοῖς Ἰουδαίοις in \mathfrak{P}^{74} , and by ἐν τῇ Ἰουδαίᾳ in cod. D. The text of Erasmus follows cod. 2815, supported by codd. 1, 2816^{ms} and more than 420 other late mss. (see Aland *Die Apostelgeschichte* 610-12). Manetti put *inter Iudeos*.

20 *studiosi sectatores* ζηλωταὶ ("aemulatores" 1516 = Vg.). A similar substitution of *sectator* occurs at *Act.* 22,3 (1519) and 1 *Cor.* 14,12, consistent with Vulgate usage at *Tit.* 2,14. At *Gal.* 1,14, Erasmus puts *studiosus*. The word *aemulator* has the connotation of an "imitator" rather than a zealous disciple: cf. Erasmus' retention of *aemulator* at 1 *Petr.* 3,13, for μιμητής, elsewhere rendered *imitator*.

21 κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. 22 τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. 23 τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. 24 τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν· καὶ γινῶσι πάντες ὅτι ὧν κατὴ | χηται περὶ σοῦ, οὐδὲν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. 25 περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτόν καὶ πορνείαν. 26 τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

21 Audierunt autem de te, quod defectionem doceas a Mose, omnes qui inter gentes sunt Iudaeos, dicens, non debere eos circumcidere filios, neque secundum instituta viuere. 22 Quid est ergo? Omnino oportet conuenire multitudinem. Audient enim te venisse. 23 Hoc ergo fac quod tibi dicimus. Sunt nobis viri quatuor votum habentes super se. 24 His assumptis purifica te cum illis, et impende super illis, vt radant capita: et sciant omnes quod quae de te audie|runt, nihil sunt, sed ambulas et ipse custodiens legem. 25 De his autem qui crediderunt ex gentibus nos scripsimus, decernentes ne quid huiusmodi obseruent, nisi vt caeant et ab his quae sunt immolata simulacris et a sanguine et suffocato et scortatione. 26 Tunc Paulus assumptis viris postero die purificatus cum illis intrauit in templum, annuncians expletionem dierum purificationis, donec offerretur pro vnoquoque eorum oblatio.

26 ἐκπληρωσιν B-E: ἐμπληρωσιν A

21 omnes B-E: eorum A*, eos A^c | inter gentes B-E: in gentibus A | sunt A* B-E: sunt omnes A^c | filios B-E: filios suos A | instituta viuere B-E: consuetudines ambulare A | 24 purifica B-E: sanctifica A | super B-E: in A | sciant E: scient A-D | nihil B-E: falsa A | 25 immolata B-E: imolata A | scortatione C-E: fornicatione A, stupro B

21 quod ὅτι (“quia” Vg.). See on *Iob.* 1,20. Manetti also made this change.

21 defectionem ἀποστασίαν (“discussionem” Vg.). A similar substitution occurs at 2 *Thess.* 2,3. Erasmus chooses a stronger word, more suited to the Greek expression: see *Annot.* Cf. also on *Act.* 15,38 regarding *deficio*, and on *Act.* 20,29 for *discessio*.

21 omnes qui ... sunt τοὺς ... πάντας (“eorum qui ... sunt” 1516 Lat. text = Vg.; “eos qui ... sunt omnes” 1516 errata). The Vulgate reflects the omission of πάντας, as in P^{74} A D* E and a few later mss. Erasmus’ Greek text follows

cod. 2815, supported by codd. $\text{N B C D}^{\text{corr}}$ and most later mss., including codd. 1 and 2816. The rendering offered in the 1516 errata is also advocated in *Annot.*, which comments on the Vulgate’s avoidance of the double accusative after *doceo*. Manetti put *eos ... qui sunt*.

21 inter gentes κατὰ τὰ ἔθνη (“per gentes” Vg.; “in gentibus” 1516). See on *Iob.* 15,24. Manetti had *ex gentibus*.

21 Iudaeos Ἰουδαίους (“Iudaeorum” Vg.). See above, on *omnes*. In the 1516 Latin text, the combination of *eorum qui* and *Iudaeos* yielded a grammatically impossible rendering. Manetti

made the same change, but placed the word before *qui sunt*.

21 *filios* τὰ τέκνα ("filios suos" 1516 = Vg.). The Vulgate addition does not have explicit Greek support, though it is a legitimate interpretation.

21 *instituta* τοῖς ἔθεσι ("consuetudinem" Vg.; "consuetudines" 1516). See on *Act.* 6,14, and *Annot.*

21 *viuere* περιπατεῖν ("ingredi" Vg.; "ambulare" 1516). Erasmus' removal of the original metaphor, "to walk", is clearer but less accurate. Cf. his substitution of *versor* for *ambulo* at *Rom.* 8,1, 4; 2 *Cor.* 4,2; 1 *Thess.* 4,1; 2 *Thess.* 3,11; *Hebr.* 13,9 (all in 1519). Elsewhere in the Epistles, he generally retains *ambulo*. Manetti put *ambulent*.

22 *Quid est ergo* τί οὖν ἐστὶ ("Quid ergo est" Vg.). Erasmus' Latin word-order is less literal, but is consistent with Vulgate usage at *Lc.* 20,17. He follows the Greek word-order at 1 *Cor.* 14,15, 26, where he has *quid igitur est* for *quid ergo est*.

22 *Omnino* πάντως ("utique" Vg.). The same substitution occurs at *Lc.* 4,23 (1519); *Act.* 28,4; 1 *Cor.* 5,10 (1519); 9,10; 16,12; and *omnino* is further introduced at *Act.* 18,21; 1 *Cor.* 9,22, ensuring consistency at all occurrences of πάντως, except at *Rom.* 3,9, where οὐ πάντως is rendered by *nullo modo*. Erasmus reserves *utique* for ὅν (see on *Ioh.* 4,10), and once for ναί, at *Lc.* 7,26. The Vulgate uses *omnino* for such expressions as ὁλως (*Mt.* 5,34), εἰς τὸ παντελές (*Lc.* 13,11), and τὸ καθόλου (*Act.* 4,18). This change was anticipated by Manetti.

22 *uenisse* ὅτι ἐλήλυθας ("superuenisse" Vg.). Erasmus is more precise here: cf. on *aduenio* at vs. 10. Manetti, more literally, had *quod veneris*.

24 *purifica* τε ἀγνίσθητι ("sanctifica te" 1516 = Vg.). See on *Ioh.* 11,55, and *Annot.*

24 *super* ἐπ' ("in" 1516 = Vg.). See on *Act.* 3,10. Erasmus may have felt that the expression *impende in* should relate to the thing which was purchased, whereas *impende super* was more suitable for referring to the person on whose behalf the purchase was made. However, his chosen phrase was not without ambiguity.

24 *sciunt* γινῶσι ("sciant" 1516-27 = Vg.). The future tense of the Vulgate reflects a Greek variant, γινώσκονται, found in \aleph A B C D E and some later mss. Erasmus' Greek text, together with his 1535 Latin rendering, follows

cod. 2815, supported by codd. 1, 2816 and most other late mss. The same change was made by Manetti.

24 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also put *quod*.

24 *nihil* οὐδέν ("falsa" 1516 = Vg.). Erasmus is more accurate here: see *Annot.* The version of Manetti made the same change.

25 *decernentes* κρίνοντες ("iudicantes" Vg.). See on *Act.* 15,19, where Erasmus preferred *censeo*.

25 *ne quid huiusmodi obseruent, nisi ut* μηδὲν τοιοῦτον τηρεῖν αὐτοῦς, εἰ μὴ ("ut" Vg.). The Vulgate corresponds with the omission of these Greek words in \aleph^{74} \aleph A B and six later mss. Erasmus follows cod. 2815, supported by cod. D, together with cod. 2816 and about 400 later mss., and also receiving partial support from codd. C E and around twenty later mss. which substitute τοιοῦτο for τοιοῦτον (see Aland *Die Apostelgeschichte* 612-15). In cod. 1, εἰ μὴ φυλάσσεσθαι αὐτοῦς is omitted through homoeoteuton. Manetti put *ut ipsi nihil tale seruent*.

25 *caueant* φυλάσσεσθαι αὐτοῦς ("abstineant se" Vg.). This change is in accordance with Vulgate usage at *Lc.* 12,15. Cf. Erasmus' substitution of *caueo* for *deuito* at 2 *Tim.* 4,15, and for *custodio* at 2 *Petr.* 3,17 and 1 *Ioh.* 5,21, in rendering the same Greek verb. He also uses *caueo* for προσέχω in Matthew and Luke, and for βλέπω in Mark. Elsewhere, he follows the Vulgate in using *abstineo* for ἀπέχομαι. Manetti anticipated this change, though he placed the verb at the end of the sentence.

25 *et* (1st.) τε (Vg. omits). The Vulgate omission corresponds with the text of \aleph^{74} D and a few later mss. Erasmus follows cod. 2815, supported by \aleph A B C and most later mss., including codd. 1 and 2816.

25 *his quae sunt immolata simulacris* τὸ ... εἰδωλόθυτον ("idolis immolato" Vg.). See on *Act.* 15,29. Manetti put *his que idolis imolantur*.

25 *a sanguine* τὸ αἷμα ("sanguine" Vg.). Erasmus inserts an extra preposition into his rendering, for the sake of clarity.

25 *scortatione* πορνείαν ("fornicatione" 1516 = Vg.; "stupro" 1519). See on *Ioh.* 8,41.

26 *postero* ἔχομένη ("postera" Vg.). See on *Ioh.* 1,29.

26 ἐκπλήρωσιν. In 1516, the reading ἐμπλήρωσιν is a misprint.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κρίζοντες, Ἄνδρες Ἰσραηλίται, βοηθήτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νομοῦ καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων, ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29 ἦσαν γὰρ ἐρωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. 30 ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31 ζητούντων δὲ αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλήμ. 32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 ἐγγίσας δὲ ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δυσί, καὶ ἐπυθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποικῶς. 34 ἄλλοι δὲ ἄλλο τι ἐβόων

27 Dum autem septem dies iam pene essent expleti, hi qui ab Asia erant Iudaei, quum vidissent eum in templo, conturbarunt totum populum, et iniecerunt ei manus, 28 clamantes: Viri Israelitae, succurrite. Hic est ille homo qui aduersus populum et legem et locum hunc omnes vbique docet, insuper et Graecos induxit in templum, et profanauit sanctum locum hunc. 29 Viderant enim Trophimum Ephesium in ciuitate cum ipso, quem existimauerunt quod in templum introduxisset Paulus. 30 Commotaque est ciuitas tota, et factus est concursus populi: et apprehensum Paulum, protrahebant e templo, statimque clausae sunt fores. 31 Quaerentibus autem illis eum occidere, nunciatum est tribuno cohortis, quod tota conturbata esset Hierosolyma. 32 Qui statim assumptis militibus ac centurionibus, decurrit ad illos. At illi quum vidissent tribunum ac milites, cessauerunt percutere Paulum. 33 Tunc accedens tribunus apprehendit eum, et iussit alligari catenis duabus, et interrogabat quisnam esset, et quid fecisset. 34 Alii autem aliud clamabant

28 βοηθητε B D E: βοηθειτε A C | 32 δε B-E: om. A

27 ab B-E: de A | conturbarunt totum B-E: confuderunt omnem A | 28 hunc B-E: istum A | 30 statimque B-E: et statim A | fores B-E: ianuae A | 31 Quaerentibus B-E: Querentibus A | conturbata esset B-E: confunderetur A | 32 prius ac B-E: et A | At illi B-E: Qui A | alt. ac B-E: et A |

27 iam pene essent expleti ἔμελλον ... συντελεῖσθαι ("consummarentur" Vg.). Erasmus renders ἔμελλον more accurately. In rendering συντελέω, he retains *consummo* at *Mt.* 13,4; *Lc.* 4,2, 13; *Hebr.* 8,8, while substituting *finio* at *Mt.* 7,28, and *perficio* at *Rom.* 9,28.

27 ab ἀπὸ ("de" 1516 = late Vg.). See on *Act.* 15,1. Manetti put *ex*.

27 conturbarunt συνέχεον ("concitauerunt" Vg.; "confuderunt" 1516). A similar substitution occurs at vs. 31 (1519), where *conturbo* replaces

confundo in rendering συγχύνω. Elsewhere, Erasmus retains *confundo* for this Greek verb at *Act.* 2,6; 9,22; 19,32. At other passages, he uses *conturbo* for παράσσω at *Act.* 16,20; *Gal.* 5,10, and for ἀναστατώω at *Act.* 17,6 (1519). See *Annot.*, where Erasmus suggests *confundebant* or *conturbabant*, in the imperfect tense. Manetti had *confuderunt*, as in Erasmus' 1516 edition.

27 totum πάντα ("omnem" 1516 = Vg.). See on *Ioh.* 8,2. See *Annot.*, where Erasmus also recommends substituting *turba* or *multitudo* for

populum, in rendering ὄχλος, a change which he later puts into practice at vs. 35. Manetti put *turbam* in the present verse.

28 *succurrite* βοηθῆτε (“adiuuate” Vg.). See on *Act.* 16,9, and *Annot.* The subjunctive, βοηθῆτε, adopted in 1519, 1527 and 1535, has little ms. support, but appears to have been deliberately chosen. In 1516, βοηθεῖτε was taken from cod. 2815, in company with codd. 1^{cor.}, 2816 and most other mss., and this was the reading which remained in *Annot.*

28 *ille homo* ὁ ἄνθρωπος (“homo” Vg.). Erasmus inserts *ille* to convey the significance of the Greek article, that this was not just “a man”. See *Annot.*

28 *docet* διδάσκων (“docens” Vg.). Erasmus removes the present participle here, for the sake of clarity and good style. Manetti made the same change.

28 *Graecos* Ἕλληνας (“gentiles” Vg.). See on *Iob.* 12,20.

28 *prophanauit* κεκοίνωκε (“violauit” Vg.). This may be compared with Erasmus’ substitution of *prophano* for *uio* in rendering βεβηλόω at *Mt.* 12,5; *Act.* 24,6 (1519), and in rendering φθείρω at 1 *Cor.* 3,17. See *Annot.* The version of Manetti had *polluit*.

28 *hunc* τοῦτον (“istum” 1516 = Vg.). See on *Act.* 7,4.

29 *existimauerunt* ἐνόμιζον (“aestimauerunt” Vg.). See on *Act.* 2,15. Manetti also made this change.

29 *quod* ὅτι (“quoniam” Vg.). See on *Iob.* 1,20. Manetti similarly put *quod*.

30 *factus est concursus* ἐγένετο συνδρομή (“facta est concursio” Vg.). Elsewhere, Erasmus follows the Vulgate in using *conkursus* for συστροφή at *Act.* 19,40 and for ἐπισύστασις at *Act.* 24,12. Although the word *conkursio* exists in classical Latin, it is less suitable in the context of a crowd gathering together. This change was anticipated by Manetti.

30 *apprehensum* ἐπιλαβόμενοι (“apprehendentes” Vg.). Greek aorist.

30 *protrahabant e templo* εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ (“trahabant eum extra templum” Vg.). At several other passages, Erasmus is content to use *trabo* to translate the same Greek verb. Elsewhere, he substitutes *protrabo* for *detrabo* at *Act.* 19,33 in rendering προβιβάζω (see *ad loc.*), and retains *protrabo* for παραστίνω at *Act.* 20,7.

At the present passage, he renders according to the context. His previous change to *apprehensum* made the pronoun, *eum*, superfluous: the Vulgate is more literal here. On his substitution of *e* for *extra*, see on *Act.* 7,58. Manetti put *extra templum trahabant*, omitting *eum*.

30 *statimque* καὶ εὐθέως (“et statim” 1516 = Vg.). See on *Iob.* 1,39.

30 *fores* αἱ θύραι (“ianuae” 1516 = Vg.). At *Iob.* 20,19, referring to the doors of a private house, Erasmus follows the Vulgate in rendering the same Greek word by *fores*, and at *Iob.* 20,26, by *ianuae*. Similarly at other passages he retains *ianua*.

31 *illis* (Vg. omits). Erasmus adds the pronoun, to supply a subject for *quaero*.

31 *quod* ... *conturbata esset* ὅτι ... συγκέχυται (“quia ... confunditur” Vg.; “quod ... confunderetur” 1516). See on vs. 27 regarding *conturbo*. On the removal of *quia*, see on *Iob.* 1,20. Manetti had *quod* ... *confunditur*.

31 *Hierosolyma* Ἱερουσαλήμ (“Hierusalem” Vg.). See on *Act.* 1,8.

32 *ac* (twice) καὶ (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti used *-que* and *ac* here.

32 *decucurrit* κατέδραμεν (“decucurrit” late Vg.). Erasmus adopts the more accurate perfect tense of the earlier Vulgate. Manetti had *accurrit*.

32 *At illi* οἱ δέ (“Qui” 1516 = Vg.). In 1516, Erasmus or his assistants omitted δέ, under influence from the Vulgate but apparently without any Greek ms. authority. In 1519, he reinstated the missing particle (supported by cod. 3 and most other mss.), and amended his translation accordingly. Manetti put *hi vero*.

33 *Tunc accedens* ἐγγίσας δέ. Erasmus keeps the Vulgate wording, although this reflected the substitution of τότε ἐγγίσας, as in \aleph A B D E and many later mss. Erasmus’ Greek text follows cod. 2815, together with codd. 1, 2816 and most other late mss. For this reason, Manetti changed the translation to *Cum autem* ... *appropinquasset*.

33 *iussit* ἐκέλευσε (“iussit eum” late Vg.). The late Vulgate addition does not have explicit Greek support. Manetti similarly omitted *eum*.

33 *quisnam* τίς ἄν (“quis” Vg.). Elsewhere, in rendering τίς ἄρα, Erasmus substitutes *quisnam* for *quis* at *Lc.* 22,23 (1519), and for *quis putas* at *Mt.* 24,45; *Mc.* 4,41; *Lc.* 12,42 (1519). He

ἐν τῷ ὄχλῳ. μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον, Αἴρε αὐτόν.

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν πρὸς σε; ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἀνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης. δέομαι δὲ σου, ἐπιτρέψόν μοι λαλήσαι πρὸς τὸν λαόν. ⁴⁰ ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνει τῇ Ἑβραϊδὶ διαλέκτῳ, λέγων,

22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. ² ἀκούσαντες δὲ ὅτι Ἑβραϊδὶ διαλέκτῳ προσφωνεῖ αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ

in turba. Et quum non posset certum cognoscere prae tumultu, iussit duci eum in castra. ³⁵ Et quum venisset ad gradus, contigit vt portaretur a militibus propter violentiam turbae. ³⁶ Sequebatur enim multitudo populi clamans, Tolle eum.

³⁷ Et quum coepisset induci in castra Paulus, dicit tribuno: Licetne mihi loqui ad te? Qui dixit: Graece nosti? ³⁸ Nonne tu es ille Aegyptius, qui ante hos dies tumultum concitasti, et eduxisti in desertum quatuor milia virorum sicariorum? ³⁹ Dixit autem Paulus: Ego sum homo quidem Iudaeus Tarsensis, non obscurae Cilicum ciuitatis ciuis. Rogo autem te, permitte mihi loqui ad populum. ⁴⁰ Et quum ille permisisset, Paulus stans in gradibus annuit manu ad plebem: et magno silentio facto, alloquutus est lingua Hebraea, dicens:

22 Viri fratres et patres, audite meam, qua nunc apud vos vtor, excusationem. ² Quum audissent autem quod Hebraea lingua sibi loqueretur, magis praestiterunt silentium. Et

35 στρατιωτων B-E: στρατιοτων A | 38 ουκ A^c B-E: ουα A* | 39 δε σου B-E: σου δε A
22,2 διαλεκτω B-E: διδαλεκτω A | προσφωνει B-E: προσεφωνει A

37 dixit B-E: dixit ei A | 39 Dixit autem B-E: Et dixit ad eum A | Tarsensis B-E: Tharsensis A | non obscurae Cilicum D E: Ciliciae non obscurae A-C
22,1 meam ... excusationem B-E: quam ad vos nunc reddo rationem A | 2 sibi loqueretur C-E: loqueretur sibi A B | praestiterunt B-E: prestiterunt A

generally retains *quidnam* for τί ἄν and τί ἄρα. Manetti anticipated this change.

35 *violentiam* τὴν βίαν ("vim" Vg.). At other passages in Acts, Erasmus retains *vis* in rendering this Greek word. In the present context, *violentia* better conveys the undisciplined aggression of the crowd.

35 *turbae* τοῦ ὄχλου ("populi" Vg.). See on *Iob.* 6,2, and also on vs. 27 above. The same change was made by Manetti.

37 *Licetne* Εἰ ἔξεστί ("Si licet" Vg.). See on *Iob.* 18,39.

37 *loqui* εἰπεῖν ("loqui aliquid" Vg.). The Vulgate reflects the addition of τι, as in $\text{P}^{74\text{vid}}$ & A

B E and many later mss. Another variant is found in cod. D, reading λολήσαι but without τι. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti put *dicere*.

37 *dixit* ἔφη (“dixit ei” 1516 Lat. = late Vg.). The late Vulgate addition lacks explicit Greek support. The words *dixit ei* were completely omitted by Manetti’s version (both mss.).

38 *ille* ὁ (Vg. omits). As usual, Erasmus conveys the sense of the Greek article, as the Latin rendering could otherwise mean “an Egyptian”, rather than the well-known Egyptian to whom the tribune referred.

39 *Dixit autem* εἶπε δέ (“Et dixit ad eum” 1516 Lat. = Vg.). The Vulgate addition is unsupported by Greek mss., though a few late mss. substitute τε for δέ. Manetti made the same change as Erasmus.

39 *sum homo quidem* ἄνθρωπος μὲν εἰμι (“homo sum quidem” Vg.). Erasmus wishes to place *homo* next to *quidem*, to retain the emphasis of the Greek text.

39 *Tarsensis* Ταρσεύς (“a Tarso” Vg.; “Tharsensis” 1516). Erasmus is more precise here. See on *Iob.* 1,45, for his preference for the adjectival form of town-names. See also *Annot.* The version of Manetti similarly had *Tharsensis*.

39 *non obscurae Cilicum ciuitatis* τῆς Κιλικίας οὐκ ἄσημου πόλεως (“Ciliciae: non ignotae ciuitatis” Vg.; “Ciliciae non obscurae ciuitatis” 1516-22). In 1516, Erasmus confined himself to substituting *obscurus* for *ignotus*, a small improvement of accuracy. Then in 1527, he decided to remove the ambiguity as to whether Κιλικίας was to be taken with Ταρσεύς or with πόλεως. A similar substitution of *Cilicum* occurs at *Act.* 6,9 (1519): see on *Iob.* 1,45. See also *Annot.* In Manetti’s version, this was rendered by *Cilicie non ignobilis ciuitatis*.

39 *ciuis* πολίτης (“municeps” Vg.). In *Annot.*, Erasmus objects to the Vulgate rendering, as being a mistranslation, and suggests that it arose as an attempt to avoid the collocation of two closely related words, *ciuitatis* and *ciuis*. At *Lc.* 15,15 and 19,14, the Vulgate renders πολίτης by *ciuis*. The same change was made by Manetti.

39 δέ σου. The reading σου δέ in 1516 corresponds with the text of cod. 2816. The word δέ is omitted in cod. 1, while cod. 2815 has δέ σου, as in most other mss.

40 *alloquutus est* προσεφώνει. In his Greek text, which has the imperfect tense, Erasmus follows cod. 2815, with many other late mss. However, his Latin rendering follows the Vulgate, which corresponds with the Greek aorist, προσεφώνησε, supported by codd. 1, 2816 and many other mss., commencing with P^74 & A B D E. Manetti put *locutus est*.

22,1 *meam, qua ... vitor, excusationem* μου τῆς ... ἀπολογίας (“quam ... reddo rationem” 1516 = Vg.). This change is comparable with Erasmus’ use of *excuso* for ἀπολογέομαι at *Rom.* 2,15, as also used by the Vulgate at 2 *Cor.* 12,19. Sometimes he replaces *rationem reddo* with *pro me respondeo* (*Act.* 25,8), or *pro me dico* (*Act.* 26,1, 24). In *Annot.* on the present passage, he also suggests *defensio*. The point here is that Paul was expected not merely to give an “account” of his actions, but to defend himself against the accusations which had been made. However, Erasmus retained *rationem reddo* at *Act.* 19,33, where the speaker was intending to make a verbal attack on Paul, rather than a defence. See also on *Act.* 24,10. Manetti changed this to *me in hac ... defensione*.

1 *nunc apud vos* πρὸς ὑμᾶς νῦν (“ad vos nunc” 1516 = Vg.). See on *Act.* 2,29, regarding *apud*. The Vulgate is closer to the Greek word-order. The reading νῦν seems to be an arbitrary correction by Erasmus or his assistants. Although some late mss. do have νῦν, the mss. which he usually consulted in 1516 all had νυνί, as found in most other mss. Manetti put *presenti ad vos*.

2 *quod* ὅτι (“quia” Vg.). See on *Iob.* 1,20. Erasmus follows cod. 2815 in omitting τῆ after ὅτι, apparently without other ms. support. Manetti similarly had *quod*.

2 *sibi loqueretur* προσφώνει αὐτοῖς (“loqueretur ad illos” late Vg.; “loqueretur sibi” 1516-19). Following classical usage, Erasmus substitutes a reflexive pronoun to refer back to the earlier subject. The present tense, προσφώνει is in accordance with codd. 3, 2816 and the earlier Vulgate, supported by codd. D E and only a few later mss. (though cod. 2816 had ἑαυτοῖς for αὐτοῖς). In 1516, Erasmus had προσεφώνει, imperfect tense, as in cod. 2815, together with cod. 1 and most other mss. In Manetti’s version, this was *ad eos loqueretur*.

2 μᾶλλον παρέσχον. In Erasmus’ cod. 2815, is found the word-order παρέσχον μᾶλλον, but his printed Greek text follows codd. 1 and

φῆσιν, ³Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς ποδᾶς Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· ⁴ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναικάς, ⁵ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν. ⁶Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ, ⁷ἔπεσά τε εἰς τὸ ἕδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις; ⁸ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. ⁹οἱ δὲ σὺν ἐμοὶ ὄντες, τὸ μὲν φῶς ἐθεάσαντο,

dicit: ³Ego quidem sum vir Iudaeus, natus in Tarso Ciliciae: caeterum educatus in hac ciuitate ad pedes Gamalielis, institutus accurate in patria lege, sectator dei, sicut et vos omnes estis hodie: ⁴qui hanc viam persequutus sum vsque ad mortem, alligans ac tradens in carceres viros pariter ac mulieres, | ⁵sicut et princeps sacerdotum mihi testis est, et totus seniorum ordo: a quibus etiam epistolis ad fratres acceptis Damascum pergebam, adducturus et illos qui illic essent vinctos Hierosolymam, vt punirentur. ⁶Accidit autem mihi iter facienti et appropinquanti Damasco circiter meridiem, vt subito de coelo circumfulguraret me lux multa, ⁷cecidique in solum, et audiui vocem dicentem mihi: Saul, Saul, quid me persequeris? ⁸Ego vero respondi: Quis es domine? Dixitque ad me: Ego sum Iesus ille Nazarenus, quem tu persequeris. ⁹Et qui mecum erant, lumen quidem viderunt,

LB 520

LB 519

3 in Tarso B-E: Tharsi A | caeterum A^c B-E: om. A* | hac A^c B-E: ea A* | ad B-E: secus A | Gamalielis B-E: Gamaliaelis A | patria B-E: paterna A | sectator B-E: aemulator A | 4 prius ac B-E: et A | 5 prius et A^c B-E: om. A* | testis est B-E: testimonium reddit A | seniorum C-E: presbyterorum A B | tert. et B-E: etiam A | Hierosolymam B-E: Hierusalem A | 8 vero B-E: autem A

2816, in company with most other mss., and the Vulgate.

2 dicit φῆσιν (“dixit” Vg.). Erasmus is more literal here. Manetti put *ait*.

3 quidem μὲν (Vg. omits). The Vulgate omission is supported by $\mathfrak{P}^{74\text{vid}}$ N A B D E and a few later mss. Erasmus follows cod. 2815, together with codd. 1, 2816 and most other late mss. Manetti made the same change.

3 in Tarso ἐν Ταρσῷ (“Tharso” Vg.; “Tharsi” 1516). Usually Erasmus prefers the locative case: see on *Iob.* 4,21. Valla *Annot.* suggested both *Tharsi* and *in Tharso*, while Manetti had *in Tharso*.

3 caeterum educatus ἀνατεθραμμένος δὲ (“nutritus autem” Vg.; “educatus” 1516 Lat. text). On *caeterum*, see on *Act.* 6,2. Erasmus elsewhere retains *nutrio* in the context of the nurture of very young children. In the present context, referring to Paul’s religious education, he chooses a more suitable verb. However, the problem is sometimes solved by punctuating differently and connecting Gamaliel with the following verb, πεπαιδευμένος, rather than with ἀνατεθραμμένος. Manetti simply put *nutritus*, omitting *autem*, and without punctuation.

3 hac ταύτη (“ista” Vg.; “ea” 1516 text). See on *Act.* 7,4.

3 *ad* παρά (“secus” 1516 = Vg.). See on *Act.* 4,35.

3 *institutus* πεπαιδευμένος (“eruditus” Vg.). Cf. on *Act.* 18,25. Erasmus retains *erudio* for παιδεύω at *Act.* 7,22; *Tit.* 2,12; *Hebr.* 12,10.

3 *accurate* κατὰ ἀκριβείαν (“iuxta veritatem” Vg.). This may be compared with Erasmus’ substitution of *accurate* for *diligenter* at *Mt.* 2,7, 8, in rendering ἀκριβῶς and ἀκριβῶς. In *Annot.* on the present passage, he also suggests *exacta ratio* and *rigor* as replacements for *veritas* here, similar to his use of *exacte* in rendering ἀκριβῶς at *Mt.* 2,16, *exacta diligentia* for ἀκριβῶς at *Lc.* 1,3 (1519), and *exactius* for ἀκριβέστερον at *Act.* 18,26 (1519): see *ad loc.* The preference of Valla *Annot.* was for *iuxta diligentiam*, while Manetti tried *secundum certitudinem*.

3 *in patria lege* τοῦ πατρῶου νόμου (“paternae legis” Vg.; “in paterna lege” 1516). In *Annot.*, Erasmus distinguishes between *paternus* as referring to Paul’s own father, and *patrius* as meaning “ancestral”. Cf. on *Act.* 28,17.

3 *sectator* ζηλωτής (“aemulator” 1516 = Vg.). See on *Act.* 21,20.

3 *dei* τοῦ θεοῦ (“legis” Vg.). The Vulgate implies a Greek variant, τοῦ νόμου, found in one late ms. See *Annot.* The version of Manetti also had *dei*.

4 *ac* (1st.) καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti put *atque*.

4 *carceres φυλακᾶς* (“custodias” Vg.). A similar substitution occurs at *Lc.* 21,12, but Erasmus retains *custodia* at *Act.* 8,3; 12,10; *Ap. Ioh.* 18,2. Manetti’s version had *custodiām*.

4 *pariter ac* τε καί (“ac” Vg.). See on *Act.* 1,1.

5 *et* (1st.) καί (omitted in 1516 Lat. text = Vg.). The Vulgate omission is unsupported by Greek mss. Erasmus uses the 1516 errata to correct his rendering. See *Annot.*

5 *testis est μαρτυρεῖ* (“testimonium reddit” 1516 = late Vg.). See on *Ioh.* 1,7, and *Annot.* The version of Manetti, as usual, had *testificatur*.

5 *totus seniorum ordo* πᾶν τὸ πρεσβυτέριον (“omnes maiores natu” Vg.; “totus presbyterorum ordo” 1516-19). Erasmus’ further change in 1522, reverting to *seniorum*, contradicts his *Annot.* See also on *Act.* 5,21; 15,4. On *totus*, see on *Ioh.* 8,2. Manetti put *omnes senes*.

5 *etiam* καί (“et” Vg.). See on *Ioh.* 6,36. Manetti omitted the word.

5 *epistolis ... acceptis* ἐπιστολὰς δεξάμενος (“epistolas accipiens ad fratres” Vg.). Greek aorist. Manetti put *suscepit epistolis*.

5 *adducturus et illos qui illic essent* ἄξων καὶ τοὺς ἐκέισε ὄντας (“vt adducerem inde” Vg.; “adducturus etiam illos qui illic essent” 1516). Erasmus is more literally accurate here: see *Annot.*

5 *Hierosolymam* εἰς Ἱερουσαλὴμ (“in Hierusalem” Vg.; “Hierusalem” 1516). See on *Act.* 8,27.

6 *Accidit* ἐγένετο (“Factum est” Vg.). See on *Act.* 7,40.

6 *mibi iter facienti et appropinquanti* μοι πορευομένῳ καὶ ἐγγιζοντι (“eunte me et appropinquante” Vg.). Erasmus’ rendering follows the grammatical form of the Greek sentence. On *iter facio*, see on *Act.* 17,1. Manetti’s version was *dum irem ac ... appropinquarem*.

6 *circiter meridiem* περὶ μεσημβρίαν (“media die” Vg.). Erasmus aims at greater precision here. At *Act.* 26,13, he uses *die medio* in rendering a different expression, ἡμέρας μέσης.

6 *vt ... circumfulguraret* περισσπράψαι (“circumfulsit” Vg.). See on *Act.* 9,3, and *Annot.* The version of Manetti had *vt ... circumfulsit*.

6 *multa* ἱκανόν (“copiosa” Vg.). See on *Act.* 20,8.

7 *cecidique ... et ἐπεσά τε ... καί* (“et decidens” Vg.). Greek aorist. In the parallel passage, at *Act.* 9,4 (1519), Erasmus preferred *collabor* (cf. also *Act.* 15,16). At *Act.* 26,14, however, where the verb is καταπίπτω, he retains *decido*. See *Annot.*

7 *solum* τὸ ἔδαφος (“terram” Vg.). In the parallel passages at *Act.* 9,4 and 26,14, Erasmus retains *terra* for γῆ. In *Annot.* on the present passage, he points out that ἔδαφος can refer both to a rocky surface (“saxeum”) and also to a wooden floor (“ligneum”). A comparable substitution is made in rendering ἔδαφιζω at *Lc.* 19,44: see *Annot. ad loc.*

7 *Saul, Saul* Σαούλ, Σαούλ (“Saule, Saule” Vg.). See on *Act.* 9,4, and *Annot.*

8 *vero* δέ (“autem” 1516 = Vg.). Erasmus prefers to assign a continuative sense to the Greek particle here. See on *Ioh.* 1,26.

8 *ille* ὁ (Vg. omits). Although Erasmus quite often adds *ille* to convey the significance of the Greek article, he does not do so at any other occurrence of the phrase *Jesus Nazarenus*.

καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ εἶπον δέ, Τί ποιήσω, κύριε; ὁ δὲ κύριος πρὸς με, Ἄναστὰς πορεύου εἰς Δαμασκόν, κάκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ¹¹ ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. ¹² Ἀνανίας δὲ τις ἀνὴρ εὐσεβῆς, κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ¹³ ἐλθὼν πρὸς με καὶ ἐπιστάς, εἶπέ μοι, Σαούλ ἀδελφέ, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ ὁ δὲ εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρήσατό σε γυνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸ δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ. ¹⁵ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. ¹⁶ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. ¹⁷ ἐγένετο δὲ

et exterriti sunt: vocem autem non audierunt eius qui loquebatur mecum. ¹⁰ Dicebam autem: Quid faciam domine? Dominus autem dixit mihi: Surge, ac vade Damascum, et ibi tibi dicetur de omnibus quae ordinata sunt tibi vt facias. ¹¹ Et quum non viderem prae gloria luminis illius, per manum deductus a comitibus qui erant mecum, veni Damascum. ¹² Ananias autem quidam, vir pius, secundum legem, testimonio probatus omnium illic habitantium Iudaeorum, ¹³ veniens ad me et astans, dixit mihi: Saul frater, recipe visum. Et ego eadem hora recepto visu, vidi illum. ¹⁴ At ille dixit: Deus patrum nostrorum praeparauit te, vt cognosceres voluntatem suam, et videres id quod iustum est, et audires vocem ex ore eius: ¹⁵ quia eris testis illi apud omnes homines, eorum quae vidisti et audisti. ¹⁶ Et nunc quid contaris? Exurge et baptizare et ablue peccata tua inuocato nomine domini. ¹⁷ Factum est autem

12 ἰουδαίων B-E: ἰουδαίων A

10 mihi B-E: ad me A | Surge, ac B-E: Surgens A | ordinata ... facias B-E: te oporteat faere A (sic) | 11 per C-E: ad A B | 12 testimonio ... Iudaeorum B-E: testimonium habens ab omnibus habitantibus Iudaeam A | 13 eadem B-E: eodem A | 14 praeparauit B-E: praeparauit A | id quod iustum est B-E: iustum A

9 et exterriti sunt καὶ ἔμφοβοι ἐγένοντο (Vg. omits). The Vulgate omission is supported by P^74 K A B and forty-six later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and more than 410 later mss., besides codd. D E which have ἐμφοβοί for ἔμφοβοί (see Aland *Die Apostelgeschichte* 615-17). In *Annot.*, Erasmus also renders as *Et territi sunt*, while Valla *Annot.* proposed *et terrefacti sunt*, and Manetti *et perterrefacti sunt*.

10 *Dicebam autem* εἶπον δέ ("Et dixi" Vg.). See on *Ioh.* 1,30 for this substitution of the imperfect tense. Manetti had *Dixi autem*.

10 *dixit mihi* πρὸς με ("dixit ad me" 1516 Lat. = Vg.). This change seems to be merely for

stylistic variety, as Erasmus retains *ad me* in vs. 8. Cf. on *Ioh.* 4,15. Erasmus' omission of εἶπε before πρὸς με is supported only by cod. 2815 and a few other late mss., harmonising with *Act.* 9,6. In Manetti, this was rendered as *inquit mihi*.

10 *Surge, ac* Ἄναστὰς ("Surgens" 1516 = Vg.). Greek aorist. On this occasion, Erasmus avoids the inaccurate present participle by converting it to an imperative.

10 *ordinata sunt tibi* τέτακταί σοι ("te oporteat" 1516 = Vg.). In the parallel passage at *Act.* 9,6, rendering δεῖ, Erasmus retains *oporteat* from the Vulgate. Here his change of rendering is more appropriate to the different Greek verb, τάσσω.

In 1519 *Annot.*, he cites mss. which substitute τί σε δεῖ ποιεῖν (as in cod. 2816^{corr}) or τί σε δεῖ ποιῆσαι (as in codd. 3, 2816^{*vid}) for περὶ πάντων ὧν τέτακται σοι ποιῆσαι. These shorter variants, which have the support of only a few late mss., probably arose from harmonisation with *Act.* 9,6. Manetti put *statutum est*.

10 *ut facias* ποιῆσαι ("facere" Vg.; "facere" 1516, sic). On Erasmus' avoidance of the infinitive, see on *Iob.* 1,33. Manetti made the same change.

11 *gloria* τῆς δόξης ("claritate" Vg.). See on *Iob.* 5,41, and *Annot.*

11 *per manum deductus* χειραγωγούμενος ("ad manum deductus" 1516-19 = Vg.). At *Act.* 9,8, Erasmus substitutes *manu* for *ad manus* in rendering the same Greek verb. The expression *ad manum duco* does not appear to be favoured by classical authors. Manetti's version had *manu deductus*.

11 *comitibus qui erant mecum* τῶν συνόντων μοι ("comitibus" Vg.). Erasmus amplifies the rendering, to convey the exact meaning of the Greek phrase.

12 *pious* εὐσεβῆς (Vg. omits). The Vulgate omission is supported by P^{74} A. Erasmus follows cod. 2815 in putting εὐσεβῆς, supported by cod. E and many later mss. In codd. 1^{corr}, 2816 and many other mss., commencing with K B, the reading is εὐλαβῆς, which Erasmus also cites in *Annot.* The version of Manetti put *religiosus*, consistent with the usual rendering of εὐσεβῆς elsewhere in Acts.

12 *testimonio probatus* μαρτυρούμενος ("testimonium habens" 1516 = Vg.). See on *Act.* 6,3. This change was anticipated by Manetti, though with a different word-order.

12 *omnium illic habitantium Iudaeorum* ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων ("ab omnibus cohabitantibus Iudaeis" late Vg.; "ab omnibus habitantibus Iudaeam" 1516). The change from *cohabito* to *habito* is in accordance with the reading of earlier Vulgate mss.: see also *Annot.*, where Erasmus further reports an inter-linear variant from cod. 2816^{corr}, adding two words (ἐν δαμασκῶ) after κατοικοῦντων, in company with many other late mss. His omission of ἐν δαμασκῶ from his text was based on cod. 2815, supported by codd. 1, 2816* and many other mss., commencing with P^{74} K A B E. In the 1516 edition, Erasmus' adoption

of Ἰουδαίων (and *Iudaeam*), rather than Ἰουδαίων, was based on cod. 2815, this time apparently with no support from other Greek mss. Manetti put *ab omnibus Iudeis ... qui in Damasco habitant*.

13 *astans* ἐπιστάς ("stans" Vg. 1527). Erasmus' rendering is more accurate, agreeing with the earlier Vulgate and Manetti.

13 *Saul* Σαούλ ("Saule" Vg.). See on *Act.* 9,4.

13 *recipe visum ... recepto visu, vidi* ἀνάβλεψον ... ἀνέβλεψα εἰς ("respice ... respexi in" Vg.). The substitution of *recipio visum* is consistent with the Vulgate rendering of *Act.* 9,12, 18. However, the presence of εἰς after ἀνέβλεψα here suggests that the Vulgate's use of *respicio* in both parts of this verse is more appropriate than the alternative which Erasmus adopted. Cf. *Annot.*, where he also proposes *attolle oculos*.

14 *praepraeravit* προεχειρήσατο ("praeordinavit" 1516 = Vg.). At *Act.* 26,16, rendering the same Greek verb, Erasmus retains *constituo*. Cf. on *Act.* 10,41 regarding προχειροτονέω, and see *Annot.* The spelling προεχειρήσατο is found in codd. 1^{*vid} 2815^{*vid}, with little other ms. support. Most mss. have προχειρίσατο, the spelling which was cited in *Annot.* and found in codd. 1^{corr}, 2815^{corr} and 2816. For Edward Lee's objections to the removal of *praeordino* here, together with Erasmus' reply, see the *Resp. ad annot. Ed. Lei, LB IX, 210 B-D*.

14 *suam* αὐτοῦ ("eius" Vg.). Erasmus uses the reflexive pronoun to refer back to the subject of the main verb. The same change was made by Manetti.

14 *id quod iustum est* τὸ δίκαιον ("iustum" 1516 Lat. = Vg.). The reading τὸ is taken from cod. 2816, apparently without other ms. support. The Vulgate is based on a Greek text having τὸν δίκαιον, as found in virtually all mss., including codd. 1 and 2815, cited in *Annot.*

15 *illi* αὐτῶ ("illius" Vg.). Erasmus' rendering is closer to the Greek here, though a few late mss. have αὐτοῦ.

15 *apud* πρὸς ("ad" Vg.). See on *Act.* 2,29. Manetti had *ei*.

16 *contaris* μέλλεις ("morraris" Vg.). The verb which Erasmus uses here is a variation of *cunctor*. Cf. *Mt.* 24,48, where he puts *cunctatur* in the translation, but *contatur* in *Annot.* For the removal of *morrar*, see on *Iob.* 11,54.

16 *domini* τοῦ κυρίου ("ipsius" Vg.). The Vulgate follows a Greek text substituting αὐτοῦ,

μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένον μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἔκστασει, ¹⁸ καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ | παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹ κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἡμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ. ²⁰ καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφεστῶς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹ καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον αὐτὸν ζῆν. ²³ κραζόντων δὲ αὐτῶν καὶ ριπτόντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἄερα, ²⁴ ἐκέλευσεν αὐτόν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μάλιστα ἵν' ἀνετάξεσθαι αὐτόν, ἵνα ἐπιγυνῶ δι' ἡν

quum essem reuersus Hierosolymam, et orarem in templo, vt raperer extra me, ¹⁸ et viderem eum dicentem mihi: | Festina et exi velociter Hierosolymis, quoniam non recipient testimonium tuum de me. ¹⁹ Et ego dixi: Domine, ipsi sciunt quod ego pertraheram in carcerem, et caedebam in singulis synagogis eos qui credebant in te. ²⁰ Et quum funderetur sanguis Stephani testis tui, ego quoque assistebar et assentiebar morti illius, et custodiebam vestimenta interficientium illum. ²¹ Et dixit ad me: Vade, quoniam ego ad gentes procul mittam te.

²² Audiebant autem eum vsque ad hoc verbum, atque sublatis vocibus, dicebant: Tolle de terra hominem istiusmodi, non enim phas est eum viuere. ²³ Vociferantibus autem eis, et proiicientibus vestimenta, et puluerem iactantibus in aerem, ²⁴ iussit tribunus induci eum in castra, et imperauit eum flagris examinari, vt sciret propter quam

20 αναιρουντων A C-E: ανοιρουντων B | 22 καθηκον B-E: καθηκεν A | 23 ριπτουτων B-E: ριπτουντων A | 24 ανεταξεσθαι B-E: ανεταξεσθαι A

17 Hierosolymam B-E: Hierusalem A | 18 Hierosolymis B-E: ex Hierusalem A | 19 pertraheram B-E: eram concludens A | caedebam in singulis synagogis B-E: cedens per synagogas A | 21 procul B-E: longe A | 22 atque ... dicebant B-E: et leuauerunt vocem suam, dicentes A | hominem istiusmodi B-E: huiusmodi A | 23 vestimenta B-E: vestimenta sua A

as in \mathfrak{P}^{74} & A B E and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti made the same change.

17 *quum essem reuersus ... et orarem* μοι ὑποστρέψαντι ... καὶ προσευχομένου μου ("reuerenti mihi ... et oranti" Vg.). Greek aorist. Manetti put *dum ... reuerterer atque ... orarem*.

17 *Hierosolymam* εἰς Ἱερουσαλήμ ("in Hierusalem" Vg.; "Hierusalem" 1516). See on *Act.* 8,27. Manetti put *Hierusalem*, omitting *in*.

17-18 *vt raperer extra me, et viderem* γενέσθαι με ἐν ἔκστασει, καὶ ἰδεῖν ("fieri me in stupore mentis, et videre" Vg.). See on *Act.* 11,5. For

the avoidance of the infinitive, see on *Iob.* 1,33. Cod. 2815 replaces με with μοι, a poorly supported variant which Erasmus or his assistants corrected with the help of codd. 1 and 2816. Manetti's rendering was *vt fierem in stupore mentis et viderem*.

18 *eum* αὐτόν ("illum" Vg.). There seems little reason for this change, as it does not assist the reader in identifying the person to whom the pronoun refers, i.e. the Lord. Manetti preferred *ipsum*.

18 *Hierosolymis* ἐξ Ἱερουσαλήμ ("ex Hierusalem" 1516 = Vg.). See on *Act.* 1,8. Manetti substituted *extra Hierusalem*.

19 *quod* ὅτι (“quia” Vg.). See on *Act.* 1,20. Manetti made the same change.

19 *pertrahēbam in carcerem, et caedebam* ἡμην φυλακίζων καὶ δέροντων (“eram concludens in carcerem, et c(a)edens” 1516 = Vg. mss.; “carcere” for “carcerem” Vg. 1527). See on *Ioh.* 1,28 for Erasmus’ avoidance of the Vulgate construction. Elsewhere, he uses *pertraho* only for κατασύρω at *Lc.* 12,58.

19 *in singulis synagogis* κατὰ τὰς συναγωγὰς (“per synagogas” 1516 = Vg.). See on *Act.* 2,46.

20 *ego quoque* καὶ αὐτός (“ego” Vg.). Erasmus is more accurate here. In *Annot.*, he renders by *et ipse*.

20 *assistebam* ἡμην ἐφειστός (“astabam” Vg.). One motive for this substitution is that *assisto* implies a more active involvement than merely standing by. At vs. 13, in a different context, he retained *asto* for the same Greek verb. See *Annot.*

20 *assentiebar* συνευδοκῶν (“consentiebam” Vg.). A similar substitution of *assentior* occurs at *Rom.* 1,32; 1 *Cor.* 7,12-13. In *Annot.*, Erasmus also suggests using *comprobo*, a rendering which he adopted at *Lc.* 11,48 (1519). Inconsistently, in a similar context, he retains *consentio* at *Act.* 8,1. The point of this change is that *consentio* could have been misunderstood as implying that Paul’s permission was required before Stephen could be stoned to death.

20 *morti illius* τῆ ἀναιρέσει αὐτοῦ (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} & A B E and six later mss. Erasmus follows cod. 2815, with codd. 1, 2816 and more than 450 other late mss. (see Aland *Die Apostelgeschichte* 617-19). See *Annot.* The version of Manetti put *neci suae*.

20 ἀναιρούντων. The misspelling ἀνοιρούντων in 1519 arose from a faint or damaged -α- in the preceding 1516 edition, which was misread by the typesetters of the second edition.

21 *ad gentes* εἰς ἔθνη (“in nationes” Vg.). See on *Act.* 10,45. The same change was made by Manetti.

21 *procul* μακρὰν (“longe” 1516 = Vg.). This substitution also occurs at *Mt.* 8,30; *Eph.* 2,17. Erasmus makes a similar change in rendering ἀπέχω at *Mt.* 15,8, and puts *procul* for *a longe* and *de longe* in rendering μακρόθεν and πόρρωθεν at seven passages. Sometimes he also substitutes *e longinquo* or *eminus*, but elsewhere he retains *longe*. These changes appear to be mainly

for stylistic variety. The word *procul* does not occur in the Vulgate N.T., though in the O.T. it is used quite frequently. Manetti again anticipated this change.

22 *atque* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

22 *sublatis vocibus, dicebant* ἐπήραον τὴν φωνὴν αὐτῶν, λέγοντες (“leuauerunt vocem suam, dicentes” 1516 = Vg.). Erasmus changes the grammatical structure, producing a less literal rendering. At *Act.* 14,11, he was content with *sustulerunt vocem suam ... dicentes*. For the removal of *leuo*, see on *Ioh.* 4,35. Manetti put *vocem suam extulerunt*.

22 *hominem istiusmodi* τὸν τοιοῦτον (“huiusmodi” late Vg. = Vg. 1527; “huiusmodi” 1516 = late Vg., and *Annot.*, lemma). The reading *huiusmodi* is found in the Saccon Vulgate edition of 1513, but *huiusemodi* in the Froben Vulgates of 1491 and 1514 as well as the 1527 Vulgate column. By inserting *hominem*, Erasmus aimed to prevent the misunderstanding that the indeclinable *huiusmodi* (or *istiusmodi*) referred to *terra* rather than to Paul: see *Annot.*, where he also offered the more literal rendering, *talem*, which had been adopted by Manetti.

22 καθῆκον. In 1516, the Erasmusian text followed codd. 1^{vid} and 2816 in putting καθῆκεν, as found in most other mss., commencing with & A B C D* E. His reversion to καθῆκον in 1519 conformed with the spelling given in 1516 *Annot.*, as found in cod. 2815 and many other late mss. (but not including cod. 3).

23 ριπτόντων. In 1516, the Erasmusian text more correctly had ριπτούντων, as found in codd. 1, 2816 and most other mss. The spelling -όντων, adopted in 1519, is found in codd. 3 and 2815, with support from cod. (D) E and some later mss.

23 *vestimenta* τὰ ἱμάτια (“vestimenta sua” 1516 = Vg.). The Vulgate addition of a pronoun does not necessarily reflect a different Greek text, although αὐτῶν is added in cod. E. See on *Ioh.* 13,4; *Act.* 7,58, where similar changes occur.

24 *et imperauit eum flagris examinari* εἰπὼν μαστιξιν ἀνετάζεσθαι αὐτὸν (“et flagellis caedi et torqueri eum” Vg.). The Vulgate omission of any equivalent for εἰπὼν (or εἶπας as found in some mss.) is not supported by Greek mss. The substitution of *flagrum* is for stylistic variety, to avoid repetition from *flagellare* in vs. 25. Erasmus retains *flagellum* for φραγγέλλιον at *Ioh.* 2,15. His substitution of *examino* for *caedo*

αίτιαν οὕτως ἐπεφώνουν αὐτῶ. ²⁵ ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔσ-
 εστιν ὑμῖν μαστίζειν; ²⁶ ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν ἀπήγγειλε τῶ
 χιλιάρχῳ, λέγων, Ὅρα τί μέλλεις ποιεῖν;
 ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.
²⁷ προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῶ,
 Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη, Ναί.
²⁸ ἀπεκρίθη τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ
 κεφαλαίου τὴν πολιτείαν ταύτην ἔκτη-
 σάμην. ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ
 γεγέννημαι. ²⁹ εὐθέως οὖν ἀπέστησαν
 ἀπ' αὐτοῦ, οἱ μέλλοντες αὐτὸν ἀνετά-
 ζειν. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγ-
 νοῦς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν
 δεδεκώς. ³⁰ τῇ δὲ ἐπαύριον βουλόμενος
 γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται
 παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ
 τῶν δεσμῶν, καὶ ἐκέλευσεν ἔλθειν τοὺς
 ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον αὐτῶν·
 καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν εἰς
 αὐτοῦς.

causam sic acclamarent ei. ²⁵ Et quum
 astrinxisset eum loris, dixit astanti
 sibi centurioni Paulus: Num homi-
 nem Romanum et indemnatum licet
 vobis flagellare? ²⁶ Quo audito, centu-
 rio accessit ad tribunum, et nuncia-
 uit ei, dicens: Quid factururus es? Hic
 enim homo Romanus est. ²⁷ Accedens
 autem tribunus dixit illi: Dic mihi,
 num tu Romanus es? At ille dixit:
 Etiam. ²⁸ Et respondit tribunus: Ego
 multa summa ciuitatem istam com-
 parauī. At Paulus ait: Ego vero et na-
 tus sum. ²⁹ Protinus ergo discesserunt
 ab illo, qui eum fuerant examina-
 turi. Tribunus quoque timuit post-
 quam rescuiit quod Romanus esset,
 et quod vinxisset eum. ³⁰ Postero au-
 tem die volens scire certum, qua ex
 causa accusaretur a Iudaeis, soluit
 eum a vinculis, et iussit principes sa-
 cerdotum conuenire, totumque con-
 cilium, ac deductum Paulum sistebat
 coram illis.

25 μαστιζειν B-E: μαστιζειν A | 27 προσελθων A C-E: προσελθων B | 29 ανεταζειν B-E:
 ανεταξειν A | δεδεκως B C* D* E*: δεδεως A C^{ms} D^{ms} E^{ms}

25 Romanum E: Rhomanum A-D | 26 Romanus A E: Rhomanus B-D | 27 Romanus E:
 Rhomanus A-D | 28 ciuitatem istam comparauī B-E: ciuilitatem hanc consecutus sum A |
 At B-E: Et A | vero B-E: autem A | 29 fuerant examinaturi B-E: torturi erant A | Romanus
 A E: Rhomanus B-D | alt. quod A C-E: quia B | 30 principes sacerdotum B-E: pontifices A |
 totumque B-E: et omne A | ac B-E: et A

and *torqueo* gives a more accurate interpretation of the meaning. A similar change occurs in vs. 29 (1519), where the Vulgate inconsistently has *torqueo* without adding *caedo*. Erasmus listed the use of *torqueo*, in the present verse, among the *Quae Sint Addita*. The form ἀνετάξεσθαι occurs in 1516 in both the Greek text and *Annot.*, and again ἀνετάξειν in vs. 29. This has no ms. support and looks like an arbitrary correction by Erasmus or his assistants: cf. the substitution of μαστίζειν for μαστίζειν in

vs. 25. The altered rendering offered in *Annot.* is *dato mandato vt flagris examinarent eum*. Manetti put *dicens vt flagellis cederetur ac torqueretur*.

25 Num Ei ("Si" Vg.). See on *Act.* 1,6. In *Annot.*, Erasmus suggests substituting *An*.

25 μαστίζειν. In 1516, the substitution of μαστίζειν seems to be a conjecture: see on vs. 24.

26 Quid Ὅρα τί. Erasmus follows the Vulgate in leaving ὄρα untranslated. The Vulgate,

however, was based on a Greek text which lacked ὄρα, as in P^{74} N A B C E and some later mss. Erasmus' Greek text followed cod. 2815, supported by cod. D and most later mss., including codd. 1 and 2816. Manetti therefore put *Vide quid*.

26 *facturus es μέλλεις ποιεῖν* ("acturus es" Vg.). Erasmus was content to retain *acturi sitis* at *Act.* 5,35. Manetti put *acturus sis*.

26 *Romanus* Ῥωμαῖος ("ciuis Romanus" Vg.). The Vulgate again inserts *ciuis* in vs. 29, no doubt to prevent the misunderstanding that Paul was literally from Rome, but without explicit authority from the Greek text. Manetti made the same change as Erasmus.

27 *num ei* ("si" late Vg.). See on *Act.* 1,6.

28 *ciuitatem* τὴν πολιτείαν ("ciuilitatem" 1516 = late Vg.). In substituting *ciuitas*, Erasmus restores the original Vulgate reading. See *Annot.*, where he takes issue with the preference of Valla *Annot.* for *ciuilitas*. In classical Latin, *ciuilitas* does not mean the "rights of a citizen".

28 *istam* ταύτην ("hanc" 1516 = Vg.). The use of *istam* conveys the sense of "the citizenship to which you have just referred".

28 *comparauī* ἐκτισάμην ("consecutus sum" 1516 = Vg.). Cf. on *Act.* 1,18; 8,20, where Erasmus substitutes *paro* in rendering the same Greek verb. See also *Annot.* Cod. 2815 has the variant, ἐποισάμην, without other Greek support, an error which Erasmus and his assistants avoided by referring to codd. 1, 2816.

28 *At* δέ ("Et" 1516 = Vg.). Erasmus is more accurate here. Manetti (*Pal. Lat.* 45) substituted *Paulus vero* for *Et Paulus*.

28 *vero* δέ ("autem" 1516 = Vg.). Erasmus prefers to take the second δέ as a continuative. See on *Ioh.* 1,26.

29 *qui ... fuerant examinaturi* μέλλοντες ... ἀνετάζειν ("qui ... torturi erant" 1516 = Vg.). See on vs. 24 for the substitution of *examino*, and for Erasmus' alteration to ἀνετάζειν in 1516.

29 *quod* (twice) ὅτι ("quia" Vg.; "quod ... quia" 1519). See on *Ioh.* 1,20. Manetti had *quod* in both places.

29 *Romanus* Ῥωμαῖος ("ciuis Romanus" Vg.). See on vs. 26. Manetti omitted *ciuis*.

29 *vinxisset* ἦν ... δεδεκώς ("alligasset" Vg.). See on *Ioh.* 18,24. The reading δεδεκώς in 1516 is apparently not found in any mss., and may

have arisen by error. It was copied by the Aldine edition of 1518, which in turn led to the reappearance of this variant in the margin of Erasmus' 1522-35 editions. Manetti substituted *ligauerat*.

30 *Postero autem die* τῆ δὲ ἐπαύριον ("Postera autem die" Vg.). See on *Ioh.* 1,29.

30 *certum* τὸ ἀσφαλές ("diligentius" Vg.). This substitution is in accordance with Vulgate usage at *Act.* 21,34; 25,26. Cf. *Annot.* The version of Manetti put *diligenter*.

30 *a vinculis* ἀπὸ τῶν δεσμῶν (Vg. omits). The Vulgate omission is supported by P^{74} N A B C E and forty-one later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and about 420 other late mss. (see *Aland Die Apostelgeschichte* 619-21). The same change was made by Manetti.

30 *principes sacerdotum* τοὺς ἀρχιερεῖς ("sacerdotes" Vg.; "pontifices" 1516). There does not seem to be any Greek support for ἱερεῖς, which was the implied text underlying the Vulgate rendering. The use of *pontifices* in 1516 is in accord with Vulgate usage in John and Hebrews. A similar substitution of *pontifex* occurs at *Mt.* 2,4; *Lc.* 3,2 (1519); *Act.* 23,5. For discussion, see *Annot.* on *Mt.* 2,4. Manetti had *pontifices*, as in Erasmus' 1516 edition.

30 *totumque* καὶ ὅλον ("et omne" 1516 = Vg.). See on *Ioh.* 8,2. Manetti put *atque omne*.

30 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25.

30 *deductum* καταγαγῶν ("producens" Vg.). Greek aorist. This use of *deduco* is more accurate, and consistent with Vulgate usage at *Act.* 23,28. However, at *Act.* 23,15, Erasmus retains *produco* for κατάγω. At *Act.* 23,20, for the sake of variety, he substitutes *educo*. The verb *produco* is more suitable for rendering προάγω, as at *Act.* 12,6; 16,30; 25,26.

30 *sistebat* ἕστησεν ("statuit" Vg.). Elsewhere, Erasmus retains *statuo* for ἵστημι at several passages, e.g. at *Act.* 4,7; 5,27; 6,6. In rendering the related verb, παρίστημι, he follows the Vulgate in using *sisto* at *Lc.* 2,22, and substitutes *sisto* for *assisto* at *Act.* 27,24.

30 *coram illis* εἰς αὐτούς ("inter illos" Vg.). This is a more appropriate choice of preposition, taking εἰς as equivalent of ἐνώπιον or ἐναντίον, etc., frequently rendered by *coram* at other passages. Cf. *coram eo* for αὐτῷ at *Act.* 23,33 (1519), and see on *Act.* 7,46. Manetti had *inter ipsos*.

23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συν-
 εδρίῳ εἶπεν, Ἄνδρες ἀδελφοί,
 ἐγὼ πάσῃ συνειδήσει ἀγαθῆ πεπολί-
 τευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέ-
 ρας. ² ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε
 τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐ-
 τοῦ τὸ στόμα. ³ τότε ὁ Παῦλος πρὸς
 αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ θεός,
 τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων
 με κατὰ τὸν νόμον, καὶ παρανομῶν
 κελεύεις με τύπτεσθαι; ⁴ οἱ | δὲ παρεσ-
 τῶτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοι-
 δορεῖς; ⁵ ἔφη τε ὁ Παῦλος, Οὐκ ἤδειν,
 ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς. γέγραπ-
 ται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ
 ἐρεῖς κακῶς. ⁶ γνοὺς δὲ ὁ Παῦλος ὅτι
 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ
 ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συν-
 εδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖ-
 ὁς εἰμι, υἱὸς Φαρισαίου, περὶ ἐλπίδος
 καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.
⁷ τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένε-
 το στάσις τῶν Φαρισαίων καὶ τῶν
 Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
⁸ Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι
 ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα·
 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.
⁹ ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀνα-
 στάντες γραμματεῖς τοῦ μέρους τῶν Φα-
 ρισαίων, διεμάχοντο, λέγοντες, Οὐδὲν
 κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·
 εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,

23,1 συνειδήσει *A*· *B-E*: συνεδησει *A**

23,1 coram deo *B-E*: ante deum *A* | 3 Percussurus est *B-E*: Percutiet *A* | sedes iudicans *B-E*:
 sedens iudicas *A* | 4 Summo sacerdoti *B-E*: Summum sacerdotem *A* | 6 Sadducaeorum *A-C-E*:
 Saducaeorum *D* | 7 hoc *B-E*: haec *A* | ac Sadducaeos *B-E*: et sadduceos *A* | 9 angelus *B-E*:
 angelum *A*

23,1 *Intentis autem oculis in* Ἀτενίσας δέ (“Inten-
 dens autem in” late Vg.). Greek aorist. See on
Act. 7,55. Manetti put *At Paulus in concilium*
intendens.

1 *coram deo* τῷ θεῷ (“ante deum” 1516 = Vg.).
 See on *Act. 7,46*.

23 Intentis autem oculis in con-
 cilium, Paulus ait: Viri fratres,
 ego omni conscientia bona conuersatus
 sum coram deo vsque in hodiernum
 diem. ² Princeps autem sacerdotum
 Ananias praecepit astantibus sibi, vt
 percuterent os eius. ³ Tunc Paulus
 dixit ad eum: Percussurus est te deus,
 paries dealbate. Et tu sedes iudicans
 me secundum legem, et contra legem
 iubes me percuti? ⁴ Et qui | astabant,
 dixerunt: Summo sacerdoti dei maledic-
 cis? ⁵ Dixit autem Paulus: Nesciebam
 fratres, quod pontifex esset. Scriptum
 est enim: Principi populi tui non ma-
 ledices. ⁶ Sciens autem Paulus, quod
 vna pars esset Sadducaeorum, et altera
 Pharisaeorum, exclamauit in concilio:
 Viri fratres, ego Pharisaeus sum, filius
 Pharisaei, de spe et resurrectione mor-
 tuorum ego iudicor. ⁷ Et quum hoc
 dixisset, facta est dissensio inter Pha-
 risaeos ac Sadducaeos et dissecta est
 multitudo. ⁸ Nam Sadducaei quidem
 dicunt, non esse resurrectionem, neque
 angelum, neque spiritum: Pharisaei au-
 tem vtraque confitentur. ⁹ Factus est
 autem clamor magnus: et quum sur-
 rexissent scribae de factione Phari-
 saeorum, depugnabant, dicentes: Nihil
 mali inuenimus in homine isto. Quod
 si spiritus loquutus est ei aut angelus,

LB 524

2 *vt percuterent* τύπτειν (“percutere” Vg.). See
 on *Iob. 1,33*. The same change was made by
 Manetti.

3 *Percussurus est* Τύπτειν ... μέλλει (“Percutiet”
 1516 = Vg.; “Percutiat” late Vg., and *Annot.*,
 lemma). Erasmus is more accurate here. His use

of the future participle in rendering μέλλω is in accordance with the usual practice of the Vulgate. In *Annot.*, he complained of those Vulgate copies which had *percutiat*, as this turned the statement into a curse or imprecation. The Vulgate column of his 1527 N.T., however, had *Percutiet*. On this subject, see further his *Resp. ad annot. Ed. Lei*, LB IX, 210 D-F; *Apolog. adv. Stun. Blasph. et imp.*, LB IX, 362 B-F.

3 *sedes iudicans* κἀθη κρίνων ("sedes iudicas" 1516 = Vg.). Erasmus is again closer to the Greek. The Vulgate transposition of the construction is unsupported by mss. Manetti also put *sedes ... iudicans*.

4 *Summo sacerdoti* Τὸν ἀρχιερέα ("Summum sacerdotem" 1516 = Vg.). A similar alteration occurs in vs. 5, and at *Iac.* 3,9 (1519). Erasmus consistently constructs *maledico* with the dative, as practised by the Vulgate at *Mt.* 15,4; *Mc.* 7,10; *Lc.* 6,28; *Ioh.* 9,28. Manetti, as usual, preferred *pontificem*.

5 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20, and *Annot.*

5 *pontifex esset* ἔστιν ἀρχιερεύς ("princeps est sacerdotum" Vg.). See on *Act.* 22,30. Manetti's version (both mss.), by another transcriptional error, omitted *Dixit ... sacerdotum*.

5 *Principi* Ἀρχοντα ("Principem" Vg.). See on vs. 4 for the use of the dative after *maledico*.

6 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti made the same change.

6 *Pharisaei* Φαρισαίου ("Pharisaeorum" Vg.). The Vulgate is based on a Greek variant, Φαρισαίων, as in \mathfrak{P}^{74} \aleph A B C and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most later mss., including codd. 1 and 2816.

7 *hoc* τοῦτο ("haec" 1516 Lat. = Vg.). The Vulgate use of the plural lacks Greek support.

7 *ac* καί ("et" 1516 = Vg.). In cod. 2815* the words καί τῶν σαδδουκαίων were omitted, in company with many other late mss. There are also many late mss., including cod. 2816, which contain the missing words. Another large section of the mss., commencing with \aleph A B C E, and including cod. 1^{corr}, has καί σαδδουκαίων, omitting τῶν (cod. 1* has καί σαδδουκαίων). After consulting his mss., Erasmus wrote a correction in the margin of cod. 2815:

καί [τῶν]
σαδδ[ουκαί]
ων

The square brackets here indicate where a later binder has severely cropped the leaves of the ms. There is hence a degree of uncertainty as to whether the margin included the word τῶν, though there must originally have been ample space for it to have been written above the letters -ουκαί- (also now missing) of σαδδουκαίων. Manetti similarly put *ac*.

7 *dissecta est* ἐσχίσθη ("soluta est" Vg.). In *Annot.*, Erasmus suggests that the Vulgate reflects a different Greek verb, ἐλύθη, though this has no ms. support. At *Act.* 14,4, Erasmus follows the Vulgate in using *divido* for σχίζω, in a similar context. For another use of *disseco*, see on *Act.* 2,3. At the present passage, Manetti put *divisa est*.

8 *Nam Sadducaei quidem* Σαδδουκαῖοι μὲν γάρ ("Saducaei autem" Vg. 1527; "Sadducaei enim" Vg. mss.). The Vulgate omission of *quidem* possibly reflects Greek mss. which omitted μὲν, such as cod. B and a few later mss. However, it could also be just a matter of translation: see on *Act.* 13,6.

8 *resurrectionem* ἀνάστασιν ("resurrectionem mortuorum" Vg. 1527). The late Vulgate addition is unsupported by Greek mss.

9 *quum surrexissent* ἀναστάντες ("exurgentes" late Vg.). Greek aorist. A similar substitution of *surgo* for *exurgo* occurs at *Mc.* 10,1; 14,60; *Act.* 26,30; *Eph.* 5,14. Erasmus retains *exurgo* for ἀνίστημι at *Lc.* 1,39; *Act.* 1,15; 5,17; 9,39; 22,16; *Rom.* 15,12, and occasionally uses *exurgo* for ἐγείρω and ἀνοβαίνω.

9 *scribae de factione* γραμματεῖς τοῦ μέρους ("quidam" Vg.). The Vulgate reflects a Greek variant, τινές, as found in \mathfrak{P}^{74} A E and a few later mss. A few other mss., commencing with \aleph B (C) substitute τινές τῶν γραμματέων for γραμματεῖς. Erasmus follows cod. 2815, supported by codd. 1, 2816 and some other late mss. In many other late mss., οἱ is added before γραμματεῖς. Manetti's rendering was *scribae de parte*.

9 *depugnabant* διεμάχοντο ("pugnabant" Vg.). Erasmus uses *depugno* to distinguish διαμάχομαι from μάχομαι. He makes a similar substitution in rendering θηριομαχέω at 1 *Cor.* 15,32.

9 *Quod si* εἰ δέ ("Quid si" Vg.). The Vulgate rendering is affected by the omission of μὴ θεομαχῶμεν: see below. Manetti put *Si autem*.

μη θεομαχώμεν. ¹⁰ πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβῆναι καὶ ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

¹¹ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῶ ὁ κύριος εἶπε, Θάρσει Παῦλε· ὡς γὰρ διημαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρησαι. ¹² γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀποκτείνωσι τὸν Παῦλον. ¹³ ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· ¹⁴ οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. ¹⁵ νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ καὶ τῷ συνεδρίῳ, ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτόν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. ¹⁶ ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ.

ne repugnemus deo. ¹⁰ Et quum magna seditio coorta esset, veritus tribunus ne discerperetur Paulus ab ipsis, iussit milites descendere et rapere eum de medio eorum, ac deducere eum in castra.

¹¹ Sequenti autem nocte assistens ei dominus, ait: Bono animo esto Paule. Vt enim testificatus es de me Hierosolymis, sic te oportet et Romae testificari. ¹² Facto autem die collegerunt se quidam ex Iudaeis, et deuouerunt se dicentes, neque esuros se neque bibituros, donec occiderent Paulum. ¹³ Erant autem plures quam quadraginta viri qui hanc coniurationem fecerant, ¹⁴ qui accesserunt ad principes sacerdotum ac seniores et dixerunt: Deuotione deuouimus nos ipsos, nihil gustaturos, donec occidamus Paulum. ¹⁵ Nunc ergo vos, significate tribuno et concilio, vt cras producat illum ad nos, tanquam aliquid certius cognituros de eo. Nos vero priusquam appropinquet, parati sumus interficere illum. ¹⁶ Quum autem audisset filius sororis Pauli insidias, venit et intrauit in castra, nunciauitque Paulo.

13 συνωμοσίαν AC E: συνωμοσινα D | 14 ἀνεθεματίσαμεν A C E: ἀναθεματίσαμεν B | 15 καὶ B-E: συν A

9 ne ... deo. B-E: num ... deo? A | 10 coorta B-E: facta A | 11 Hierosolymis B-E: in Hierusalem A | Romae A E: Rhomae B-D | 12 esuros se B-E: manducaturos A | 13 plures C-E: plus A B | viri B-E (ital.): viri A (rom.) | 14 ac B-E: et A | 15 significate B-E: notum facite A | et concilio B-E: cum consilio A | appropinquet B-E: appropiet A

9 *ne repugnemus deo* μη θεομαχώμεν (Vg. omits; "num repugnemus deo?" 1516). In 1527 *Annot.*, Erasmus speculates that this clause was added from *Act.* 5,39. However, at that passage, the text reads μήποτε καὶ θεομάχοι εὐρεθῆτε, which is sufficiently different to rule out a straightforward process of harmonisation between the two passages. The Vulgate omission

is supported by \mathfrak{P}^{74} \aleph A B C E and fifteen later mss. Erasmus' Greek text follows cod. 2815, in company with codd. 1, 2816 and about 450 other late mss. (see Aland *Die Apostelgeschichte* 623-5). Manetti added *ne deo repugnemus*.

10 *seditio* στάσεως ("dissensio" Vg.). This substitution is partly for stylistic variety, to avoid

repetition of *dissensio* from vs. 7, and also in accordance with Vulgate usage at *Act.* 15,2; 19,40; 24,5.

10 *coorta esset* γενομένης ("facta esset" 1516 = Vg.). A similar substitution occurs at *Act.* 20,37 (1519). See on *Ioh.* 1,17.

10 *veritus* εὐλαβηθεῖς ("timens" Vg.). Greek aorist. This word was omitted from Manetti's version (both mss.).

11 *Bono animo esto* Θάρσει ("Constans esto" Vg.). See on *Ioh.* 16,33. Manetti put *confide*.

11 *Paule* Παῦλε (Vg. omits). The Vulgate omission is supported by P^{74} N A B C* E and some later mss. Erasmus follows cod. 2815, together with cod. C^{oor} and most of the later mss., including codd. 1 and 2816. Manetti made the same change.

11 *Vt* ὡς ("Sicut" Vg.). Often Erasmus retains *sicut* for ὡς, but at the present passage he probably wished to avoid the sequence *sicut ... sic*.

11 *Hierosolymis* εἰς Ἱερουσαλήμ ("in Hierusalem" 1516 = late Vg.). See on *Act.* 1,8.

12 *Facto* γενομένης ("Facta" Vg.). See on *Ioh.* 1,29, for the gender of *die*s.

12 *esuros se* φαγεῖν ("manducatuross" 1516 = Vg.). See on *Ioh.* 4,31.

13 *plures* πλείους ("plus" 1516-19 = Vg.). A similar substitution occurs at *Act.* 24,11 (1519). Erasmus is closer to the grammatical form of the Greek expression: cf. his substitution of *plures* for *amplius* in vs. 21. Manetti made the same change.

13 *vir*i. This word was added by the late Vulgate. Erasmus puts it in italics, to indicate that it is an explanatory addition.

14 *ad principes sacerdotum* τοῖς ἀρχιερεῦσι ("ad principem sacerdotum" Vg. 1527). The late Vulgate use of the singular is unsupported by Greek mss., and is probably an internal Latin corruption. Manetti had *ad pontifices*.

14 *ac* καί ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti also had *ac*.

14 *nos ipsos* ἐαυτούς ("nos" Vg.). See on *Ioh.* 11,55; *Act.* 9,34.

15 *significate* ἐμφανίσατε ("notum facite" 1516 = Vg.). In *Annot.* on this verse, Erasmus further suggests using *indico*, a change which he puts into practice in vs. 22 in rendering the same Greek verb. At vs. 19, by contrast, he substitutes

significo for *indico* in rendering ἀπαγγέλλω. He further uses *significo* to replace *adeo* at *Act.* 24,1 (1516-19 only); 25,2, 15 (both in 1519). On the removal of *notum facio*, see further on *Act.* 1,19.

15 *et* καί ("cum" 1516 Lat. = Vg.). The Vulgate reflects a different Greek reading, σύν, as found in virtually all mss., including those which Erasmus usually consulted. In 1516, he correctly had σύν in his Greek text, but inconsistently in *Annot.*, he cited καί and *et* as his preferred reading, while complaining that Lyra had mistakenly quoted *cum* ("male legerit"). In 1519, his Greek text was made to conform with the change which he had introduced in 1516 *Annot.*, but his 1519 *Annot.* now acknowledged that several Greek mss. supported *cum*.

15 *cras* αὔριον (Vg. omits). The Vulgate omission is supported by $\text{P}^{48\text{vid } 74}$ N A B C E and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. See *Annot.* The version of Manetti similarly added *cras*.

15 *producat* καταγάγη ("adducat" Vg. 1527). Erasmus adopts the earlier Vulgate rendering.

15 *ad nos* πρὸς ἡμᾶς ("ad vos" Vg.). Erasmus again follows his cod. 2815, this time supported by cod. 2816 and relatively few other late mss. The Vulgate reflects the substitution of ὑμᾶς, found in cod. 1 and most other Greek mss.: this reading is acknowledged in *Annot.* The version of Manetti here also had *ad nos*.

15 *cognituross* μέλλοντας διαγινώσκειν ("cognituri" Vg.). It is doubtful whether the Vulgate reflects a different Greek text. Although, in *Annot.*, Erasmus cites the variant μέλλοντες, this is found in hardly any mss., and not in those which he usually consulted.

15 *appropinquet* ἐγγίσει ("appropriet" 1516 = Vg.). In 1519, Erasmus removes all instances of *appropio*: substituting *appropinquo* here and at *Iac.* 4,8, and putting *accedo* at *Lc.* 10,34; 12,33. The verb *appropio* does not occur in classical Latin. Manetti made the same change.

16 *Quum autem audisset* ἀκούσας δέ ("Quod cum audisset" Vg.). Erasmus probably wished to remove the ambiguity of the Vulgate expression, as to whether *quod* here meant "but" or "which". Manetti similarly had *Cum autem ... audisset*.

¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων, ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγεῖλαι αὐτῷ. ¹⁸ ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι. ¹⁹ ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι; ²⁰ εἶπε δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε ὅπως αὖριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· ²¹ σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

17 εχει A-C: εφη D E

18 loquatur B-E: loqueretur A | 21 vt promittas B-E: promissum tuum A | 22 praecepitque B C D^b E: praecipiens A, praecaeptique D* | inquiens B-E: om. A

¹⁷ *Accersito* ... *vno* προσκαλεσάμενος ... ἓνα (“Vocans ... *vnum*” Vg.). Greek aorist. On *accerso*, see on *Act.* 4,18. Manetti put *vnum* ... *aduocans*.

¹⁷ *abduc* ἀπάγαγε (“perduc” Vg.). Erasmus wishes to distinguish from *perduco*, rendering ἄγω in the following verse. Cod. 2815 has ἀπαγε, supported by codd. K B and a few later mss., a reading which Erasmus or his assistants rejected in favour of codd. 1 and 2816, which had ἀπάγαγε in company with B^{74} A C E and most of the later mss. Manetti had *adduc*.

¹⁷ εχει. The reading εφη in 1527-35 makes little sense in the context, and lacks Greek support. It is almost certainly a printer’s error,

¹⁷ *Accersito* autem Paulus ad se *vno* ex centurionibus ait: Adolescentem hunc abduc ad tribunum: habet enim quod renunciaret illi. ¹⁸ Et ille quidem assumens eum, duxit ad tribunum, et ait: Vincetus Paulus accersitum me, rogauit vt hunc adolescentem perducerem ad te, habentem aliquid quod loquatur tibi. ¹⁹ Apprehensa autem tribunus manu illius, secessit cum eo seorsum, et percontatus est illum, Quid est quod habes significandum mihi? ²⁰ Ille autem dixit: Iudaei conspirarunt vt rogarent te vti crastino die educeres Paulum in concilium, quasi aliquid certius inquisituri sint de illo: ²¹ tu vero ne morem gesseris illis. Insidiantur enim ei ex eis viri plures quadraginta, qui se ipsos deuouerunt, ne vel edant vel bibant, donec interficiant eum: et nunc parati sunt expectantes, vt promittas. ²² Tribunus igitur dimisit adolescentem, praecepitque ei, ne cui effutias, inquiens, quod haec indicaueris mihi.

influenced by the occurrence of εφη on the line above.

¹⁷ *quod renunciaret* τι ἀπαγγεῖλαι (“aliquid indicare” Vg.). See on *Iob.* 1,33, for avoidance of the infinitive. In vs. 18, however, Erasmus retains *aliquid* in rendering a similar Greek expression.

¹⁸ *accersitum me, rogauit* προσκαλεσάμενός με ἠρώτησε (“rogauit me” late Vg.). The late Vulgate omission of *vocans*, which was inserted before *rogauit* in earlier Vulgate mss., is unsupported by Greek mss. On *accerso*, see on *Act.* 4,18. The personal pronoun, με, can be taken with either προσκαλέομαι or ἐρωτάω, owing to ambiguity in the Greek

word-order. Manetti's version was *aduocatum me rogauit*.

18 *ut ... perducerem ἀγαγεῖν* ("perducere" Vg.). See on *Iob.* 1,33. Manetti put *ut ... adducerem*.

18 *quod loquatur λαλήσαι* ("loqui" Vg.; "quod loqueretur" 1516). See again on *Iob.* 1,33.

19 *Apprehensa ... manu ἐπιλαβόμενος ... τῆς χειρός* ("Apprehendens ... manum" Vg.). Greek aorist.

19 *percontatus est ἐπυνθάνετο* ("interrogauit" Vg.). See on *Act.* 1,6.

19 *significandum ἀπαγγεῖλαι* ("indicare" Vg.). See on *Iob.* 1,33, again, for the avoidance of the infinitive. On *significo*, see on vs. 15.

20 *Iudaei conspirarunt οἱ Ἰουδαῖοι συνέθεντο* ("Iudaeis conuenit" Vg.). Erasmus is closer to the grammatical form of the Greek expression. This use of *conspiro* is in accordance with the Vulgate rendering of *Iob.* 9,22. Manetti put *Iudei conuenerunt*.

20 *ut rogaient τοῦ ἐρωτηῆσαι* ("rogare" Vg.). See on *Iob.* 1,33. Manetti's choice was *ad rogandum*.

20 *viti ὄπως* ("vī" Vg.). Erasmus uses the archaic form, *viti* for *ut*, at only two other passages, 1 *Cor.* 7,35; *Hebr.* 6,18. Its use here appears to be solely for the avoidance of repetition.

20 *crastino die αὔριον* ("crastina die" Vg.). See on *Iob.* 1,29. Manetti substituted *cras*.

20 *educeres καταγάγης* ("producas" Vg.). This change is merely for stylistic variety, as Erasmus retained *produco* for *κατάγω* in vs. 15. Manetti's version had *producatis*, in the plural.

20 *μέλλοντες*. In cod. 2815^{corr} vid the reading is *μέλλων*, as found in \mathfrak{P}^a A B E and forty later mss. In codd. 1, 2816 and almost 130 other late mss., it is *μέλλοντα*. Both of these variants would refer to the tribune. In cod. \mathfrak{N}^* and thirty-five later mss., the spelling is *μέλλον*, neuter, which would refer to the Sanhedrin. The variant adopted by the Erasmus text, *μέλλοντες*, has the support of more than 160 of the later mss., though Erasmus or his assistants could easily have arrived at this reading by a conjecture based on the Vulgate wording. Other variants having significant support include *μελλόντων* and *μελλόντας* which, like *μέλλοντες*, refer to the Jews. (See Aland *Die Apostelgeschichte* 625-7).

21 *morem gesseris πεισθῆς* ("credideris" Vg.). This idiomatic classical expression, meaning to gratify someone's wishes, is not found elsewhere in Erasmus' N.T. He retains *credo* for *πειθω* at a number of passages. On *morem gero*, see further Valla *Elegantiae* IV, 104; Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 278, ll. 960-961.

21 *plures πλείους* ("amplius quam" late Vg.). Cf. Erasmus' substitution of *plures* for *plus* in vs. 13. He retains *amplius*, however, at *Act.* 4,22; 25,6, in a similar sense. Manetti preferred *plures quam* here.

21 *se ipsos ἑαυτούς* ("se" Vg.). See on *Iob.* 11,55; *Act.* 9,34.

21 *ne vel edant vel bibant μητε φαγεῖν μητε πιεῖν* ("non manducare, neque bibere" Vg.). On the avoidance of infinitives, see on *Iob.* 1,33. On *edo*, see on *Iob.* 4,31. Manetti put *neque manducare neque bibere*.

21 *ut promittas τὴν ἀπό σοῦ ἐπαγγελίαν* ("promissum tuum" 1516 = Vg.). Although the Vulgate is closer to the form of the Greek, Erasmus wishes to make clear that the promise had not yet been given. At *Act.* 1,4, to "await the promise of the Father" meant to await the fulfilment of a promise which had already been made. Manetti, more literally, put *promissionem abs te*.

22 *praecipitque ei παραγγεῖλας* ("praecipiens ei" 1516 = late Vg.). Greek aorist. In *Annot.*, Erasmus also renders by *iussitque*. Manetti followed the earlier Vulgate in omitting *ei*.

22 *effutias, inquires ἐκλαλήσαι* ("loqueretur" Vg.; "effutias" 1516). Erasmus understands the infinitive here as being the equivalent of the imperative, and substitutes a more idiomatic verb, *effutio*, meaning to blurt out or babble. In *Annot.*, he further suggests *effero* or *patefacio*. On *inquires*, see on *Iob.* 1,20.

22 *quod ὅτι* ("quoniam" Vg.). See on *Iob.* 1,20, and *Annot.* This change was also made by Manetti.

22 *indicaueris mihi ἐνεφάνισας πρὸς με* ("nota sibi fecisset" Vg.). The Vulgate takes the preceding *ἐκλαλήσαι* more literally as an infinitive, and hence converts the second verb into indirect speech, for grammatical consistency. See *Annot.* On *indico*, see on vs. 15. Manetti put *sibi manifestasset*.

23 καὶ | προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεις ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, 24 κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· 26 Κλαύδιος Λυσίας τῶ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῶ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι· 28 βουλόμενος δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῶ, κατήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν· 29 ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. 30 μηνυθείσης δὲ μοι ἐπιβουλής εἰς τὸν ἄνδρα μέλλειν ἔσσεσθαι ἀπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ

27 ἀναιρεῖσθαι C-E: ἀναρεῖσθαι A B | 28 βουλομενος B-E: βουλουμενος A | 29 μηδεν A C-E: μηδεν δε B | 30 απο B-E: υπο A

23 quibusdam A* B-E: om. A* | Caesaream B-E: vsque ad Caesaream A | 26 potentissimo B-E: optimo A | 27 Romanus A E: Rhomanus B-D | 28 ob B-E: om. A | accusarent illum B-E: obiiciebat illi A

23 *accersitis* προσκαλεσάμενος (“vocatis” Vg.). See on *Act.* 4,18. Manetti rendered this by *conuocatis*.

23 *quibusdam* τινὰς (omitted in 1516 Lat. text = Vg.). The Vulgate omission is supported by \mathfrak{P}^7 and a few later mss. In codd. \aleph B, τινὰς is inserted before δύο. Erasmus follows cod. 2815, in company with codd. A E and most later mss., including codd. 1 and 2816. Manetti similarly added *quibusdam*.

23 *dixit* εἶπεν (“dixit illis” Vg.). The added pronoun of the Vulgate lacks explicit support from Greek mss., though it is implied by the context. Manetti had *inquit*, which he placed after *Parate*.

23 Et | accersitis duobus quibusdam centurionibus, dixit: Parate milites ducentos, vt eant Caesaream, et equites septuaginta, et lancearios ducentos, a tertia hora noctis. 24 Et iumenta praebete, vt impositum Paulum, saluum perducant ad Felicem praesidem, 25 scriptis literis in hanc formam: 26 Claudius Lysias potentissimo praesidi Felici salutem. 27 Virum hunc comprehensum a Iudaeis, quum iam esset interficiendus ab eis, superueniens cum exercitu, eripui, cognito quod Romanus esset: 28 volensque scire causam ob quam accusarent illum, deduxi eum in concilium eorum. 29 Quem comperi accusari de quaestionibus legis ipsorum, nullum dignum morte aut vinculis habentem crimen. 30 Et quum indicatum esset mihi de insidiis quas parauerant illi Iudaei, protinus misi eum ad te, praeepto dato etiam

23 *Caesaream* ἕως Καισαρείας (“vsque Caesaream” Vg.; “vsque ad Caesaream” 1516). See on *Act.* 11,19.

23 δεξιολάβους. In *Annot.*, Erasmus cites the variant δεξιόβόλους, found in hardly any mss. other than cod. A.

24 *praebete* παραστήσαι (“praeparate” Vg.). See on *Act.* 1,3, for Erasmus’ treatment of παρίστημι elsewhere. In *Annot.*, he also uses *exhibeo* to render this verb.

24 *impositum* ἐπιβιβάσαντες (“imponentes” Vg.). Greek aorist.

24 *perducant* διασώσωσι (“perducerent” Vg.). Erasmus understands the verb as being part of

the tribune's speech, whereas the Vulgate use of the imperfect subjunctive assigns the verb to the accompanying narrative. Manetti translated more literally as *saluent*.

24 *praesidem* τὸν ἡγεμόνα ("praesidem. Timuit enim ne forte raperent eum Iudaei et occiderent: et ipse postea calumniam sustineret, tanquam accepturus pecuniam" late Vg.). In *Annot.*, Erasmus states that these additional words are not found in any Greek mss., and ventures his opinion in 1516-19 *Annot.*, that this was the result of an oversight by Greek scribes ("opinor obliuione"). Edward Lee seized upon this, with a view to proving the unreliability of the Greek mss.: for Erasmus' reply, see his *Resp. ad annot. Ed. Lei, LB IX, 211 A-C*. From 1522 *Annot.* onwards, Erasmus retracted his earlier suggestion and noted the absence of these words from other Vulgate copies, as well as the fact that the added sentence is not found in the homilies of Chrysostom. The late Vulgate reading is supported by \mathfrak{P}^{48} and four later mss. (see Aland *Die Apostelgeschichte* 627-9). Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and nearly all other mss. Manetti rephrased the additional sentence as *Timebat enim ne Iudaei forte eum raperent atque occiderent: ut ipse postea calumniam sustineret quasi pecuniam accepturus*.

25 *scriptis literis* γράψας ἐπιστολήν ("Scribens ei epistolam" late Vg.). Greek aorist. The late Vulgate addition of *ei* is unsupported by Greek mss. Manetti continued with *ac scripsit epistolam*.

25 *in hanc formam* περιέχουσαν τὸν τύπον τοῦτον ("continentem haec" Vg.). Erasmus is closer to the sense of the Greek text here. The Vulgate rendering would correspond with the substitution of τάδε for τὸν τύπον τοῦτον, but this is supported by only two late mss. (see Aland *Die Apostelgeschichte* 629-32). Manetti's version was *hoc exemplar continentem*.

26 *potentissimo* τῷ κρατίστῳ ("optimo" 1516 = Vg.). At *Lc. 1,3* and *Act. 26,25*, Erasmus retains *optimus*, while at *Act. 24,3* (1519) he substitutes *praestantissimus*. In *Annot.* on the present passage, he suggests that κράτιστος here has more to do with power than virtue. See also *Annot.* on *Lc. 1,3*.

27 *quam iam esset interficiendus* καὶ μέλλοντα ἀναρπείσθαι ("et incipientem interfici" Vg.). See on *Ioh. 4,47*. Valla *Annot.*, commenting on *Act. 27,10*, suggested that the present passage should be rendered *et iamiam interficiendum*, or more loosely as *quem videbam interfectum iri*.

Manetti substituted *atque ... interficiendum*. The spelling ἀναρπείσθαι in 1516-19 is a misprint.

27 *quod ... esset* ὅτι ... ἔστι ("quia ... est" Vg.). See on *Ioh. 1,20*. Manetti put *quod ... est*.

28 *ob quam accusarent illum* δι' ἣν ἐνεκάλουν αὐτῷ ("quam obiiciebant illi" Vg.; "quam obiiciebat illi" 1516). This substitution is in accordance with Vulgate usage at *Act. 19,38; 23,29; 26,2, 7*. See on *Act. 19,40*. The Vulgate omission of *ob* is supported by only a few late mss., which omit δι'. In Manetti's rendering, this was *quam ei obiiciebant*.

29 *comperi* εὑρον ("inueni" Vg.). A similar change occurs at *Lc. 23,22* (1519); *Act. 24,12, 18*. For Erasmus' frequent substitution of *reperio* for *inuenio*, see on *Ioh. 1,41*.

29 *nullum* μηδέν ("nihil vero" Vg.). The Vulgate reflects a Greek text adding δέ, as in \mathfrak{P}^{74} \aleph A B E and some later mss. Erasmus added δέ in his 1519 edition, following cod. 3, but without adjusting his Latin translation. Then in 1522, he reverted to μηδέν, as printed in 1516, following cod. 2815 along with codd. 1, 2816 and most other late mss. Erasmus, more accurately, uses the adjective *nullum*, to show the connection with the subsequent *crimen*. Manetti put *ac nihil*.

30 *indicatum esset mihi* μηνυθείσης ... μοι ("mihi perlatum esset" Vg.). This substitution accords with Vulgate usage in rendering the same Greek verb at *Ioh. 11,57; 1 Cor. 10,28*. Manetti (*Pal. Lat. 45*) opened this sentence with *Relatis autem mihi insidiis viro a Iudeis machinandis, confestim*.

30 *Iudaei, protinus* ἀπὸ τῶν Ἰουδαίων, ἐξαυτῆς (Vg. omits). The Vulgate omission may reflect a different Greek text, substituting ἐξ αὐτῶν, as in codd. \aleph A E and about twenty-five later mss. Another variant, keeping ἐξαυτῆς but omitting the other three words, is found in \mathfrak{P}^{74} B and seventeen later mss. Erasmus in 1516 had ὑπὸ for ἀπὸ, following cod. 2815, in company with codd. 1, 2816 and more than 400 other late mss. (see Aland *Die Apostelgeschichte* 632-5). His change to ἀπὸ in 1519 has no ms. support prior to the 16th. century, and is probably either an error or an arbitrary conjecture.

30 *praecepto dato* παραγγείλας ("denuncians" Vg.). Greek aorist. On the substitution of *praecipio*, see on *Act. 4,18*.

30 *etiam* καί ("et" Vg.). See on *Ioh. 6,36*.

τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο.

³¹Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. ³²τῇ δὲ ἑπαύριον ἐάσαντες τοὺς ἵππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. ³³οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ἀναγνούς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵Διακούσομαι σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ Ἡρώδου φυλάσσεσθαι.

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ²κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων, Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, ³πάντη τε

accusatoribus, ut quae habent aduersus eum, dicant apud te. Vale.

³¹Milites vero iuxta quod sibi iniunctum erat, receptum Paulum duxerunt per noctem Antipatridem. ³²Postero autem die dimissis equitibus ut cum eo irent, reuersi sunt in castra. ³³Qui quum venissent Caesaream, ac tradidissent epistolam praesidi, statuerunt coram eo et Paulum. ³⁴Quum legisset autem praeses, et interrogasset ex qua prouincia esset, et cognouisset quod ex Cilicia, ³⁵Audiam te, inquit, quum accusatores quoque tui aduenerint. Iussitque in praetorio Herodis custodiri eum.

24 Post quinque autem dies descendit princeps sacerdotum Ananias cum senioribus et Tertullo quodam oratore, qui adierunt praesidem contra Paulum. ²Et citato Paulo, coepit accusare Tertullus, dicens: Quum in multa pace agamus per te, et multa recte gerantur in populo hoc per tuam prouidentiam, ³et semper

30 ἔρρωσο B-E: ἔρρωσθε A

24,2 γινομενων A C-E: γινωμενων B | 3 παντη B-E: παντι A

30 Vale B-E: Valet A | 31 Antipatridem B-E: in Antipatridem A | 33 ac B-E: et A | coram eo B-E: ante illum A | 34 prius ex B-E: de A | alt. ex B-E: de A

24,1 adierunt ... Paulum C-E: significauerant praesidi de Paulo A B | 2 populo A-C D* E: op D^b

30 *quae habent aduersus eum* τὰ πρὸς αὐτόν (Vg. omits). The Vulgate omission reflects a Greek text substituting αὐτούς, as in codd. **κ** A and a few later mss. In cod. B and a few others, the text is πρὸς αὐτόν, omitting τὰ. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. Manetti's version had just *aduersus eum*.

30 *Vale* ἔρρωσο ("Valet" 1516). In earlier mss. of the Vulgate, as well as in codd. A B, the word is altogether omitted. The reading ἔρρωσθε in 1516 was derived from cod. 2815, in company with cod. 1 and many other late mss. In 1519, Erasmus corrected this to ἔρρωσο, following cod. 3, supported by **κ** E and most of the later mss., including cod. 2816. Manetti had *Vale* here.

31 *iuxta* κατά (“secundum” Vg.). See on *Act.* 13,23.

31 *quod sibi iniunctum erat* τὸ διατεταγμένον αὐτοῖς (“praecceptum sibi” Vg.). Erasmus frequently distinguishes between *praecipio*, with reference to instructions given to the disciples, and a variety of other verbs referring to commands which were given in a secular context: cf. on *Iob.* 8,5. The same distinction was maintained by the Vulgate, e.g. translating διατάσσω by *impero* at *Lc.* 17,9, for orders given to a servant, but by *praecipio* in the following verse, for instructions received by the disciples. See further on *Act.* 7,44 regarding the use of *dispono* and *ordino* for this Greek verb. Erasmus elsewhere substitutes *iniungo* for *praecipio* in rendering προστάσσω at *Mt.* 1,24, and for *impero* in rendering ἐπιτάσσω at *Phm.* 8. The version of Manetti put *id quod sibi ordinatum fuerat*.

31 *receptum* ἀναλαβόντες (“assumentes” Vg.). Greek aorist. For *recipio*, see on *Act.* 1,2.

31 *Antipatridem* εἰς τὴν Ἀντιπατρίδα (“in Antipatridem” 1516 = Vg.). See on *Act.* 8,27, and *Annot.* The version of Manetti similarly omitted *in*.

32 *Postero autem die* τῇ δὲ ἑπαύριον (“Et postera die” Vg.). See on *Iob.* 1,29. Manetti put *Postera autem die*.

32 *in* εἰς (“ad” Vg.). This change is consistent with Vulgate usage of *in castra* at five other passages in Acts. Manetti also had *in*.

33 *ac* καί (“et” 1516 = Vg.). See on *Iob.* 1,25. Manetti put *atque*.

33 *coram eo* αὐτῷ (“ante illum” 1516 = Vg.). Cf. *coram illis* for εἰς αὐτούς at *Act.* 22,30, and *coram deo* for τῷ θεῷ at *Act.* 23,1 (1519). See further on *Act.* 7,46. The word αὐτῷ was omitted in cod. 2815*, apparently without other ms. support. Following codd. 1 and 2816, Erasmus wrote it into the margin of the ms. The change of rendering was anticipated by Manetti.

34 *praeses* ὁ ἡγεμῶν (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} & A B E and some later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti also made this change.

34 *ex* (twice) ἐκ ... ἀπό (“de” 1516 = Vg.). See on *Iob.* 2,15.

34 *cognouisset* πυθόμενος (“cognoscens” Vg.). Greek aorist. Manetti made use of *persuasus*,

apparently reading πειθόμενος, as found in a few mss.

34 *quod* ὅτι (“quia” Vg.). See on *Iob.* 1,20. This change was also made by Manetti.

35 *quoque* καί (late Vg. omits). The late Vulgate omission is supported by only a few late Greek mss. Earlier Vulgate mss. add *et* before *accusatores*, and it was so rendered by Manetti.

35 *aduenerint* παραγένονται (“venerint” Vg.). See on *Act.* 10,33.

24,1 *senioribus* τῶν πρεσβυτέρων (“senioribus quibusdam” Vg.). The Vulgate reflects a Greek variant, πρεσβυτέρων τινῶν, as found in \mathfrak{P}^{74} & A B E and sixty-seven later mss. Erasmus follows his cod. 2815, supported by codd. 1, 2816 and about 400 other late mss. (see Aland *Die Apostelgeschichte* 635-7). Manetti likewise omitted *quibusdam*.

1 *adierunt praesidem* ἐνεφάνισαν τῷ ἡγεμόνι (“significauerant praesidi” 1516-19). In 1522, Erasmus decided that the Vulgate rendering was, after all, to be preferred, though he does not restore *adeo* at *Act.* 25,2, 15. See on *Act.* 23,15 regarding *significo*, and see *Annot.* The version of Manetti substituted *praesidi apparuerunt*.

1 *contra Paulum* κατὰ τοῦ Παύλου (“aduersus Paulum” Vg.; “de Paulo” 1516-19). At *Act.* 25,2, in a similar context, Erasmus substitutes *de Paulo* in 1516, but makes no further change in his later editions. At *Act.* 25,7, he introduces *aduersus Paulum* in rendering the same Greek phrase. The change to *contra* at the present passage hence appears to be mainly for stylistic variety. See *Annot.*

2 *multa recte gerantur* κατορθωμάτων γινομένων (“multa corrigantur” Vg.). The Vulgate may reflect a Greek variant, διορθωμάτων πολλῶν γινομένων, though this is found in only a few late mss. In a few other mss., commencing with \mathfrak{P}^{74} & A B E, διορθωμάτων γινομένων is found without πολλῶν. Erasmus’ Latin rendering retains *multa* from the Vulgate, but his Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See *Annot.*

2 *in populo hoc* τῷ ἔθνει τούτῳ (Vg. omits). The Vulgate omission lacks Greek ms. support. Manetti put *inter hanc gentem*.

3 πάντη. The variant πάντι in 1516 is taken from cod. 2815, supported by a few other late mss. In codd. 1^{cor}, 2816 and most other mss., it is πάντη.

καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῆ ἐπιεικείᾳ. ⁵εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵρέσεως, ⁶ὃς καὶ τὸ ἱερόν ἐπειράσε βεβηλῶσαι· ὃν καὶ ἔκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. ⁷παρελθὼν δὲ Λυσίας ὁ χιλιάρχος, μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸κελεύων τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνώσκειν, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ⁹συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

LB 527

et vbiq̄ue comprobamus praestantissime Felix, cum omni gratiarum actione. ⁴Sed ne diutius te detineam, oro te, vt audias nos paucis pro tua humanitate. ⁵Nacti enim sumus virum hunc pestiferum et concitantem seditionem omnibus Iudaeis in vniuerso orbe, et autorem sectae Nazarenorum, ⁶qui etiam templum prophanare conatus est: quem et apprehensum voluimus secundum legem nostram iudicare. ⁷Sed superueniens tribunus Lysias, cum magna vi eripuit eum e manibus nostris, ⁸iubens accusatores eius ad te venire: | ex quo poteris ipse inquisitione facta de omnibus istis cognoscere, de quibus nos accusamus eum. ⁹Adiecerunt autem et Iudaei, dicentes haec ita se habere.

LB 528

5 λοιμον *A-D*: λοιμων *E* | πρωτοστατην *A D E*: πρωτοστατην *B C*

3 comprobamus praestantissime *B-E*: suscipimus optime *A* | 5 sectae *C-E*: seditionis sectae *A*, factionis *B* | 6 prophanare *B-E*: violare *A* | 7 Sed superueniens *B-E*: Superueniens autem *A* | e *B-E*: de *A* | 8 ex *B-E*: a *A*

3 *comprobamus* ἀποδεχόμεθα (“*suscipimus*” 1516 = *Vg.*). At *Act.* 15,4; 18,27; 28,30, Erasmus retains *suscipio*, in the context of receiving a person. In *Annot.* on the present passage, he argues that the verb means to approve, on analogy with the use of ἀποδοχή at 1 *Tim.* 1,15; 4,9 (1519), where it is rendered by *amplector* and *approbo* respectively.

3 *praestantissime* κράτιστε (“*optime*” 1516 = *Vg.*). See on *Act.* 23,26 regarding *potentissimo*, and *Annot.* The change of superlative here is partly for stylistic variety. Manetti put *optime dixit*.

4 *Sed ne diutius* ἵνα δὲ μὴ ἐπὶ πλεῖον (“*Ne diutius autem*” *Vg.*). See on *Ioh.* 1,26. Manetti’s version was *ne autem ... pluribus*.

4 *detineam* ἐγκόπτω (“*protraham*” *Vg.*). Elsewhere, Erasmus renders this Greek verb by *praepedio*, *impedio*, *obsisto*, and *interrumpo*, at *Rom.* 15,22 (1519); *Gal.* 5,7; 1 *Thess.* 2,18;

1 *Petr.* 3,7. He uses *protraho* at *Act.* 19,33; 20,7; 21,30, in the sense of “draw out”. See *Annot.* His point, in effect, is that in classical Latin, *protraho* is not used in the sense of causing delay to a person. At other passages, he uses *detineo* solely to render κοτέχω, generally following the *Vulgate*. Manetti tried *obtundam*.

4 *te* (2nd.) (*Vg.* omits). Erasmus supplies an object for *oro*.

4 *vt audias nos paucis* ἀκοῦσαί σε ἡμῶν συντόμως (“*breuiter audias nos*” *Vg.*). Erasmus adds *vt* to complete the grammatical construction after *oro*. There was no need, however, for him to drop *breuiter*, as the phrase *breuiter audio* has good classical precedents. Cf. his substitution of *paucis* for *in breui* at 1 *Petr.* 5,12, rendering δι’ ὀλίγων. Possibly he feared that *breuiter* might be misunderstood as meaning “soon”. Manetti put *vt nos ... breuiter audias*.

4 *humanitate* ἐπιεικεία (“clementia” Vg.). Cf. Erasmus’ substitution of *humanus* for *modestus* at *Tit.* 3,2; 1 *Petr.* 2,18 in rendering ἐπιεικῆς. At 2 *Cor.* 10,1, he replaces *modestia* with *mansuetudo*, in rendering ἐπιεικεία, while retaining *modestia* at *Phil.* 4,5. See also *Annot.* The word *clementia* has more to do with mercy than with moderation, and is unsuitable in the present context. Manetti, with less plausibility, substituted *probitate*.

5 *Nacti enim sumus* εὐρόντες γάρ (“Inuenimus” Vg.). The Vulgate reflects the omission of γάρ, but with hardly any Greek ms. support. On *nanciscor* for *inuenio*, see on *Ioh.* 12,14.

5 *virum hunc* τὸν ἄνδρα τοῦτον (“hunc hominem” Vg.). Erasmus usually follows the Vulgate in rendering ἄνθρωπος by *homo*, and ἄνθρωπ by *vir*. At *Act.* 19,37, however, he retains *homo* for ἄνθρωπ. See *Annot.*

5 *et* (1st.) καί (Vg. 1527 omits). The late Vulgate omission has minimal Greek ms. support. Manetti had *et*, as in the earlier Vulgate.

5 *seditionem* στάσιον (“seditiones” Vg.). The Vulgate is based on a Greek variant, στάσεις, as in \mathfrak{P}^{74} \aleph A B E and some later mss. Erasmus follows his cod. 2815, together with codd. 1, 2816^{vid} and most other late mss.

5 *autorem* πρωτοστάτην (“autorem seditionis” 1516 = Vg.). Erasmus is more accurate here: see *Annot.* The same omission was proposed by Valla *Annot.* and by Manetti’s translation.

5 *sectae* τῆς ... αἰρέσεως (“factionis” 1519). Elsewhere, Erasmus usually reserves *factio* for the Sadducees and Pharisees, at *Act.* 5,17; 15,5; 23,9. See on *Act.* 5,17, and *Annot.*

6 *prophanare* βεβηλώσαι (“violare” 1516 = Vg.). See on *Act.* 21,28, and *Annot.* The version of Manetti had *polluere*, the same verb which he used at *Act.* 21,28.

6-8 καὶ κατὰ ... ἐπὶ σε. This section of twenty-seven words was absent from codd. 1, 2815 and 2816*, in company with \mathfrak{P}^{74} \aleph A B and about 270 later mss., together with some mss. of the Vulgate. In 1516, Erasmus decided that the words had been omitted from Greek mss. by scribal carelessness (“omissa librorum incuria”), and he therefore restored them to the N.T. text from the margin of cod. 2816, supported (with minor variations) by cod. E and more than 200 later mss., together with the late Vulgate (see Aland *Die Apostelgeschichte* 637-47, though this work incorrectly states

that cod. 2815 contains the passage). He placed a symbol in the margin of cod. 2815, to indicate where the extra words were to be inserted. A similar reference to the marginal reading of cod. 2816 is found in Erasmus *Resp. ad annot. Ed. Lei*, LB IX, 211 C-E, in which he also offers the excuse that he did not have so many Greek mss. available for the Acts of the Apostles as he did for other N.T. books. His published N.T. text made one deviation from cod. 2816^{ms}, substituting *κελεύων* for *κελεύσας* in vs. 8. Since *κελεύων* is not found in any mss. prior to the 16th. century, this was probably a conjecture (by either Erasmus or his assistants) based on the late Vulgate use of *iubens*. In 1522 *Annot.*, he withdrew his earlier opinion, and now argued that the section could have been compiled later than the original, using material from *Act.* 23,10, 27 (and 30). For a similar change of mind in 1522, regarding a textual problem, see on *Act.* 23,24. Manetti included this disputed passage in his translation.

7 *Sed superueniens* παρελθὼν δέ (“Superueniens autem” 1516 = late Vg. and some Vg. mss.). See on *Ioh.* 1,26. Manetti began with *Lysias autem* ... *superueniens*.

7 *magna vi* πολλῆς βίας (“vi magna” late Vg. and some Vg. mss.). Erasmus’ rendering follows the Greek word-order.

7 *e* ἐκ (“de” 1516 = late Vg. and some Vg. mss.). See on *Ioh.* 2,15.

8 *iubens* κελεύων. See above, for this conjectural reading. Among the mss. which include this sentence, nearly all have *κελεύσας* at this point.

8 *ex quo* παρ’ οὗ (“a quo” 1516 = Vg.). Cf. on *Act.* 9,13.

8 *inquisitione facta* ἀνακρίνας (“iudicans” Vg.). This substitution follows the example of the Vulgate at *Act.* 12,19. Elsewhere, Erasmus sometimes prefers *examino*: see on *Act.* 4,9. In *Annot.*, he also suggests *interrogo*, as used by the Vulgate at *Lc.* 23,14; 1 *Cor.* 9,3; 10,25, 27. Cf. also *interrogationem habeo* at *Act.* 28,18.

9 συνέθεντο. Erasmus here follows cod. 2815, supported by relatively few other late mss. In codd. 1, 2816 and most other mss., commencing with \aleph A B E, the text has συνεπέθεντο. Erasmus’ choice survived into the *Textus Receptus*.

9 οἱ. The article is omitted by cod. 2815, supported by a few other late mss. Erasmus or his assistants restored the missing word, either by reference to codd. 1 and 2816 or by conjecture.

¹⁰ Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτοῦ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἀπολογοῦμαι, ¹¹ δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνησῶν ἐν Ἱερουσαλήμ. ¹² καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινὰ διαλεγόμενον, ἢ ἐπισύστασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ πόλιν, ¹³ οὔτε παραστήσαι με δύνανται περὶ ὧν κατηγοροῦσί μου. ¹⁴ ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ

¹⁰ Respondit autem Paulus, quum annuisset ipse praeses, vt diceret: Aequiore animo pro me ipso causam dico, quum sciam te multis iam annis iudicem fuisse genti huic, ¹¹ qui possis cognoscere, quod non plures sunt mihi dies quam duodecim, ex quo ascendi adoraturus Hierosolymam: ¹² et neque in templo compererunt me cum aliquo disputantem, aut concursum facientem turbae, neque in synagogis, neque in ciuitate, ¹³ neque probare possunt ea de quibus me accusant. ¹⁴ Confiteor autem hoc tibi, quod iuxta

10 νεύσαντος B-E: νευσοντος A

10 quum annuisset ipse praeses B-E (exc. cum pro quum B-D): annuente sibi praeside A | Aequiore ... huic B-E: Ex multis annis te esse iudicem fuisse genti huic cum sciam aequiori animo pro me respondeo A (exc. aequiore pro aequiori A) | 11 plures B-E: plus A | Hierosolymam B-E: in Hierusalem A | 13 quibus B-E: quibus nunc A

10 *quum annuisset ipse praeses* νεύσαντος αὐτοῦ τοῦ ἡγεμόνος (“annuente sibi praeside” 1516 = Vg.). Greek aorist. The reading νεύσαντος in 1516 appears to be no more than a misprint. The following word, αὐτοῦ, came from cod. 2816, with hardly any other ms. support. The Vulgate followed a Greek text having αὐτῷ for αὐτοῦ, as in codd. 1, 2815 and virtually all other mss. See *Annot.* The version of Manetti put *cum ei praes annuisset*.

10 *vt diceret* λέγειν (“dicere” Vg.). See on *Ioh.* 1,33. Manetti made the same change.

10 *Aequiore animo ... dico, quum sciam ... huic* Ἐκ πολλῶν ... ἐπιστάμενος, εὐθυμότερον ... ἀπολογοῦμαι (“Ex multis annis te esse iudicem genti huic sciens, bono animo pro me satisfaciam” late Vg.; “Ex multis annis te esse iudicem fuisse genti huic, quum sciam, aequiori animo pro me respondeo” 1516 Lat. text). Erasmus radically transposes the Latin word-order, partly so that *qui possis* in vs. 11 might not be so far separated from its antecedent. This is a questionable change, as it detracts from the courteous impression given by the Greek wording, which deliberately places Felix in the position of honour, mentioning him at the beginning of the speech, followed by Paul’s reference to himself in a secondary position.

However, Erasmus achieves greater simplicity and clarity. Other points arising from this sentence are discussed separately, below.

10 *Aequiore animo* εὐθυμότερον (“bono animo” Vg.). The Vulgate reflects a Greek variant, εὐθύμως, as in \mathfrak{P}^{74} & A B E and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See further on *Act.* 27,36, regarding εὐθυμος. See also *Annot.* In *Valla Annot.*, the use of *alacrius* was recommended here, while Manetti’s choice was *animosius*.

10 *pro me ipso* τὰ περὶ ἑμαυτοῦ (“pro me” 1516 = Vg.). See on *Act.* 9,34. In 1516 *Annot.*, Erasmus originally cited the text as having τὰ παρ’ ἑμαυτοῦ, though this may have been a mistake as it was not found in his usual mss. or in *Valla Annot.* In *Annot.*, Erasmus rendered this phrase by *pro mea causa*, while Valla proposed *quae de me ipso sunt*. Manetti, on the other hand, put *causam meam agam* for *pro me satisfaciam*.

10 *causam dico* ἀπολογοῦμαι (“satisfaciam” Vg.; “respondeo” 1516). Erasmus is more accurate in using the present tense in his rendering. The same wording was recommended by *Valla Annot.*, while giving *rationem reddo* as an alternative. Erasmus uses *causam dico* again at *Act.* 26,2, replacing *defendo*. His use of *respondeo* at

the present passage in 1516, and also in *Annot.*, is consistent with his substitution of *respondeo* for *rationem reddo* at *Act.* 25,8. At *Act.* 26,1, 24, he puts *pro me dico*, still rendering the same Greek verb. The Vulgate expression, *satisfacio*, is unsuitable, as it implies that Paul was seeking to make amends. See also on *Act.* 22,1.

10 *quum sciam* ἐπιστάμενος (“sciens” Vg.). Erasmus wishes to avoid the present participle. Manetti had *Cum ... nossem*.

10 *multis iam annis* Ἐκ πολλῶν ἐτῶν (“Ex multis annis” 1516 = Vg.). A comparable substitution of *multo iam tempore* occurs at *Lc.* 23,8 (1519), to achieve a more idiomatic expression (cf. the Vulgate use of *iam temporibus multis* at *Lc.* 8,27). In Manetti’s version, this was *ex plurimis annis*.

10 *iudicem fuisse* ὄντα ... κριτὴν (“esse iudicem” late Vg.; “esse iudicem fuisse” 1516). This is another passage where Erasmus’ 1516 edition betrays the haste of its preparation. In his working copy of the Vulgate, or in a transcript of his translation, Erasmus perhaps wrote *fuisse* between the lines, or in the margin, without properly scoring through the word *esse*. Later, either his amanuensis or the compositor failed to see that the word *esse* was now redundant. His change to the perfect tense, though less literal than the Vulgate, is required by the context, which refers to the past as well as the present. Manetti put *iudicem ... extitisse*.

11 *qui possis* δυναμένου σου (“Potes enim” Vg.). Erasmus is closer to the Greek construction, retaining this section as a subordinate clause. Manetti had *cum ... possis*.

11 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. This change was also made by Manetti.

11 *plures* πλείους (“plus” 1516 = Vg.). See on *Act.* 23,13. Manetti also had *plures*.

11 *quam* ἥ. The insertion of ἥ in Erasmus’ text was possibly a conjecture based on the Vulgate, as the word is not in the mss. which he usually consulted. The existence of an erasure, or a small blemish, in the text of cod. 2815 at this point, may have led Erasmus, or an assistant, to believe that something was missing. Most Greek mss., commencing with Φ^{74} & A B E, omit ἥ. Erasmus’ doubtful reading persisted into the *Textus Receptus*.

11 *adoraturus* προσκυνήσων (“adorare” Vg.). The Vulgate infinitive corresponds more closely with προσκυνῆσαι, found only in cod. E

and a few later mss. Manetti preferred *ad adorandum*.

11 *Hierosolymam* ἐν Ἱερουσαλήμ (“in Hierusalem” 1516 = Vg.). Erasmus could, more precisely, have substituted *Hierosolymis*: cf. *Ioh.* 4,21. His choice of the accusative is connected with the preceding verb, *ascendo*, rather than *adoro*, and is hence closer to the Greek variant εἰς Ἱερουσαλήμ, as found in Φ^{74} & A B E and some later mss., including codd. 1 and 2816. Erasmus’ Greek text followed cod. 2815 and most other late mss.

12 *compererunt* εὔρον (“inuenerunt” Vg.). See on *Act.* 23,29.

12 πόλιν. Erasmus follows cod. 2815 in omitting τὴν before πόλιν, supported by cod. 1 and a few other late mss.

13 *possunt* με δύνανται (“possunt tibi” Vg.). The Vulgate reflects a Greek variant, substituting δύνανταί σοι, as found in $\Phi^{74\text{vid}}$ & A B E and some later mss. Erasmus’ Greek text here follows cod. 2816*, supported by most other late mss. In cod. 1, it is με ὦν δύνανται, while cod. 2816^{cor} adds σοι after δύνανται. His cod. 2815, with other late support, has μοι δύνανται. In *Annot.*, he offers a fuller rendering, *exhibere me possunt*, but in his Latin N.T. he retains *probare possunt* from the Vulgate, leaving με untranslated. Manetti similarly omitted the pronoun.

13 *ea de quibus* περὶ ὧν (“de quibus” Vg.). Erasmus adds *ea* to complete the sense, providing an antecedent for *quibus*. Manetti made the same change, but inserted *ea* before *probare*.

13 *me accusant* κατηγοροῦσί μου (“nunc me accusant” 1516 Lat. = late Vg., and *Annot.*, lemma; “me nunc accusant” late Vg. = Vg. 1527). The 1516 rendering corresponds with the text of the Froben Vulgate edition of 1491, but the word-order *me nunc accusant* is found in the Froben Vulgate of 1514 and the 1527 Vulgate column. Erasmus’ omission of ὦν before κατηγοροῦσι is derived from cod. 2815, supported by only a few other late mss. The Vulgate reflects a Greek text adding ὦν, as found in codd. 1, 2816 and most other mss., commencing with Φ^{74} E, or οὐνί as in codd. & A B and some later mss. See *Annot.* The version of Manetti had *nunc me accusant*, as in Erasmus’ 1516 edition.

14 *intra* κατὰ (“secundum” Vg.). See on *Act.* 13,23, and *Annot.*

τὴν ὁδὸν ἣν λέγουσιν αἴρεσιν, οὕτως λατρεύω τῷ πατρὶ ὡς τῷ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις, ¹⁵ ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. ¹⁶ ἐν τούτῳ δὲ αὐτὸς ἀσκῶ ἀπρόσκοπον συνειδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώπους διὰ παντός. ¹⁷ δι' ἐτῶν δὲ πλειόνων παρεγερόμην, ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς. ¹⁸ ἐν οἷς εὐρόν με ἠγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου. ¹⁹ τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. ²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὐρον ἐν ἐμοὶ ἀδικημα, στάντος μου ἐπὶ τοῦ συνεδρίου, ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς ἧς

viam quam vocant haeresim, sic colo patrium deum, credens omnibus quae in lege et prophetis scripta sunt, ¹⁵ spem habens in deum, fore, quam et hi ipsi expectant, resurrectionem mortuorum, iustorum simul et iniustorum. ¹⁶ Quin in hoc et ipse studeo sine offendiculo conscientiam habere erga deum et erga homines semper. ¹⁷ Post annos autem plures accessi, eleemosynas exhibiturus in gentem meam, et oblationes, ¹⁸ in quibus compererunt me purificatum in templo, haud cum turba, neque cum tumultu. ¹⁹ Quidam autem ex Asia Iudaei, quos oportebat apud te praesto esse et accusare, si quid haberent aduersum me: ²⁰ aut hi ipsi dicant, si quid deprehenderunt in me iniquitatis, quum stem in concilio, ²¹ nisi de vna hac voce qua

14 colo patrium deum B-E: seruiio patrio deo A | 15 fore B-E: om. A | mortuorum B-E: futuram A | 16 Quin in hoc B-E: In hoc autem A | 17 accessi B-E: accersi A | exhibiturus B-E: facturus A | 19 praesto C-E: presto AB | 21 nisi A C-E: aut B | hac B-E: hac solummodo A

14 *viam* τὴν ὁδὸν (“sectam” Vg.). In *Annot.*, Erasmus understandably objects to the Vulgate rendering as a mistranslation. Elsewhere, *secta* is reserved for αἵρεσις. Erasmus listed this passage among the *Quae Per Interpretem Commissa*. Valla *Annot.* and Manetti also proposed this change.

14 *vocant* λέγουσιν (“dicunt” Vg.). A similar substitution occurs at *Mt.* 10,2; 13,55; *Mc.* 12,37; *Col.* 4,11; *Hebr.* 9,2, 3, in accordance with Vulgate usage of *voco* at *Mt.* 2,23.

14 *colo patrium deum* λατρεύω τῷ πατρὶ ὡς τῷ θεῷ (“deseruiio patri et deo meo” late Vg.; “seruiio patrio deo” 1516). See on *Act.* 7,42, regarding *colo*. Erasmus uses *patrius* elsewhere only at *Act.* 22,3 (1519). The late Vulgate substitution of *patri et deo meo* has little support among the Greek mss., and in *Annot.*, Erasmus suggests that it was the result of scribal error. He placed this passage among the *Loca Obscura*, as well as in the 1519-22 editions of the *Loca Manifeste Deprauata*. In his Greek text, the

addition of τῷ before θεῷ is not derived from any of his usual mss., and does not appear to enjoy any other ms. support. The same variant is repeated in *Annot.* It may have been influenced by the reading τῷ θεῷ τῷ πατρὶ ὡς μου in Valla *Annot.* The rendering suggested by Valla was *paterno deo*, while Manetti had *deo patri inseruiio*.

15 *fore* ... *resurrectionem* ἀνάστασιν μέλλειν ἔσεσθαι (“resurrectionem futuram” 1516 = Vg.). See on *Act.* 14,9, for the use of *fore*.

15 *mortuorum* νεκρῶν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by 74 A B C and twenty-seven later mss. Erasmus follows cod. 2815, in company with cod. E and more than 440 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 649-51). Manetti made the same change.

15 *simul et* τε καὶ (“et” Vg.). See on *Act.* 1,1. Manetti put *atque*.

15 *iniustorum* ἀδίκων (“iniquorum” Vg.). A similar substitution occurs at *Rom.* 3,5;

1 *Cor.* 6,1, 9; 2 *Petr.* 2,9., consistent with Vulgate usage at *Mt.* 5,45; *Lc.* 18,11; *Hebr.* 6,10; 1 *Petr.* 3,18. The same change, again, was made by Manetti's version.

16 *Quin in hoc et* ἐν τούτῳ δέ ("In hoc et" Vg.; "In hoc autem et" 1516). See on *Iob.* 8,17. The Vulgate reflects a Greek text substituting καὶ for δέ, as found in \mathfrak{P}^{74} \aleph A B C E and a few later mss. Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. However, his rendering would correspond more closely with a Greek text having ἐν τούτῳ δέ καὶ, found in just a few of the later mss. Manetti put *In hoc autem*.

16 *habere* ἔχειν. Erasmus did not find ἔχειν in any of his usual mss., which all had ἔχων, in company with most other late mss. However, ἔχειν is found in some mss., commencing with (\mathfrak{P}^{74}) \aleph A B C E. Possibly Erasmus, or one of his assistants, arrived at ἔχειν by conjecture, based on the Vulgate wording and grammatical considerations, as happened at a number of other passages. This textual choice remained in the *Textus Receptus*. Manetti substituted *vt ... habeam*.

16 *erga* (twice) πρὸς ("ad" Vg.). See on *Act.* 3,25.

17 *accessi, eleemosynas ... meam* παρεγενόμεν, ἐλεημοσύνας ... μου ("eleemosynas ... meam, veni" Vg.). On *accedo*, see on *Act.* 10,33. The spelling *accessi* in 1516 completely alters the meaning, and is probably a misprint. The Vulgate follows a Greek text in which παρεγενόμεν is transposed after μου, as in \mathfrak{P}^{74} \aleph^* B C and a few later mss. In codd. \aleph^{corr} E, παρεγενόμεν is placed after προσφορὰς, and in cod. A this verb is altogether omitted. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

17 *exhibiturus* ποιήσω ("facturus" 1516 = Vg.). Cf. on Erasmus' use of *exhibeo* at *Act.* 1,3, and *praesto* at *Iob.* 7,19.

17 *oblaciones* προσφορὰς ("oblaciones et vota" Vg.). There is no explicit Greek support for the Vulgate addition. Manetti similarly omitted *et vota*.

18 *compererunt* εἶρον ("inuenerunt" Vg.). See on *Act.* 23,29.

18 *haud* οὐ ("non" Vg.). Erasmus uses *haud* fourteen times in the N.T., as an alternative for *non*. The sequence *haud ... neque* at the present passage may be compared with *haud ... nec* at

2 *Petr.* 1,8. In the Vulgate N.T., the word occurs only at 1 *Tim.* 6,7, in the phrase *haud dubium*.

18 *tumultu* θορύβου ("tumultu. Et apprehenderunt me, clamantes et dicentes: Tolle inimicum nostrum" late Vg.). In 1527 *Annot.*, Erasmus mentions this long addition as being absent from three Latin mss. which he consulted. The added words lack Greek support, nor were they included in Manetti's rendering.

19 *autem* δέ. This particle is not found in any of Erasmus' usual mss. at Basle, or in most other late mss. In theory, he could have found δέ in mss. which he consulted in England, as the word is attested by \mathfrak{P}^{74} \aleph A B C E and many later mss. (while cod. 69 has δὲ τῶν). Alternatively, it is quite possible that he or one of his assistants deliberately inserted δέ, by yet another conjecture based on the wording of the Latin Vulgate. Although he observed in 1522 *Annot.* that Chrysostom omitted δέ, and in 1527 *Annot.* that the word was omitted in the Complutensian Polyglot, Erasmus continued to offer an interpretation of the passage that was dependent on the inclusion of δέ in the text. Manetti omitted the word.

20 *si quid* εἴ τι. As at vss. 11, 16, 19 of this chapter, probably by a further conjecture, Erasmus' Greek text again departs from his usual Greek mss., in favour of a reading which more closely resembled the Latin Vulgate. The reading of cod. 2815 is τι, in company with \mathfrak{P}^{74} \aleph A B C E and most later mss., including codd. 1 and 2816. The wording of Erasmus' text survived into the *Textus Receptus*. Manetti omitted *si*, in accordance with most of the Greek mss.

20 *deprehenderunt* εἶρον ("inuenerunt" Vg.). A similar substitution occurs at *Mt.* 1,18; *Lc.* 23,2, taking εὐρίσκω as the equivalent of καταλαμβάνω. The Vulgate is more literal. Manetti had *inuenerint*.

21 *nisi* ἢ ("aut" 1519). In 1516-19 *Annot.*, Erasmus argued that the Greek text underlying the Vulgate was εἰ μὴ, and that ἢ should be rendered by *aut*. On the basis of this opinion, he substituted *aut* in the 1519 edition of his translation. In 1522 *Annot.*, he retracted his earlier view and accepted that ἢ could sometimes be rendered by *nisi*, so that he now restored the original Vulgate rendering.

21 *vna hac* μίᾳ τούτης ("vna hac solummodo" 1516 = Vg.). The additional Vulgate emphasis lacks explicit Greek support. Manetti put *hac vna*.

ἐκέκραξα ἐστὼς ἐν αὐτοῖς, ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.

LB 529

²² Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ, ἀνέβαλε αὐτούς, ἀκριβέστερον εἰδὼς τὰ | περὶ τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ, διαγνώσομαι τὰ καθ' ὑμᾶς. ²³ Διαταξάμενός τε τῷ ἑκατοντάρχῳ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν, ἢ προσέρχεσθαι αὐτῷ. ²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὕσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. ²⁵ Διαλεγόμενος δὲ αὐτοῦ περὶ

clamaui inter eos stans, De resurrectione mortuorum, ego iudicor hodie a vobis.

LB 530

²² Auditis autem his, Felix distulit illos, certo sciens quae | ad eam viam attinebant, dicens: Quum tribunus Lysias descenderit, pernoscam causam vestram. ²³ Iussitque centurioni, vt custodiret Paulum, sineretque eum relaxari, et ne quem ex illius familiaribus vetaret subministrare ei, aut adire eum. ²⁴ Post aliquot autem dies quum aduenisset Felix cum Drusilla vxore sua, quae erat Iudaea, accersiuit Paulum, et audiuit ab eo fidem, quae est in Christum. ²⁵ Disputante autem illo de

21 κρίνομαι *A B D E*: κρίνωμαι *C* | 23 ἰδίων *B-E*: ἰουδαίων *A*

22 certo *B-E*: certissime *A* | quae ... attinebant *B-E*: de via hac *A* | pernoscam causam vestram *B-E*: audiam vos *A* | 23 vt custodiret *B-E*: custodire *A* | sineretque eum relaxari *B-E*: et habere requiem *A* | ne ... vetaret *B-E*: neque Iudaeis suis prohiberet *A* | 24 Christum *B-E*: Christum Iesum *A*

21 *clamaui* ἐκέκραξα. Erasmus' text here follows codd. 1, 2816 and the Vulgate, with support from $\mathfrak{P}^{74\text{vid}}$ \aleph A B C and some later mss. His cod. 2815 had the aorist tense, ἔκραξα, as found in cod. E and most later mss.

21 *De* ὅτι Περὶ ("Quoniam de" Vg.). See on *Ioh.* 1,20. Manetti had *quia de*.

22 *Auditis autem his, Felix distulit illos* Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνέβαλε αὐτούς ("Distulit autem illos Felix" Vg.). The Vulgate follows a Greek text substituting ἀνεβάλετο δὲ αὐτούς ὁ Φῆλιξ, as in \mathfrak{P}^{74} \aleph A B C E and (with minor variations) by about twenty-five later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and about 420 other late mss., with the exception that nearly all mss. read ἀνεβάλετο (or ἀνεβάλλετο) instead of ἀνέβαλε, while cod. 1 has φίληξ, and cod. 2815 φίλιξ, for φῆλιξ (see Aland *Die Apostelgeschichte* 651-4). The form ἀνέβαλε is not found in any mss. prior to the 16th. century, and is probably another conjecture. Manetti put *Cum autem Felix hec audisset, eos distulit*.

22 *certo* ἀκριβέστερον ("certissime" 1516 = Vg.). In *Annot.*, Erasmus argues that the comparative

adverb should not be translated literally here, and renders by *exacte*. Elsewhere, he sometimes retains a comparative in contexts where it is superfluous to the sense, e.g. *citius* at *Ioh.* 13,27, *celerius* at *Hebr.* 13,23, but *cito* at 1 *Tim.* 3,14, all rendering τάχιον. Valla *Annot.* suggested using *certius* or *exploratus*, of which Manetti preferred *certius*.

22 *quae ad eam viam attinebant* τὰ περὶ τῆς ὁδοῦ ("de via hac" 1516 = late Vg.). Erasmus is more precise than the Vulgate here, in conveying the sense of τά, though in *Annot.* he puts just *eam viam*. Cf. *qui ad illum attinebant* for οἱ παρ' αὐτοῦ at *Mc.* 3,21. Valla *Annot.* suggested putting *quae sunt de via*, while Manetti had just *de via*, as in the earlier Vulgate.

22 *pernoscam* διαγνώσομαι ("audiam" 1516 = Vg.). Erasmus attempts a more exact rendering of the Greek compound verb. Manetti put *discernam*.

22 *causam vestram* τὰ καθ' ὑμᾶς ("vos" 1516 = Vg.). Erasmus again conveys more fully the sense of the Greek expression. As before, the Vulgate leaves τὰ untranslated. Manetti's version was *inter vos*.

23 τῷ ἑκατοντάρχῳ. Erasmus follows cod. 2815, supported by cod. E and only a few later mss. In codd. 1, 2816 and most other mss., commencing with \mathfrak{P}^{74} \aleph A B C 093, it is τῷ ἑκατοντάρχη.

23 *ut custodiret* τηρεῖσθαι (“custodire” 1516 = Vg.). See on *Ioh.* 1,33, for the avoidance of the infinitive. Manetti preferred *ut ... seruarent*.

23 *Paulum* τὸν Παῦλον (“eum” Vg.). The Vulgate is based on a Greek variant, substituting αὐτόν, as in \mathfrak{P}^{74} \aleph A B C E and some later mss. Erasmus follows cod. 2815, supported by cod. 093 and most later mss., including codd. 1 and 2816. Manetti made the same change, but inserted *Paulum* before *seruarent*.

23 *sineretque eum relaxari* ἔχειν τε ἄνεσιν (“et habere requiem” 1516 = Vg.). See on *Ioh.* 1,33 regarding the avoidance of infinitives. The change to *relaxor* is comparable with the substitution of *relaxatio* for *requies* at 2 *Cor.* 2,13 (1519); 7,5; 2 *Thess.* 1,7, and for *remissio* at 2 *Cor.* 8,13, all rendering the same Greek word. In rendering ἄνεσις, Erasmus maintains a higher degree of consistency than usual. He retains *requies* for ἀνάπαυσις and κατόπαυσις. See *Annot.*, where he renders by *relaxationem*. Manetti put *atque requiem haberent*.

23 *et ne quem ... vetaret* καὶ μηδένα ... κωλύειν (“nec quemquam ... prohibere” Vg.; “et neque ... prohiberet” 1516). A similar use of *ne quem* is found at *Act.* 10,28. On the substitution of *veto*, see on *Act.* 8,36. For the avoidance of the infinitive, see on *Ioh.* 1,33. See also *Annot.* In Manetti’s version, this was rendered by *et ut neminem ... prohiberent*.

23 *ex illius familiaribus* τῶν ἰδίων αὐτοῦ (“de suis” Vg.; “Iudaeis suis” 1516). Erasmus’ addition of *familiaribus* was an appropriate clarification. In the 1516 edition, the strange rendering, *Iudaeis*, matched an equally strange Greek text, substituting Ἰουδαίων for ἰδίων. However, Erasmus’ usual mss. all had ἰδίων, and no pre-16th. century ms. is known to contain the reading Ἰουδαίων. Nor was there any conceivable motive for Erasmus to have resorted to conjectural emendation at this point. It appears that the compositor misread cod. 2815, and when Erasmus’ assistant came to read the proofs, he made the Latin rendering agree with the mistaken Greek text, without re-checking the Greek ms. When the N.T. sheets for the 1516 edition had been printed, and Erasmus focused his attention on finalising

the text of the *Annot.*, he noticed the discrepancy between his printed Greek text and the ms. from which the *Annot.* were compiled. Instead of comparing all his sources at this point, he made the unsafe assumption that his printed Greek text must have corresponded with the text of one or more of his mss., and unhesitatingly affirmed that Ἰουδαίων was found in several Greek codices (“in nonnullis Graecis codicibus”), while adding that he preferred ἰδίων because it agreed with the Vulgate. Manetti put *propriorum suorum*.

23 *subministrare* ὑπηρετεῖν (“ministrare” Vg.). Erasmus makes a comparable substitution of *subministro* in rendering διακονέω at 2 *Cor.* 3,3, and ἐπιχορηγέω at 2 *Petr.* 1,5, 11, in accordance with Vulgate usage at *Col.* 2,19. See further on *Act.* 20,34, regarding ὑπηρετέω.

23 *aut adire eum* ἢ προσέρχεσθαι αὐτῷ (Vg. omits). The Vulgate is based on a Greek text omitting ἢ προσέρχεσθαι, as in \mathfrak{P}^{74} \aleph A B C E and some later mss. Erasmus follows cod. 2815, supported by cod. 093 and most later mss., including codd. 1 and 2816. Manetti put *ad eumque accedere*.

24 *quum aduenisset* παραγενόμενος (“ueniens” Vg.). Greek aorist. Manetti had *accedens*.

24 *uxore sua* τῇ γυναικί αὐτοῦ. Erasmus’ Greek text here follows cod. 1 and the Vulgate, supported by \mathfrak{P}^{74} \aleph^* E and some later mss. Some mss. also have τῇ ἰδίᾳ γυναικί (codd. B C^{corr}, together with cod. 2816), or τῇ ἰδίᾳ γυναικί αὐτοῦ (codd. \aleph^{corr} A). Cod. 2815 had just τῇ γυναικί, as in cod. C* and most of the later mss.

24 *accersiuit* μετεπέμψατο (“vocauit” Vg.). See on *Act.* 4,18. This use of *accerso* brings consistency with vs. 26, as well as *Act.* 10,5, 22, 29; 11,13. At *Act.* 25,3 (1522), Erasmus finally substitutes *accerso* for *inbeo perducī*, ensuring that this Greek verb was rendered consistently throughout the book of Acts. It does not seem that he made any distinction of meaning between μεταπέμψομαι and μετακαλέομαι. The same change was made by Manetti.

24 *Christum* Χριστόν (“Christum Iesum” 1516 Lat. = late Vg.). The Vulgate reflects the addition of Ἰησοῦν, as found in \mathfrak{P}^{74} \aleph^* (B) E 093 and many later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and many other mss., commencing with codd. \aleph^{corr} A C^{vid}. Manetti altered this to *Christo Iesu*.

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἐμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ²⁶ ἅμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὠμίλει αὐτῷ. ²⁷ διετίας δὲ πληρωθείσης, ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

25 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, ³ αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει

iustitia et temperantia et de iudicio futuro, tremefactus Felix respondit: In praesentia abi: caeterum opportunitatem nactus accersam te ²⁶- simul et illud sperans fore, vt pecunia sibi daretur a Paulo vt solueret ipsum, propter quod et frequenter accersens eum, loquebatur cum eo. ²⁷ Biennio autem expleto, accepit successorem Felix Porcium Festum. Volens autem gratiam praestare Iudaeis Felix, reliquit Paulum vinctum.

25 Festus ergo suscepta prouincia, post triduum ascendit Hierosolymam ab vrbe Caesarea. ² Significaruntque illi princeps sacerdotum ac primores Iudaeorum de Paulo, et rogabant eum ³postulantes fauorem aduersus eum, vt accerseret eum Hierosolymam, insidias tendentes vt interficerent eum in via. ⁴Festus autem respondit, vt seruaretur quidem Paulus Caesareae, se vero breui illo

25 caeterum opportunitatem *B-E*: oportunitatem autem *A* | **26** illud *B-E*: *om. A* | vt solueret ipsum *B-E*: *om. A* | **27** praestare *B-E*: prestare *A*

25,1 ab vrbe *B-E*: a *A* | **2** Significaruntque *B-E*: Audieruntque *A**, Adierunt *A'* | illi princeps *B-E*: eum principes *A* | ac primores *B-E*: et primates *A* | de Paulo *B-E*: aduersus Paulum *A* | **3** accerseret *C-E*: reiceret *A B* | Hierosolymam *B-E*: in Hierusalem *A* | **4** Caesareae *B-E*: in Caesarea *A* | vero *B-E*: autem *A* | illo *C-E*: *om. A*, alio *B*

25 *temperantia* ἐγκρατείας (“castitate” Vg.). At the three other N.T. occurrences of this Greek word, Erasmus substitutes *temperantia* for *continentia* at *Gal.* 5,23, and for *abstinentia*, twice, at *2 Petr.* 1,6. Elsewhere, he retains *castitas* for ἀγνεία at *1 Tim.* 5,2, and substitutes it for *sobrietate* in rendering σωφροσύνη at *1 Tim.* 2,9, 15. Manetti put *continentia*.

25 *In praesentia* Τὸ νῦν ἔχον (“Quod nunc attinet” Vg.). Erasmus simplifies the translation, probably disliking the use of *attineo* without *ad*. Manetti offered the more cumbersome *impresentiarum* (= *impraesentiarum*), a rendering which he also used at *Act.* 27,22.

25 *abi* πορεύου (“vade” Vg.). Erasmus retains *vado* for πορεύομαι at eight other passages in

Acts: see on *Act.* 20,22 and *Iob.* 7,33. Manetti put *proficiscere*.

25 *caeterum opportunitatem nactus* καιρὸν δὲ μεταλαβὼν (“tempore autem opportuno” Vg.; “oportunitatem autem nactus” 1516). Erasmus is more accurate here, unless it be thought that the Vulgate was following a Greek variant found only in cod. E, καιρῷ δὲ ἐπιτηδείῳ. He uses *opportunitatem nactus* again at *1 Cor.* 16,12 in rendering εὐκαιρέω. Manetti rendered this by *oportunitate captata*.

25 *accersam* μετακαλέσομαι (“accersiam” Vg.). See on *Act.* 10,5.

25 *simul et* ἅμα δὲ καί. Erasmus takes δέ from cod. 2815, with hardly any other ms. support. It is omitted in codd. 1, 2816 and nearly all

other mss., commencing with \aleph A B C E 093 (in cod. 2816*, καί was also omitted, but it was inserted between the lines in cod. 2816^{corr} vid). His poorly attested variant persisted into the *Textus Receptus*. Manetti had *simulac* here.

26 *illud sperans fore ut* ἐλπίζων ὅτι ("sperans quod" late Vg.; "sperans fore ut" 1516). On *fore*, see on *Act.* 14,9.

26 *sibi* αὐτῷ ("ei" late Vg.). Erasmus uses the reflexive pronoun to refer back to the main subject, Felix. The same rendering was used by Manetti.

26 *ut solueret ipsum* ὅπως λύσει αὐτόν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \aleph A B C E and some later mss. Erasmus' Greek text follows cod. 2815, in company with cod. 1 and most other late mss. (cod. 2816 has ἵνα ἀπολύσει αὐτόν). Manetti put *ut ipsum dimitteret*.

26 *accersens* μεταπεμπόμενος ("accersiens" Vg.). See on *Act.* 10,5.

25,1 *suscepta prouincia* ἐπιβὰς τῇ ἐπαρχίᾳ ("cum venisset in prouinciam" Vg.). Erasmus finds a more vigorous verb than the over-used *venio* of the Vulgate, though a phrase such as *prouinciam ingressus* would have been more literally accurate.

1 *ab urbe* ἀπό ("a" 1516 = Vg.). See on *Act.* 14,25.

2 *Significaruntque illi* ἐνεφάνισαν δὲ αὐτῶν ("Adieruntque eum" Vg.; "Audieruntque eum" 1516 Lat. text). The 1516 errata offer the correction *Adierunt*, which was probably intended to be *Adieruntque*, as in the Vulgate. See on *Act.* 23,15. In 1519 *Annot.*, Erasmus speculates that the Vulgate may reflect a different Greek text, having ἐνετύχησαν: cf. ἐνέτυχον at vs. 24. Manetti changed the word-order, putting *Pontifices autem ... ei ... apparuerunt*.

2 *princeps sacerdotum* ὁ ἀρχιερεὺς ("principes sacerdotum" 1516 Lat. = Vg.). The Vulgate is based on a Greek text substituting οἱ ἀρχιερεῖς, as in (P⁷⁴) \aleph A B C E and many later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and many other late mss. As mentioned above, Manetti had *Pontifices*.

2 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25. Manetti put *atque*.

2 *primores* οἱ πρόωτοι ("primi" Vg.; "primates" 1516). The substitution of *primores* also occurs at *Mc.* 6,21; *Lc.* 19,47 (for *principes*); *Act.* 28,17.

Cf. also *Act.* 19,31, where *primores* is substituted for *principes* in rendering Ἀσιάρχαι. Erasmus retains *primi ciuitatis* at *Act.* 13,50. He uses *primas* for ἀρχων at *Mt.* 9,18, 23, for μεγαιστᾶνες at *Mc.* 6,21, and for πρόωτος at *Act.* 28,7. Manetti substituted *primates*, as in Erasmus' 1516 edition.

2 *de Paulo* κατὰ τοῦ Παύλου ("aduersus Paulum" 1516 = Vg.). See on *Act.* 24,1.

3 *fauorem* χάριν ("gratiam" Vg.). This is the only instance of *fauor* in Erasmus' N.T. At *Act.* 24,27, he retained *gratiam praestare*, and introduces *ob gratiam* at *Act.* 25,16 (1519), both with reference to favour shown by the Roman governor. In *Annot.*, Erasmus justifies the substitution of *fauor* here, on the grounds that this is in a judicial context ("fauorem iudicis").

3 *accerseret* μεταπέμψεται ("iuberet perducere" Vg.; "reiceret" 1516-19). See on *Act.* 4,18; 24,24. Manetti put *transmitteret*.

3 *Hierosolymam* εἰς Ἱερουσαλήμ ("in Hierusalem" 1516 = late Vg.). See on *Act.* 8,27. Manetti had in *Hierosolimam*.

4 *ut seruaretur quidem Paulus* τηρεῖσθαι τὸν Παύλον ("seruari quidem Paulum" late Vg.). See on *Iob.* 1,33, for avoidance of the infinitive. Manetti's version was *ut Paulus ... seruaretur*, omitting *quidem*.

4 *Caesareae* ἐν Καισαρείᾳ ("in Caesarea" 1516 = Vg.). See on *Act.* 10,1.

4 *vero* δέ ("autem" 1516 = Vg.). See on *Iob.* 1,26.

4 *brevi* ἐν τάχει ("maturius" Vg.). Erasmus similarly substitutes *brevi* for *velociter* at *Rom.* 16,20, in rendering the same Greek phrase. Elsewhere, he retains *cito* at *Lc.* 18,8; *Ap. Iob.* 1,1; 22,6, and *velociter* at *Act.* 12,7; 22,18. In rendering ταχέως, he substitutes *brevi* for *cito* at 1 *Cor.* 4,19; *Phil.* 2,19, 24. The word *maturius* does not occur elsewhere in the Vulgate N.T., though it is well established in classical usage. The use of a comparative adverb, however, is not explicitly warranted by the Greek text. Manetti preferred *celeriter*.

4 *illo* (omitted in 1516 = Vg.; "alio" 1519). The choice of *alio* ("in another direction") gives an opposite sense from *illo*, which in this context refers to Caesarea. The information given in vs. 6 makes clear that Festus did not make any other journeys before visiting Caesarea. The use of *illo* in an adverbial sense is also found at *Lc.* 21,2 (1516 only, for ἑκεῖ).

ἐκπορεύεσθαι. ⁵οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, εἴ τί ἐστιν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. ⁶διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἑπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξει, ⁸ἀπολογούμενου αὐτοῦ ὅτι Οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρα τί ἤμαρτον. ⁹ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ, εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβάς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; ¹⁰εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι.

25,11 μου B-E: μοι A

5 vna ... et B-E: descendentes simul A | hoc B-E: om. A | 6 diebus B-E: dies A | iussitque B-E: et iussit A | 7 Hierosolymis D E: Hierosolyma A-C | 8 Iudeorum E: Iudaeorum A-D | 9 gratificari B-E: rem gratam facere A | 11 ac E: aut A-D

5 *inter vos* ἐν ὑμῖν (“in vobis” Vg.). See on *Ioh.* 15,24.

5 *inquit* φησί (“ait” Vg.). Erasmus usually follows the Vulgate in retaining *ait*, but may have felt that *inquit* was more appropriate when used in parenthesis. Manetti’s version (both mss.) omitted the word.

5 *vna nobiscum descendant* et συγκαταβάντες (“descendentes simul” 1516 = Vg.). Greek aorist. See on *Act.* 1,22, and *Annot.* The version of Manetti (*Pal. Lat.* 45) put *simul descendant*, *vt.*

5 *hoc viro crimen* τῷ ἀνδρὶ τούτῳ (“viro crimen” 1516 Lat. = Vg.). The Vulgate reflects

profecturum. ⁵Qui ergo inter vos, inquit, potentes sunt, vna nobiscum descendant: et si quod est in hoc viro crimen, accusent eum. ⁶Demoratus autem inter eos diebus amplius quam decem, descendit Caesaream: et postero die sedit pro tribunali, iussitque Paulum adduci. ⁷Qui quum perductus esset, circumsteterunt eum qui ab Hierosolymis descenderant Iudaei, multa et grauia crimina intendentes aduersus Paulum, quae non poterant probare: ⁸Paulo pro se respondente, quod neque in legem Iudeorum, neque in templum, neque in Caesarem quicquam peccasset. ⁹Festus autem volens gratificari Iudaeis, respondens Paulo, dixit: Vis Hierosolymam ascendere, et ibi de his iudicari apud me? ¹⁰Dixit autem Paulus: Ad tribunal Caesaris sto, vbi me oportet iudicari. Iudaeis nullam iniuriam feci, sicut et tu melius nosti. ¹¹Si enim nocui, ac dignum morte aliquid feci, non recuso mori. Si vero nihil est eorum de quibus hi accusant me, nemo potest me illis donare. Caesarem appello.

the substitution of ἀποπον for τούτῳ, as in codd. K A B C E and forty later mss. In cod. 2816^{corr} and sixty-eight other late mss., the reading is τούτῳ ἔποπον. Erasmus’ Greek text follows cod. 2815, supported by codd. 1, 2816* and about 350 other late mss. (see Aland *Die Apostelgeschichte* 654-6). Manetti had *in viro hoc*.

6 *diebus* ἡμέρας (“dies” 1516 = Vg.). Cf. on *Act.* 10,48.

6 *amplius quam* πλείους ἢ (“non amplius quam octo aut” Vg.). The Vulgate is based on a Greek text having οὐ πλείους ὀκτώ ἢ,

as in (P⁷⁴ K B) A C and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. In 1527 *Annot.*, he substitutes πλειονας for πλειους, supported by P⁷⁴ B and a few later mss.

6 *postero die* τῆ ἐπαύριον (“altera die” Vg.). See on *Ioh.* 1,29.

6 *iussitque* ἐκέλευσε (“et iussit” 1516 = Vg.). See on *Ioh.* 1,39. Manetti put *ac iussit*.

7 *Hierosolymis* ἀπὸ ἱεροσολύμων (“Hierosolyma” 1516-22 = Vg.). A similar substitution occurs at *Mt.* 4,25 (1519). Cf. on *Act.* 1,8. The same change was made by Manetti.

7 *multa et grauia crimina ... quae* πολλὰ καὶ βαρέα αἰτιώματα ... ἃ (“multas et graues causas ... quas” Vg.). Cf. a similar substitution of *crimen* for *causa* in rendering αἴτιον at *Lc.* 23,14, 22 (1519), and αἰτία at *Act.* 25,18, 27 (1522), comparable with Vulgate usage in rendering ἐγκλημα at *Act.* 23,29; 25,16. However, Erasmus usually retains *causa* for αἰτία elsewhere. On the use of *crimen*, see Valla *Elegantiae* IV, 58; Erasmus *Paraphr. in Eleg. Laur. Vallae, ASD* I, 4, p. 242, ll. 942-944. The spelling αἰτιώματα comes from cod. 2815, supported by codd. 1^{corr}, 2816^{ms} and many other late mss. In codd. 1^{*vid}, 2816* and most other mss., commencing with P⁷⁴ K A B C E, it is αἰτιώματα. Manetti anticipated the change made by Erasmus, except that he further substituted *ac* for *et*.

7 *intendentes* φέροντες (“obiicientes” Vg.). Cf. the substitution of *crimen intendo* for *causam defero* in rendering αἴτιον ἐπιφέρω at vs. 18, and *crimen intento* for *accuso* in rendering ἐγκολέω at *Rom.* 8,33. At the present passage, Erasmus selects a less emotive word than the Vulgate, but nevertheless one that was an established classical idiom in a legal context. Manetti had *afferentes*.

7 *aduersus Paulum* κατὰ τοῦ Παύλου (Vg. omits). The Vulgate omission is supported by P⁷⁴ K A B C and a few later mss. Cod. E has τῷ Παύλῳ. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. The same change was made by Manetti.

8 *Paulo pro se respondente* ἀπολογουμένου αὐτοῦ (“Paulo rationem reddente” late Vg.). Erasmus retains the Vulgate use of *Paulo*, as being clearer in the context. However, the Vulgate probably followed a different Greek text, having

τοῦ Παύλου ἀπολογουμένου, as in P⁷⁴ K A B C and some later mss.; similarly cod. E has τοῦ δὲ Παύλου ἀπολογουμένου. Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss. On the use of *respondeo*, see on *Act.* 24,10, and for *excusatio*, see also on *Act.* 22,1. Manetti put *cum ipse ... defenderet*.

8 *quod neque ... peccasset* ὅτι οὔτε ... ἥμαρτον (“Quoniam neque ... peccauit” Vg.). The Vulgate is more literal here, as Erasmus changes direct to indirect speech. Manetti's rendering was *se neque ... peccasse*.

9 *gratificari Iudaeis* τοῖς Ἰουδαίοις ... χάριν καταθέσθαι (“gratiam praestare Iudaeis” late Vg.; “rem gratam facere Iudaeis” 1516). Erasmus retained *gratiam praestare* at *Act.* 24,27 for virtually the same Greek expression. This change is for the sake of stylistic variety.

10 *vbi* οὐ (“ibi” late Vg.). Erasmus, in effect, restores the earlier Vulgate reading, which was also adopted by Manetti.

10 *nullam iniuriam feci* οὐδὲν ἠδίκησα (“non nocui” Vg.). This substitution is consistent with Vulgate usage at *Mt.* 20,13; *Act.* 7,27, and was partly designed to avoid repetition of *nocui*, which is used for the same Greek verb in vs. 11. Manetti put *iniuriatus non sum*.

10 *et* καὶ (Vg. omits). Erasmus is more accurate here.

10 ἐπιγινώσκεις. In cod. 2815, Erasmus found γινώσκεις, supported by cod. C and only a few later mss. He or an assistant took the better attested reading, ἐπιγινώσκεις, from codd. 1 and 2816, in company with most other mss.

11 *ac* καὶ (“aut” 1516-27 Lat. = Vg.). The Vulgate rendering corresponds with ἢ, as found in cod. E and a few later mss., though it is probably merely a matter of translation. Manetti also made this change.

11 *eorum de quibus* ὧν (“eorum quae” Vg.). Erasmus similarly uses *de* to replace an internal accusative after *accuso* at *Act.* 28,19, following Vulgate practice at *Act.* 23,29; 24,8, 13. For an even longer expansion of ὧν, see vs. 18. Another example occurs at *Act.* 26,2. Cf. *eorum in quibus* at *Act.* 26,16. Manetti anticipated this change.

11 μου. In 1516, Erasmus has μοι from cod. 2815, with support from only a few other late mss.

¹² τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύση.

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον. ¹⁴ ὡς δὲ πλείους ἡμέρας διέτριβεν ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἄνῆρ τις ἐστι καταλειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην· ¹⁶ πρὸς οὓς ἀπεκρίθη ὅτι Οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπόλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· ¹⁸ περὶ οὗ σταθέντες οἱ κατηγοροὶ, οὐδεμίαν αἰτίαν ἐπέφερον | ὧν ὑπενόουν ἐγώ· ¹⁹ ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ²⁰ ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτου ζήτησιν, ἔλεγον

¹² Tunc Festus cum consilio colloquutus, respondit: Caesarem appellasti? Ad Caesarem ibis.

¹³ Et quum dies aliquot transacti essent, Agrippa rex et Bernice descendunt Caesaream salutaturi Festum. ¹⁴ Et quum dies complures ibi commorarentur, Festus regi retulit causam Pauli, dicens: Vir quidam est relictus a Felice vinctus, ¹⁵ de quo quum venissem Hierosolymam, significarunt mihi principes sacerdotum et seniores Iudaeorum postulantes aduersus illum sententiam. ¹⁶ Quibus respondi: Non est Romanis consuetudo ob gratiam donare aliquem hominem vt pereat, priusquam is qui accusatur praesentes habeat accusatores, locumque defendendi accipiat de crimine. ¹⁷ Quum ergo huc conuenissent, sine vlla dilatione, sequenti die sedens pro tribunali iussi adduci virum. ¹⁸ De quo quum stetissent accusatores, nulum crimen intendebant super hisce rebus, de quibus ego suspicabar: ¹⁹ sed quaestiones quasdam de sua superstitione habebant aduersus eum, et de quodam Iesu defuncto, quem affirmabat Paulus viuere. ²⁰ Haesitans autem ego de huiusmodi quaestione, dicebam,

LB 532

.B 531

¹⁴ καταλειμμένος *A B*: καταλειμμένος *C-E* | ¹⁶ ἀπεκρίθη *B-E*: ἀπεκριθη *A* | ἀπολειαν *A-C*: ἀπολειαν *D E* | ἔχει *B-E*: εχει *A* | ¹⁹ ζην *A C-E*: ζυν *B*

¹⁴ commorarentur *B-E*: morarentur *A* | ¹⁵ significarunt mihi *B-E*: adierunt me *A* | sententiam *C-E*: cognitionem *A B* | ¹⁶ Quibus *B-E*: Ad quos *A* | Romanis *A E*: Rhomanis *B-D* | ob gratiam *C-E*: *om. A B* | ¹⁸ intendebant *B-E*: intentabant *A*

¹² *colloquutus* συλλαλήσας ("locutus" Vg.). Erasmus is more accurate here, in rendering the Greek compound verb. See on *Act.* 10,27. This change was also made by Manetti.

¹³ *salutaturi* ἀσπασόμενοι ("ad salutandum" Vg.). Erasmus gives an exact equivalent for the grammatical form of the Greek participle. Manetti ended the sentence with *Festum salutatum*.

¹⁴ *complures* πλείους ("plures" Vg.). See on *Act.* 1,3.

¹⁴ *commorarentur* διέτριβεν ("morarentur" 1516 Lat. = late Vg.). See on *Act.* 14,28 regarding *commoror*. The discrepancy between Erasmus' plural rendering and the singular Greek verb remained through all his editions. His Latin translation, like the Vulgate, reflected a different Greek text, διέτριβον, found in Φ^{74} & A (B)

C E and many later mss. Erasmus' Greek text follows cod. 2815, together with codd. 1, 2816 and many other late mss. The rendering of Manetti *is commemorati sunt*.

14 *retulit causam Pauli* ἀνέθετο τὰ κατὰ τὸν Παῦλον ("indicavit de Paulo" Vg.). Cf. the use of *confero* for ἀνατίθημι at *Gal. 2,2*, in both Erasmus and the Vulgate. On *indico*, see on *Act. 23,15*.

14 *relictus* καταλελειμμένος ("derelictus" Vg.). The verb *derelinquo*, used by the Vulgate, is more suitable for contexts which require the meaning "abandon". The incorrect spelling, -ειμένος in 1522-35 appears to be an error of the printer: cf. ὑποζωνύοντες for ὑποζωνύοντες at *Act. 27,17* (1522-35).

15 *quum venissem Hierosolymam* γενομένου μου εἰς Ἱεροσόλυμα ("cum essem Hierosolymis" Vg.). Either interpretation is possible.

15 *significarunt mihi* ἐνεφάνισαν ("adierunt me" 1516 = Vg.). See on *Act. 23,15*. Manetti put *manifestauerunt*.

15 *sententiam* δίκην ("damnationem" Vg.; "cognitionem" 1516-19). At *2 Thess. 1,9*; *Iud. 7*, Erasmus retains *poena* from the Vulgate. In 1516-19 *Annot.*, he explains his preference for *cognitio* here on the grounds that it would have been inappropriate for the Jews to demand a penalty before Paul's case had been duly heard. However, in response to criticism, he compromised by substituting *sententia* in 1522, accepting that vs. 16 implied that the Jews saw a court hearing as no more than a pretext for obtaining the penalty which they sought against Paul.

16 *Quibus* πρὸς οὓς ("Ad quos" 1516 = Vg.). Elsewhere, Erasmus frequently retains *ad* after verbs of speech: cf. on *Ioh. 4,15*; *Act. 22,10*. Manetti made the same change.

16 *respondi* ἀπεκρίθην. In 1516, Erasmus followed cod. 2815 in using the incorrect ἀπεκρίθη, in the third person, apparently unsupported by other mss.

16 *Non* ὅτι Οὐκ ("Quia non" Vg.). See on *Ioh. 1,20*. Manetti put *quod non*.

16 *ob gratiam donare* χαριζέσθαι ("damnare" late Vg. = Vg. 1527; "donare" 1516-19 = *Annot.*, lemma, and Vg. mss.). The reading *donare* is found in the Froben Vulgate of 1491, but *damnare* in his edition of 1514 and the Vulgate column of the 1527 N.T. At *Act. 3,14* and *25,11*, Erasmus follows the Vulgate in rendering the same Greek verb by *dono* without *ob gratiam*.

See *Annot.*, where Erasmus explains the meaning as *in gratiam alicuius donare*. In *Valla Annot.*, *donare* and *gratificari* were offered as possible renderings, while Manetti preferred *donandi*.

16 *ut pereat* εἰς ἀπόλειαν (Vg. omits). The spelling ἀπόλειαν in 1527-35 is a misprint. The Vulgate omission is supported by \mathfrak{P}^{74} \aleph A B C E and thirty later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and more than 430 other late mss. (see Aland *Die Apostelgeschichte* 656-7). In *Annot.*, he also suggested *in perniciem* or *in interitum*. *Valla Annot.* proposed either *in perditionem* or *in interitum*, of which Manetti preferred *in perditionem*.

16 ἦ. This word was omitted in cod. 2815, apparently without other ms. support. Erasmus or an assistant restored the text by consultation of codd. 1 and 2816.

16 ἔχοι. In 1516, Erasmus followed cod. 2815 in putting ἔχει, supported by cod. 2816 and a few other late mss.

16 *de crimine* περὶ τοῦ ἐγκλήματος ("ad ablucenda crimina quae ei obiciuntur" late Vg.). The late Vulgate paraphrase of this passage has no explicit Greek support. Manetti made the same change.

17 *sequenti die* τῇ ἐξῆς ("in sequenti die" Vg. 1527). Erasmus adopts the more literal rendering of the earlier Vulgate, as did Manetti.

18 *nullum crimen* οὐδεμίαν αἰτίαν ("nullam causam" Vg.). See on vs. 7, and *Annot.*

18 *intendebant* ἐπέφερον ("deferebant" Vg.; "intentabant" 1516). See on vs. 7, and *Annot.* The verb *intento*, here used in 1516, is found elsewhere only at *Rom. 8,33*.

18 *super hisce rebus de quibus* ὧν ("de quibus" Vg.). Cf. on vs. 11, and *Annot.* The version of Manetti put *eorum de quibus*.

18 *suspiciabar* ὑπενόουν ("suspiciabar malum" late Vg.). Some Vulgate mss. have *malam* (agreeing with *causam*), reflecting a Greek text adding *πονηρὰ*, as found in \mathfrak{P}^{74} A C* and some later mss. A few others have *πονηρὰ* (codd. \aleph^* C^{corr}) or *πονηρῶν* (codd. \aleph^{corr} B E). Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. See *Annot.* In Manetti's version, *malum* was similarly omitted.

19 *sed quaestiones* ζητήματα δέ ("quaestiones vero" Vg.). Erasmus felt that δέ should be taken in an adversative rather than a continuative sense. Manetti substituted *Inquisitiones vero*.

εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλήμ, κάκει κρίνεσθαι περὶ τούτων. ²¹ τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δὲ, Αὔριον, φησὶν, ἀκούση αὐτοῦ. ²³ τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὔσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. ²⁴ καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. ²⁵ ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν. ²⁶ περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψαι. ²⁷ ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάναι.

num vellet ire Hierosolymam, et ibi iudicari super istis. ²¹ Paulus autem quum appellasset, vt seruaretur Augusti cognitioni, iussi seruari eum, donec mitterem eum ad Caesarem. ²² Agrippa autem dixit ad Festum: Volebam et ipse hominem audire. Cras, inquit, audies eum. ²³ Postero autem die quum venisset Agrippa et Bernice cum multo apparatu, et introissent in auditorium cum tribunis et viris principalibus ciuitatis, iubente Festo adductus est Paulus. ²⁴ Et dicit Festus: Agrippa rex et omnes qui simul adestis nobiscum viri, videtis hunc hominem de quo omnis multitudo Iudaeorum interpellauit me et Hierosolymis et hic, acclamantes non oportere eum viuere amplius: ²⁵ ego vero comperi nihil dignum morte eum admisisse. Caeterum cum is ipse appellasset Augustum, statui mittere eum: ²⁶ de quo quid certum scribam domino, non habeo. Quapropter produxi eum ad vos, et maxime ad te, rex Agrippa, vt examinatione facta, habeam quod scribam. ²⁷ Iniquum enim mihi videtur, mittere vinctum, et crimina de quibus accusatur non significare.

23 *alt.* τῆς A-C: τοῖς D E | 24 βασιλεῦ B-E: βασιλεὺς A

25 Caeterum ... appellasset B-E: Ipse autem hoc appellante A | statui B-E: iudicaui A | 26 Quapropter B-E: Propter quod A | *alt.* ad B-E: apud A | examinatione B-E: interrogatione A | 27 crimina de quibus accusatur C-E: causas eius A B

20 *num* εἰ ("si" Vg.). See on Act. 1,6.

20 *super* περὶ ("de" Vg.). Elsewhere, Erasmus retains *iudico de* at Act. 23,6; 24,21; 25,9. The change here is merely for stylistic variety, in view of the use of *de* earlier in the verse. The

phrase *iudico de* is a common idiom in classical Latin.

21 *Paulus autem quum appellasset* τοῦ δὲ Παύλου ἐπικαλεσαμένου ("Paulo autem appellante" Vg.). Greek aorist.

21 *mitterem* πέμψω (“mittam” Vg.). Erasmus substitutes a more classical sequence of tenses, following *appellasset* and *iussi*. Manetti made the same change.

23 *Postero autem die* τῆ οὖν ἑπαύριον (“Altera autem die” Vg.). See on *Iob.* 1,29. Manetti put *Sequenti autem die*.

23 *multo apparatu* πολλῆς φαντασίας (“multa ambitione” Vg.). In *Annot.*, Erasmus also suggests *multa ostentatione*. The word *ambitio* can occasionally carry this meaning in classical Latin authors, but *apparatus* was more widely used for this purpose. Cf. Erasmus *Paraphr. in Eleg. Laur. Vallae*, ASD I, 4, p. 298, ll. 520-523: “Pompa est quaedam ostentatio apparatus, qui circumfertur”.

23 τῆς πόλεως. The reading τοῖς πόλεως in 1527-35 looks like a misprint, by attraction to the preceding datives, τοῖς ... οὔσι.

23 *iubente* καὶ κελεύσαντος. In leaving καὶ untranslated, Erasmus follows the late Vulgate: the omission is supported by just a few late Greek mss.

24 *dicit* φησιν (“dixit” Vg.). Erasmus’ rendering is more accurate here, in giving the present tense. Some copies of the late Vulgate have *dicit*, but the Froben editions of 1491 and 1514, as well as the 1527 Vulgate column, all have *dixit*. Manetti substituted *ait*.

24 τῶν ... μοι. Cod. 2815 has a different word-order, ἐνέτυχόν μοι τῶν ἰουδαίων, apparently without other ms. support. Erasmus or his assistants probably regarded this as unnatural, and followed the Vulgate word-order, supported by codd. 1, 2816 and most other mss.

24 *et Hierosolymis* ἐν τε Ἱεροσολύμοις (“Hierosolymis petentes” late Vg. = some Vg. mss.). See on *Act.* 1,1, regarding τε ... καί. There is no Greek support for the late Vulgate addition of *petentes* (or *petens* in some earlier Vg. mss.). The same change was made by Manetti.

24 *hic* ἐνθάδε (late Vg. omits). The late Vulgate omission lacks authority from Greek mss. The word *hic* was added by the earlier Vulgate, and Manetti.

25 *morte eum* θανάτου αὐτόν (“eum morte” Vg.). The Vulgate word-order reflects a Greek text having αὐτόν θανάτου, as in codd. A B C E and a few later mss. Erasmus follows cod. 2815, supported by cod. K and most later mss., including codd. 1 and 2816. As it happens, the word-order *morte eum* is found in some copies

of the late Vulgate, including the Froben edition of 1491. Manetti had *ipsum ... morte*.

25 *Caeterum cum* ἰς ἴψε ἀπελάσσει καὶ αὐτοῦ δὲ τοῦτου ἐπικαλεσαμένου (“ipso autem hoc appellante, ad” Vg.; “Ipse autem hoc appellante” 1516). Greek aorist. The Vulgate punctuates differently, taking *ad Augustum* with *mitto* rather than with *appello*. In the 1516 translation, if the nominative *Ipse* was intentional, it would have to refer to Festus rather than to Paul, but it is more likely to be a misprint.

25 *statui* ἔκρινα (“iudicavi” 1516 = Vg.). Cf. on *Act.* 15,19 regarding other substitutions for *iudico*.

25 *eum* (2nd.) αὐτόν (Vg. omits). The Vulgate omission is supported by P⁷⁴ K A B C and a few later mss. Erasmus follows cod. 2815, supported by cod. E and most of the later mss., including codd. 1 and 2816. Manetti put *ipsum*.

26 *Quapropter* διό (“Propter quod” 1516 = Vg.). See on *Act.* 10,29.

26 *produxi* προήγαγον (“adduxi” *Annot.*, lemma; “perduxi” Vg. 1527). In adopting *produxi*, Erasmus returns to the earlier Vulgate rendering, which was also followed by Manetti.

26 *ad* (2nd.) ἐπί (“apud” 1516). The change to *apud* in 1516 is merely for stylistic variety, in view of the fact that *ad* has been used to render ἐφ’ just a few words earlier. Erasmus restored the Vulgate rendering in 1519. Cf. *Annot.*

26 *examinatione* τῆς ἀνακρίσεως (“interrogatione” 1516 = Vg.). Cf. Erasmus’ substitution of *examino* for *interrogatione* in rendering ἀνακρίνω at *Act.* 28,18 (1519). See on *Act.* 4,9, regarding *examino*. He retains *interrogo* for ἀνακρίνω at *Lc.* 23,14. This change was anticipated by Manetti.

26 *quod* τι (“quid” Vg.). This change is partly for the sake of varying the style, as Erasmus retained *quid* for τι earlier in the verse. Manetti preferred *aliquid* in both places.

27 *Iniquum* ἄλογον (“Sine ratione” Vg.). See on *Iob.* 8,7 for Erasmus’ removal of *sine*. See also *Annot.* The version of Manetti had *Absurdum*.

27 *crimina de quibus accusatur* τὰς κατ’ αὐτοῦ αἰτίας (“causas eius” 1516-19 = Vg. mss.; “causam eius” Vg. 1527). The late Vulgate use of the singular lacks Greek support. See on vs. 7 regarding *crimen*. Erasmus renders κατ’ αὐτοῦ more intelligibly. Manetti put *eius causas*.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα, ²Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαὶ ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον, ³μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους, ἡθῶν τε καὶ ζητημάτων. διὸ δέομαι σου, μακροθύμως ἀκοῦσαί μου. ⁴τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, ⁵προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος, ⁷εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῖον

26 Agrippa vero ad Paulum ait: Permittitur tibi loqui pro temet ipso. Tunc Paulus extenta manu pro se dicebat: ²Super omnibus de quibus accusor a Iudaeis, rex Agrippa, existimo me beatum, qui causam dicturus sim apud te hodie: ³quum tu maxime sis gnarus earum quae apud Iudaeos sunt, et consuetudinum et quaestionum. Quapropter obsecro te, vt patienter me audias. ⁴Itaque vitam quidem meam, quam egi ab adolescentia, quae ab initio fuit in gente mea Hierosolymis, nouerunt omnes Iudaei, ⁵qui prius nouerant me ab initio, si velint testimonium ferre: quod secundum exquisitissimam sectam nostrae religionis vixerim Pharisaeus. ⁶Et nunc ob spem reprobationis quae ad patres nostros facta est a deo, sto iudicio subiectus, ⁷ad quam duodecim tribus nostrae instanter nocte et die colentes deum

26,2 εμαυτον A^c B-E: εαυτον A* | 5 θρησκείας A^c B-E: θρησκίας A*

26,1 pro se dicebat B-E: coepit pro se dicere A | 3 Quapropter B-E: propter quod A | te B-E: om. A | 4 Hierosolymis B-E: in Hierosolymis A | 5 ferre B-E: perhibere A | exquisitissimam B-E: certissimam A | 6 ob spem E: in spe A, fretus spe B-D | 7 instanter B-E: om. A | colentes deum B-E: seruientes A

26,1 *pro se dicebat* ἀπελογεῖτο (“coepit rationem reddere” Vg.; “coepit pro se dicere” 1516). Similar substitutions of the imperfect tense, for *coepio* with the infinitive, are found at *Mc.* 5,18; *Lc.* 15,28. On *pro se dicebat*, see on *Act.* 24,10. Manetti substituted *se defendebat*.

2 *Super* Περὶ (“De” Vg.). Cf. on *Act.* 25,20.

2 *de quibus ... existimo* ὧν ... ἡγημαὶ (“quibus ... aestimo” Vg.). See on *Act.* 25,11, regarding ὧν, and on *Act.* 2,15 for *existimo*. See also *Annot.* The passage was further discussed in Erasmus *Epist. apolog. adv. Stun.*, LB IX, 398 A-C. The version of Manetti put *de quibus ... puto*.

2 *me* ἐμαυτόν. In his 1516 Greek text, Erasmus followed cod. 2815 in putting ἐαυτόν, with

support from cod. 2816 but hardly any other mss. This was corrected in the 1516 errata, either by conjecture or by reference to cod. 1.

2 *qui causam dicturus sim apud te hodie* μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον (“apud te, cum sim defensurus me hodie” Vg.). Regarding *causam dico*, see on *Act.* 24,10. The Vulgate reflects a different Greek word-order, ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι σήμερον, as found in cod. E and most later mss., including codd. 1 and 2816. A few other mss., commencing with K A B C, have ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι. Erasmus here follows his cod. 2815, both in his N.T. text and *Annot.*, apparently supported by relatively few other late mss. Manetti put *cum hodie coram te sim me defensurus*.

3 *quum tu maxime sis gnarus earum* μάλιστα γνώστην ὄντα σε πάντων (“maxime te sciente omnia” Vg.). Erasmus does not elsewhere use *gnarus* in the N.T. In one respect, he is less accurate than the Vulgate as he leaves πάντων untranslated. See *Annot.*, where he complains of the discrepancy between the neuter gender of *omnia* and the two feminine nouns which immediately follow. For this reason he included the passage among the *Soloecismi*. Edward Lee defended the Vulgate partly on the grounds that it could have been altered by a later scribal error: for Erasmus’ reply, see his *Resp. ad annot. Ed. Lei, LB IX, 211 F-212 B*. The version of Manetti substituted *maxime cum omnia ... noueris*.

3 *et consuetudinum et quaestionum* ἡθῶν τε καὶ ζητημάτων (“consuetudines et quaestiones” Vg.). See on *Act. 1,1* regarding τε ... καὶ. See also *Annot.* In Manetti, this was rendered by *consuetudines inquisitionesque*.

3 *Quapropter* διό (“propter quod” 1516 = Vg.). See on *Act. 10,29*.

3 *te* σου (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by B^{74} N A B E and some later mss. Erasmus’ Greek text follows cod. 2815, in company with cod. C and most later mss., including codd. 1 and 2816. Manetti also made this change.

3 *ut ... audias* ἀκοῦσαι (“audias” Vg.). Erasmus’ addition of *ut* is consistent with the construction usually adopted by the Vulgate after *obsecro* and *rogo* elsewhere. Manetti used the word-order *ut me patienter audias*.

4 *Itaque vitam quidem* τὴν μὲν οὖν βίωσιν (“Et quidem vitam” Vg.). See on *Act. 9,31* for Erasmus’ treatment of μὲν οὖν. Manetti had *Vitam quidem*.

4 *quam egi ab adolescentia* τὴν ἐκ νεότητος (“a iuuentute” Vg.). Erasmus expands the phrase to obtain a more classical idiom. This substitution of *adolescentia* in rendering νεότης also occurs at *Mc. 10,20*, in accordance with Vulgate usage at 1 *Tim. 4,12*. Erasmus retains *iuuentus* at *Mt. 19,20; Lc. 18,21*. Manetti rendered this by *qualis a iuuentute fuerit*.

4 γενομένην. Cod. 2815 adds μοι, unsupported by other mss. Erasmus’ text here follows codd. 1 and 2816.

4 *Hierosolymis* ἐν Ἱεροσολύμοις (“in Hierosolymis” 1516 = Vg.). See on *Ioh. 4,21*. Manetti’s version (both mss.) incorrectly had *a Hierosolimis*.

5 *qui prius nouerant* προγινώσκοντες (“praescientes” Vg.). Erasmus avoids the present participle. For his preference for the pluperfect, see on *Ioh. 1,19*. He retains *praescio* (or *praescisco*), in the sense of divine foreknowledge, at *Rom. 8,29*. Elsewhere, he substitutes *ante agnosco* (*ante cognosco* in 1516) at *Rom. 11,2*, *praeordino* at 1 *Petr. 1,20*, and *praemonito* at 2 *Petr. 3,17*. In Manetti’s version, this was rendered as *cum me superius precognouerint*.

5 *testimonium ferre* μαρτυρεῖν (“testimonium perhibere” 1516 = Vg.). See on *Ioh. 1,7*. Manetti preferred *testificari*.

5 *quod ... vixerim* ὅτι ... ἔζησα (“quoniam ... vixi” Vg.). See on *Ioh. 1,20*.

5 *exquisitissimam* ἀκριβεστάτην (“certissimam” 1516 = Vg.). Cf. on *Act. 22,3* regarding *accurate*. In *Annot.*, Erasmus also suggests using *exactissimus* and *diligentissimus*.

5 ἠρησκείας. The itacism ἠρησκίας, in the 1516 Greek text, was drawn from cod. 2815. It was corrected in the 1516 errata.

6 *ob spem* ἐπ’ ἐλπίδι (“in spe” 1516 = Vg.; “fretus spe” 1519-27). This is one of the few changes introduced in 1535. In *Annot.*, Erasmus also suggests *de spe*, in accordance with Vulgate usage in rendering περὶ ἐλπίδος at *Act. 23,6; 26,7*.

6 *repromissionis quae ... nostros* τῆς πρὸς τοὺς πατέρας ἐπαγγελίας (“quae ... nostros repromissionis” Vg.). Erasmus finds a more natural Latin word-order. In Manetti’s version, this was *repromissionis quae a deo patribus facta est*.

7 *ad quam* εἰς ἣν (“in qua” Vg.). Erasmus provides a rendering which is closer to the Greek, and which sits more comfortably with the following verb, *peruenio* (or with *deuenio*, in the Vulgate). Manetti had *quam*.

7 *instante* ἐν ἐκτενεῖα (omitted in 1516 Lat. = Vg.). The Vulgate omission lacks Greek ms. support. See *Annot.*, where Erasmus also interprets as *acriter* or *assidue*. The latter rendering had been adopted by Manetti.

7 *et* καὶ (“ac” Vg.). Usually this change is in the opposite direction, substituting *ac* for *et*. Erasmus retains *nocte ac die* or *die ac nocte* at ten other passages. Manetti here put *die noctuque*.

7 *colentes deum* λατρεῦον (“seruientes” 1516 = late Vg.). See on *Act. 7,42*. Erasmus adds *deum* to provide an object for *colo*. See *Annot.* The version of Manetti had *inseruientes*.

ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. ⁸ τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει; ⁹ ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι, ¹⁰ ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν, κατήνεγκα ψῆφον. ¹¹ καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτούς, | ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις. ¹² ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ¹³ ἡμέρας μέσης, βασιλεῦ, κατὰ τὴν ὁδὸν εἶδον οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμπαν με φῶς καὶ τοὺς οὖν ἐμοὶ πορευομένους. ¹⁴ πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. ¹⁵ ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; ὃ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

sperant se peruenturas: de qua spe accusor, rex Agrippa, a Iudaeis. ⁸ Cur incredibile iudicatur apud vos, si deus mortuos suscitatur? ⁹ Et ego quidem existimabam me aduersus nomen Iesu Nazareni multa repugnando facturum, ¹⁰ quod et feci Hierosolymis: et multos sanctorum ego carceribus inclusi, a principibus sacerdotum potestate accepta: et quum occiderentur, detuli sententiam. ¹¹ Et per omnes synagogas frequenter puniens, eos compellebam blasphemare, et amplius insaniens in eos, persequebar etiam in exteris vsque ciuitates. ¹² Quarum rerum studio quum irem Damascum cum autoritate et permissu principum sacerdotum, ¹³ die medio, rex, in via vidi e coelo supra splendorem solis circumfulsisse me lumen et eos qui mecum faciebant iter. ¹⁴ Quum autem omnes nos decidissemus in terram, audiui vocem loquentem ad me, ac dicentem Hebraica lingua: Saul, Saul, quid me persequeris? Durum est tibi contra stimulos calcitrare. ¹⁵ Ego autem dixi: Quis es domine? At ille dixit: Ego sum Iesus quem tu persequeris.

LB 534

13 λαμπροτητα A-C E: λαμπροτητα D | συν C-E: σην A B

9 repugnando facturum B-E: contraria agere A | 10 detuli B-E: retuli A | 11 puniens, eos E: puniens eos, A-D | etiam in exteris vsque B-E: et vsque in exteris A | 12 Quarum rerum studio B-E: In quibus A | quum B-E (cum B-D): dum A | autoritate B-E: potestate A | 13 et eos B-E: eos et A | 14 ac dicentem B-E: om. A

7 *se peruenturas* καταντῆσαι ("deuenire" Vg.). See on *Ioh.* 1,33 for avoidance of the infinitive. The substitution of *peruenio* is consistent with Vulgate usage at *Act.* 16,1. Elsewhere, Erasmus retains *deuenio* for καταντάω at *Act.* 18,19, 24; 28,13, but substitutes *perueho* at *Act.* 27,12.

7 *rex Agrippa, a Iudaeis* βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων ("a Iudaeis, rex" Vg.). The Vulgate is based on a different Greek text, having ὑπὸ Ἰουδαίων, βασιλεῦ, as in K B C E and some later mss. Erasmus follows cod. 2815.

Most other late mss., including codd. 1 and 2816, support cod. 2815 in the word-order, and in adding Ἀγρίππα, but omit τῶν. The same change was made by Manetti.

8 *Cur τί* ("Quid" Vg.). See on *Ioh.* 1,25.

8 νεκρούς. Cod. 2815 had νεκρόν, without other ms. support. The Erasmusian text here follows codd. 1, 2816 and most other mss., together with the Vulgate.

9 *existimabam* ἔδοξα ("aestimaueram" late Vg.). Erasmus, unusually, renders the Greek aorist

by the imperfect tense, having more regard for the context than literal accuracy. Cf. on *Act.* 10,37, *praedicabat*. Manetti followed the earlier Vulgate, in putting *existimaueram*.

9 *multa repugnando facturum* δεῖν πολλά ἐναντία πράξει (“*debere multa contraria agere*” Vg.; “*multa contraria agere*” 1516). Cf. *Tit.* 2,8, *is qui repugnat* for ὁ ἐξ ἐναντίας. See on *Ioh.* 1,33 for avoidance of the infinitive. Manetti substituted *oporteret multa contraria operari*.

10 *carceribus* φυλακαῖς (“*in carceribus*” Vg.). The Vulgate may reflect a Greek text having ἐν φυλακαῖς, as in \mathfrak{P}^{74} & A B C E 096 and some later mss. Erasmus follows cod. 2815, along with codd. 1, 2816 and most other late mss., in omitting the preposition.

10 *detuli* κατήνεγκα (“*retuli*” 1516). In 1519, Erasmus restores the Vulgate rendering. Cf. *Annot.*

11 ἐμμαινόμενος. The Erasmusian text avoids the variant offered by cod. 2815, ἐκμαινόμενος, which has little other ms. support.

11 *etiam in exteris vsque* ἕως καὶ εἰς τὰς ἕξω (“*vsque in exteris*” Vg.; “*et vsque in exteris*” 1516). Erasmus, more accurately, provides a rendering for καὶ. Manetti had *vsque ad exteris*.

12 *Quarum rerum studio* ἐν οἷς καὶ (“*In quibus*” 1516 = Vg.). Cf. another addition of *res* at *Act.* 25,18, and see *Annot.* By leaving καὶ untranslated, Erasmus here follows the Vulgate, but the latter reflects a Greek text omitting καὶ, as in \mathfrak{P}^{74} & A B C E 096 and some later mss. Erasmus’ Greek text follows cod. 2815, supported by codd. 1, 2816 and most other late mss.

12 *quum irem* πορευόμενος (“*dum irem*” 1516 = Vg.). Elsewhere, Erasmus often retains *dum* from the Vulgate.

12 *autoritate* ἐξουσίας (“*potestate*” 1516 = Vg.). In 1519, this substitution occurs in fifteen places in the three synoptic Gospels, but only here in Acts. In 1516, this substitution occurs only at *Mt.* 7,29: see *Annot. ad loc.*, where Erasmus distinguishes between ἐξουσία and δύναμις. The word *autoritas* is not used anywhere in the Vulgate N.T.

13 *medio* μέσης (“*media*” Vg.). See on *Ioh.* 1,29, for the gender of *dies*.

13 *rex, in via vidi* βασιλεῦ, κατὰ τὴν ὁδὸν εἶδον (“*in via vidi, rex*” Vg.). Erasmus follows the word-order of cod. 2815, apparently without

support from other mss. The Vulgate is based on a Greek text placing βασιλεῦ after εἶδον, as in codd. 1, 2816 and virtually all other mss. Manetti put *in via, o Rex ... vidi*.

13 *e coelo* οὐρανόθεν (“*de coelo*” Vg.). This is comparable with Erasmus’ frequent substitution of *e* for *de* in rendering ἐκ: see on *Ioh.* 2,15. Manetti conveyed the same meaning with *celitus* (= *caelitus*), though this was rare in classical literature.

13 *et eos* καὶ τοὺς (“*eos et*” 1516). The changed word-order displayed here by the 1516 edition is unlikely to have been Erasmus’ deliberate choice.

13 *faciebant iter* πορευομένους (“*simul erant*” Vg.). Erasmus is more accurate here. On *facio iter*, see on *Act.* 17,1. Manetti substituted *proficiscebantur*.

14 *Quum autem omnes nos decidissemus* πάντων δὲ καταπεσόντων ἡμῶν (“*Omnesque nos cum decidissemus*” Vg.). Erasmus attains a more natural Latin word-order, but Manetti even more so, with *Cum autem nos omnes in terram decidissemus*.

14 *loquentem ad me, ac dicentem* λαλοῦσαν πρὸς με καὶ λέγουσαν (“*loquentem mihi*” Vg.; “*loquentem ad me*” 1516 Lat.). On the use of *ad*, see on *Act.* 22,10. The Vulgate follows a Greek text substituting λέγουσαν πρὸς με (as in \mathfrak{P}^{74} & A B C 048 096 and thirty-four later mss.), λεγούσης πρὸς με (as in cod. E and twenty-two later mss.), or λαλοῦσαν πρὸς με (as in thirty-five of the later mss.). Erasmus’ Greek text follows cod. 2815, supported by codd. 1, 2816 and about 360 other late mss. (see Aland *Die Apostelgeschichte* 660-2). Manetti had *mibi dicentem*.

14 *Saul, Saul* Σαούλ, Σαούλ (“*Saule, Saule*” Vg.). See on *Act.* 9,4.

14 *stimulos* κέντρα (“*stimulum*” Vg.). Erasmus, more accurately, gives a plural rendering.

15 *At ille* ὁ δὲ (“*Dominus autem*” Vg.). The Vulgate follows a Greek text which adds κύριος, as in \mathfrak{P}^{74} & A B C E 096 and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti put *Ipsa autem*.

15 *Iesus* Ἰησοῦς (“*Iesus Nazarenus*” Vg. 1527). The late Vulgate addition is a harmonisation with *Act.* 22,8, corresponding with the addition of ὁ Ναζωραῖος in cod. 048 and a few later mss.

¹⁶ ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, ¹⁷ ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, ¹⁸ ἀνοῖξαι ὀφθαλμούς αὐτῶν, τοῦ ὑποστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. ¹⁹ ὄθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ, ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῶ πρώτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. ²¹ ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. ²² ἐπικουρίας οὖν τυχῶν τῆς παρὰ τοῦ θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,

¹⁶ Sed exurge et sta super pedes tuos. Ad hoc enim apparui tibi, vt constituam te ministrum ac testem et eorum quae vidisti et eorum in quibus apparebo tibi, ¹⁷ eripiens te a populo et gentibus, in quas nunc te mitto: ¹⁸ vt aperias oculos eorum, vt conuertantur a tenebris ad lucem, et a potestate satanae ad deum, vt accipiant remissionem peccatorum et sortem inter eos qui sanctificati sunt per fidem quae est erga me. ¹⁹ Vnde rex Agrippa, non fui inobediens coelesti visioni, ²⁰ sed his qui sunt Damasci primum et Hierosolymis et per omnem regionem Iudaeae, deinde et gentibus annunciabam, vt poenitentiam agerent, et conuerterentur ad deum, opera facientes digna his qui resipuissent. ²¹ Hac ex causa Iudaei me in templo comprehensum tentauerunt interficere. ²² Auxilium igitur nactus dei, vsque in hodiernum diem sto,

16 οφθησομαι A-D: ωφθησομαι E | 17 αποστελλω A^b A^c B-E: αποστελω A^{*}

16 super pedes tuos B-E: in pedibus tuis A | ac B-E: et A | 17 a B-E: de A | populo A^{*} B-E: populis A^{*} | 18 aperias oculos B-E: aperiantur oculi A | alt. a B-E: de A | erga C-E: in A B | 20 deinde B-E: om. A | opera ... resipuissent B-E (exc. iis pro his B C): digna poenitentiae opera facientes A | 21 comprehensum B-E: comprehenso A | interficere B-E: iniicere manus A

16 *super pedes tuos* ἐπὶ τοὺς πόδας σου ("supra pedes tuos" late Vg.; "in pedibus tuis" 1516). See on *Act.* 14,10. In 1519, Erasmus returns to the earlier Vulgate reading, which had also been adopted by Manetti.

16 *ac* καὶ ("et" 1516 = Vg.). See on *Ioh.* 1,25. Manetti made the same change.

16 *et* (2nd.) τε (Vg. omits). See on *Act.* 1,1.

16 *eorum in quibus* ὧν ("eorum quibus" Vg.). Cf. on *Act.* 25,11.

17 *a* ἐκ ("de" 1516 = Vg.). See on *Ioh.* 8,23.

17 *populo* τοῦ λαοῦ ("populis" 1516 Lat. text = late Vg.). The late Vulgate rendering lacks

Greek support, and is corrected in the 1516 errata. See *Annot.*, where Erasmus further alludes to a variant which substitutes τῶν Ἰουδαίων for τοῦ λαοῦ. He derived this idea from Valla *Annot.*, though Valla's comment could also be interpreted as referring to the addition of τῶν Ἰουδαίων after τοῦ λαοῦ, which is found in a few late mss. In both Valla and Erasmus, this variant is only cited by its Latin equivalent. Valla *Annot.* and Manetti both put *populo* for *populis*.

17 *nunc* νῦν ("nunc ego" Vg.). The Vulgate here lacks Greek ms. support. The reading, νῦν, adopted by Erasmus' Greek text, is not

found in any of his mss., nor those of Valla, and appears to be a conjecture partly based on the Vulgate wording. This reading, though found in comparatively few late mss., remained in the *Textus Receptus*. Most Greek mss., including those of Erasmus, have ἐγώ instead of εὖν, corresponding with *ego* in Manetti's version.

17 *te mitto* σε ἀποστέλλω ("mitto te" Vg.). The Vulgate word-order is supported by some Greek mss., commencing with (Ⓟ⁷⁴) Ⓝ A B (C) E (096). The 1516 Greek text had σε ἀποστελῶ, future tense, following cod. 2816, with some support among the later mss. (cod. 1 has ἀποστελῶ σε). However, the catchword of the preceding page of the 1516 edition had ἀποστέλλω, and this reading was restored in the 1516 errata, following cod. 2815 and most other late mss., which have σε ἀποστέλλω. The use of σε ἀποστελῶ was reflected in Manetti's version, *te mittam*.

18 *vt aperias oculos* ἀνοίξει ὀφθαλμούς ("aperire oculos" Vg.; "vt aperiantur oculi" 1516). See on *Ioh.* 1,33, for avoidance of the infinitive. Valla *Annot.* had already proposed *vt aperias oculos*, while Manetti put *vt oculos ... aperias*.

18 *a* (2nd.) ("de" 1516 = Vg.). Erasmus produces consistency with *a tenebris* earlier in the verse. Manetti made the same change.

18 *eos qui sanctificati sunt* τοῖς ἡγιασμένοις ("sanctos" Vg.). Erasmus is more precise here, distinguishing ἀγιάζω from ἅγιος. Manetti substituted *sanctificatos*.

18 *erga* εἰς ("in" 1516-19 = Vg.). See on *Act.* 3,25.

19 *inobediens* ἀπειθής ("incredulus" Vg.). A similar substitution occurs at *Lc.* 1,17 (1519); *Tit.* 3,3, and also in rendering ἀπειθέω at 1 *Petr.* 3,20.

20 *per omnem* εἰς πᾶσαν ("in omnem" Vg.). Erasmus finds a more natural Latin expression, to replace the over-literal Vulgate rendering. The same change was made by Manetti.

20 *deinde et* καί ("et" 1516 = Vg.). Erasmus' addition of *deinde* places a greater emphasis on the last item of the list, namely the spread of the Gospel among the Gentiles, and balances the earlier use of *primum*. Cf. the addition of *denique* at *Act.* 1,8. Manetti put *ac*.

20 *opera facientes digna his* (iis: 1519-22) *qui resipissent* ἔξια τῆς μετανοίας ἔργα πρᾶσσοντος ("digna poenitentiae opera facientes"

1516 = Vg.). On *resipisco*, see on *Act.* 2,38. Erasmus retains *dignus poenitentiae* at *Lc.* 3,8, but substitutes *qui deceant poenitentiam* at *Mt.* 3,8. See *Annot.* The version of Manetti followed the Vulgate, except that he substituted *agentes* for *facientes*.

21 *Iudaei me* με οἱ Ἰουδαῖοι ("me Iudaei" Vg.). Erasmus again changes the word-order to improve the Latin style. His cod. 2815 omitted οἱ, in company with Ⓟ⁷⁴ Ⓝ* B and a few later mss. Erasmus or his assistants inserted the word into the text from codd. 1 and 2816, supported by cod. Ⓝ^{corr} A E and most later mss. Manetti had *Iudei in templo me*, omitting *cum essem*.

21 *in templo* ἐν τῷ ἱερῷ ("cum essem in templo" Vg.). The Vulgate reflects the insertion of ὄντα before ἐν, with support from Ⓟ⁷⁴ Ⓝ E and some later mss. Erasmus follows cod. 2815, this time accompanied by codd. A B 048 as well as codd. 1, 2816 and most of the later mss.

21 *comprehensum* συλλαβόμενοι ("comprehensum" 1516). The use of the ablative in 1516 turns the phrase *me in templo comprehensum* into the ablative absolute construction, but this prevents it from forming a satisfactory indirect object for *iniicere manus*, which follows shortly afterwards. Manetti put *comprehenderunt atque*.

21 *tentauerunt* ἐπειρῶντο ("tentabant, volentes me" late Vg.). The Vulgate use of the imperfect tense is more accurate. However, the late Vulgate addition of *volentes me* lacks Greek ms. support. Manetti placed *tentabant* at the end of the sentence, omitting *volentes me*.

21 *interficere* διαχειρίσασθαι ("iniicere manus" 1516). In *Annot.*, Erasmus advocates *iniicio manus*, as adopted in 1516, based on the root meaning of the Greek verb. In 1519, however, he restores the Vulgate rendering. At *Act.* 5,30, where the same Greek verb occurs, he retains *interimo* from the Vulgate. This was rendered by Manetti as *capere et interficere*.

22 *Auxilium igitur nactus* ἐπικουρίας οὖν τυχῶν ("Auxilio autem adiutus" Vg.). Erasmus elsewhere uses *nanciscor* to render εὕρισκω at six passages, and also in the phrase *opportunitatem nanciscor* in rendering καιρὸν μεταλαμβάνω at *Act.* 24,25 and εὐκαιρέω at 1 *Cor.* 16,12. At the present passage, no doubt, Erasmus sensed a degree of repetition in the Vulgate expression ("assisted by help"), and chose a more suitable verb.

μαρτυρούμενος μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων, ὧν τε οἱ προφηταὶ ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς, ²³ εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῆ φωνῆ ἔφη, Μαΐνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μαΐναν περιτρέπει. ²⁵ ὁ δέ, Οὐ μαίνομαι, φησί, κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγομαι. ²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. ²⁹ ὁ δὲ Παῦλος εἶπεν, Εὐξαίμην ἂν τῷ θεῷ,

testificans tum paruo tum magno, nihil aliud dicens, quam ea quae prophetae praedixerant futura esse, et Moses, ²³ an passurus fuerit Christus, an primus ex resurrectione mortuorum lumen annuntiaturus sit populo et gentibus.

²⁴ Haec autem quum pro se diceret, Festus magna voce ait: Insanis Paule: multae te literae ad insaniam conuertunt. ²⁵ Et Paulus: Non insanio, inquit, optime Feste, sed veritatis et sobrietatis verba eloquor. ²⁶ Scit enim de his rex apud quem et libere loquor. Latere enim eum nihil horum arbitror. Neque enim hoc in angulo gestum est. ²⁷ Credis rex Agrippa, prophetis? Scio quod credis. ²⁸ Agrippa autem ad Paulum ait: Modica ex parte persuades mihi vt fiam Christianus. ²⁹ Et Paulus ait: Optarim a deo,

22 μωσης E: μωυσης A-D

22 tum paruo tum B-E: et paruo et A | aliud B-E: praeterea A | 23 passurus fuerit B-E: passibilis A | 24 literae B-E: litterae A | 26 apud B-E: ad A | hoc in angulo B-E: in angulo quicquam horum A | 28 Modica ... Christianus B-E: In modico suades me christianum fieri A | 29 ait B-E: om. A | a B-E: om. A

22 μαρτυρούμενος. This reading conforms with cod. 2816, supported by cod. E and some later mss. In codd. 1 and 2815, in company with most other mss., it is μαρτυρόμενος, which Erasmus probably considered to be an incorrect spelling. At Act. 6,3, the form μαρτυρουμένους is found in virtually all mss., and μαρτυρούμενος at Act. 10,22; 22,12.

22 tum paruo tum magno μικρῶ τε καὶ μεγάλῳ ("minori atque maiori" Vg.; "et paruo et magno" 1516). See on Act. 1,1 regarding τε ... καί. In five passages of the Apocalypse, Erasmus follows the Vulgate in putting such phrases as *pusilli et magni*, rendering the same Greek words. At the present passage, Erasmus removes the Vulgate's inaccurate use of comparative adjectives. Manetti put *paruo ac magno*.

22 aliud ἔκτος ("extra" Vg.; "praeterea" 1516). Erasmus seems to have been suspicious of the construction *extra ... quam*, though a similar usage is found in Cicero and Livy.

22 praedixerant ἐλάλησαν ("locuti sunt" late Vg.). Elsewhere, Erasmus uses *praedico*, in the sense of "predict", as a rendering of προφητεύω and προεῖπον. Here he translates more freely, having regard to the context, and perhaps disliking the combination of *loquor* with the accusative and infinitive construction. Manetti had *dixerunt*.

22 Μωσῆς. The reading μωϋσῆς in 1516-27 was based on cod. 2815, supported by codd. 1, 2816 and most other mss. See on Act. 3,22.

23 *an ... an* εἰ ... εἰ (“si ... si” Vg.). See on *Ioh.* 9,25.

23 *passurus fuerit* παθητός (“passibilis” 1516 = Vg.). The Vulgate term *passibilis* does not exist in classical Latin, and since it could be understood as meaning “able to suffer”, it does not suit the context. The alternative rendering which Erasmus adopted, meaning “would suffer”, is also unsatisfactory, although it provides symmetry with *annunciaturus* later in the sentence. In *Annot.*, he more accurately proposes *an pati debuerit* (“whether he ought to suffer”); cf. *Act.* 17,3, where Paul argued from the scriptures that it was “necessary” for Christ to suffer (ἔδει παθεῖν).

23 *annunciaturus sit* μέλλει καταγγέλλειν (“annunciaturus est” Vg.). The subjunctive follows on from the earlier adoption of *an*.

24 *autem* δέ (Vg. omits). Erasmus is more accurate here.

24 *quum pro se diceret* αὐτοῦ ἀπολογουμένου (“loquente eo et rationem reddente” Vg.). The Vulgate rendering corresponds with a Greek variant, λαλοῦντος αὐτοῦ καὶ ἀπολογουμένου, found only in cod. E. As usual, Erasmus follows his cod. 2815, supported by codd. 1, 2816 and virtually all other mss. On *pro se dico*, see on *Act.* 24,10. Manetti’s version was *Cum ... pro defensione sua dixisset*.

24 *ait* ἔφη (“dixit” Vg.). The purpose of this change is solely for stylistic variety, as Erasmus wished to use *dico* in rendering ἀπολογέομαι earlier in the sentence. The same change was made by Manetti.

25 *Et Paulus* ὁ δέ. Erasmus’ rendering follows the late Vulgate. However, the Vulgate reflects a different Greek text, adding Παῦλος, as found in \mathfrak{P}^{74} N A B E and some later mss. Erasmus’ Greek text follows cod. 2815, in company with codd. 1, 2816 and most other late mss.

26 *apud* πρὸς (“ad” 1516 = Vg.). See on *Act.* 2,29.

26 *libere loquor* παρρησιαζόμενος λαῶ (“constanter loquor” Vg.). See *ibid.* Manetti preferred *confidenter loquor*.

26 *hoc in angulo* ἐν γωνίᾳ ... τοῦτο (“in angulo quicquam horum” 1516 Lat. = Vg.). The Vulgate may reflect the substitution of τι τοῦτων for τοῦτο, but such a reading is not found among the Greek mss.: see *Annot.* In cod. 2815* the whole clause οὐ γάρ ἐστιν

ἐν γωνίᾳ ... τοῦτο was omitted, but Erasmus restored it in the margin of the ms. (now heavily cropped), following codd. 1 and 2816. Manetti put *hoc in angulis*.

27 *quod* ὅτι (“quia” Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

28 *ait* ἔφη (Vg. omits). The Vulgate omission is supported by \mathfrak{P}^{74} N A B and a few later mss. Erasmus follows cod. 2815, in company with cod. E and most later mss., including codd. 1 and 2816. The same change was made by Manetti.

28 *Modica ex parte* Ἐν ὀλίγῳ (“In modico” 1516 = Vg.). Erasmus makes a similar change in vs. 29, to remove an ambiguity. For his dislike of *modicus* elsewhere, see on *Ioh.* 6,7; 7,33. See also *Annot.*, where he alternatively suggests *aliquantulum*. In his opinion, the sense was that Agrippa felt only slightly moved by what he had heard of the Christian faith, and Erasmus therefore disagreed with the rendering proposed by Valla *Annot.*, *parum abest quin*, which implied a much stronger sense of attraction.

28 *persuades mihi* με πείθεις (“suades me” 1516 = Vg.). A similar change occurs at *Act.* 21,14. See also on *Act.* 18,13. In *Annot.*, Erasmus cited the alternative rendering offered by Valla *Annot.*, *persuadeas me*, following on from Valla’s construction with *quin*. Manetti put *me ... suades*.

28 *ut fiam Christianus* Χριστιανὸν γενέσθαι (“christianum fieri” 1516 = Vg.). See on *Ioh.* 1,33, for avoidance of the infinitive. See also *Annot.*, citing the rendering *feri Christianum* from Valla *Annot.*

29 *ait* εἶπεν (omitted in 1516 Lat. = Vg.). The Vulgate omission is supported by \mathfrak{P}^{74} vid N A B and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss., as well as by the Greek text cited in Valla *Annot.* The rendering proposed by Valla was *dixit*, as reported in Erasmus *Annot.* The version of Manetti had *inquit*.

29 *Optarim* Εὐξάμην ἄν (“Opto” Vg.). Erasmus is more accurate here, in rendering the Greek optative. Valla *Annot.* suggested either *optarem apud deum* (cited incorrectly as *optarim apud deum* by Erasmus *Annot.*) or *votum facerem deo*. Manetti had *Orarem utique deum*.

29 *a deo* τῷ θεῷ (“apud deum” Vg.; “deo” 1516). At 2 *Cor.* 13,7, by contrast, Erasmus renders εὐχομαι πρὸς τὸν θεόν by *opto apud*

καὶ ἐν ὀλίγῳ καὶ ἐν πολλῶ, οὐ μόνον σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους, ὅποῖος κἀγὼ εἰμι, παρεκτός τῶν δεσμῶν τούτων. ³⁰καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμῶν ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς· ³¹καὶ ἀναχωρήσαντες, ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. ³²Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ²ἐπιβάντες δὲ πλοίῳ Ἀδραμυττινῶ μέλλοντες πλεῖν τοὺς κατὰ τὴν | Ἀσίαν τόπους,

non solum modica ex parte, verum etiam magna: non te modo, sed omnes etiam qui me audiunt hodie, esse tales, qualis ego sum, exceptis vinculis his. ³⁰Et haec eo loquuto, surrexit rex ac praeses et Bernice et qui assidebant eis. ³¹Et quum secessissent, loquebantur inter se dicentes: Nihil morte aut vinculis dignum facit homo iste. ³²Agrippa autem Festo dixit: Dimitti poterat homo hic, si non appellasset Caesarem.

27 Postquam autem decretum est, ut nos nauigaremus in Italiam, tradiderunt et Paulum et quosdam alios vinctos centurioni, nomine Iulio, cohortis Augustae. ²Consensa autem naue Adramytina nauigaturi iuxta loca Asiae, |

LB 535

LB 536

32 ἐπεκέκλητο *B-E*: ἐπικεκλητο *A*
27,2 ἀδραμυττινῳ *A C-E*: ἀδραμυπτινω *B*

29 non ... magna *B-E* (ut non ... magna *B*): et in modico et in magno *A* | te modo *B-E*: tantum te *A* | omnes etiam *B-E*: etiam omnes *A* | me *B-E*: *om. A* | esse *B-E*: fieri *A* | **30** ac *B-E*: et *A*
27,1 Postquam *B-E*: Vt *A* | vt nos nauigaremus *B-E*: nobis nauigare *A* | vinctos *B-E*: carcerarios *A* | **2** iuxta *B-E*: ad *A*

deum. See also the previous note regarding *Annot.* and the renderings of Valla *Annot.* and Manetti.

29 non solum ... verum etiam καὶ ... καὶ ("et ... et" 1516 = Vg.; "ut non solum ... verum etiam" 1519). Erasmus' later rendering produces better sense, in this context. His addition of *ut*, in 1519, has no corresponding change to the subjunctive, later in the sentence. In *Annot.*, Erasmus cites the rendering *sive ... sive* from Valla *Annot.*

29 modica ex parte ἐν ὀλίγῳ ("in modico" 1516 = Vg.). See on vs. 28. In *Annot.*, Erasmus suggested *aliquantulum*, while citing the alternative rendering, *parum*, from Valla *Annot.*

29 magna ἐν πολλῶ ("in magno" 1516 = Vg.). This change follows from Erasmus' insertion

of the feminine noun, *parte*. In *Annot.*, he prefers to render by *multum*, also citing *multum abest* from Valla *Annot.* The version of Manetti substituted *in multo*.

29 te modo μόνον σέ ("tantum te" 1516 = Vg.). Erasmus similarly introduces *modo* at *Hebr.* 12,26. Elsewhere, he retains *non tantum* at *Ioh.* 11,52; 12,9; 13,9; 17,20; *Rom.* 4,23; 1 *Ioh.* 2,2, and sometimes uses *tantum* to replace *solum*. In *Annot.* on the present passage, he prefers *te tantum*. Manetti put *solum te*.

29 sed omnes etiam ἀλλὰ καὶ πάντας ("sed etiam omnes" 1516 = late Vg.). The changed word-order, *sed omnes etiam*, seems to be mainly for the sake of stylistic variety, having regard to the earlier phrase, *verum etiam magna*. Elsewhere, Erasmus retains the sequence *sed etiam*

at *Act.* 27,10; 2 *Cor.* 8,21; 1 *Ioh.* 2,2, and also introduces it at *Rom.* 4,24. In *Annot.* on the present passage, he suggests *sed et omneis* (or *sed et omnes* in 1516).

29 *me* μου (omitted in 1516 Lat. = Vg.). The Vulgate omission is unsupported by Greek mss. See also *Annot.* The same change was made by Manetti.

29 *esse* γενέσθαι (“*feri*” 1516 = Vg.). Both renderings are possible.

29 *ego* κάγω (“*et ego*” Vg.). For once, the Vulgate is more precise.

30 *haec eo loquuto* ταῦτα εἰπόντος αὐτοῦ (Vg. omits). The Vulgate omission is supported by \aleph A B and a few later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti rendered this as *cum ipse hec dixisset*.

30 *surrexit* ἀνέστη (“*exurrexit*” Vg.). See on *Act.* 23,9.

30 *ac* καί (“*et*” 1516 = Vg.). See on *Ioh.* 1,25. This change was also made by Manetti.

31 *inter se* πρὸς ἀλλήλους (“*ad inuicem*” Vg.). See on *Ioh.* 4,33.

31 *dicentes* λέγοντες ὅτι (“*dicentes: quia*” Vg.). See on *Ioh.* 1,20. Manetti put *dicentes quod*.

31 *dignum* ἄξιον (“*dignum quid*” Vg.). The Vulgate reflects the addition of *τι*, as in \aleph^a \aleph A and a few later mss. Erasmus follows cod. 2815, supported by cod. B and most later mss., including codd. 1 and 2816. Manetti similarly omitted *quid*.

31 *facit* πράσσει (“*fecit*” Vg.). Erasmus’ rendering of the present tense is more accurate. Manetti substituted *operatus est*.

32 Ἀγρίππας ... οὔτος. This section was omitted in cod. 2815* by the error of homoeoteleuton, but was later restored in the lower margin, in a hand resembling that of Erasmus, corresponding with the text of codd. 1 and 2816. This marginal note was damaged during rebinding.

32 ἐπεκέκλητο. The reading ἐπικέκλητο in 1516 may have been derived from codd. 1 and 2816, with support from cod. A and a few later mss. This spelling could also have been affected by a difficulty in deciphering cod. 2815, in which the second -e- is blotted.

27,1 *Postquam* Ὡς (“*Vt*” 1516 = Vg.). See on *Ioh.* 2,9.

1 *decretum est* ἐκρίθη (“*iudicatum est*” Vg.). See on *Act.* 15,19 (under *censo*). See also *Annot.*

1 *vt nos nauigaremus* τοῦ ἀποπλεῖν ἡμῶς (“*nauigare eum*” late Vg.; “*nobis nauigare*” 1516). See on *Ioh.* 1,33, for avoidance of the infinitive. The Vulgate’s change of pronoun is unsupported by Greek mss. In this and several other particulars in this verse, the Vulgate appears to reflect a different textual tradition. Manetti put *nos ... nauigare*.

1 *tradiderunt et Paulum* παρεδίδουν τὸν τε Παῦλον (“*et tradi Paulum*” Vg.). The Vulgate rendering would suggest the substitution of *παρεδιδόσθαι τε τὸν Παῦλον*, which is not found in any mss. Manetti had *Paulum ... tradiderunt*.

1 *et quosdam alios vinctos* καὶ τινας ἑτέρους δεσμώτας (“*cum reliquis custodiis*” Vg.; “*et quosdam alios carcerarios*” 1516). In another departure from the usual Greek text, the Vulgate leaves *τινας* untranslated. See *Annot.* The rendering adopted by Erasmus in 1519 was exactly what had been recommended in Valla *Annot.* The substitution of *carcerarius* in 1516, and *vinctus* in 1519, also occurs at vs. 42. The use of *custodia* for “*prisoner*” is not found in the earlier Latin authors. This was rendered *quosdamque alios vinctos* by Manetti.

2 *Conscensa autem naue* ἐπιβάντες δὲ πλοῖον (“*ascendentes autem nauem*” Vg.). Greek aorist. On *conscendo*, see on *Ioh.* 6,17. Manetti put *Nauem vero ... ascendentes*.

2 *Adramyttina* Ἀδραμυττινῶ (“*Adrumetinum*” late Vg.). This Greek spelling was taken from cod. 2816. Several variations exist among the mss.: cod. 2815 has ἀτραμυτινῶ, as found in many other late mss.; ἀδραμυτινῶ is found in cod. 3, and ἀδραμυτηνῶ in cod. 1, but most have ἀδραμυττηνῶ. See *Annot.* The spelling ἀδραμυπτινῶ in 1519 was probably a misprint, caused by misreading the previous edition of 1516. Manetti’s version had *Atramitinam*.

2 *nauigaturi* μέλλοντες πλεῖν (“*incipientes nauigare*” late Vg.). See on *Ioh.* 4,47. Manetti substituted *vt nauigaremus*.

2 *iuxta loca Asiae* τοὺς κατὰ τὴν Ἀσίαν τόπους (“*circa Asiae loca*” Vg.; “*ad loca Asiae*” 1516). In cod. 2815, together with codd. 1, 2816 and most other late mss., there is no preposition between *πλεῖν* and *τούς*, producing what is undoubtedly a *lectio difficilior*. In a few mss., commencing with \aleph^a \aleph A B, *eis* is inserted

ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. ³τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. φιλοanthρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα, ἐπιμελείας τυχεῖν. ⁴κάκειθεν ἀναχθέντες, ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. ⁵τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας· ⁶κάκει εὐρών ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρίνον, πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· ⁸μόλις τε παραλεγόμενοι αὐτήν, ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

⁹Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοός,

soluimus, perseuerante nobiscum Aristarcho Macedone Thessalonicensi. ³Sequenti autem die appulimus Sidonem. Et Iulius humaniter tractato Paulo, permisit vt ad amicos profectus, ab illis curaretur. ⁴Et inde quum soluissemus, subnauigauimus iuxta Cyprum, propterea quod essent venti contrarii. ⁵Et pelagus quod est contra Ciliciam et Pamphyliam, emensi, peruenimus Myram, quae est Lyciae. ⁶Et ibi nactus centurio nauem Alexandrinam, nauigantem in Italiam, imposuit nos in eam. ⁷Et quum multis diebus tarde nauigaremus, vixque deuenissemus contra Gnidum, prohibente nos vento, adnauigauimus Cretae iuxta Salmonem. ⁸Et vix praeterlegentes illam, peruenimus in locum quendam qui vocatur Pulchri Portus, cui vicina erat ciuitas Lasaea.

⁹Multo autem tempore peracto, et quum iam esset periculosa nauigatio,

7 βραδυπλοοῦντες A-C: βραδιπλοοῦντες D E | 9 οντος A B D E: ουτος C

4 iuxta B-E: om. A | 5 quod ... Pamphyliam B-E: Ciliciae et Pamphyliae A | emensi A^c B-E: emersi A* | 6 nactus B-E: inueniens A | imposuit C-E: transposuit A B | 7 vixque B-E: et vix A | Salmonem A C-E (Salmonē A): Salmonem B | 9 iam esset periculosa E: iam non esset tuta A, esset iam periculosa B-D

before τοὺς, corresponding with the interpretation preferred by Erasmus in 1516. His changed rendering in 1519 treats πλεῖν as the equivalent of παραπλεῖν, or πλεῖν παρά, meaning to sail “past” or “beside” a place. However, the latter interpretation is undermined by the fact that in vs. 6 the ship does not merely sail along the coast of Asia Minor, but puts into port. The insertion of εἰς could be seen as an early scribal attempt to alleviate what was thought to be a grammatical difficulty. Manetti put *per loca Asiae*.

2 *soluimus* ἀνήχθημεν (“sustulimus” Vg.). Erasmus similarly substitutes *soluo* for *tollo* in rendering ἀνάγω at vss. 4 and 21, and αἴρω at vs. 13. See on *Act.* 13,13. Manetti had *deducti sumus*.

3 *appulimus* κατήχθημεν (“venimus” late Vg.). See on *Ioh.* 6,21, regarding *appello*. Manetti put *nauigauimus*.

3 *Et Iulius humaniter tractato Paulo* φιλοanthρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος (“Humane autem tractans Iulius Paulum” Vg.). Greek aorist. The substitution of *et* for *autem* is more accurate. Both *humane* and *humaniter* occur in classical usage, with a similar meaning, though *humaniter* was the more ‘Ciceronian’ of the two. Manetti’s version was *Cum autem Iulius Paulum humane tractaret*.

3 *vt ... profectus, ab illis curaretur* πορευθέντα, ἐπιμελείας τυχεῖν (“... ire, et curam sui agere” Vg.). See on *Ioh.* 1,33, for avoidance of infinitives. For *proficiscor*, see on *Act.* 16,7; 20,22. The

Vulgate expression *curam sui agere*, "to take care of himself" does not convey the required sense, which is to obtain hospitality from others. Manetti (*Pal. Lat.* 45) put *ut ... proficisceretur, et curam sui ageret*.

4 *quum soluissemus* ἀναχθέντες ("cum sustulissemus" Vg.). See on *Act.* 13,13. Manetti substituted *delati*.

4 *subnauigauimus iuxta Cyprum* ὑπεπλεύσαμεν τὴν Κύπρον ("subnauigauimus Cyprum" 1516 = late Vg.). Erasmus perhaps wished to avoid the unwanted, and absurd, implication that the ship literally sailed "underneath" Cyprus: cf. his substitution of *praeternauigare* for *transnauigare* at *Act.* 20,16, and *Annot. ad loc.* The word *subnauigo* is a literal rendering of the Greek verb, but it does not occur in classical literature.

5 *quod est contra Ciliciam et Pamphyliam* τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν ("Ciliciae et Pamphyliae" 1516 Lat. = Vg.). Erasmus' rendering is consistent with Vulgate usage in vs. 7, *contra Gnidum*. Cf. *contra* for ἀντικρῦ at *Act.* 20,15. Manetti followed the Vulgate, except that he replaced *et* by *ac*.

5 *emensi* διαπλεύσαντες ("nauigantes" Vg.). Greek aorist. For Erasmus' treatment of *nauigo*, see on *Act.* 13,13; 14,26; 18,18. He may also have objected to giving this verb a transitive sense, on the grounds that it was not used in this way in the earlier prose authors.

5 *peruenimus* κατήλθομεν ("uenimus" Vg.). On *peruenio*, see on *Act.* 8,5. In *Annot.*, Erasmus suggested *deuenimus*, borrowing from Valla *Annot.* The version of Manetti put *delati sumus*, probably reflecting the substitution of κατήχθημεν, as found in many late mss.

5 *Myram* εἰς Μύρα ("Lystram" Vg.). The Vulgate reflects the substitution of Λύστραν for Μύρα, as in $\text{P}^74 \text{N}$ (A). Cod. B has the incorrect spelling, Μύρρα. Erasmus follows cod. 2815, together with codd. 1, 2816 and most other late mss., also corresponding with the Greek text cited in Valla *Annot.* See also Erasmus *Annot.*, and the *Peregrinatio*, where he suggests that *Lystram* is a scribal corruption. The same change was made by Manetti.

6 *nactus* εὐρών ("inueniens" 1516 = Vg.). Greek aorist. On *nanciscor*, see on *Iob.* 12,14. Manetti put *cum ... inuenisset*.

6 Ἀλεξανδρῖνον. This spelling is in accordance with cod. 2816 and most other mss.

In codd. 1 and 2815 was the less correct ἄλεξανδρῖνον.

6 *imposuit* ἐνεβίβασεν ("transposuit" 1516-19 = Vg.). This is comparable with the Vulgate usage of *impono* to render ἐπιβιβάζω at *Lc.* 10,34; 19,35; *Act.* 23,24. More frequently, *impono* is used for ἐπιτίθημι. Manetti had just *posuit*.

7 βραδυπλοοῦντες. The spelling βραδιπλοοῦντες in 1527-35 is probably only a printer's error.

7 *vixime* καὶ μόλις ("et vix" 1516 = Vg.). See on *Ioh.* 1,39. Manetti put *ac vix*.

7 προσεώντος. The Erasmian text here follows codd. 1 and 2816, correcting another misspelling found in cod. 2815, προσιώντος.

7 Σαλαμώνην. This spelling is derived from cod. 1, as codd. 2815 and 2816 both have σαλαμώνην.

8 *praeterlegentes* παραλεγόμενοι ("iuxta nauigantes" Vg.). Cf. the substitution of *praeterlego* for *lego* at vs. 13, rendering the same Greek verb. However, unlike *lego*, which occurs in classical usage in the sense of sailing along a coast, the verb *praeterlego* does not exist in classical Latin. Erasmus may have wished to avoid using *lego* in such a context because of possible confusion with its more common meaning, to "read".

8 *peruenimus* ἤλθομεν ("uenimus" Vg.). This is the only passage where Erasmus puts *peruenio* for ἔρχομαι, and it would have been preferable if he had left *uenio* unaltered. For his occasional use of *peruenio* for κατέρχομαι, παραγίνομαι and καταντάω, see on *Act.* 8,5; 20,18; 26,7, respectively.

8 *Pulchri Portus* Καλοῦς Λιμένας ("Boniportus" Vg.). The substitution of *pulcher* for *bonus*, in rendering καλός, also occurs at *Mt.* 13,45 (1519); *Lc.* 21,5, in the sense of "beautiful". See *Annot.* on *Mt.* 13,45 and on the present passage. The word *pulcher* nowhere occurs in the Vulgate N.T., though it often appears in O.T. usage.

8 *vicina* ἐγγύς ("iuxta" Vg.). See on *Act.* 9,38.

8 *Lasaea* Λασαία ("Thalassa" Vg.). The Vulgate reading is unsupported by Greek mss., of which the nearest variant is Ἀλάσσα, found only in cod. A. See *Annot.* This passage was assigned by Erasmus to the *Loca Manifeste Depravata*. Manetti's version (both mss.) had *Lasca*, probably by an error of transcription.

9 *quum iam esset periculosa* ὄντος ἤδη ἐπισφαλοῦς ("cum iam non esset tuta" 1516 = Vg.;

διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι, παρήνει ὁ Παῦλος, ¹⁰ λέγων αὐτοῖς, ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. ¹¹ ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπε μάλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. ¹² ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν, εἴπως δύναιντο κατατήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. ¹³ ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκένοι, ἄραντες Ἄσσον, παρελέγοντο τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς

quod iam ieiunii quoque tempus praeterisset, admonebat eos Paulus, ¹⁰ dicens eis: Viri, video quod cum iniuria multoque damno, non solum oneris et navis, sed etiam animarum nostrarum futura sit nauigatio. ¹¹ Centurio autem gubernatori et nauclero magis credebat, quam his quae a Paulo dicebantur. ¹² Et quum aptus portus non esset ad hybernandum, complures ceperunt consilium soluendi illinc, si quo modo possent peruecti Phoenicen illic hybernare. Is est portus Cretae spectans ad africanum et ad chorum. ¹³ Aspirante autem austro, rati se propositi compotes, quum soluissent Asson, praeterlegebant Cretam. ¹⁴ Verum haud multo post | coortus est contra ipsam

B 537

LB 538

12 αναχθῆναι A B D E: αναχθῆνα C

9 quod ... praeterisset E: etiam quod ieiunium iam praeterisset A, ob id quoque quod iam ultra tempus sustinuisent in ediam B-D | 10 multoque B-E: et multo A | 12 hybernandum B-E: hyemandum A | ceperunt B-E: statuerunt A | Phoenicen A C-E (Phoenicē): Phoenicem B | hybernare B-E: hyemare A | 14 Verum ... est B-E: Non post multum autem misit se A

“cum esset iam periculosa” 1519-27). Erasmus is closer to the form of the Greek expression. This change was anticipated by Manetti, who put *cum iam periculosa esset*.

9 quod iam ieiunii quoque tempus praeterisset διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι (“eo quod ieiunium iam praeterisset” late Vg.; “etiam quod ieiunium iam praeterisset” 1516; “ob id quoque quod iam ultra tempus sustinuisent in ediam” 1519-27). The late Vulgate rendering corresponds with the omission of καὶ by cod. 1 and a few other late mss. In 1535 *Annot.*, Erasmus retracts his earlier interpretation, and argues that νηστεία refers to a particular season of the year, rather than that the sailors and passengers were hungry through fasting.

9 admonebat eos παρήνει (“consolabatur eos” late Vg.). In *Annot.*, Erasmus also recommends using *hortor*, a suggestion which he puts into practice in his rendering of the same Greek verb at vs. 22. Elsewhere, he uses *admoneo* for χρηματίζω, vουθετέω, and ὑπομιμήσκω. He

reserves *consolor* for παραμυθεομαι and παρακαλέω. The rendering *admonebat* was tacitly borrowed from Valla *Annot.*

10 quod ... futura sit nauigatio ὅτι ... μέλλειν ἔσεσθαι τὸν πλοῦν (“quoniam ... incipit esse nauigatio” Vg.). See on *Iob.* 1,20 regarding the use of *quod*, and on *Iob.* 4,47 for the removal of *incipio*. See also *Annot.* Less literally, Valla *Annot.* made use of the construction *fore ut ... nauigetur*, omitting *quoniam*, while Manetti substituted *quod ... nauigaturi sumus*.

10 multoque καὶ πολλῆς (“et multo” 1516 = Vg.). See on *Iob.* 1,39 regarding *-que*. Valla *Annot.* proposed replacing *iniuria et multo damno* with *iactura et magno detrimento*. Manetti changed *et multo* to *ac multo*.

10 φόρτου. Erasmus took this spelling from cod. 2815, supported by cod. 2816 and relatively few other late mss. In cod. 1 and most other mss., it is φορτίου, as in Valla *Annot.*

11 ἑκατόνταρχος. This form of the word was derived from cod. 2815, supported by

cod. 2816 and many other late mss. Most mss. have ἑκατοντάρχης, as in cod. 1.

12 *hybernandum* ... *hybernare* παραχειμασίαν ... παραχειμάσαι ("hyemandum ... hyemare" 1516 = Vg.). The same substitution of *hyberno* occurs at 1 *Cor.* 16,6 (1519) and *Tit.* 3,12. At *Act.* 28,11, Erasmus retains *hyemo*. Both verbs have a solid classical pedigree. In *Annot.* on 1 *Cor.* 16,6, Erasmus argues at length that *hyemo* sometimes has the connotation of enduring a harsh winter climate, though he accepts that it can also be used synonymously with *hyberno*.

12 *complures* οἱ πλείους ("plurimi" Vg.). Erasmus is more accurate here. A similar substitution occurs at *Act.* 28,23. See also on *Act.* 1,3. Other instances of removing an unwanted superlative are found at *Iob.* 15,8; *Act.* 15,32. Manetti had *plures*.

12 *ceperunt consilium* ἔθεντο βουλήν ("statuerunt consilium" 1516 = Vg.). Erasmus finds a more idiomatic expression, which he also uses at *Mt.* 12,14; 22,15 in rendering συμβούλιον λαμβάνω. Manetti preferred *consilium inierunt*.

12 *soluendi* ἀναχθῆναι ("nauigare" Vg.). See on *Iob.* 1,33 for avoidance of the infinitive. On *soluo*, see on *Act.* 13,13. Manetti's rendering was *ut ... nauigarent*.

12 *illinc* κάκειθεν ("inde" Vg.). Erasmus frequently removes *inde* in the synoptic Gospels: all twelve occurrences in Matthew, six out of eight in Mark, and three out of five in Luke, almost always substituting *illinc*. The Vulgate here reflects a Greek variant, substituting ἐκεῖθεν for κάκειθεν, with support from $\text{P}^{74\text{vid}}$ & A B and some later mss., including cod. 2816. Erasmus' Greek text follows cod. 2815, together with cod. 1 and most other late mss. Manetti substituted *exinde*.

12 *peruencti* καταντήσαντες ("deuenientes" Vg.). Greek aorist. For Erasmus' treatment of this Greek verb elsewhere, see on *Act.* 26,7. This is the only instance of *perueho* in his N.T.: cf. on *deueho* for ὑποτρέχω at vs. 16. Manetti's version had *profecti*.

12 *illic* (Vg. omits). Erasmus adds this adverb by way of explanation.

12 *Is est portus* λιμένα ("portum" Vg.). Erasmus begins a new sentence, for greater simplicity.

12 *spectans* βλέποντα ("respicentem" Vg.). Elsewhere, Erasmus uses *specto* for θεάομαι at *Mt.* 6,1; 23,5 (1519), and for θεωρώ at *Mt.* 27,55; *Mc.* 12,41; 15,40, 47, in accordance with Vulgate

usage at *Lc.* 23,35. For topographical purposes, *specto* is more widespread in classical usage than *respicio*. For Erasmus' treatment of *respicio* at other passages, see on *Iob.* 1,36.

13 *rati* δόξαντες ("aestimantes" Vg.). Greek aorist. The verb *reor* occurs only once elsewhere, at *Lc.* 2,44 (1519), as a substitute for *existimo*. On other substitutions for *aestimo*, see on *Act.* 2,15. Manetti put *existimantes*.

13 *se propositi compotes* τῆς προθέσεως κεκρατηκέναι ("propositum se tenere" Vg.). Erasmus offers a more appropriate rendering, having regard to the context. The construction with *compos* is analogous with the classical idiom *compos voti*, meaning to be granted the fulfilment of one's wish or prayer: see Valla *Elegantiae* III, 34.

13 *soluissent* ἄραντες ("sustulissent" Vg.). Cf. on vs. 2. The Greek verb does not occur in this sense elsewhere in the N.T.

13 *Asson* Ἄσσον ("de Asson" Vg.). In *Annot.*, Erasmus argues that Assos was the destination rather than the point of departure: cf. *Act.* 20,13, 14. However, owing to the absence of any preposition in the Greek text, others have taken the word to be ἄσσον, a comparative adverb meaning "nearer". Manetti similarly omitted *de*.

13 *praeterlegebant* παρέλέγοντο ("legebant" Vg.). See on vs. 8.

14 *Verum haud multo post* μετ' οὐ πολὺ δέ ("Non post multum autem" 1516 = Vg.). See on *Act.* 24,18, concerning *haud*. Erasmus' use of *multo post* is comparable with his substitution of *paulo post* for *post pusillum* at *Mc.* 14,70, though he retains *post multum* at *Mt.* 25,19, and *post pusillum* at *Mt.* 26,73; *Lc.* 22,58. It may be thought that he wished to avoid the postponement of *autem* so late as fourth word in the sentence. However, he retains *non pro eis autem* at *Iob.* 17,20, and *non pro nostris autem* at 1 *Iob.* 2,2, and further substitutes *non scriptum est autem* at *Rom.* 4,23, and *ob id ipsum autem* at *Phil.* 2,18 (1519). Manetti's solution was *Non autem post multum*.

14 *coortus est* ἔβαλε ("misit se" 1516 = Vg.). On *coortor*, see on *Iob.* 1,17. The use of this verb is less accurate, though it suits the context, whereas the reflexive expression, *misit se*, is more appropriate to a human subject, as at *Iob.* 21,7. At *Mt.* 4,6 (1519), Erasmus substitutes the more vivid *praecipita te* for *mitte te*. Regarding

άνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων. ¹⁵ συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ άνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ νησίον δὲ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, ¹⁷ ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτην ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο, ¹⁹ καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. ²⁰ μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν, Ἔδει μὲν, ὧ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης,

ventus typhonicus, qui vocatur Euroaquilo. ¹⁵ Quumque correpta esset nauis, nec posset obniti vento, data naue flatibus, ferebamur. ¹⁶ In insulam autem quandam deuecti, quae vocatur Clauda, vix potuimus obtinere scapham. ¹⁷ Qua sublata adiutoriis utebantur, subcingentes nauem: timentes ne in Syrtim inciderent, demisso vase, sic ferebantur. ¹⁸ Quum autem vehementi tempestate iactaremur, sequenti die iactum fecerunt, ¹⁹ ac tertio die nostris manibus armamenta nauis proiecimus. ²⁰ Porro neque sole neque syderibus apparentibus ad complures dies, et tempestate non exigua imminente, iam ablata erat spes omnis salutis nostrae. ²¹ Quum autem multa iam esset inedia, tunc stans Paulus in medio eorum, dixit: Oportebat quidem, o viri, audito me non soluere a Creta,

17 βοηθείαις A-D: βοηθείαις E | υποζωννυτες A B: υποζωννυτες C-E

15 nec B-E: et non A | obniti vento B-E: conari in ventum A | 16 insulam E: insulam A-D | 17 demisso B-E: summisso A | 19 ac tertio B-E: et tertia A | nostris B-E: suis A | proiecimus B-E: proiecerunt A | 21 Quum autem B-E (Cum autem B-D): Et cum A

his avoidance of *mitto* for other instances of βάλλω, see on *Iob.* 3,24. Manetti substituted *se ... immisit*.

14 *Euroaquilo* Εὐροκλύδων. In *Annot.*, Erasmus poses the question whether the text might originally have been Εὐροακύλων, corresponding with the Vulgate wording. A similar variant, Εὐρακύλων, is found in \mathfrak{P}^{74} & A B*, but not in any of the later mss. In cod. B^{corr}, this becomes Εὐρυκλύδων. Erasmus' Greek text follows cod. 2815, supported by codd. 1, 2816 and about 460 other late mss. (see Aland *Die Apostelgeschichte* 665-8). Manetti transliterated the Greek word as *Euroclydon*.

15 *correpta* συναρπασθέντος ("arrepta" Vg.). See on *Act.* 6,12.

15 *nec* καὶ μὴ ("et non" 1516 = Vg.). See on *Iob.* 2,16. Manetti had *ac ... non*.

15 *obniti vento* ἀντοφθαλμεῖν τῷ άνέμῳ ("conari in ventum" 1516 = Vg.). Erasmus finds a more idiomatic rendering. The verb *obnitor* does not occur elsewhere in the N.T. He retains *conor* for πειράζω at *Act.* 24,6. In *Annot.*, he also suggests *renitor*. Manetti put *resistere ... vento*.

16 *In insulam* νησίον ("In insulam" 1516-27). In 1516-27, the use of the diminutive form was more precise, but in 1535 Erasmus restored the Vulgate spelling, perhaps recognising that *insulula* does not occur in classical Latin.

16 *deuecti* ὑποδραμόντες ("decurrentes" Vg.). Greek aorist. Like *perueho* in vs. 12, *deueho* occurs nowhere else in Erasmus' N.T. His choice of verb on this occasion is not entirely appropriate, as ὑποτρέχω means to run past or below, rather than to come to land. An

alternative would have been to replace *in insulam deuecti* by *insulam praeteruecti*, comparable with the use of *praeternauigare* at *Act.* 20,16.

16 *Clauda* Κλαύδην ("Cauda" Vg.). The Vulgate reflects a Greek variant, Καῦδα, found in \mathfrak{P}^{74} \aleph^{corr} B and one later ms. The reading of cod. B is explicitly noted in 1535 *Annot.*, based on information which was no doubt furnished to Erasmus by Sepulveda in 1533-4: cf. *Ep.* 2873. A few other mss., commencing with codd. \aleph^* A^{vid}, have Κλαύδα. Erasmus adhered to the reading of cod. 2815, supported by codd. 1, 2816 and most other late mss. Manetti also had *Clauda*.

16 *vix potuimus* μόλις ἰσχύσαμεν ("potuimus vix" Vg.). The Vulgate word-order corresponds with the Greek variant ἰσχύσαμεν μόλις, found in \mathfrak{P}^{74} \aleph A B and a few later mss. Erasmus again follows cod. 2815 and most later mss., including codd. 1 and 2816. Manetti changed the sense of the clause by putting *vix in scapha contineri potuimus*.

17 βοηθείαις. The reading βοηθείας in 1535 is supported by a few late mss., but it seems more likely to be a printer's error. Most other N.T. instances of χράομαι are accompanied by the dative case.

17 *subcingentes* ὑποζωννύντες ("accingentes" Vg.). Erasmus uses a verb which more closely resembles the Greek word, though in classical usage *sucingo* does not seem to be found in the technical sense required by the present context, i.e. to "undergird". The spelling ὑποζωννύντες in 1522-35 is probably only a printer's error: cf. κεκρυμένος at *Ioh.* 19,38 (1522 only), and καταλείμενος at *Act.* 25,14 (1522-35), where a doubled consonant has in the same way been incorrectly reduced to a single letter. In 1516-19, the more correct ὑποζωννύντες is taken from cod. 2815 in company with most other mss. Manetti made a similar change, putting *succingentes*.

17 *demisso* χαλάσαντες ("summisso" 1516 = Vg.). In translating the same Greek verb, Erasmus makes this substitution at *Mc.* 2,4, and similarly puts *demitto* for *mitto* at *Act.* 27,30 (1522). He also puts *demitto* for *submitto* in rendering καθήμι at *Lc.* 5,19 (1519), and in rendering βολίζω at *Act.* 27,28 (1519). Cf. on *Act.* 6,11, regarding ὑπολαμβάνω.

18 *Quum autem uehementi tempestate iactaremur* σφοδρῶς δὲ χειμαζομένων ἡμῶν ("Valida

autem nobis tempestate iactatis" late Vg.). Erasmus uses the imperfect subjunctive to convey the continuous sense of the Greek present participle. His substitution of *uehemens* is comparable with his replacement of *valde* by *uehementer* in rendering σφόδρα at *Mt.* 17,6; 26,22 (1519), in accordance with Vulgate usage at *Mt.* 17,23; *Ap. Iob.* 16,21; and in rendering λίαν at *Mt.* 2,16; 2 *Tim.* 4,15, following Vulgate usage at *Mt.* 27,14. However, Erasmus retains *uentus validus* for ἄνεμος ἰσχυρός at *Mt.* 14,30, and *valde* for σφόδρα at seven passages.

19 *ac* καί ("et" 1516 = Vg.). See on *Iob.* 1,25. The same change was made by Manetti.

19 *tertio die* τῇ τρίτῃ ("tertia die" 1516 = Vg.). See on *Iob.* 1,29.

19 *nostris manibus ... proiecimur* αὐτόχειρες ... ἐρρίψαμεν ("suis manibus ... proiecerunt" 1516 Lat. = Vg.). As pointed out in *Annot.*, the Vulgate is based on a Greek text which substitutes ἐρρίψαν for ἐρρίψαμεν, supported by $\mathfrak{P}^{74\text{vid}}$ \aleph A B C and some later mss. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti's version was *propriis manibus ... proiecimur*.

20 *Porro neque sole* μήτε δὲ ἡλίου ("Neque autem sole" late Vg.). Erasmus prefers a continuative sense for δέ, in the present context. Manetti put *neque sole uero*.

20 *ad* ἐπί ("per" Vg.). The construction *ad dies* is not common in Erasmus' N.T., occurring elsewhere only at *Hebr.* 11,30 (ἐπί ἑπτὰ ἡμέρας); 12,10 (πρὸς ὀλίγας ἡμέρας).

20 *complures* πλείονας ("plures" Vg.). See on *Act.* 1,3.

21 *Quum autem multa iam esset inedia* πολλῆς δὲ ἄσιτίας ὑπαρχούσης ("Et cum multa ieiunatio fuisset" Vg.; "Et cum multa iam esset inedia" 1516). This time, in contrast with vs. 20, Erasmus decides that δέ has an adversative sense. His substitution of *iam esset* is more in keeping with the present tense of the Greek participle. See on *Act.* 14,3, for Erasmus' removal of *ieiunatio* for νηστεία. He does not elsewhere use *inedia* except at *Act.* 27,9 in 1519-27: see *ad loc.* See also *Annot.* The version of Manetti had *Uehementi autem fame existente*.

21 *soluere* ἀνάγεσθαι ("tollere" Vg.). See on vs. 2, and *Annot.* In Valla *Annot.*, the suggested rendering was *proficisci*. Manetti replaced *non tollere* by *ne ... nauigassetis*.

κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³ παρέστη γὰρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ θεοῦ οὗ εἰμι, ᾧ καὶ λατρεύω, ²⁴ λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. ²⁵ διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. ²⁶ εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἄδρια κατὰ μέσον τῆς νυκτός, ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· ²⁸ καὶ βολίσαντες εὔρον ὄργυιᾶς εἴκοσι, βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες εὔρον ὄργυιᾶς δεκαπέντε· ²⁹ φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἠῤῥχοντο ἡμέραν γενέσθαι. ³⁰ τῶν δὲ ναυτῶν ζητούντων φυγεῖν

nec accersere nobis iniuriam hanc et iacturam. ²² Et nunc hortor, vt bono animo sitis. Iactura enim animae nulla erit ex vobis, sed tantum nauis. ²³ Astitit enim mihi hac nocte angelus dei cuius sum ego, quem et colo, ²⁴ dicens: Ne timeas Paule, Caesari te oportet sisti. Et ecce donauit tibi deus omnes qui nauigant tecum. ²⁵ Propter quod bono animo estote viri. Credo enim deo quod sic erit quemadmodum dictum est mihi. ²⁶ In insulam autem quandam oportet nos eiici.

²⁷ Sed posteaquam quartadecima nox superuenit, nauigantibus nobis in Adria circa medium noctis, suspicabantur nautae apparere sibi aliquam regionem: ²⁸ qui et demissa bolide repererunt passus viginti, ac pusillum inde digressi, rursumque demissa bolide repererunt passus quindecim: ²⁹ timentesque ne in aspera loca inciderent, de puppi iactis ancoris quatuor, optabant diem oriri. ³⁰ Nautis vero quaerentibus fugere

21 ζημίαν C-E: ζημιαν A B | 28 prius ὄργυιᾶς C-E: ὄργυας A B | alt. ὄργυιᾶς C-E: ὄργυας A B

21 nec accersere nobis B-E: at lucrifacere A | 22 iactura B-E: Amissio A | vobis, sed tantum B-E: nobis, praeterquam A | 23 quem et colo B-E: et cui seruiο A | 27 Adria B-E: Hadria A | 28 demissa B-E: summissa A | prius repererunt B-E: reppererunt A | ac B-E: et A | rursumque demissa B-E: et rursum iacta A | alt. repererunt B-E: inuenerunt A | 29 oriri B-E: fieri A

21 *nec accersere nobis* κερδῆσαι τε (“lucrique facere” Vg.; “at lucrifacere” 1516). Erasmus elsewhere retains *lucrifacio* and *lucri facio* at 1 Cor. 9,19-22; Phil. 3,8; Iac. 4,13 (*lucrum facio*); 1 Petr. 3,1, that is, for all instances of κερδαίνω in the Epistles. At the present passage, he probably wished to avoid the apparent contradiction of winning or profiting by adverse circumstances: cf. *Annot.* See also on Act. 4,18. In Manetti’s version, this was rendered as *atque ... lucrati fuissems*.

22 *hortor παραινῶ* (“suadeo” Vg.). See on vs. 9 for παραινέω. In rendering παρακαλέω, Erasmus follows the Vulgate in using

hortor at Act. 11,23, and further substitutes *hortor* for *rogo* at Act. 27,33-4; 1 Cor. 16,12; and for *obsecro* at Eph. 4,1. He reserves *suadeo* for πείθω, ἀναπειθω, and συμβουλεύω. See also *Annot.* The same substitution was made by Manetti.

22 *vt bono animo sitis* ὑμᾶς εὐθυμεῖν (“vobis, bono animo esse” Vg.). See on Iob. 1,33 for avoidance of the infinitive. Since Erasmus attaches ὑμᾶς to εὐθυμέω, the Greek pronoun does not need to be separately translated as it is included in *sitis*, whereas the Vulgate attaches ὑμᾶς to the preceding verb, παραινέω. Manetti anticipated this change.

22 *Iactura* ἀποβολή (“Amisio” 1516 = Vg.). This substitution removes the distinction of meaning between ἀποβολή and ζημία, which was rendered by *iactura* at the end of the previous verse. A better solution would have been to render ζημία in vs. 21 by *damnum*, as at vs. 10.

22 *animae nulla* ψυχῆς οὐδεμία (“nullius animae” Vg.). In the Vulgate rendering, οὐδεμία, nominative, has been treated as οὐδεμίας, genitive, agreeing with ψυχῆς rather than ἀποβολή. However, οὐδεμίας is found in only a few late mss. Manetti had *Nulla ... anime*.

22 *vobis* ὑμῶν (“nobis” 1516 Lat. = late Vg.). The presence of *nobis* in some copies of the late Vulgate, including that of Froben in 1491, indicates that this is not merely a misprint of Erasmus’ 1516 translation, although it lacks Greek ms. support. The Froben Vulgate of 1514 and the Vulgate column of Erasmus’ 1527 N.T. have *vobis*.

22 *sed tantum* πλὴν (“praeterquam” 1516 = Vg.). Erasmus perhaps objected to *praeterquam*, in this context, on the grounds that it could be understood as implying that the ship might “lose its life”. Absurdities and obscurities of this kind, whether real or imagined, motivated many of the changes which Erasmus made in the Latin translation.

23 τῇ νυκτὶ ταύτῃ. This word-order was derived from cod. 2815 (which also incorrectly had νυκτῇ for νυκτί), supported by only a few other late mss. In codd. 1, 2816 and most other mss., commencing with Φ^{74} \aleph A B C, the order is ταύτῃ τῇ νυκτὶ. Erasmus’ poorly attested reading continued in the *Textus Receptus*, though without any effect on the meaning.

23 *quem et colo* ὃν καὶ λατρεύω (“et cui deseruio” Vg.; “et cui seruio” 1516). See on *Act.* 7,42, and *Annot.*

24 *sisti* παραστῆσαι (“assistere” Vg.). Probably Erasmus wished to avoid the unwanted connotation that Paul would “assist” Caesar: cf. on *Act.* 17,5 (*urgentes*). On *sisto*, cf. also on *Act.* 22,30.

25 *quod* (2nd.) ὅτι (“quia” Vg.). See on *Iob.* 1,20. Manetti also made this change.

26 *eici* ἐκπεσεῖν (“deuenire” Vg.). Erasmus finds a more vigorous word, better-suited to a ship being driven ashore by a storm, though at vs. 29 he follows the Vulgate in using *incido* for the same Greek verb. Manetti (both mss.)

put *incedere* here, possibly an error of transcription for *incidere*.

27 *medium noctis* μέσον τῆς νυκτός (“mediam noctem” Vg.). A similar substitution occurs at *Mt.* 25,6 (1519); *Mc.* 13,35, but Erasmus retains *media nocte*, etc., at *Lc.* 11,5; *Act.* 16,25; 20,7.

28 *demissa bolide* (1st.) βολίσαντες (“submittentes bolidem” late Vg.; “summissa bolide” 1516). Greek aorist. See on vs. 17 regarding *demitto*.

28 *repererunt* (twice) εὑρον (“inuenerunt ... inuenerunt” Vg.; “reppererunt ... inuenerunt” 1516). See on *Iob.* 1,41.

28 ὄργυιός (twice). The spelling ὄργυός in 1516-19 has some late ms. support and may have been deliberate, but it was not supported by those mss. which Erasmus usually consulted.

28 *ac* δέ (“et” 1516 = Vg.). See on *Iob.* 1,25.

28 *digressi* διασπῆσαντες (“separati” Vg.). See on *Iob.* 12,36 for *digredior*. The verb *separo* does not have the meaning “move away” in classical Latin.

28 *rursumque demissa bolide* καὶ πάλιν βολίσαντες (Vg. omits; “et rursum iacta bolide” 1516). The Vulgate omission is supported by only a few late mss. For the use of *iacio* in 1516, cf. *Annot.*, where *deicio* is adopted in Erasmus’ explanation of the Greek verb. The substitution of *demitto* in 1519 produces consistency with the first part of the verse. Manetti put *ac bolide iterum submissa*.

29 *timentesque* φοβούμενοί τε (“Timentes autem” Vg.). The Vulgate reflects a Greek variant, substituting δέ for τε, as in Φ^{74} \aleph and some later mss. Erasmus follows cod. 2815, supported by codd. A B C and most of the later mss., including codd. 1 and 2816. Manetti had *et timentes*.

29 *inciderent* ἐκπέσωσιν (“incideremus” Vg.). The Vulgate is based on a Greek text having ἐκπέσωμεν, found in Φ^{74} A B C and most later mss., including cod. 2816. Cod. \aleph has ἐμπέσωμεν. Erasmus follows cod. 2815, this time supported by cod. 1 and relatively few other late mss.

29 *iactis ancoris* ῥίψαντες ἀγκύρας (“mittentes ancoras” Vg.). Greek aorist. For the substitution of *iacio*, see on *Iob.* 3,24. Manetti’s rendering was *ancoris proiectis*.

29 *oriri* γενέσθαι (“fieri” 1516 = Vg.). See on *Iob.* 1,17.

ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκά-
φην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ
πρώρας μελλόντων ἀγκύρας ἐκτείνειν,
31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῳ καὶ
τοῖς στρατιώταις, Ἐάν μὴ οὔτοι μείνωσιν
ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.
32 τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοι-
νία τῆς σκάφης, καὶ εἶσαν αὐτὴν ἐκπε-
σεῖν. 33 ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι,
παρεκάλει ὁ Παῦλος ἅπαντας μεταλα-
βεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην
LB 539 σήμερον ἡμέραν προσ|δοκῶντες, ἄσι-
τοι διατελεῖτε, μηδὲν προσλαβόμενοι·
34 διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τρο-
φῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σω-
τηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ
ἐκ τῆς κεφαλῆς πεσεῖται. 35 εἰπὼν δὲ ταῦ-
τα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ
θεῷ ἐνώπιον πάντων, καὶ κλάσας, ἤρξατο
ἔσθιειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες,
καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 ἤμεν
δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσια
ἑβδομηκονταεξί. 38 κορεσθέντες δὲ τροφῆς,
ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν
σίτον εἰς τὴν θάλασσαν. 39 ὅτε δὲ ἡμέρα
ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλ-
πον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν,

e navi, quum demisissent scapham
in mare, sub praetextu velut e pro-
ra ancoras extensuri, 31 dixit Paulus cen-
turioni et militibus: Nisi hi in navi
manserint, vos salvi fieri non potes-
tis. 32 Tunc absciderunt milites funes
scaphae, et passi sunt eam excidere.
33 Et quum dies inciperet apparere,
hortabatur Paulus omnes sumere ci-
bum, dicens: Dies hic decimus quar-
tus est, quod expectantes | ieiuni LB 540
permanetis, nihil accipientes: 34 prop-
ter quod hortor vos, vt sumatis ci-
bum: hoc enim ad salutem vestram
pertinet: quia nullius vestrum capil-
lus de capite cadet. 35 Et quum haec
dixisset, sumpto pane gratias egit deo
in conspectu omnium, et quum fre-
gisset, coepit edere. 36 Porro animis
iam recreatis omnium, sumpserunt
et ipsi cibum. 37 Eramus vero vniuersae
animae in navi ducentae septuaginta
sex. 38 Et satiati cibo, alleuabant
nauem, eiicientes triticum in mare.
39 Quum autem dies esset, terram
non agnoscebant: sinum vero quen-
dam animaduernerunt, habentem litus:

30 προφάσει A C-E: προβάσει B | 39 επεγινωσκον A C-E: επεγινωσκων B

30 prius e B-E: de A | demisissent C-E: submisissent A B | 33 prius dies B-E: lux A | apparere
B-E: fieri A | Dies ... quod B-E: Quartodecimo die hodie A | 34 vestram B-E: nostram A |
35 edere B-E: manducare A | 36 Porro ... ipsi B-E: Animaequiores autem facti omnes, et ipsi
sumpserunt A | 38 alleuabant B-E: alleuiabant A | 39 esset B-E: factus esset A | litus B E:
litus A C D

30 e ἐκ ("de" 1516 = Vg.). See on *Ioh.* 2,15.

30 quum demisissent χαλασάντων ("cum misis-
sent" Vg.; "cum submisissent" 1516-19). See on
vs. 27.

30 sub praetextu προφάσει ("sub obtentu" Vg.).
A similar substitution occurs at *Mc.* 12,40. The
word *praetextus* does not occur in the Vulgate.

Cf. further on *praetexo* at *Ioh.* 15,22. Manetti
substituted *occasione ... accepta*.

30 velut ὡς ("quasi" Vg.). See on *Ioh.* 1,14.

30 e proa ancoras extensuri ἐκ πρώρας μελλόν-
των ἀγκύρας ἐκτείνειν ("inciperent a proa
ancoras extendere" late Vg.). See on *Ioh.* 4,47
for the removal of *incipio*. See also *Annot.* The

use of *extensuri* was also recommended in Valla *Annot.* The version of Manetti put *a prora ... ancoras extenturi*.

31 ἑκατοντάρχω. Erasmus here follows cod. 2815, supported by only a few other late mss. In cod. 1 and most other mss., it is ἑκατοντάρχη (the reading of cod. 2816 is indeterminate).

33 *dies* (1st.) ἡμέρα (“lux” 1516 = Vg.). Erasmus is more accurate here. See *Annot.* The same change was proposed by Valla *Annot.* and Manetti.

33 *apparere* γίνεσθαι (“fieri” 1516 = Vg.). Erasmus is less literal than the Vulgate, on this occasion, and renders according to the context. In *Annot.*, he also offered *futurus esset, instaret*, and *non longe abeset* as alternative renderings, or interpretations, of ἔμελλεν γίνεσθαι. Valla *Annot.* preferred *futura iam esset*, while Manetti put *futura erat*.

33 *hortabatur* παρεκάλει (“rogabat” Vg.). See on vs. 22. This change was also made by Manetti.

33 *Dies hic decimus quartus est, quod* Τεσσαρεσκαδεκάτην σήμερον ἡμέραν (“Quartadecima die hodie” late Vg.; “Quartodecimo die hodie” 1516). On the gender of *dies*, see on *Ioh.* 1,29. Erasmus changes the construction, for the sake of clarity. Manetti substituted *Quartadecimam diem hodie*.

34 *hortor* παρακαλῶ (“rogo” Vg.). See on vs. 22.

34 *ut sumatis* προσλαβεῖν (“accipere” Vg.). See on *Ioh.* 1,33, for avoidance of the infinitive. In the previous verse, Erasmus retained the Vulgate distinction between *accipio* for προσλαμβάνω and *sumo* for μεταλαμβάνω. However, in this context, there is little difference of meaning between the two Greek verbs. The phrase *sumo cibum* is not without ambiguity, as in vss. 33-4 it denotes the act of eating food, but in vs. 35 it refers only to taking the food into one’s hands, prior to giving thanks for the food and eating it. Manetti put *ut ... suscipiatis*.

34 *hoc enim ad salutem vestram (nostram: 1516) pertinet* τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει (“pro salute vestra” Vg.). The Vulgate omission has partial support from cod. 1, which omits τοῦτο γὰρ. The use of *nostram* in 1516 is not based on any of Erasmus’ usual mss., which all have ὑμετέρας rather than ἡμετέρας, but both readings are widespread

within the Greek ms. tradition. Manetti’s version was *Hoc enim ad vestram salutem existit*.

34 *cadet* πεσεῖται (“peribit” Vg.). The Vulgate reflects a different Greek text, ἀπολείται, as in P^{74} N A B C and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. This change was also made by Manetti.

35 *sumpto pane* καὶ λαβῶν ἄρτον (“sumens panem” Vg.). Greek aorist. Manetti had *assumpto pane*.

35 *edere* ἐσθίειν (“manducare” 1516 = Vg.). See on *Ioh.* 4,31.

36 *Porro animis iam recreatis omnium* εὐθυμοὶ δὲ γενόμενοι πάντες (“Animaequiores autem facti omnes” 1516 = Vg.). In *Annot.*, Erasmus objects to the Vulgate use of a comparative adjective, and recommends *bono animo* as an alternative: for the latter phrase, see on *Ioh.* 16,33. He substitutes *bono animo* for *animaequior* in rendering θαρσέω at *Mc.* 10,49, but introduces *aequiore animo* for εὐθυμότερον at *Act.* 24,10. At *Iac.* 5,13, he follows the Vulgate in using *aequo animo* for εὐθυμέω. In Manetti’s version, the present passage was rendered *Omnes vero animosi facti*.

36 *sumpserunt et ipsi* καὶ αὐτοὶ προσελάβοντο (“et ipsi sumpserunt” 1516 = late Vg.). The reading *sumpserunt* is found in some copies of the late Vulgate, such as the Sacon edition of 1513. However, the Froben editions of 1491 and 1514, as well as the 1527 Vulgate column, all have *assumpserunt*, as in the earlier Vulgate. Erasmus changes the word-order, so that the relationship of the ablative absolute construction with the main verb is made immediately clear. Manetti put *et ipsi ... sumpserunt*.

38 *alleuabant* ἐκούφιζον (“alleuiabant” 1516 = Vg.). The spelling adopted by Erasmus for this Latin verb is in accordance with classical usage.

38 *eiicientes* ἐκβαλλόμενοι (“iactantes” Vg.). Erasmus elsewhere retains *iacto* at two passages, where the sense is to throw violently, at *Act.* 22,23; 27,18. At the present passage, he wished to convey more precisely the sense of the Greek verb, as meaning “throw out”.

39 *esset* ἐγένετο (“factus esset” 1516 = Vg.). See on *Act.* 12,18.

39 *animaduverterunt* κοτενῶν (“considerabant” Vg.). See on *Act.* 11,6.

εἰς ὃν ἐβουλεύσαντο, εἰ δυνατόν, ἐξῶσαι τὸ πλοῖον. ⁴⁰ καὶ τὰς ἀγκύρας περιελόντες, εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹ περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος· ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι. ⁴³ ὁ δὲ ἑκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος· ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορριψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι, ⁴⁴ καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου.

in quod cogitabant, si possent, impingere nauem. ⁴⁰ Et quum ancoras sustulissent, committebant se mari: simul laxatis iuncturis gubernaculorum, et sublato artemone ad aurae flatum, tendebant ad littus. ⁴¹ Et quum incidissent in locum bimarem, impegerunt nauem. Ac prora quidem infixam manebat immobilis: puppis vero soluebatur a vindarum. ⁴² Militum autem consilium erat, ut victos occiderent, ne quis quum enatasset, effugeret. ⁴³ At centurio volens seruare Paulum, compescuit eos a consilio: iussitque ut qui possent natate, abiicerent se primos, et in terram euaderent: ⁴⁴ caeterique partim in tabulis, partim in quibusdam nauis fragmentis.

43 απορριψαντας A C-E: απορριψαντες B

39 quod B-E: quem A | impingere B-E: impellere A | 40 laxatis B-E: laxati A | ad B-E: secundum A | littus B-E: litus A C D | 41 incidissent B-E: incidissemus A | Ac B-E: et A | infixam B-E: fixa A | 42 erat, ut A B D E: eurat C | victos B-E: carcerarios A | 43 At centurio B-E: Centurio autem A | ut qui possent natate B-E: eos qui possent natate, ut A | 44 caeterique B-E: vt et caeteri A

39 *quod* ὃν (“quem” 1516 = Vg.). Erasmus prefers to relate the following clause to *littus* (neuter) rather than *sinum* (masculine), though he acknowledges in *Annot.* that the Greek is ambiguous. Curiously, at *Ioh.* 21,4; *Act.* 21,5; 27,39, 40, *litus* is found in 1516, then changed to *littus* in 1519, changed back to *litus* in 1522-7, and changed yet again to *littus* in 1535, while *littus* remains in all five editions at *Mt.* 13,2, 48. It appears that Erasmus’ own view was that it should be *littus*, which he used consistently at all six passages in his more thoroughly revised 1519 edition, but that one of his assistants, or the printer, officiously reinstated *litus* four times in 1522.

39 *impingere* ἐξῶσαι (“eiicere” Vg.; “impellere” 1516). The substitution of *impingo* is more accurate and idiomatic than the Vulgate rendering. However, it duplicates the use of *impingo* to represent a different Greek verb, ἐποκέλλω,

at vs. 41 (or ἐπικέλλω, as favoured by a few mss., including codd. Ɱ A B* C, which have ἐπέκειλαν). Both mss. of Manetti’s version have *implere*, which was probably a transcriptional error for *impellere*, the rendering adopted for Erasmus’ 1516 edition.

40 *laxatis iuncturis* ἀνέντες τὰς ζευκτηρίας (“laxantes iuncturas” Vg.; “laxati iuncturis” 1516). Greek aorist. Manetti tried *vincula* ... *dimittentes*.

40 *sublato* ἐπάραντες (“leuato” Vg.). See on *Ioh.* 4,35 (*attollo*), and *Annot.*

40 *ad aurae flatum* τῇ πνεούσῃ (“secundum aurae flatum” 1516 = late Vg.). In 1516, Erasmus followed the Vulgate in attaching τῇ πνεούσῃ to the following verb, κατεῖχον, but from 1519 onwards, he relates the phrase to the preceding verb, ἐπάραντες, requiring a different rendering. See *Annot.*

41 *incidissent* περιπεσόντες (“*incidissemus*” 1516 = Vg.). Erasmus more accurately casts this verb in the third-person plural, consistent with the following verb, *impegerunt*, as required by the Greek syntax.

41 *bimarem* διθάλασσον (“*Bithalassum*” Vg.). In *Annot.*, Erasmus objects to the Vulgate rendering as being no more than a corrupted transliteration of the Greek word, suggesting that the original Vulgate wording was *Dithalassum*. He included this passage among the *Loca Manifeste Depravata*. His choice of *bimaris* existed in classical usage, though mainly poetic (e.g. in Horace *Carmina* 1, 7, 2, as cited in *Annot.*), for a geographical feature such as the Isthmus of Corinth.

41 *Ac* καί (“*et*” 1516 = Vg.). See on *Ioh.* 1,25. The word was omitted by Manetti.

41 *infixa* ἐρείσασα (“*fixa*” 1516 = Vg.). Erasmus finds a more emphatic word, suggesting that the prow of the ship had become embedded.

41 *vndarum* τῶν κυμάτων (“*maris*” Vg.). The Vulgate seems to reflect a different Greek text, e.g. omitting τῶν κυμάτων, as in codd. \aleph^* A B and three later mss., perhaps owing to the scribal error of parablepsis. Erasmus follows cod. 2815, in company with \aleph^{74} \aleph^{cor} C and 475 later mss., including codd. 1 and 2816 (see Aland *Die Apostelgeschichte* 668-70). Manetti substituted *fluctuum*.

42 *erat* ἐγένετο (“*fuit*” Vg.). Erasmus is less literal in rendering the Greek aorist by the imperfect tense.

42 *vinctos* τοὺς δεσμώτας (“*custodias*” Vg.; “*carcerarios*” 1516). See on vs. 1. Manetti made the same change.

42 *διαφύγοι*. Erasmus or his assistants took this reading from cod. 2816, supported by cod. 69 and relatively few other late mss. In codd. 1 and 2815, together with most other mss., it is *διαφύγη*. Erasmus’ variant remained in the *Textus Receptus*.

43 *At centurio* ὁ δὲ ἑκατόνταρχος (“*Centurio autem*” 1516 = Vg. mss.; “*centurio vero*” late Vg.). The reading *centurio autem* is found in some copies of the late Vulgate, including the Froben edition of 1491, but his edition of 1514 and the Vulgate column of 1527 both have *centurio vero*. On *at*, see on *Ioh.* 1,26.

43 *compescuit eos a consilio* ἐκώλυσεν αὐτοὺς τοῦ βουλήματος (“*prohibuit fieri*” Vg.). For another instance of *compesco*, see on *Act.* 14,18.

On Erasmus’ treatment of *prohibeo* elsewhere, see on *Act.* 8,36 (*vetat*). In the present context, the use of *compesco* implies that the centurion did not content himself with issuing a command, but vigorously restrained his men from their intended course of action. The Vulgate omission of *eos a consilio* lacks Greek support. Manetti’s rendering was *ipsos ab eo consilio prohibuit*.

43 *vt ... abiicerent se primos, et in terram euaderent* ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι (“*eos ... emittere se primos et euadere, et ad terram exire*” late Vg.; “*eos ... vt abiicerent ... euaderent*” 1516). See on *Ioh.* 1,33, for avoidance of infinitives. The expanded rendering offered by the Vulgate is unsupported by Greek mss.: in theory, it would imply a Greek text which added καὶ διασωθῆναι καὶ after πρώτους. The spelling ἀπορρίψαντες in 1519 is a misprint. For Erasmus’ treatment of verbs of throwing, cf. on *Ioh.* 3,24. The substitution of *in* for *ad* occurs also in vs. 44, in a similar context: meaning to escape to the land, and not merely towards it. Manetti put *vt sese proicientes ad terram primi exirent*.

44 *caeterique* καὶ τοὺς λοιπούς (“*et caeteros*” Vg.; “*vt et caeteri*” 1516). See on *Ioh.* 1,39 regarding *-que*. Manetti had *ac caeteri*.

44 *partim ... partim* οὓς μὲν ... οὓς δὲ (“*alios ... quosdam*” Vg.). The only other passage where Erasmus introduces *partim* is at *Hebr.* 10,33, in rendering τοῦτο μὲν ... τοῦτο δὲ. Manetti made use of *quidam quidem ... quidam vero*.

44 *in tabulis* ἐπὶ στανίσιν (“*in tabulis ferebant*” Vg.). The Vulgate adds a transitive verb, missing the point that the Greek construction follows on from ἐξιέναι in vs. 43. Manetti made the same change as Erasmus.

44 *in quibusdam nauis fragmentis* ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου (“*super ea quae de nauis erant*” late Vg.). The substitution of *in* for *super* produces consistency with the previous phrase, *in tabulis*: cf. also on *Ioh.* 7,44. The use of *quibusdam* provides a rendering for τινῶν, which the Vulgate left untranslated. By substituting *fragmentis* for *ea quae de nauis erant*, Erasmus introduces an element of paraphrase, to clarify the meaning. For his reply to Stunica, who objected that the ship was not necessarily broken up, see Erasmus *Apolog. resp. Iac. Lop. Stun.*, ASD IX, 2, p. 162, ll. 972-982. Manetti had *essent* for *erant*, as in the earlier Vulgate.

καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

28 Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. ²οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφειστώτα, καὶ διὰ τὸ ψῦχος. ³συστρέψαντος δὲ τοῦ Παύλου φρυγᾶνων πληθός, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελοῦσα, καθῆψε τῆς χειρὸς αὐτοῦ. ⁴ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν. ⁵ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν· ⁶οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον

Et sic factum est, vt omnes incolumes euaderent in terram.

28 Et quum euasissent, tunc cognouerunt quod Melite insula vocaretur. ²Barbari vero praestabant non vulgarem humanitatem nobis. Accensa enim pyra, recipiebant nos omnes propter imbrem qui imminebat, et propter frigus. ³Quum congregasset autem Paulus sarmentorum multitudinem, et imposuisset in ignem, vipera e calore prorepens, inuasit manum eius. ⁴Vt vero viderunt barbari pendentem bestiam de manu eius, inter sese dicebant: Omnino homicida est homo hic, quem seruatum e mari, vltio non sinit viuere. ⁵Et ille quidem excussa vipera in ignem, mali nihil passus est. ⁶At illi existimabant futurum vt incenderetur, aut concideret repente mortuus. Diu autem illis expectantibus, et intuentibus nihil mali

28,4 κρεμαμενον B-E: κρεμμαμενον A | 6 πιμπρασθαι C-E: πιπρασθαι A B

44 tert. in B-E: ad A

28,2 praestabant B-E: prestabant A | imbrem C-E: hymbrem A B | 3 e B-E: a A | prorepens B-E: cum processisset A | 6 intuentibus B-E: videntibus A

44 *incolumes euaderent* διασωθῆναι (“animae euaderent” Vg.). The Vulgate again implies an altered Greek wording, adding ψυχᾶς after πάντας, although there is no ms. support for such a reading. Erasmus’ substitution of *incolumes* is an attempt to alleviate the inaccuracy of the Vulgate, but is not strictly required by the Greek text. Manetti substituted *saluarentur*.

44 in (3rd.) ἐπὶ (“ad” 1516 = Vg.). See on *in terram* in vs. 43.

28,1 *quum euasissent ... cognouerunt* διασωθέντες ... ἐπέγνωσαν (“cum euasissemus ... cognouimus” Vg.). The Vulgate is based on a different Greek text, substituting ἐπέγνωμεν for ἐπέγνωσαν, as in Φ^{74} \aleph A B C* and a few

later mss. In using the third person, Erasmus follows cod. 2815, supported by cod. C^{corr} and most of the later mss., including codd. 1 and 2816. However, cod. 2816* adds οἱ περὶ τὸν παῦλον after διασωθέντες, and cod. 2816^{mg} further adds ἐκ τοῦ πλοός after παῦλον. Manetti’s rendering was *cum saluati essemus ... cognouimus*.

1 *quod ... vocaretur* ὅτι ... καλεῖται (“quia ... vocabatur” late Vg.). See on *Ioh.* 1,20. Manetti put *quod ... vocabatur*.

1 *Melite* Μελίτη (“Mitilene” late Vg.). The late Vulgate spelling has minimal Greek support. The earlier Vulgate mss. have *Militene*, which is similarly unsupported, apart from the reading

μελιτήνη in cod. B*. The reading of cod. 1 was μελήτη. Erasmus follows cod. 2815, supported by codd. \aleph A B^{cor} C and most later mss., including cod. 2816. See *Annot.* The spelling adopted in Valla *Annot.* was *Melita*.

2 *vulgarem* τὴν τυχοῦσαν ("modicam" Vg.). See on *Act.* 19,11.

2 *recipiebant* προσελάβοντο ("reficiebant" Vg.). The Vulgate elsewhere uses *reficio* for καταρτίζω and ἀναπαύω. However, it is possible that the Vulgate originally had *recipiebant*, from which *reficiebant* was a textual corruption within the Latin tradition, in which case it may reflect a Greek variant, προσαναλάβανον, in the imperfect tense, as found in cod. \aleph * and a few later mss. Cf. *Annot.*

2 *propter* (2nd.) διὰ (Vg. omits). The Vulgate omission is supported only by cod. \aleph * and a few later mss.

3 *multitudinem* πλῆθος ("aliquantam multitudinem" Vg.). The Vulgate reflects a Greek text inserting τι before πλῆθος, as in \mathfrak{P}^{74vid} \aleph A B C and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. The word *aliquantam* was similarly omitted by Manetti.

3 *in ἐπί* ("super" Vg.). As elsewhere, Erasmus wishes to make plain that the wood was placed on the fire, and not merely above it: see on *Ioh.* 7,44.

3 *e ἐκ* ("a" 1516 = Vg.). See on *Ioh.* 2,15.

3 *proropens* ἐξελθοῦσα ("cum processisset" 1516 = Vg.). For a change, Erasmus renders the Greek aorist by a present participle, inconsistent with his usual practice. The reading ἐξελθοῦσα was taken from cod. 2815, supported by \mathfrak{P}^{74} \aleph A B C and many later mss. In codd. 1, 2816 and most other late mss., is found the variant, διεξελθοῦσα. Erasmus chose *proropo* here, as being more appropriate to the context: the word does not occur elsewhere in his N.T. Manetti substituted *progressa*.

4 κρεμύμενον. The incorrect spelling, κρεμμύμενον, in 1516, is found in both codd. 1 and 2815, with little other ms. support.

4 *inter sese* πρὸς ἀλλήλους ("ad inuicem" Vg.). See on *Ioh.* 4,33.

4 *Omnino* Πάντως ("Vtique" Vg.) See on *Act.* 21,22. Manetti made the same substitution.

4 *quem seruatum* ὃν διασωθέντα ("qui cum euaserit" Vg.). Erasmus keeps closer to

the Greek construction. Manetti had *quem ... saluatum*.

4 *e ἐκ* ("de" Vg.). See on *Ioh.* 2,15. Manetti had *ex*.

4 *viuere* ζῆν ("eum viuere" late Vg.). The Vulgate adds *eum* in consequence of the earlier conversion from passive to active in rendering διασωθέντα.

5 *excussa vipera* ἀποτινάξας τὸ θηρίον ("excussiens bestiam" Vg.). Greek aorist. The substitution of *vipera* is less accurate than the Vulgate. Manetti put *bestia ... excussa*.

5 *mali nihil* οὐδὲν κακόν ("nihil mali" Vg.). The change of word-order seems to be for stylistic variety, having regard to the use of *nihil mali* in the following verse. Elsewhere, Erasmus retains the word-order, *nihil mali*, in rendering οὐδὲν ἄτοπον at *Lc.* 23,41, and οὐδὲν κακόν at *Act.* 23,9.

6 *futurum ut incenderetur* αὐτὸν μέλλειν πύμπρασθαι ("eum in tumorem conuertendum" Vg.). On *futurum ut*, see on *Act.* 2,21. Since the verb πύμπρημι can equally mean to swell or to become inflamed, the change to *incendo* was not strictly necessary, though the idiom employed by the Vulgate was lacking in elegance. See *Annot.* The spelling πύμπρασθαι in 1516-19 conformed with codd. 1 and 2816, supported by cod. A and a few later mss. In cod. 2815 and most other mss. (not including cod. 3), it was πύμπρασθαι, as restored to Erasmus' text in 1519. Manetti rendered as *eum tume-faciendum*.

6 *aut ἢ* ("et" Vg.). Erasmus is more accurate on this point. Manetti had *ac*.

6 *conclideret repente mortuus* καταπίπτειν ἄφνω νεκρόν ("subito casurum et mori" Vg.). Erasmus is closer to the form of the Greek expression. On *conclido*, see on *Act.* 5,10. His substitution of *repente* is consistent with Vulgate usage in rendering ἄφνω at *Act.* 2,2, and ἐξαίφνης at *Mc.* 13,36. However, he retains *subito* for ἐξαίφνης at *Lc.* 2,13; 9,39; *Act.* 9,3; 22,6, and for ἄφνω at *Act.* 16,26. Manetti put *subito mortuum casurum*.

6 *intuentibus* θεωρούντων ("videntibus" 1516 = Vg.). Elsewhere, Erasmus usually reserves *intueor* for ἐμβλέπω and ἔτενίζω. He most frequently retains *video* for θεωρέω, but occasionally uses *specto*. His combination of *intueor* here with an infinitive has a Ciceronian precedent, but is otherwise not common in classical usage.

εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. ⁷ ἔν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῶ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ⁸ ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῶ, ἰάσατο αὐτόν. ⁹ τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἔθεραπεύοντο, ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακῶτι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. ¹² καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς· ¹³ ὅθεν | περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· ¹⁴ οὐ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ, καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. ¹⁵ κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν,

illi accidere, mutata mente dicebant eum esse deum. ⁷In locis autem illis erant praedia primati insulae, nomine Publio, qui nos exceptos, triduo benigne tractavit hospitio. ⁸Contigit autem patrem Publīi febribus ac dysenteriiis vexatum decumbere. Ad quem Paulus intravit: et quum orasset, imposuissetque ei manus, sanavit eum. ⁹Hoc igitur facto, caeteri quoque qui habebant infirmitates in insula, accedebant, et sanabantur: ¹⁰qui etiam multis honoribus nos honorauerunt, et solventibus imposuerunt quae necessaria erant.

¹¹Post menses autem tres nauigauimus in nauī Alexandrina, quae in insula hyemauerat, cui erat insigne Castor et Pollux. ¹²Et quum venissemus Syracusas, mansimus triduo. ¹³Inde | circumlegentes deuenimus Rhegium, et post vnum diem afflante austro, postridie venimus Puteolos: ¹⁴vbi repertis fratribus rogati sumus manere apud eos dies septem, et sic venimus Romam. ¹⁵Et inde quum audissent fratres de nobis,

LB 541

LB 542

6 illi accidere, mutata mente B-E: in eum fieri, conuertentes se A | 7 tractavit hospitio B-E: hospitatus est A | 8 ac B-E: et A | dysenteriiis E: dysenteria A-D | decumbere B-E: iacere A | imposuissetque B-E: et imposuisset A | 9 caeteri quoque B-E: et coeteri A | 13 postridie B-E: altero die A | 14 Romam E: Rhomam A-D

6 *illi* εἰς αὐτόν (“in eo” Vg.; “in eum” 1516). Erasmus is more accurate in rendering the Greek preposition. Manetti had *in eum*, as in Erasmus’ 1516 edition.

6 *accidere* γινόμενον (“fieri” 1516 = Vg.). See on *Act.* 7,40. Manetti replaced *mali ... fieri* by *absurdum factum*.

6 *mutata mente* μεταβαλλόμενοι (“conuertentes se” 1516 = Vg.). Erasmus’ version is clearer, though in shifting from the present to a past participle he is less accurate, especially as the following verb, *dicebant*, is in the imperfect tense. The implication of the Greek wording

is that as the local people went on staring at Paul, they gradually changed their minds, and one after another they began to say that he was a god. In some mss., commencing with codd. A B, the aorist participle μεταβαλλόμενοι is found, but Erasmus’ Greek text is supported by codd. 2815, together with № 048 and most of the later mss., including codd. 1 and 2816. Manetti substituted *commutati*.

7 *primati ... Publio* τῶ πρώτῳ ... Ποπλίῳ (“principis ... Publīi” Vg.). See on *Act.* 25,2, for the use of *primas*. Erasmus follows the Greek in using the dative of possession. Manetti rendered as *primatis ... Poplii*.

7 *exceptos* ἀναδεξάμενος (“suscipiens” Vg.). Greek aorist. For *excipio*, see on *Act.* 17,7.

7 *tractavit hospitio* ἐξένισεν (“exhibit” Vg. 1527 = Vg. mss.; “habuit” *Annot.*, lemma; “hospitatus est” 1516). The reading *exhibit* is also found in the Froben Vulgates of 1491 and 1514. Elsewhere, Erasmus follows the Vulgate in using *recipio hospitio* at *Act.* 10,23, while substituting *excipio hospitio* at *Hebr.* 13,2. The 1516 rendering, *hospitatus est*, is mentioned with some diffidence in *Annot.* (“si dicere liceret”), probably because the verb *hospitor* is not used in a transitive sense by classical authors. Valla *Annot.* suggested *hospitium exhibit*, in *hospitio habuit*, or *hospitaliter habuit*. The passage was further discussed in Erasmus *Resp. ad annot. Ed. Lei*, LB IX, 212 B-C.

8 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25. Manetti likewise had *ac*.

8 *dysenteris* δυσεντερία (“dysentheria” 1516-27 = Vg.). The substitution of the plural in the 1535 rendering was unnecessary and less accurate. Valla *Annot.* suggested putting *torminibus*.

8 *decumbere* κατακείσθαι (“iacere” 1516 = Vg.). See on *Ioh.* 5,6. Manetti’s version was *ut ... iaceret*.

8 *imposuissetque* ἐπιθείς (“et imposuisset” 1516 = Vg.). See on *Ioh.* 1,39. Manetti put *atque ... imposuisset*.

8 *sanauit* ἰόσατο (“saluauit” Vg.). At other passages in Matthew-Acts, the Vulgate sometimes uses *saluo* to render σώζω, while generally using *curo* for θεραπεύω, and *sano* for ἰάσμαι. See on *Act.* 4,14. It seems possible that *sanauit* may have been the original Vulgate rendering at the present passage, later corrupted into *saluauit*. The verb *saluo* does not exist in classical Latin: see on *Ioh.* 3,17. The same change was made by Manetti.

9 *Hoc* τούτου (“Quo” Vg.). Erasmus is more literal here. Manetti also made this change.

9 *igitur* οὖν (Vg. omits). The Vulgate may reflect the substitution of δέ for οὖν in some Greek mss., commencing with \aleph A B 066. Erasmus follows cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti here put *autem*, evidently reading δέ.

9 *caeteri quoque* καὶ οἱ λοιποὶ (“et omnes” Vg.; “et coeteri” 1516). Erasmus’ rendering is more accurate. Manetti rendered as *et reliqui*.

9 *qui habebant infirmitates in insula* οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ (“qui in insula habebant infirmitates” Vg.). The Vulgate reflects a different Greek word-order, οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας, as in \aleph A B 066 and a few later mss. Erasmus, as usual, follows cod. 2815, supported by codd. 1, 2816 and most other late mss. In Manetti’s version, this was rendered as *in insula infirmitates habentes*.

9 *sanabantur* ἔθεραπεύοντο (“curabantur” Vg.). See on *Act.* 4,14.

10 *soluentibus* ἀναγομένοις (“nauigantibus” Vg.). See on *Act.* 13,13.

11 ἀνήχθημεν. In codd. 2815 and 2816* is found the variant, ἤχθημεν, in company with many other late mss. Erasmus or his assistants took ἀνήχθημεν from codd. 1 and 2816^{ms}, supported by \aleph ⁷⁴ \aleph A B 066 and many later mss.

11 *Castor et Pollux* Διοσκούροις (“castrorum” late Vg.). As indicated in *Annot.*, the earlier Vulgate reading was *Castorum*, which was also the reading recommended by Valla *Annot.* The use of *castrorum* was assigned by Erasmus to the *Loca Manifeste Depravata*. In his rendering, he expands the meaning by giving the individual names of these twin deities.

12 *Syracusas* Συρακούσας (“Syracusam” late Vg.). Erasmus, in effect, restores the earlier Vulgate reading. The correct grammatical form of this name is plural in both Greek and Latin. Manetti similarly had *Syracusas*.

12 *mansimus* ἐπεμείναμεν (“mansimus ibi” Vg.). The Vulgate addition is not explicitly supported by Greek mss. Erasmus retained *ibi* at *Act.* 12,19, where it was similarly an explanatory addition. Manetti made the same change.

13 *afflante* ἐπιγενομένου (“flante” Vg.). Erasmus renders the Greek compound verb more precisely.

13 *postridie* δευτεροῖοι (“secunda die” Vg.; “altero die” 1516). See on *Act.* 10,9. Erasmus is less literal here. Manetti’s version left this untranslated.

14 *repertis* εὐρόντες (“inuentis” Vg.). See on *Ioh.* 1,41.

15 *de nobis* τὰ περὶ ἡμῶν (Vg. omits). The Vulgate omission is unsupported by Greek mss. The words *de nobis* were also inserted by Manetti.

ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππιίου Φόρου καὶ Τριῶν Ταβερνώων· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ θεῷ, ἔλαβε θάρσος. ¹⁶ ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

¹⁷ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ¹⁸ οἵτινες ἀνακρίναντές με, ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάστην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορησάμενος. ²⁰ διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεισα ὑμᾶς, ἰδεῖν καὶ προσλαλήσαι· ἐνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν

prodierunt in occursum nobis vsque ad Appii Forum ac Tres Tabernas. Quos quum vidisset Paulus, gratiis actis deo, sumpsit fiduciam. ¹⁶ Quum autem venissemus Romam, centurio tradidit vinctos principi exercitus. Permissum est autem Paulo, vt maneret solus cum custodiante ipsum milite.

¹⁷ Post tertium autem diem conuocauit Paulus Iudaeorum primores. Quumque venissent dicebat eis: Ego, viri fratres, quum nihil fecerim aduersus plebem, aut instituta maiorum, vinctus ab Hierosolymis traditus sum in manus Romanorum: ¹⁸ qui quum examinassent, voluerunt me dimittere, eo quod nulla esset causa mortis in me. ¹⁹ Sed contradicentibus Iudaeis, coactus sum appellare Caesarem, non quasi habeam de quo gentem meam accusarem. ²⁰ Propter hanc igitur causam aduocaui vos, vt viderem et alloquerer. Propter spem enim Israelis catena

19 ἠναγκασθην B-E: ἠναγκαμην A

15 ac B-E: et A | 16 Romam E: Rhomam A-D | ipsum D E: se A-C | 17 Romanorum E: Rhomanorum A-D | 18 examinassent B-E: interrogationem de me habuissent A | 19 Sed contradicentibus B-E: Contradicentibus autem A | quasi habeam de B-E: tanquam habens in A | accusam B-E: accusarem A | 20 Israelis B-E: Israel A

15 *prodierunt in occursum* ἐξῆλθον εἰς ἀπάντησιν ("occurrerunt" Vg.). The Vulgate may reflect the substitution of ἦλθαν εἰς ἀπάντησιν, as found in (K) A B 066 and a few later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. He uses *in occursum* elsewhere at *Mt.* 8,34; 25,1; 1 *Thess.* 4,17. For his use of *prodeo*, see on *Iob.* 18,38.

15 ac καὶ ("et" 1516 = Vg. mss.; Vg. 1527 omits). See on *Iob.* 1,25. The same change was made by Manetti.

15 *Tres Tabernas* Τριῶν Ταβερνώων ("tribus tabernis" Vg. 1527 = Vg. mss.). In *Annot.*, Erasmus says that *tres tabernas* is found in "correct copies" of the Vulgate ("emendatis

exemplaribus"), a piece of information which he could have derived from Valla *Annot.* The Froben Vulgates of 1491 and 1514 as well as the Vulgate column of 1527 all have *tribus tabernis*. Manetti had *tres tabernas* here.

15 *gratiis actis* εὐχαριστήσας ("gratias agens" Vg.). Greek aorist.

15 *sumpsit* ἔλαβε ("accepit" Vg.). Cf. on *Act.* 13,46, where Erasmus uses *sumpta fiducia* to render παρρησιάζω, and *Mc.* 15,43 where *sumpta audacia* is used for τολμᾶω. Manetti put *cepit* (= *coepit*) *confidere*.

16 *Quum venissemus autem* ὅτε δὲ ἦλθομεν ("Vt venimus autem" *Annot.*, lemma; "Cum autem venissemus" late Vg. = Vg. 1527). The wording

attributed to the Vulgate by *Annot.* seems to have been derived from the lemma of Valla *Annot.* The version of Erasmus follows the earlier Vulgate. Manetti had *Quando autem ... venimus.*

16 *centurio ... Paulo* ὁ ἑκατόνταρχος ... ἐπετρέπη (“*permissum est Paulo*” Vg.). The Vulgate follows a Greek text omitting ὁ ἑκατόνταρχος ... στρατοπεδάρχη, and substituting ἐπετρέπη τῷ Παύλῳ, as in $\mathfrak{P}^{74\text{vid}}$ \aleph A B 048^{vid} 066 and sixteen later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and more than 400 other late mss., except that about ninety of these have στρατοπεδάρχη for στρατοπεδάρχη (see Aland *Die Apostelgeschichte* 670-5). See *Annot.* The version of Manetti had *Centurio principi militum victos tradidit, Paulo autem permissum est.*

16 *ut maneret* μένειν (“*manere*” 1516-27 *Annot.*, lemma = Vg. mss.; “*permanere*” late Vg. = Vg. 1527). The Froben editions of 1491 and 1514 together with the Vulgate column of Erasmus’ 1527 N.T. all had *permanere*. It is possible that Erasmus’ citation of *manere* was derived from the lemma of Valla *Annot.*, as appeared to be the case with *Vt venimus* earlier in the sentence. See on *Ioh.* 1,33 for avoidance of the infinitive. Manetti put *ut ... remaneret.*

16 *solus* καθ’ ἑαυτὸν (“*sibimet*” Vg.). Erasmus’ rendering is clearer. In *Annot.*, he also suggests *apud semet ipsum*, but he preferred *solus* here as he wished to use *ipsum* later in the sentence. Valla *Annot.* had suggested putting *apud se ipsum* or *per se ipsum*, while Manetti substituted *apud semet ipsum*.

16 *ipsum* αὐτόν (“*se*” 1516-22 = Vg.). Erasmus uses *ipsum* to refer back more clearly to the main subject.

17 *Paulus* τὸν Παῦλον (Vg. omits). The Vulgate reflects the substitution of αὐτόν, as in \mathfrak{P}^{74} \aleph A B 066 and some later mss. Erasmus follows cod. 2815, supported by codd. 1, 2816 and most other late mss. The same addition was made by Manetti.

17 *Iudaeorum primores* τοὺς ἄντας τῶν Ἰουδαίων πρῶτους (“*primos Iudaeorum*” Vg.). See on *Act.* 25,2.

17 *Quumque venissent* συνελθόντων δὲ αὐτῶν. Erasmus retains the late Vulgate rendering. The earlier Vulgate, more accurately, had *Cumque conuenissent*. Manetti put *Congregatis autem ipsis.*

17 *quum nihil fecerim aduersus plebem* οὐδὲν ἐναντίον ποιήσας τῷ λαῷ (“*nihil aduersus plebem faciens*” Vg.). Greek aorist. Manetti put *cum ... nihil contrarium populo ... fecerim.*

17 η . In cod. 2815, καί is substituted, apparently without other ms. support. Erasmus or his assistants restored η by reference to codd. 1, 2816 and the Vulgate.

17 *instituta* τοῖς ἔθεσι (“*morem*” Vg.). See on *Act.* 16,21. Manetti preferred *moribus.*

17 *maiorum* τοῖς πατράοις (“*paternum*” Vg.). Cf. on *Act.* 22,3. Erasmus similarly substitutes *a maioribus* for *paternarum* in rendering τῶν πατρικῶν at *Gal.* 1,14 (1519); in *Annot. ad loc.*, he interprets as *a patribus ac maioribus*. Manetti substituted *paternis.*

18 *quum examinasset* ἀνακρίναντες (“*cum interrogationem de me habuissent*” 1516 = Vg.). See on *Act.* 4,9; 24,8; 25,26. At the last of these passages, in 1519, Erasmus substituted *examinatio* for *interrogatio* in rendering ἀνακρίσις. Manetti put *cum me examinasset.*

19 *Sed contradicentibus* ἀντιλεγόντων δὲ (“*Contradicentibus autem*” 1516 = Vg.). See on *Ioh.* 1,26.

19 ἡναγκάσθη. The reading ἡναγκάμην, in 1516, seems to be a mistaken conjecture, forming an aorist middle tense instead of the aorist passive, and having no ms. support.

19 *quasi habeam de quo ... accusem* ὡς ... ἔχων τι κατηγορησά (“*quasi ... habens aliquid accusare*” Vg.; “*tanquam habens in quo ... accusarem*” 1516). Cf. on *Act.* 25,11, for a similar replacement of an internal accusative, and see on *Ioh.* 1,33 for avoidance of the infinitive.

20 *aduocau* παρακάλεισα (“*rogau*” Vg.). Erasmus here treats παρακάλειω as equivalent to προσκαλέομαι. Elsewhere, he frequently retains *rogo* for παρακαλέω: cf. on *Act.* 27,22. The point of *rogo* at the present passage is that Paul may have had to ask the Roman authorities for permission before summoning the leaders of the Jewish community. The questionable substitution of *aduoco* prevents such an interpretation.

20 *ut viderem et alloquerer* ἰδεῖν καὶ προσλαλήσῃ (“*videre et alloqui*” Vg.). See on *Ioh.* 1,33. Manetti had *ut viderem atque alloquerer.*

20 *Israelis* τοῦ Ἰσραὴλ (“*Israel*” 1516 = Vg.). See on *Ioh.* 1,31.

ταύτην περίκειμαι. ²¹ οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² ἄξιόν ἐστιν μὲν γὰρ τῆς αἰρέσεως ταύτης, γνωστὸν ἐστὶν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. ²³ ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῆ ἕως ἑσπέρας. ²⁴ καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ²⁵ ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν, ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, ²⁶ λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπέ, Ἄκοῦ ἄκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε. ²⁷ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βάρεως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ²⁸ γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται. ²⁹ καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν. ³⁰ ἔμεινε δὲ

hac circumdatus sum. ²¹ At illi dixerunt ad eum: Nos neque literas accepimus de te a Iudaea, neque adueniens aliquis fratrum nunciauit, aut loquutus est aliquid de te mali. ²² Volumus autem ex te audire quae sentias. Nam de secta ista, notum est nobis, quod vbique ei contradicitur. ²³ Quum constituissem autem illi diem, venerunt ad eum in hospitium complures, quibus exponebat testificans regnum dei, suadensque eis de Iesu ex lege Mosi et prophetis, a mane vsque ad vesperam. ²⁴ Et quidam credebant his quae dicebantur, quidam vero non credebant. ²⁵ Quumque inter se non essent concordēs, discedebant, vbi dixisset Paulus vnum verbum: Bene spiritus sanctus loquutus est per Hesaiam prophetam ad patres nostros, ²⁶ dicens: Vade ad populum istum, et dic: Auribus audietis, et non intelligetis: et videntes videbitis, et non perspicietis. ²⁷ Incrassatum est enim cor populi huius, et auribus grauiter audierunt, et oculos suos compresserunt: ne quando videant oculis, et auribus audiant, et corde intelligant, et conuertantur et sanem eos. ²⁸ Notum ergo sit vobis, quod gentibus missum est hoc salutare dei, et ipsi audient. ²⁹ Et quum haec dixisset, exierunt ab eo Iudaei, multam habentes inter se disceptationem. ³⁰ Mansit autem

25 ἀσύμφωνοι A C-E: ἀσυμφωνί B | 26 εἶπε A^c B-E: εἶπον A* | 27 ἤκουσαν B-E: ἤκουσε A | 28 ἀπεστάλη A-C: ἀπεσταλεῖ D E

21 literas B-E: litteras A | aliquid B-E: quid A | mali B-E: malum A | 22 ex B-E: a A | sentias B-E: sentis A | ista B-E: hac A | 25 vbi dixisset Paulus B-E: dicente Paulo A | Hesaiam E: Esaiam A-D | 26 Auribus B-E: Aure A*, auditu A^c

21 *aliquid* τι ("quid" 1516 = Vg.). See on *Iob.* 6,7. The same change was made by Manetti.

21 *mali* πονηρόν ("malum" 1516 = Vg.). Erasmus treats πονηρόν as a noun rather than an

adjective, in accordance with Vulgate usage at many other passages.

22 *Volumus* ἀξιούμεν ("Rogamus" Vg.). See on *Act.* 15,38. Manetti rendered as *Dignum ... putamus*.

22 *ex* παρά ("a" 1516 = Vg.). See on *Act.* 9,13. Manetti put *abs*.

22 *sentias* φρονεῖς ("sentis" 1516 = Vg.). Erasmus prefers the subjunctive for an indirect question.

22 *ista* ταύτης ("hac" 1516 = Vg.). The use of *ista* here conveys a note of disapproval.

22 *quod* ὅτι ("quia" Vg.). See on *Ioh.* 1,20. Manetti also made this change.

23 *complures* πλείονες ("plurimi" late Vg.). See on *Act.* 27,12. Manetti put *plures*.

23 *de* τὰ περί. In cod. 2815, τὰ is omitted, with support from \aleph A B and some later mss. Erasmus' Greek text seems to have added the word from codd. 1 and 2816, in company with most other late mss. Elsewhere, Erasmus generally follows the Vulgate rendering of τὰ περί, sometimes translating simply by *de* (as at *Lc.* 24,19; *Act.* 1,3; 19,8; 23,15), and sometimes by a longer phrase such as *ea quae sunt de* (*Lc.* 22,37), *quae sunt de* (*Act.* 28,31), or *quae de ... erant* (*Lc.* 24,27). It would therefore be incorrect to cite the Vulgate as being either for or against the omission of τὰ at the present passage. It is possible that the restoration of τὰ περί here was partly influenced by an awareness of Luke's usage at other passages.

25 *inter se* πρὸς ἀλλήλους ("inuicem" Vg.). See on *Ioh.* 4,33. Manetti put *sibi inuicem*.

25 *non ... concordēs* ἀσύμφωνοι ("non ... consentientes" Vg.). Elsewhere, Erasmus uses *concors esse* for τὸ αὐτὸ φρονεῖν at *Phil.* 3,16; 4,2 (both 1519), replacing *idem sapere* and *id ipsum sapere*. Cf. also *concordia* for συμφώνησις at 2 *Cor.* 6,15. He follows the Vulgate in using *consentio* for συμφωνέω at *Mt.* 18,19, and for several other Greek verbs. Manetti here substituted *inconcinni*, a poor choice of word, which, in classical authors, meant "lacking elegance".

25 *ubi dixisset Paulus* εἰπόντος τοῦ Παύλου ("dicente Paulo" 1516 = Vg.). Greek aorist.

25 *Bene* ὅτι Καλῶς ("Quia bene" Vg.). See on *Ioh.* 1,20. (Manetti's version ran *unum sermonem ... quem spiritus sanctus ... bene locutus est*, as if his Greek text substituted ὁ for ὅτι).

26 *dic* εἰπέ ("dic ad eos" late Vg.). The late Vulgate addition is unsupported by Greek mss.

In the 1516 Greek text, Erasmus followed cod. 2815 in reading εἶπον. This spelling, though not necessarily the accentuation, was supported by \aleph^{74} \aleph A B E and most later mss., including codd. 1 and 2816. In the 1516 errata, he changed to the less well attested variant, εἰπέ, probably as a grammatical conjecture to conform with the frequent use of εἰπέ at other passages: this amended reading persisted into the *Textus Receptus*. Manetti put *dic eis*.

26 *Auribus* ἄκοῦῃ ("Aure" 1516 text = Vg.; "auditu" 1516 errata). In *Annot.*, Erasmus further suggests *auditione* (quoting from Jerome's rendering of Didymus, *De Spiritu Sancto*), and mentions his own preference for the plural, *auribus*, as being more in accord with classical usage than *aure*. However, this removes any distinction between ἀκοῦῃ in vs. 26 and ὥσιν in vs. 27. The rendering, *auditu*, proposed in the 1516 errata, is in accord with the Vulgate rendering of ἀκοῦῃ at *Mt.* 13,14; *Ioh.* 12,38, etc., and was also used by Manetti.

27 *audierunt* ἤκουσαν. In 1516, Erasmus' Greek text had ἤκουσε, singular, without ms. support, and in conflict with the Latin rendering. This was either a printer's error, or a conjecture, influenced by the singular of ἐπαχύνθη ἡ καρδιά earlier in the sentence. At *Mt.* 13,15, where the same prophecy is quoted, Erasmus retains ἤκουσαν.

27 *ne quando* μήποτε ("ne forte" Vg.). See on *Act.* 5,39. Manetti made the same change.

28 *quod* ὅτι ("quoniam" Vg.). See on *Ioh.* 1,20. Manetti also had *quod*.

28 ἀπεστάλη. The reading ἀπεστάλει in 1527-35 seems to be no more than a misprint. Erasmus retained ἀπεστάλη at *Lc.* 1,26; *Act.* 13,26.

29 *Et ... disceptationem* καὶ ... συζήτησιν ("Et ... quaestionem" late Vg.). In *Annot.*, Erasmus mentions that this verse is omitted in "aliquot vetustis codicibus", a phrase which usually meant earlier mss. of the Vulgate. Such an omission is supported by \aleph^{74} \aleph A B E 048 and seventeen later mss. The verse was included in the late Vulgate, and in codd. 1, 2815 and 2816, together with about 430 other late mss. (see Aland *Die Apostelgeschichte* 675-9). On Erasmus' use of *disceptatio*, see on *Act.* 15,7. Manetti included the verse, but rendered the last part by *habita inter eos plurima conquisitione*.

ὁ Παῦλος διέτιαν ὄλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ, μετὰ πάσης παρρησίας, ἀκωλύτως.

ΠΡΑΞΕΩΝ ΤΕΛΟΣ

Paulus biennio toto in suo conducto: et suscipiebat omnes qui ingrediebantur ad ipsum, ³¹ praedicans regnum dei, ac docens quae sunt de domino Iesu, cum omni fiducia, nemine prohibente.

ACTORVM FINIS

Subscriptio πράξεων τέλος *D E*: πράξεις των αποστολων ευτυχως συντετελεσμεναι *A-C*

30 suscipiebat *B-E*: suscipiebant *A* | ipsum *B-E*: eum *A* | 31 ac *B-E*: et *A*

Subscriptio ACTORVM FINIS *D E*: ACTA APOSTOLORVM FELICITER ABSOLVTA *A-C*

30 *Paulus* ὁ Παῦλος (Vg. omits). The Vulgate omission is supported by \aleph A B E and a few later mss. Erasmus follows his cod. 2815, in company with codd. 1, 2816 and most other late mss. Manetti similarly added *Paulus*.

30 *suscipiebat* ἀπεδέχετο (“suscipiebant” 1516 Lat.). The variant offered by the 1516 rendering, in the plural, was probably not intended by Erasmus. Most Vulgate copies appear to have *suscipiebat* here, including the Froben editions of 1491 and 1514, together with the Vulgate column of the 1527 N.T.

30 *ipsum* αὐτόν (“eum” 1516 = Vg.). The reflexive pronoun, as usual, is designed to refer back to the main subject.

31 *ac* καί (“et” 1516 = Vg.). See on *Ioh.* 1,25.

31 *Iesu* Ἰησοῦ (“Iesu Christo” Vg.). Erasmus here follows cod. 2815, in company with cod. \aleph^* and only a few later mss. The Vulgate reflects the reading Ἰησοῦ Χριστοῦ, found in Φ^{74vid} \aleph^{corr} A B E and most of the later mss., including codd. 1 and 2816.

31 *nemine prohibente* ἀκωλύτως (“sine prohibitione” Vg.). This substitution of verb for noun, using the ablative absolute construction, is more in accordance with classical Latin idiom. On Erasmus’ removal of *sine*, see on *Ioh.* 8,27. See also *Annot.* The version of Manetti had *absque prohibitione*.

LIST OF ABBREVIATIONS

GENERAL ABBREVIATIONS

*	original text of a manuscript or printed edition
<i>alt.</i>	alterum (= second)
cod., codd.	codex, codices
<i>compend.</i>	compendium, or abbreviation
corr	corrector, correction
<i>exc.</i>	excepto, exceptis
<i>exx.</i>	exemplaria (= some copies)
<i>ital.</i>	litteris italicis (= in italic or smaller type)
Lat.	Latin
mg.	margin
ms., mss.	manuscript, manuscripts
<i>om.</i>	omittit, omittunt
<i>quart.</i>	quartum
<i>rom.</i>	litteris romanis (= in roman type)
supp	supplement by a later scribe
<i>tert.</i>	tertium
vid	videtur (= the presumed wording of a poorly legible text)
vs., vss.	verse, verses

THE BIBLE

Old Testament (O.T.)

<i>Gn.</i>	<i>Genesis</i>	<i>Esth.</i>	<i>Esther</i>	<i>Ioel</i>	<i>Joel</i>
<i>Ex.</i>	<i>Exodus</i>	<i>Iob</i>	<i>Job</i>	<i>Am.</i>	<i>Amos</i>
<i>Lv.</i>	<i>Leviticus</i>	<i>Ps.</i>	<i>Psalms</i>	<i>Ob.</i>	<i>Obadiah</i>
<i>Nu.</i>	<i>Numbers</i>	<i>Prv.</i>	<i>Proverbs</i>	<i>Ion.</i>	<i>Jonah</i>
<i>Dt.</i>	<i>Deuteronomy</i>	<i>Eccl.</i>	<i>Ecclesiastes</i>	<i>Mch.</i>	<i>Micah</i>
<i>Ios.</i>	<i>Joshua</i>	<i>Ct.</i>	<i>Song of Solomon</i>	<i>Nah.</i>	<i>Nabum</i>
<i>Iudic.</i>	<i>Judges</i>	<i>Is.</i>	<i>Isaiah</i>	<i>Hab.</i>	<i>Habakkuk</i>
<i>Rth.</i>	<i>Ruth</i>	<i>Ir.</i>	<i>Jeremiah</i>	<i>Zph.</i>	<i>Zephaniah</i>
<i>1, 2 Sm.</i>	<i>1, 2 Samuel</i>	<i>Thr.</i>	<i>Lamentations</i>	<i>Hgg.</i>	<i>Haggai</i>
<i>1, 2 Rg.</i>	<i>1, 2 Kings</i>	<i>Ez.</i>	<i>Ezekiel</i>	<i>Zch.</i>	<i>Zechariah</i>
<i>1, 2 Chr.</i>	<i>1, 2 Chronicles</i>	<i>Dn.</i>	<i>Daniel</i>	<i>Ml.</i>	<i>Malachi</i>
<i>Esr.</i>	<i>Ezra</i>				
<i>Neh.</i>	<i>Nehemiah</i>	<i>Hos.</i>	<i>Hosea</i>		

New Testament (N.T.)

<i>Mt.</i>	<i>Matthew</i>	<i>Gal.</i>	<i>Galatians</i>	<i>Phm.</i>	<i>Philemon</i>
<i>Mc.</i>	<i>Mark</i>	<i>Eph.</i>	<i>Ephesians</i>	<i>Hebr.</i>	<i>Hebrews</i>
<i>Lc.</i>	<i>Luke</i>	<i>Phil.</i>	<i>Philippians</i>	<i>Iac.</i>	<i>James</i>
<i>Ioh.</i>	<i>John</i>	<i>Col.</i>	<i>Colossians</i>	<i>1, 2 Petr.</i>	<i>1, 2 Peter</i>
<i>Act.</i>	<i>Acts of the Apostles</i>	<i>1, 2 Thess.</i>	<i>1, 2 Thessalo- nians</i>	<i>1, 2, 3 Ioh.</i>	<i>1, 2, 3 John</i>
<i>Rom.</i>	<i>Romans</i>	<i>1, 2 Tim.</i>	<i>1, 2 Timothy</i>	<i>Iud.</i>	<i>Jude</i>
<i>1, 2 Cor.</i>	<i>1, 2 Corinthians</i>	<i>Tit.</i>	<i>Titus</i>	<i>Ap. Ioh.</i>	<i>Revelation</i>

ERASMUS

<i>Ad Placandos</i>	<i>Ad placandos eos, qui putant in sacris libris nihil neque superesse, neque deesse, quaedam excerpimus</i>
<i>Annot.</i>	<i>Annotationes in Nouum Testamentum</i>
<i>Apolog. adv. debacch. Petr. Sutor</i>	<i>Apologia aduersus debacchationes Petri Sutoris</i>
<i>Apolog. adv. monach. hisp.</i>	<i>Apologia aduersus monachos quosdam hispanos</i>
<i>Apolog. adv. Stun. Blasph. et imp.</i>	<i>Apologia aduersus libellum Stunicae cui titulum fecit Blasphemiae et impietates Erasmi</i>
<i>Apolog. c. Sanct.</i>	<i>Caranz. Apologia contra Sanctium Caranzam</i>
<i>Apolog. resp. Iac. Lop. Stun.</i>	<i>Apologia respondens ad ea quae Iac. Lopis Stunica taxauerat in prima duntaxat Noui Testamenti aeditione</i>
<i>Apolog. resp. inuect. Ed. Lei</i>	<i>Apologia qua respondet inuectiuus Eduardi Lei</i>
<i>De Construct.</i>	<i>De constructione octo partium orationis</i>
<i>Epist. apolog. adv. Stun.</i>	<i>Epistola apologetica aduersus Stunicam</i>
<i>Loca Manifeste Deprauata</i>	<i>Loca manifeste deprauata, sed ex infinitis, vt occurrebant, pauca decerpta</i>
<i>Loca Obscura</i>	<i>Loca Obscura et in quibus lapsi sint magni nominis interpretes, ex innumeris pauca decerpta</i>
<i>Paraphr. in Eleg. Laur. Vallae</i>	<i>Paraphrasis in Elegantias Laurentii Vallae</i>
<i>Quae Sint Addita</i>	<i>Quae sint addita in nostris exemplaribus</i>
<i>Resp. ad annot. Ed. Lei</i>	<i>Responsio ad annotationes Eduardi Lei</i>
<i>Soloecismi</i>	<i>Soloecismi per interpretem admissi manifestarii et inexcusabiles, e plurimis pauci decerpti</i>

OTHER SOURCES

<i>Aland Die Apostelgeschichte</i>	<i>Aland, K., et al., Text und Textwert der griechischen Handschriften des Neuen Testaments, iii, Die Apostelgeschichte, Band 1, Untersuchungen und Erganzungsliste (Berlin and New York, 1993: vol. 20 in Arbeiten zur neutestamentlichen Textforschung)</i>
<i>ASD</i>	<i>Erasmus, Des., Opera Omnia (Amsterdam, 1969-)</i>
<i>Ep.</i>	<i>Erasmus, Des., Opus epistolarum, ed. P. S. Allen (Oxford, 1906-1958, 12 vols.)</i>
<i>Ferguson</i>	<i>Ferguson, W. K., Erasmi Opuscula. A supplement to the Opera Omnia (The Hague, 1933)</i>
<i>LB</i>	<i>Erasmus, Des., Opera Omnia (Leiden, 1703-1706, 10 vols.)</i>
<i>Manetti</i>	<i>Manetti, Giannozzo, Testamentum Nouum traductum ex Greco (see p. 5, n. 8, above)</i>
<i>N²⁷</i>	<i>Nestle-Aland Novum Testamentum Graece (Stuttgart, 1993: 27th edition)</i>
<i>Valla Annot.</i>	<i>Valla, Lorenzo, Adnotationes (Paris, 1505)</i>
<i>Vg.</i>	<i>The Latin Vulgate translation of the Bible (see p. 4, above)</i>

INDEX VERBORVM

(This index, which is by no means exhaustive, offers a key to the points of vocabulary which are discussed in the commentary.)

GREEK

- ἀγαθοποιέω 355
ἀγαλλιάω 380
ἀγάπη 153
ἀγαπητός 367
ἀγιάζω 136, 475
ἀγνίζω 136
ἀγοραῖος 383
ἀγράμματος 245
ἄγω 294, 386
ἀγωνίζομαι 79
ἀδικέω 275, 465
ἀδίκημα 396
ἄδικος 458-9
ἀδύνατος 353
ἄδω 155
ἀθέμιτος 313
ἀθετέω 145
αἰνέω 234
αἴρεσις 257
αἴρω 109, 133
αἰτέω 239
αἰτίαμα 465
αἴτιος 411
ἄκοή 145
ἀκριβεία 437
ἀκριβέστερον 399, 460
ἀλήθεια 316
ἀληθινός 89
ἀλίσηγμα 365
ἄλλα 401
ἀλλήλων 51, 149, 153, 275
ἄλλομαι 236
ἄλλος 183
ἀμάρτυρος 355
ἀμύνομαι 274
ἄμφοτεροι 293
ἐν 47, 185
ἀναβαίνω 71
ἀναβλέπω 113, 439
ἀνάγω 339-40, 480
ἀναθεωρέω 389
ἀνακρίνω 245, 455
ἀνάκρισις 469
ἀναμάρτητος 98
ἀναντιρρήτως 313
ἀναπειθω 396
ἀναπίπτω 149
ἀνασκευάζω 366-7
ἀναστατός 383
ἀνατρέφω 436
ἀνάψυξις 240
ἄνεσις 461
ἀνετάζω 441-2
ἀνήρ 455
ἄνθρωπος 381, 455
ἀνίστημι 77, 267, 393, 445
ἀνοικοδομέω 363
ἀντλέω 31
ἀντλημα 47
ἀντοφθαλμέω 484
ἄνωθεν 37
ἀξιόω 370
ἀπαγγέλλω 323-4, 333
ἀπάγω 182, 448
ἀπαντάω 375
ἀπάντησις 496
ἅπας 49
ἀπειθής 475
ἀπειλέω 247
ἀπελαύνω 397
ἀπελεγμός 407-8
ἀπέρχομαι 83, 247
ἀπό 295, 297
ἀποβολή 487
ἀποδέχομαι 233, 454
ἀπολογέομαι 456-7
ἀπολογία 435
ἀπολύω 189
ἀποπίπτω 297
ἀποπλέω 358
ἀποσκευάζω 429
ἀποσπάω 424
ἀποστασία 430
ἀποστέλλω 324
ἀπόστολος 149
ἀποσυνάγωγος 115
ἀποτάσσω 397
ἀποχωρέω 340-1
ἀποχωρίζω 371
ἀπωλεία 177
ἀργύριον 405
ἀργυροκόπος 407
ἄρεστός 264
ἄρνεομαι 247
ἄρτι 116
ἀρχιερατικός 244
ἀρχιερεύς 244, 443
ἄρχομαι 221
ἄσημος 435
ἀσθeneία 58
Ἀσιάρχης 409
ἀσπάζομαι 425
ἄσσον 483
ἀσφαλής 443
ἀτενίζω 215-16
αὐγή 415
αὐλή 119
αὐτοῦ 369
αὐτοῦ 35
ἀφανίζω 347
ἀφήμι 121, 134, 355
ἄφιξις 421
ἀφίστημι 262, 371
ἄφνω 493
ἄφωνος 291
ἄχρι 211
ἄχρις 273, 413
βαθύς 47
βάλλω 41, 147, 203
βάσις 235
βαστάζω 201
βῆμα 269
βία 434
βλάσφημα 267
βλασφημέω 349

- βλέπω 216, 483
 βοηθέω 373
 βουλεύομαι 135, 369-70
 βουλή 347
 βραχύς 68
- γάρ 43, 54, 381, 411
 γενεά 346-7
 γέννημα 391
 γένος 391
 γερουσία 257
 γέυομαι 415
 γίνομαι 17-18, 279, 317, 333, 412
 γινώσκω 106, 153
 γλωσσόκομον 139
 γνώμη 412-13
 γνώστης 471
 γνωστός 219, 247
- δέ 21, 101, 264
 δείκνυμι 373
 δεσμώτης 479
 δέχομαι 240-1, 385
 δέω 133, 185
 δή 337, 369
 διά 287
 διαβαίνω 373
 διαγινώσκω 460
 διαδέχομαι 281
 διαδίδωμι 251
 διακονία 265, 329
 διακρίνω 311, 323
 διαλέγομαι 413
 διάλεκτος 219-20
 διαλογίζομαι 135
 διαμάχομαι 445
 διαμερίζω 223
 διαπεράω 424
 διαπνέομαι 243
 διαστέλλομαι 97
 διάστημα 254
 διαστρέφω 339
 διατάσσω 281, 453
 διατηρέω 367
 διατίθημι 241
 διατρίβω 41, 135
 διαχειρίζομαι 475
 διδακτός 78-9
 δίδωμι 149, 177, 229
 διεγείρω 71-2
 διέρχομαι 285, 317, 338-9
 διθάλασσος 491
 δικαιοσύνη 391-2
- δίκη 467
 διό 313
 διοδεύω 381
 Διοπετής 410
 διότι 287
 διώκω 405
 δόγμα 372
 δοκέω 65, 168, 331, 483
 δόξα 65, 335
 δοξάζω 141, 143, 429
 δυνάστης 291
 δωρεά 319
- εάν 150, 291
 έαυτού 91, 136
 έγγίζω 447
 έγγύς 67
 έγειρω 35, 77, 207, 393
 έγκαλέω 411, 451
 έγκόπτω 454
 έγκρατεία 461
 έδαφος 437
 έθνικός 92, 141
 έθνος 92, 319
 έθος 268
 ει 125, 214
 ειδωλόθυτος 367
 ειρήνη 275
 εις 147, 269, 273, 293
 εισέρχομαι 152
 είσοδος 343
 εισπηδάω 379
 εισφέρω 389
 εκ 33, 35
 εκβάλλω 489
 εκδικέω 274
 εκδίκησις 274
 εκεί 58
 εκείσε 425
 εκθαμβέω 237
 εκθαμβος 237
 εκκεντέω 195
 εκκλησία 255, 279, 302-3, 409
 εκκλαλέω 449
 εκλέγομαι 166, 211-12
 εκνεύω 60-1
 εκπίπτω 331, 487
 εκπλέω 397
 εκπορεύομαι 63
 εκστασις 237, 321
 εκτείνω 251
 εκφέρω 256
 εκφεύγω 378
- εκχέω 219
 έλαία 96
 έλέγχω 411
 έλευθερώ 103-4
 έλκω 377, 433
 Έλλην 92, 141
 έμβαίνω 71
 έμβιβάζω 481
 έμβλέπω 24, 216-17
 έμπορία 33
 έμποριον 33
 έμπορος 33
 έμφανίζω 161, 447
 έμφυσάω 201
 εν 20-1, 41, 65, 311
 εναντίον 271
 ενδυναμώω 298
 ενθύμησις 391
 ενισχύω 298-9
 εννεός 295
 εντέλλομαι 97
 εντολή 137
 ενώπιον 239, 281
 εξάγω 191, 381
 εξαιρέω 277
 εξαιφνης 493
 εξάλλομαι 236
 εξαποστέλλω 301
 εξαντής 323
 εξέρχομαι 63, 187, 373, 377, 493
 εξιστημι 285
 εξουθενέω 245
 εξουσία 16, 473
 εξυπνος 378
 εξω 246, 283, 375
 εξωθέω 490
 εορτή 86, 92
 επαγγελία 213
 επαίρω 51, 215
 επάνω 42
 επαύριον 21, 27, 308
 επειρίρω 351
 επεί 229
 επειδή 229
 επέκεινα 280-1
 επέρχομαι 215, 289
 επερωτάω 214
 επί 42, 95, 237, 293, 334, 351, 402
 επιβαίνω 71, 463
 επιβάλλω 94-5
 επιδημέω 389
 εππεικεία 455

- ἐπικαλέω 325
 ἐπικατάρατος 95
 ἐπίκειμαι 132
 ἐπιλέγω 56, 371
 ἐπιλύω 411
 ἐπιμελεία 480-1
 ἐπιμένω 321, 427
 ἐπιπίπτω 287, 308, 423
 ἐπισκέπτομαι 265, 274
 ἐπιστηρίζω 357
 ἐπιτίθημι 113, 395
 ἐπιφανής 227
 ἐπιχρῖω 111-12
 ἐργασία 407
 ἔργον 41
 ἔρπετόν 309
 ἔρχομαι 49, 373, 481
 ἔσθίω 50-1, 80
 ἔσχατος 146-7
 ἔτι 169
 εὐαγγελίζω 263
 εὐθέως 72
 εὐθής 288-9
 εὐθυμος 489
 εὐλαβής 284
 εὐπορέω 329
 εὐρίσκω 25, 139, 313, 451, 459
 εὐφραίνω 380
 ἐφίστημι 267, 323, 383, 441
 ἔως 31, 327

 ζῆλος 257
 ζηλόω 271
 ζηλωτής 429
 ζωνή 427
 ζωογονέω 273

 ἦ 31, 110
 ἠγέομαι 271
 Ἡλίας 19
 Ἡσαΐας 19
 ἠσυχάζω 326, 429
 ἦχος 223

 θαμβέω 295
 θάμβος 237
 θαρσέω 175
 θεάομαι 17, 24
 θεῖος 391
 θέλημα 51
 θεραπεύω 246
 θεωρέω 493
 θηρίον 322, 493

 θλίβω 275
 θλίψις 173
 θόρυβος 406
 θρηνέω 171-2
 θυμομαχέω 334
 θύρα 433
 θύω 309

 ἰάμα 249
 ἰάομαι 246, 495
 ἰασίς 249
 ἴδιος 16
 Ἰεροσόλυμα 215
 Ἰερουσαλήμ 215
 ἰκανός 414-15
 ἰμάτιον 149, 189, 354
 ἰνατί 275
 ἴσθημι 443

 καθαιρέω 341
 καθαρίζω 136
 καθίζω 129
 καθήμι 321
 καθίστημι 265, 386
 καθότι 228
 καί 19, 87, 89, 216
 καιρός 214
 καίτοιγε 355
 κακολογέω 402
 κακοποιός 185
 κακῶ 351, 395
 καλέω 247
 καλός 481
 κἄν 257
 κατά 57, 225, 233, 290, 342, 481
 καταβαίνω 287
 καταβολή 179
 καταγγέλλω 337
 κατάγω 443
 κατακαίω 405
 κατάκειμαι 59
 κατακύπτω 199
 καταλαμβάνω 14, 145
 καταλείπω 467
 καταλύω 35, 267
 καταμένω 217
 κατανοέω 277, 322
 καταντάω 472
 καταπαύω 355
 καταπονέω 275
 κατάρα 95
 καταριθμέω 219
 κατασείω 333

 καταφέρω 414
 κατείδωλος 387
 κατέρχομαι 285, 427
 κατεσθίω 34
 κατηχέω 399
 κατοικέω 225
 Κέδρων 179
 κείμαι 165
 κείρια 133
 κερδαίνω 486
 κινδυνεύω 407
 κοινός 433
 κολλάω 261
 κολυμβήθρα 111
 κρατέω 483
 κράτιστος 451
 κρίμα 40
 κρίνω 39, 365, 392
 κρίσις 40
 κτάομαι 219
 κτήμα 251
 κύλιξ 181
 κύριος 44-5
 κλύω 293, 325-6, 491
 κώμη 289

 λάθρα 131
 λαλέω 476
 λαλιά 53
 λαμβάνω 66, 298
 λαμπάς 414
 λαμπρός 315
 λαός 67, 234
 λατρεία 168
 λατρεύω 279
 λέγω 103, 458
 λειτουργέω 337
 λογίζομαι 408
 λόγος 13, 93, 211, 273, 288, 361, 397, 419
 λοιδορέω 117
 λούω 379
 λυπέω 172-3, 208
 λύπη 169
 λύχνος 414
 λύω 35, 347-8

 μαγεία 287
 μαγεύω 285
 μακράν 441
 μάλλον 423
 μαρτυρέω 15, 65, 265
 μαρτυρία 15
 μαρτύριον 15

- μάστιξ 441
 μάχομαι 79
 μεγαλείος 225
 μεγαλύνω 320, 429
 μέλει 121
 μέλλω 54-5
 μέν 302, 346
 μένω 413
 μεσόω 87
 μετά 319
 μετακαλέομαι 417
 μεταλαμβάνω 233, 489
 μετανοέω 231, 239-40
 μεταπέμπομαι 461
 μή 37
 μηδαμῶς 309
 μηκέτι 61
 μηνύω 451
 μήποτε 262-3
 μήτι 37
 μικρόν 153
 μικρός 91, 143
 μιμνήσκομαι 315, 325
 μόνον 478
 Μωσῆς 241

 ναί 130, 381
 νάρδος 137
 νεότης 471
 νησίον 484
 νηστεία 357, 482
 νόσημα 58
 νόσος 58, 403
 νοσφίζω 253
 νῦν 116

 ξενίζω 307, 495
 ξηραίνω 163

 ὀ 13, 28
 ὀδός 458
 ὄζω 133
 οἰκέτης 307
 οἰκία 251
 οἰκοδομέω 35
 ὀκνέω 305
 ὀλίγος 359
 ὀλοκληρία 239
 ὄλος 97, 261
 ὁμοθυμαδόν 223, 334, 367
 ὁμοιοπαθής 355
 ὁμοιος 109
 ὁμοιόω 353
 ὁμοίως 62-3

 ὁμότεχνος 393
 ὄναριον 139
 ὀπτάνομαι 212
 ὄραω 17, 223, 373
 ὀρίζω 250, 390, 392-3
 ὄσος 249
 ὅτι 19
 οὐ 459
 οὐδείς 257
 οὐκέτι 83, 421
 οὖν 81, 325
 οὕτω 101
 οὕτως 185
 ὄχλος 67, 377
 ὄψια 71
 ὄψις 89

 παθητός 477
 παιδεύω 437
 παῖς 249
 πάλιν 45
 πάντως 431
 παρά 251
 παραβαίνω 222
 παραβιάζομαι 375
 παραγγέλλω 247
 παραγίνομαι 315, 417, 429
 παραδίδωμι 82-3, 367
 παραινέω 482
 παρακαλέω 368, 415, 497
 παρακλήτος 159
 παρακύπτω 199
 παραλαμβάνω 156
 παραλέγομαι 481
 παραπλέω 417
 παράσχω 393
 παρατηρέω 299
 παρατίθημι 382
 παρατυγχάνω 387
 παραχειμάζω 483
 πάρειμι 85
 παρενοχλέω 365
 παρίστημι 193, 212, 305, 487
 πάροικος 269
 παροξύνω 387
 παροτρύνω 350-1
 παρρησία 123, 135, 229
 παρρησιάζομαι 301
 πᾶς 96-7, 175, 215, 261, 316
 πάσχω 212
 πατρός 437, 458, 497
 πείθω 261, 263, 449

 πέμπω 149
 πέραν 424
 περί 125, 175, 339-40, 437
 περιαστράπτω 294
 περιδέω 133
 περιπατέω 84, 236, 431
 περισσεύω 70
 περιτίθημι 193
 περίχωρος 225
 πέτρος 27
 πιάζω 137, 205
 πίμπρημι 493
 πίπτω 131, 141, 253, 255, 437
 πιστεύω 79
 πίστις 239
 πιστός 203, 319
 πλήθος 67
 πληθύνω 303
 πληρώω 173
 πλοιάριον 73, 206
 πλοῖον 73, 206
 πνεῦμα 223
 πνοή 223, 389
 ποιέω 17, 31, 41, 87-8, 238, 359
 ποιῖνι 121
 πολιτάρχης 384
 πολιτεία 443
 πολίτης 435
 πολὺς 165, 212
 πονηρία 243
 πονηρός 403
 πορεύομαι 91, 96, 419, 462
 πορνεία 105
 πορφυρόπωλις 375
 ποτέ 113
 ποτήριον 181
 πράξις 405
 πράσσω 367, 405
 πρεσβύτερος 360
 πρηνής 219
 προάγω 443
 πρόβατον 208
 προγινώσκω 471
 προθυμία 385
 προορίζω 250
 προπετής 411
 πρὸς 229, 242, 255
 προσευχή 217
 προσεύχομαι 314-15, 377
 προσέχω 286-7
 προσήλυτος 265
 προσκαλέομαι 263

- προσκαρτερέω 265
 προσκολλάομαι 261
 προσλαλέω 348
 προσλαμβάνω 489
 προσμένω 327, 397
 προσπίπτω 131, 379
 προστίθημι 233, 256, 329
 προσφάγιον 205
 προσωπολήπτης 316
 πρόσωπον 239
 πρόφασις 167, 488
 προφητεύω 135
 προχειρίζομαι 439
 προχειροτονέω 318-19
 πρώτος 197-8, 211, 382-3, 463
 πτωχός 111, 138-9
 πυλών 333
 πυνθάνομαι 55
 πῶς 248, 291, 324
- ῥαββεί 24-5
 ῥαβδοῦχος 381
 ῥαδιουργία 339
 ῥῆμα 325
- σαλεύω 378
 Σαμαρίας 45
 σανδάλιον 331
 σεαυτοῦ 303
 σέβασμα 389
 σέβομαι 348
 σκανδαλίζω 81
 σκεῦος 297
 σκηνοποιός 393
 σπεῖρα 306
 σπερμολόγος 388
 στάσις 446-7
 στερεόω 239
 συγκαταψηφίζω 219
 συγχράομαι 47
 συγχύνω 432
 συζητέω 361
 συζήτησις 361
 συλλαλέω 313
 συμβάλλω 387
 συμβουλεύω 135, 299
 συμπαραλαμβάνω 371
 συμφέρω 405
 συμφωνέω 255, 363
 συμψηφίζω 405
 σύν 221
 συνάγω 133
 συναγωγή 347-8
- συναντάω 313, 419
 συναρπάζω 267
 σύνδεσμος 289
 συνδρομή 433
 συνεγείρω 77
 συνέρχομαι 323
 συνευδοκέω 441
 συνέχω 394
 συνοδεύω 295
 συνομιλέω 313
 συντελέω 432
 συντίθημι 449
 συντόμως 454
 σύντροφος 337
 σύρω 357
 σφοδρώς 485
 σφραγίζω 43
 σχίζω 445
 σχίσμα 113
 σώζω 39, 142
 σωτήρ 53
- ταπεινοφροσύνη 418
 τάραχος 406
 τάσσω 438
 τάχος 463
 τε 33, 211
 τηρέω 113
 τίθημι 165, 331
 τιμάω 63, 107
 τίμιος 261, 420
 τίς 20, 433-4
 τις 61, 68, 257
 τοιοῦτος 407
 τοσοῦτος 68
 τρίστεγον 415
 τρώγω 80
 τυγχάνω 475
 τύπος 202
 τύραννος 403
- ὑβρίζω 351-2
 ὑπάγω 91
 ὑπακούω 333
 ὑπέρ 42, 428
 ὑπεροράω 391
 ὑπηρετέω 346-7, 423, 461
 ὑποβάλλω 267
 ὑποδέχομαι 383-4
 ὑποδῶω 331
 ὑποζώννυμι 485
 ὑπολαμβάνω 225-6
 ὑποπλέω 481
 ὑποστέλλω 419
- ὑποστρέφω 289
 ὑποτρέχω 484-5
 ὑψόω 341
- φανερόω 22, 85
 φαντασία 469
 φέρω 465
 φθόγγος 223
 φθόνος 271
 φονεύς 281-2
 φορέω 188-9
 φυλακή 437
 φυλακίζω 441
 φυλάσσω 283, 431
 φωνέω 155, 311
 φωνή 223-4
 φῶς 15
- χαλάω 485
 χάραγμα 391
 χαρίζομαι 467
 χάρις 319, 463, 465
 χειραγωγέω 297, 439
 χειροτονέω 357
 χιτῶν 354
 χόρτος 69
 χρεία 148, 423
 χρηματίζω 311
 χριστός 26
 χρόνος 214
 χρονοτριβέω 417
 χωρέω 105
 χωρίζω 393
- ψηλαφάω 391
 ψυχή 351, 420
 ψωμίον 151
- ὃ 211
 ὥρα 65
 ὡς 17, 25, 31, 241, 273, 321
 ὡσεὶ 23, 25
 ὡσπερ 325
 ὥστε 243

LATIN

- a, ab 35, 102, 297,
 304, 384
 abduco 182, 448
 abeo 91, 377, 462
 abigo 397
 abluo 379
 abnauigo 397
 abnego 247
 abominatus 313
 Abraham 343
 absoluo 189, 411
 abstineo 262, 431
 abstraho 424
 absum 206-7
 ac, atque 19
 accedo 315, 417
 acceptio 316
 acceptor 316
 accersio 247
 accerso 247, 417, 461
 accido 131, 279, 333, 379
 accingo 485
 accipio 66, 156, 233,
 240-1, 489
 accola 269
 accresco 256
 accumbo 149
 accurate 437
 accuso 411, 451
 acquiesco 429
 actus 405
 ad 242, 251, 255, 291, 402
 addo 233
 addubito 323
 adduco 182
 adfero 359
 adglutino 261
 adhaereo 261
 adhortor 368
 adigo 375
 adimpleo 167
 adiungo 371
 adiuuo 373
 administratio 265
 administro 265
 admiratio 237
 admoneo 311, 482
 admoueo 193
 adolescentia 471
 adorior 395
 adoro 377
 adseruo 299
 adsto 323
 adsum 85
 aduena 265, 269
 aduenio 85, 215, 315, 427
 aduentus 343
 aduersum 150
 aduersus 293, 301
 aduoco 263, 497
 aedes 251
 aedifico 35, 363
 aedo 31
 aegroto 126-7
 aemulatio 257
 aemulator 429
 aemulor 271
 aequitas 391-2
 aequus 264
 aestimo 225-6
 aetas 346-7
 afficio 107, 172, 212, 351-2
 afflictio 173
 affligo 275, 395
 ager 252
 agnitio 106
 agnosco 106
 agnus 208
 ago 54-5, 367, 395
 alienus 115
 alioqui 155
 alioquin 155
 aliquando 113
 aliquis 61, 257
 alius 149, 183
 allego 371, 382
 alleuo 489
 alligo 185
 alloquor 348
 alter 149, 183, 199
 alterutrum 275
 altitudo 47
 altum 215
 altus 47
 ambitio 469
 ambo 293
 ambulo 84, 236, 431
 amplius 83, 367, 421
 an 110, 115-16, 181
 anima 351, 420
 animaduerto 322
 animaequior 489
 animus 175, 334, 351, 418
 annona 335
 annuncio 263, 337
 annuo 333
 ante 281
 antecedo 17
 anxietas 173
 aperio 161
 apostolus 149
 apparatus 469
 appareo 212, 223
 appello 72
 appono 329, 395
 apprehendo 14, 137
 appropinquo 447
 appropio 447
 apud 229, 311
 arbitror 168
 aresco 163
 argentarius 407
 arguo 411
 ars 285, 287
 articulus 214
 artificium 393
 ascendo 71
 aspectus 89
 aspicio 24, 216
 asporto 201
 assentior 441
 assigno 305
 assisto 383, 441, 487
 Assos 483
 assumo 156
 asto 193, 441
 at 21
 atqui 89
 attendo 277
 attollo 51, 133
 attonitus 295
 attrecto 391
 audenter 229
 audio 117, 297
 auditus 145
 auello 424
 aufugio 378
 augeo 256
 auditas 385
 aulaeum 393
 aurifaber 407
 aurifex 407
 ausculto 286-7
 aut 31, 110
 autem 21, 172, 264, 483
 autoritas 16, 473

- baptisma 221
 baptismus 221
 basis 235
 benedico 243
 benefacio 355
 beneficium 355
 bestia 322, 493
 bimaris 491
 blasphemia 267, 349
 blasphemio 349
 breui 463
 breuis 143
 breuiter 454
 buccella 151
- cado 131, 141, 253, 255,
 287, 297, 308, 331, 437
 caeterum 21, 264
 calcio 331
 caliga 331
 calix 181
 candidus 315
 cano 155
 canto 155
 capax 105
 capio 105, 205, 298
 carcer 437
 carcerarius 479
 carissimus 367
 castellum 289
 castitas 462
 caueo 431
 causa 411, 456, 465
 -ce 213-14
 Cedron 179
 censeo 365
 certe 381
 certo 460
 certum 443
 cesso 263, 422
 ceterum 264
 ceu 321
 charitas 153
 cingulum 427
 circiter 437
 circumligo 133
 circumpono 193
 circumforaneus 383
 circumfulgeo 294
 circumfulguro 294
 circumspectio 265
 cito 463
 ciuilitas 443
 ciuis 435
- ciuitas 290-1, 443
 clanculum 131, 383-4
 clarifico 141, 143
 claritas 65
 clementia 455
 coartor 394
 coenaculum 415
 coepio 17, 470
 coetus 347-8
 cogitatio 391
 cogito 135, 370
 cognitio 106, 467
 cognomentum 325
 cognomino 56, 325
 cognosco 106
 cogo 375
 cohonesto 107
 cohors 306
 collabor 131, 253
 collactaneus 337
 collaudo 234
 colligatio 289
 colligo 133, 429
 colloquor 313
 colo 279, 348
 comburo 405
 comedo 50-1, 80
 comitor 323
 commemoro 315
 commercium 47
 comminor 247
 commoror 41, 135, 368, 397
 comperio 451
 compesco 355, 491
 compleo 167
 complures 212
 comperto 405
 compos 483
 comprehendo 14, 137, 145
 comprobo 454
 computo 405
 concido 131, 255
 concito 350-1, 383
 concludo 441
 concomitor 295
 concordia 275
 concordo 363
 concors 499
 concurro 267
 concursio 433
 concursus 433
 concutio 378
 condemnatio 40
 condemno 39
- condo 179
 confero 405
 confestim 323
 confido 79, 175
 confirmo 239
 conflictio 387
 conforto 298-9
 confundo 432
 congero 183
 congregior 323
 congregatio 255, 279
 congrego 133, 221
 coniiicio 41, 94
 connumero 219
 conor 484
 conquiro 361
 conquisitio 361
 consaluto 425
 conscendo 71
 consentio 261, 263, 283,
 441, 499
 conseruo 367
 considero 265, 277, 322
 consigno 75
 consilium 299, 347, 412-13
 consolator 159
 consolido 239
 consolor 368, 415, 482
 consono 363
 conspectus 239, 271
 conspicio 17, 212, 223
 conspicio 24
 conspicuus 41
 conspiro 255, 449
 constituo 165, 265
 constitutio 179
 consuetudo 221
 consulo 135, 369-70
 consulto 135
 consummo 432
 contaminatio 365
 contemplo 389
 contignatio 415
 continuo 72
 contio 409
 contra 21, 150, 172,
 290, 481
 contradictio 313
 contristo 172-3, 208
 contumelia 351-2
 contumeliosus 267
 conturbo 383, 432
 conualesco 299
 conuenio 255, 429, 449

- conuicior 117, 349
 conuicium 267, 349
 conuoco 263
 coopto 219
 copiosus 165, 414
 coram 271, 281
 corripio 267
 corrobora 298
 corrumpo 351
 cotidie 233
 coutor 47
 crastinus 27
 credo 44, 79, 203, 319, 449
 crimen 465
 cultura 389
 cultus 168
 cunctor 439
 cunctus 96-7
 cur 20, 275
 cura 121, 480-1
 curo 246, 480-1, 495
 custodia 437, 479
 custodio 113, 283, 367

 damnatio 467
 de 33, 102, 295
 debilis 353
 decedo 393
 decerno 365, 392
 decerto 79
 decido 131, 297, 437
 declaro 85
 declino 60-1
 decretum 372
 decumbo 59
 deduco 386, 443
 defectio 430
 defendo 274
 deficio 371
 defigo 215-16
 definio 390
 degrauo 414
 degusto 415
 deiicio 141
 delego 265
 deleo 341
 deligo 211-12, 318-19
 demento 285
 demitto 300-1, 384, 485
 demolior 267
 demoror 41
 denarius 405
 denique 215
 denuntio 97, 247

 denuo 37, 357
 deorsum 102
 deprecatio 217
 deprehendo 459
 depugno 445
 derelinquo 121, 467
 descendo 285, 287
 descisco 83
 desero 121
 desideo 129
 destruo 35, 267, 341
 detineo 454
 deueho 484-5
 deuenio 472, 487
 deuoro 34
 dextro 181
 diabolus 83
 dico 103, 458
 dictum 273
 dies 21, 86
 diffundo 219
 diiudico 245
 dilectio 153
 dilectus 367
 diligentius 399, 443
 dilucesco 333
 diluculum 415
 dimitto 121, 134, 189,
 300-1, 347-8
 dirimo 411
 discedo 247, 262, 340-1,
 371, 393
 disceptatio 361
 discessio 421
 discessus 421
 discumbo 149
 disperdo 347
 dispicio 361
 dispono 241, 281
 disputo 301, 361, 413
 disseco 223, 445
 dissensio 113, 446-7
 dissero 387, 413
 dissimulo 391
 distribuo 251
 diu 415
 diuersor 307
 diuido 251
 diuinus 391
 diuulgo 317
 docibilis 78-9
 docilis 78-9
 doctus 78
 dogma 372

 doleo 243
 dolor 169
 domestice 419
 domesticus 307, 379
 domus 251
 donec 155, 273
 donum 319
 dubitatio 313
 dubito 311
 duco 294, 297
 dudum 113
 dum 216

 e, ex 33, 35, 283, 295,
 297, 375
 ecclesia 255, 279, 409
 edo 51, 80
 edoceo 399
 educo 191, 381, 436
 efficio 238
 effugio 378
 effundo 219
 effutio 449
 egenus 138-9
 eiicio 115, 256, 381, 487,
 489-90
 eiusmodi 407
 eleuo 51
 eligo 166, 211-12
 emitto 301, 321, 324
 enim 43
 eo 81
 erga 242
 ergo 57, 81
 erigo 35
 eripio 277
 erudio 437
 eruo 277
 Esaias 19
 et 19, 33, 63, 76-7, 216
 etiam 76-7, 130, 167
 euanesco 347
 euangelizo 263
 euenio 289
 euerto 366-7
 euoco 311
 exactius 399
 exalto 341
 examinatio 469
 examino 245, 441-2
 exaresco 163
 exaudio 117
 excido 222, 331
 excipio 383-4

- excito 35, 393
 excusatio 167, 435
 execrabilis 95
 execratio 95
 exedo 34
 exeo 187, 377
 exerceo 285, 405
 exhibeo 168, 212, 305
 exiguus 359
 exilio 236
 exinde 190
 existimo 225-6, 331
 exordior 221
 exorior 18, 267
 expauesco 237
 expecto 413
 expergefacio 378
 expergiscor 378
 expers 355
 expleo 167, 431
 expono 367
 exporto 256
 exsurgo, exurgo 267, 445
 extasi 237
 extemplo 323
 extendo 251
 extimulo 350-1
 extra 246, 283
 extraho 357
 extremus 146-7
 extruo 35
 exulto 380
 exuro 405

 faber 407
 facies 239
 facio 17-18, 31, 41, 51, 279,
 333, 367, 412
 factio 257
 factum 41, 405
 fallacia 339
 familiaris 337
 famulus 307
 fas 313
 fascia 133
 fauor 463
 fera 322
 fere 25
 ferme 25
 fero 109, 243
 festiuitas 92
 festus 86, 92
 feteo 133
 fidelis 203, 319

 fides 239
 fiducia 123, 229, 239, 301
 fiducialiter 301
 figura 202
 filius 249
 finitimus 225
 flagellum 441
 flagrum 441
 flatus 223
 fleo 171
 flo 201
 foenum 69
 foetus 273
 foras 246, 375
 fore 353
 fores 433
 fornicatio 105
 forsitan 47
 fortiter 301
 fraudo 253
 fretum 424
 fugio 378
 futurum 227

 generatio 346-7
 gens 92, 319
 gentilis 92, 141
 gero 449
 gesto 188-9
 gigno 359
 gloria 65, 335
 glorifico 141, 143, 429
 gnarus 471
 Graecus 92, 141
 gramen 69
 gratia 319, 463, 465, 467
 gratificor 465
 grauor 305
 grex 121
 gusto 308, 415

 habeo 58, 329, 408
 habitator 225
 haeresis 257
 haesito 311, 323
 halitus 389
 haud 459
 haudquaquam 185
 haurio 31
 haustum 47
 Hesaias 19
 hic 15, 34, 41-2
 Hierosolyma 215
 Hierusalem 215

 homicida 281-2
 homo 381, 455
 honor 335
 honorabilis 261
 honorifico 63
 honoro 63
 hora 65
 hortor 486
 hospitium 495
 hospitor 307
 huc 425
 huiusmodi 407
 humane 480
 humanitas 455
 humaniter 480
 hyberno 483
 hyemo 483

 iaceo 59
 iacto 489
 iactura 487
 iam 59, 61, 83, 303, 337,
 369, 457
 ianua 333, 433
 ibi 58, 369, 425
 ibidem 369
 idcirco 119
 ideo 119
 idololatria 387
 ieunatio 357
 ieunium 357
 igitur 81, 214, 289, 302
 igneus 223
 ignis 223, 275
 ignotus 435
 ilico 72
 illabor 287
 ille 13, 15, 19 etc.
 illic 58
 illinc 483
 illino 111
 illiteratus 245
 illustris 227
 illustro 143
 immitto 147
 immo 21, 401
 immunis 98
 impingo 490
 impleo 167, 173
 impono 113, 132-3,
 193, 481
 imputo 408
 in 20-1, 65, 95, 237,
 273, 291

- inambulo 236
 incandesco 387
 incendium 275
 incendo 493
 incipio 54-5
 incito 387
 inclino 199
 incola 269
 incredulus 44, 475
 incumbo 265
 incunctanter 313
 inde 483
 indico 451
 indigeo 148
 indolesco 208
 inedia 485
 ineo 299
 infensus 334
 infernus 102
 infero 389
 inficior 247
 infirmitas 58
 infirmus 127, 353
 infundo 31
 ingenua 123
 ingero 389
 ingredior 71, 152
 iniicio 95, 475
 iniquitas 243
 iniquus 396, 458-9
 iniungo 453
 iniuria 274-5, 396, 465
 iniustus 458-9
 innotesco 219
 innuo 333
 inobediens 475
 inquieto 365
 inquilinus 269
 inquinamentum 365
 inquisitio 455
 inquit 19
 inseruio 346-7
 insinuo 382
 inspiratio 389
 instans 265
 instauro 363
 instituo 399, 437
 institutum 268
 insto 67, 175, 394
 insufflo 201
 insulula 484
 insuper 260
 integritas 239
 intelligo 153
 intendo 216, 287, 465
 inter 167, 275
 interficio 475
 interminor 247
 interpretor 25
 interrogatio 469
 interrogo 55, 207, 214
 interuallum 254
 intra 311, 413
 intro 152
 introeo 152
 introgredior 379
 introitus 343
 intueor 24, 215-16, 493
 intumesco 71-2
 inuado 267
 inualesco 299
 inuenio 25, 313, 451, 459
 inuentum 391
 inuerto 339
 inuicem 51, 149, 153, 233
 inuidia 271
 inuiso 265, 274
 inungo 112
 Ioannes 14-15
 ipse 16, 34, 136, 303
 iratus 334
 irrito 387
 irrumpo 379
 irruo 308
 is 23, 34, 41-2
 Israel 22-3, 214
 iste 34-5, 42
 ita 81, 243, 381
 itaque 57, 289
 iter 295, 381
 iterato 37
 iterum 37, 111
 itidem 62-3
 iudicium 40
 iudico 39, 365, 455, 468
 iustitia 391-2
 iuuentus 471
 iuxta 255, 342
 labefacto 366-7
 laedo 275
 laetor 380
 lamentor 171
 lampas 414
 languet 126-7
 languidus 127
 languor 403
 laudo 234
 lauo 379
 legatus 149
 lego 149, 481
 leuo 51
 libere 229
 libero 103-4, 277
 libertas 123
 liberus 103-4
 licet 16
 lictor 381
 ligo 133, 185
 linio 111
 lino 111
 litigo 79
 littus 490
 loculi 139
 longe 441
 loquela 53
 loquor 103, 348-9, 402, 449
 lucerna 414
 lucrifacio 486
 lumen 15
 lux 15, 415
 macto 309
 magis 423
 magistratus 384
 magnalis 225
 magnifico 429
 magnificus 225
 magnus 67
 maior 158, 497
 maledicentia 267
 maledico 117, 402, 445
 maledictio 95
 maledictus 95
 malefactor 185
 malicia 243
 malus 403
 mandatum 137
 mando 97
 manduco 50-1, 309
 maneo 217, 321, 413, 427
 manifesto 22, 85, 161
 manifestus 22, 227
 mansito 217
 manus 297, 439
 marsupium 139
 maturius 463
 medior 87
 medius 21
 memor 325
 memoria 315
 mercator 33

- mercatus 33
 mergo 414
 merito 397
 mille 69
 minaciter 247
 minimus 359
 ministerium 265, 329
 ministro 337, 423, 461
 mino 397
 minus 155
 mitto 41, 147, 149, 272,
 324, 331
 modicus 68, 91, 143,
 153, 403
 modo 116, 478
 moeror 169
 moestitudo 169
 moleste 243
 molestia 169
 momentum 214
 mora 417
 morbus 58, 403
 moror 41, 135, 427
 mortalis 355
 motio 58
 moueo 57, 378, 419
 multiplico 303
 multitudo 67
 multus 67, 165, 212,
 348, 414
 municeps 435
 murmur 87
 mutuo 153, 275
 mutus 291
 mutuus 153

 nam 43, 327, 411
 nanciscor 25, 139, 475
 nardus 137
 narro 323-4
 nascor 37
 natatoria 111
 natio 319, 346-7
 nauicula 73, 206
 nauigiolum 206
 nauigium 206
 nauigo 339-40, 358,
 397, 481
 nauis 73, 206, 425
 Nazarenus 27
 -ne 187
 ne 37, 41, 61, 85, 167
 nec 33
 necdum 101

 necessitas 423
 nego 247
 negociatio 33
 negociator 33
 negocium 265, 361
 nequam 403
 nequaquam 309
 neque 31
 nequitia 243
 nescio 23, 31
 nimirum 151
 nisi 291
 nobilior 383
 nobilis 382-3
 noceo 185, 275, 395, 465
 nolo 61
 nomen 65
 nomino 56
 non 459
 nondum 101
 nosco 23
 notus 219, 247
 nouissimus 146-7
 num 37, 214
 numen 391
 numerus 95
 numquid 37, 51
 nunc 116
 nuncio 333
 nutrio 436

 o 211
 ob 125
 obambulo 317
 obicio 451, 465
 obligatio 289
 obnitor 484
 obnoxius 355, 411
 oborior 233
 obscurus 435
 obsequium 168
 obsequor 107
 obseruo 113
 obsigno 43
 obsisto 325-6
 obstupesco 237
 obtempero 87
 obtentus 488
 obticesco 326
 obturbo 365
 obuenio 419
 obuiam 313
 obuincio 133
 obuio 375

 obuius 313
 occido 309
 occisor 281-2
 occupo 145
 occurro 313, 375
 occursus 496
 offendo 25, 81, 313
 offero 193-4
 offula 151
 oleo 133
 Oliueti 96
 omnino 431
 omnis 96-7, 215, 316
 operor 41
 opifex 407
 opificium 407
 opinor 168
 oportet 438
 oppidulum 289
 oppidum 71
 opsonium 205
 optimus 451
 opus 36-7, 41, 148, 423
 oraculum 311
 oratio 53, 217
 ordino 281, 438
 ordo 257
 organum 297
 orior 18
 oro 314-15, 377
 ostendo 373
 ouile 119
 ouis 208

 palam 84, 123, 135
 pallium 189
 palpo 391
 paracletus 159
 pareo 261
 pariter 211
 paro 219
 partim 491
 passibilis 477
 passio 212
 passus 269
 paternus 437, 497
 patior 477
 patrius 437, 458
 paulisper 153
 pauper 138-9
 pax 275
 per 41, 233
 perago 87
 peragro 285

perambulo 338-9, 381
 percontor 55, 214
 perditio 177
 perditus 177
 perduco 294, 377, 386, 448
 perfero 451
 perficio 173
 pergo 329
 periclitator 407
 periculum 407
 permaneo 327, 427
 permitto 134, 195-6
 pernosco 460
 perpendo 135
 perseuero 98, 327
 persuadeo 396
 pertineo 121
 pertraho 441
 pertranseo 285, 317
 perueho 483
 peruenio 285, 417, 472, 481
 pes 263
 peto 239
 pigritor 305
 piscina 111
 placitus 264
 planta 235
 plebs 67, 234, 377
 plenus 17, 173
 plerique 409
 plus 409
 poculum 181
 poenitentia 231
 poeniteo 239-40
 pono 165, 331
 pontifex 244, 443
 pontificius 244
 populus 67, 234
 porrigo 251
 porro 21, 101
 porto 188-9
 possessio 252
 possideo
 post 483
 posteaquam 73, 319
 posterus 21, 27, 308, 374
 posthac 61, 395, 421
 postquam 31, 73, 149, 319
 postridie 308
 postulo 239
 potentissimus 451
 potestas 16, 473
 potius 423
 praebeo 149, 212, 393

praeeptum 137
 praecipio 97, 247, 453
 praecipitanter 411
 praedico 263, 337, 476
 praefectus 271, 291
 praeficio 291
 praefinio 250, 390
 praecordino 318-19, 439
 praeparo 439
 praepositus 271
 praescio 471
 praesidium 351
 praestituo 390
 praesto 87-8, 323, 393
 praesum 334
 praeterlego 481
 praeternauigo 417
 praetexo 167
 praetextus 167, 488
 precatio 217
 precium 261
 precor 314-15
 prendo 205
 presbyter 360
 pressura 173
 primarius 382-3
 primas 463
 primoris 409, 463
 primus 197-8, 211
 princeps 244, 384, 409, 443
 prior 197-8, 211
 pro 175, 428
 probitas 265
 procedo 63, 493
 procido 131, 379
 proconsul 395
 procul 441
 procumbo 423
 prodeo 63, 187
 prodo 82-3
 produco 443
 profecto 381
 proficiscor 43, 66, 91,
 96, 373, 419
 profunditas 47
 profundus 47
 progenies 391
 prohibeo 293, 325-6
 proinde 325
 promissio 213
 promissum 213
 promptitudo 385
 propalam 135
 prope 32, 67, 304

prophano 433
 prophetizo 135
 propheto 135
 propinquus 32
 proprius 16
 propter 287, 313, 428
 propterea 287
 prorepeo 493
 prorsus 253
 proselytus 265
 prosequor 386
 prospicio 199
 prosterno 131
 prostitutio 105
 protendo 251
 protinus 72
 protraho 433, 454
 proximus 32, 67
 puer 249
 pugno 79, 445
 pulcher 481
 pulmentarium 205
 pungo 195
 purifico 136
 purpurarius 375
 pusillus 68, 91, 153
 puto 65, 331
 quaestus 407
 qualiter 418
 quamdiu 110-11
 quando 262-3
 quandoquidem 229
 quanquam 355
 quantus 249
 quapropter 313
 quasi 17, 23, 25
 quatenus 228
 -que 19, 25
 quemadmodum 325
 quia 19, 48-9
 quicquid 158-9
 quicunque 47, 150,
 158-9, 249
 quid 20, 61, 68, 275
 quiddam 117
 quidem 85, 302, 346
 quiesco 429
 quin 101
 quinam 291
 quinquies 69
 quis 37
 quisnam 433-4
 quispiam 68

- quisquam 37, 257
 quisquis 47
 quiuis 316
 quoadusque 273
 quod 19
 quominus 293
 quomodo 324, 418
 quondam 113
 quoniam 19
 quoque 33, 63
 quotquot 175
- rapio 267, 321
 ratio 435
 reaedifico 363
 recipio 66, 233, 385, 439
 recordor 325
 recte 397
 recumbo 149
 redargutio 407-8
 reddo 103-4
 redeo 289
 refero 323-4
 refocillo 415
 refrigeratio 240
 refrigerium 240
 regio 289
 reiicio 145, 245
 relaxatio 461
 relaxor 461
 religiosus 284, 348
 relinquo 355, 467
 remaneo 321
 reminiscor 169
 renascor 37
 renuncio 333
 reor 483
 repente 493
 reperio 25
 repleo 303
 reprobato 245, 407-8
 reptilis 309
 reputo 408
 requies 461
 res 316
 respisco 231
 respectus 316
 respicio 24, 439, 483
 respondeo 456-7
 responsum 311
 resurgo 207
 resuscito 77
 reuertor 96, 289
 reuincio 133
- reus 411
 rogo 370, 497
 Romanus 134
 rumor 223-4
 ruo 423
 rursus 21, 111, 309
- sacerdos 244
 sacerdotalis 244
 sacrifico 337
 salio 236
 saltem 257
 saluator 53
 saluifico 39, 142
 saluo 39, 495
 Samaritanus 45
 Samuel 241
 sanatio 249
 sanctifico 136, 475
 sanitas 239, 249
 sano 246, 495
 sarcina 429
 satis 415
 satisfacio 456-7
 Saul 294
 scandalizo 81
 scandalum 81
 scenofactorius 393
 schisma 113
 scio 23, 153
 sciscitor 55
 scortatio 105
 sculptura 391
 sculptus 391
 se 55
 secedo 247, 261
 secta 257, 458
 sectator 429
 sector 405
 secum 305
 secundo 309
 secundum 57, 342
 secus 155, 251
 sed 21
 sedeo 129
 seditio 446-7
 sedo 355
 seduco 285
 sciungo 371
 seligo 166
 seminiuerbius 388
 senior 257, 360
 sententia 467
 separo 487
- sepono 253
 sermo 13, 145, 211
 sero 71
 serpens 309
 seruator 53
 seruio 279
 seruo 39, 113, 142, 283
 sese 91, 311
 si 125, 214
 sic 185
 siccine 185
 sicut 23, 325
 significo 447
 signo 43
 silentio 131
 similis 241, 353, 407
 similiter 62-3
 simul 33, 211
 simulacrum 389, 410
 sin 125
 sine 98
 singulatim 99
 singuli 233
 sino 134, 229, 355
 siquidem 43, 54
 sisto 443, 487
 solea 331
 solum 437
 soluo 35, 339-40, 347-8,
 358, 480
 sonitus 223
 sono 27
 sonus 223
 spacium 254
 species 23, 353
 spectatus 265
 specto 17, 483
 spermologus 388
 sperno 145
 spiritus 223
 splendidus 315
 stabulum 119
 statuo 392, 443
 struo 412
 stupefacio 237, 295
 stupeo 237
 stupor 237
 stuprum 105
 suadeo 396, 486
 sub 65
 subausculto 333
 subcingo 485
 subduco 60-1
 subito 493

- subleuo 51
subligo 331
subministro 461
subnauigo 481
suborno 267
subsidium 329
subtraho 419
subuerto 339
succedo 281
succurro 373
suffragium 357
suffugio 419
summitto 267, 321, 485
sumo 489
super 37, 42, 95, 237
superior 211
supernus 37
supero 70
superpono 132-3
supersum 70
superuenio 215, 289, 427
suppedito 423
suppeto 329
supputo 405
supra 42
surgo 207, 267, 445
sursum 37, 102
suscipio 156, 240-1, 383-5,
454, 463
suscito 77, 351, 393
suspensus 219
sustineo 413
suus 16
synagoga 347-8

tabernaculum 393
taceo 326
tam 68
tamen 21, 87
tanquam 23, 241
tantum 478
tantus 68
tecum 30-1
temere 411
temperantia 462
tempus 65, 190
teneo 58
tero 417
terra 437
testificor 15
testimonium 15, 65
testis 15
testor 15, 241
timoratus 284

tollo 51, 109, 201, 480
torqueo 441-2
totus 97, 261
traditio 268
trado 82-3, 177, 367
traho 297, 357, 377, 433
traiciio 71, 424
trans 280-1
transeo 373
transfreto 424
transnauigo 417
transpono 481
tribulatio 173
tristicia 169
tum 127, 134-5, 211
tumultus 406
tunc 127
tunica 354
turba 67, 377
turbatio 58, 406
turbo 57
tyrannus 403

vado 91, 419, 462
valde 485
valedico 397
valefacio 397
validus 485
vas 297
vaticinor 135
vehemens 485
vel 31, 211, 257
velociter 463
velut, veluti 17, 321
venditrix 375
venio 287, 289, 315, 323,
417, 419, 463, 481
verax 89
verbisator 388
verbum 13, 273
vereor 419
veritas 316
vernaculus 219
vero 21, 33, 40
versor 84, 135, 431
versus 290
versutia 339
verum 21, 167
verus 89
vescor 309
vespera 71
vestibulum 333
vestigium 202, 269
vestimentum 149, 189

vestis 149, 354
vestras 391
veto 293
via 458
viator 381
vice 273
vicinus 304-5
vicis 274
vicus 289
videlicet 16
video 17, 65, 168, 223, 361,
373, 389, 493
vincio 185
vinctus 479
vinculum 289
vindico 274
violentia 434
violo 433
vipera 493
vir 455
vis 434
visito 265, 274
vita 420
viuifico 273
viuo 431
vliciscor 274
vltio 274
vltra 280-1, 367
vna 221
vnanimis 334
vnanimiter 223, 334, 367
vnctus 26
vngo 112
vniuersus 96-7, 215, 261
voco 247, 311, 417, 458
volo 369-70
voluntas 347, 385
vox 223-4
vrbs 358
vrgeo 383
vsque 31, 147, 211,
327, 386
vt 31, 41, 167, 273, 324
vter 221
vterque 293
vtique 47, 130, 255, 431
vulgaris 403

zelus 257
zona 427