

A New Descriptive Inventory of Bentley's Unfinished New Testament Project*

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One of Eldon J. Epp's areas of expertise is the scholarly history of New Testament textual criticism. He offers an excellent overview of its different stages, including Bentley's unfinished New Testament project. Yet, many aspects can be refined by studying the materials left by Bentley, preserved at Wren Library of Trinity College (TCL), Cambridge. This contribution offers an up-to-date descriptive inventory of all the remaining archive entries, containing bibliographical information, precise descriptions, relevant secondary literature, and parts of the reception history.

1. Introduction¹

One of Eldon J. Epp's lifelong interests is the history of New Testament textual scholarship. Notably his two articles in *The New Cambridge History of the Bible* not only distinguish periods for the history of the printed Greek New Testament text, but they also become a standard reference for those who want to delve into this issue.² In these contributions he draws an encompassing picture of the historical developments of text-critical methods of the New Testament, beginning from Erasmus until the present day. A key figure contributing to these developments is the renowned eighteenth-century Cambridge classical scholar Richard Bentley (1662–1742). In fact, Epp already mentioned Bentley's name and his famous *Proposals for Printing* of 1720 in a 1976 article when tracing the history of the “critical canons” of the New Testament text.³ Since

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¹ This contribution supplements our article “Prolegomena to Bentley's Unfinished New Testament Project,” *NovT* 62 (2020): 332–38, that provides a sketched history of the Bentley archive, a summary of its current status, and several illustrated examples.

² Eldon Jay Epp, “Critical Editions of the New Testament, and the Development of Text-Critical Methods: From Erasmus to Griesbach (1516–1807),” in *From 1450 to 1750*, vol. 3 of *The New Cambridge History of the Bible*, ed. Euan K. Cameron (Cambridge: Cambridge University Press, 2016), 110–37, and Epp, “Critical Editions and the Development of Text-Critical Methods, Part 2: From Lachmann (1831) to the Present,” in *From 1750 to the Present*, vol. 4 of *The New Cambridge History of the Bible*, ed. John Kenneth Riches (Cambridge: Cambridge University Press, 2015), 13–48 (republished in *Perspectives on New Testament Textual Criticism, Volume 2. Collected Essays, 2006–2017*, *NovTSup* 181 (Leiden: Brill, 2021), 489–516 and 517–54.

³ Meant is Richard Bentley, *H KAINH ΔΙΑΘΗΚΗ Graece. Novum Testamentum versionis Vulgatae, per St^{um} Hieronymum ad vetusta exemplaria Graeca castigatae et exactae. Utrumque ex antiquissi-*

then, Epp consistently referred to Bentley's unfinished New Testament project and especially the underlying critical principles given in the 1720 proposal as a noteworthy, pioneering model in the pre-Lachmann period.⁴

In some of his more recent contributions, Epp spent more space on the Bentley project. For instance, in his first article on the history of New Testament textual scholarship, one can find descriptions on the rise, development, and fall of the project.⁵ In Epp's description, Bentley initiated his plan already in 1716 and requested others to collate manuscripts both in England and abroad, including Codices Alexandrinus (A02) and Bezae (D05) in London and Cambridge, Ephraemi (C04) in Paris, and even Vaticanus (B03) in Rome. In 1720 he announced the aforementioned *Proposals for Printing*, in which his method for reconstructing the New Testament text was brought to the fore; that is, only the majuscule manuscripts would be used as well as ancient versions and patristic citations within the first five centuries. Bentley's labors on this proposed edition continued at least until 1729, while he received the second collation of B03. In Epp's reconstruction, it was perhaps this particular collation that eventually frustrated and terminated the entire project, since the manuscript in many places did not coincide with A02, the best witness in Bentley's mind.⁶

Behind the whole narrative of Bentley's unfinished project, Epp also drew the reader's attention to a gold mine containing invaluable historical data, namely, the remaining materials of this very project kept by Wren Library of Trinity College, Cambridge (hereafter TCL). As mentioned in Epp's 2014 article in a *Festschrift* for J. Keith Elliott:

Incidentally, it is rarely mentioned that Bentley's accumulated collations and notes, willed to Trinity College by his nephew (also Richard Bentley) in 1786, would permit, with great labor, the virtual reconstruction of his proposed text.⁷

mis Codd. MSS, cum Graecis tum Latinis, edidit ... Proposals for Printing ([s.n.], 1720); Eldon Jay Epp, "The Eclectic Method in New Testament Textual Criticism: Solution or Symptom?," *HTR* 69 (1976): 219. The article has been republished twice: first in *Studies in the Theory and Method of New Testament Textual Criticism*, ed. Eldon Jay Epp and Gordon D. Fee (Grand Rapids, MI: Eerdmans, 1993), 141–73, and then in Eldon Jay Epp, *Perspectives on New Testament Textual Criticism: Collected Essays, 1962–2004*, NovTSup 116 (Leiden: Brill, 2005), 125–73 (with "Added Notes, 2004").

⁴ See, e.g., Eldon Jay Epp, "Textual Criticism," in *The New Testament and Its Modern Interpreters*, ed. Eldon Jay Epp and George W. MacRae, SBLBMT 3 (Philadelphia, PA: Fortress, 1989), 78 (republished in 1993 as "Decision Points in Past, Present, and Future New Testament Textual Criticism," in *Studies in the Theory and Method*, 17–44, and again in *Perspectives on New Testament Textual Criticism*, 227–83 [with "Added Notes, 2004"]); Epp, "Textual Criticism (NT)," *ABD* 6:428a (republished in *Perspectives* 2, 741–3); Epp, "Issues in New Testament Textual Criticism: Moving from the Nineteenth Century to the Twenty-First Century," in *Rethinking New Testament Textual Criticism*, ed. David Allen Black (Grand Rapids, MI: Baker, 2002), 17–76 (republished in *Perspectives on New Testament Textual Criticism*, 641–97 [with "Added Notes, 2004"]).

⁵ Epp, "Development 1," 123–26.

⁶ A more dramatic version of this possible reason for Bentley's failure can be found in Eldon Jay Epp, "Codex Sinaiticus: Its Entrance into the Mid-Nineteenth Century Text-Critical Environment and Its Impact on the New Testament Text," in *Codex Sinaiticus: New Perspectives on the Ancient Biblical Manuscript*, ed. Scot McKendrick et al. (London: The British Library, 2015), 62–64, the excursus of "Bentley's Surrender in Face of Codex Vaticanus" (republished in *Perspectives* 2, 460–64). To test this Vaticanus hypothesis falls outside the scope of this article, but we hope to return to this issue at a later stage.

⁷ Eldon Jay Epp, "In the Beginning Was the New Testament Text, but Which Text? A Consideration of 'Ausgangstext' and 'Initial Text,'" in *Text and Traditions. Essays in Honour of J. Keith Elliott*, ed. Peter Doble and Jeffrey Kloha, NTTSD 47 (Leiden: Brill, 2014), 37 (republished in *Perspectives* 2, 371).

Epp makes clear that his main reference is the work of Arthur Ayres Ellis, a fellow of Trinity College in the mid-nineteenth century who has culled numerous notes from the TCL Bentley archive and published them in 1862 as *Bentleii Critica Sacra*.⁸ Although the work is of great value in offering an overview of the archive as it stood at that time, it has become outdated from our present-day perspective. Epp must have been aware of the limitation of relying on second-hand work, and thus there is still work to be done in two respects. On the one hand, Epp's overarching description needs to be confirmed or modified by means of the primary sources. On the other hand, Ellis' inventory needs to be updated in view of the developments of New Testament textual scholarship in the past 150 years. The current contribution, based on our first-hand investigation at TCL in 2019, provides a new descriptive inventory of the entire collection of Bentley's New Testament project in order to facilitate these tasks.

Our new inventory covers all the archive entries as currently preserved by TCL, including thirteen annotated New Testament editions in the "Adv" collection (representing the Latin word "adversaria") and five manuscripts related to Bentley's project classified as "B.17."⁹ Each entry contains the bibliographical information of the printed edition used by him or his assistants, a precise description of the annotations and collations added by them, as well as relevant secondary literature and parts of the reception history.¹⁰ We first introduce the Adv collection according to its present sequence (with the exception of the missing title a.2.1). The former shelf marks are put in brackets in order to unlock references to the archive found in nineteenth-century textual scholarship. Second are the archive entries belonging to the class B.17. If applicable, their former shelf marks are also added in brackets.

2. The Adversaria Collection

In general, the Adv entries are numbered according to the following rule: every entry is registered with one character and two numbers; first the character denoting its size (e.g., "a" for folio editions), then a number standing for its original owner (e.g., "1" for Isaac Newton, "2" usually for Bentley), and finally another number for each annotated edition.¹¹

Adv.a.2.2 (B.17.6)

Ἡ Καινὴ Διαθήκη. *Novum Iesu Christi Domini Nostri Testamentum. Textui Graeco coniuncta est versio Latina Vulgata, summorum Pontificum, Sixti V. et Clementis VIII. auctoritate edita et recognita. ... Tomus Tertius* (Paris: Nicolas Buon, 1628).¹²

⁸ Richard Bentley, *Bentleii Critica Sacra: Notes on the Greek and Latin Text of the New Testament, Extracted from the Bentley Mss. in Trinity College Library*, ed. Arthur Ayres Ellis (Cambridge: Deighton, Bell 1862).

⁹ Comparison with the list provided by Ellis (*Critica Sacra*, xxvii–xlv) shows that one annotated edition, B.17.5 (new shelf mark Adv.a.2.1), is missing nowadays and that the entry B.17.40 seems overlooked by him. See our fuller discussion right below.

¹⁰ General information already given by the library online catalogue (<http://lib-cat.trin.cam.ac.uk>), such as size and physical condition, is omitted here.

¹¹ Nevertheless, some inconsistencies can still be found; see below. We thank Nicolas Bell, the Librarian of TCL, for kindly providing answering our queries in personal correspondence.

¹² In case of editions by an unknown editor, we refrain from explicitly mentioning its anonymity. For further information on the printed editions under discussion, see Eduard Reuss, *Bibliotheca Novi Testamenti Graeci cuius editiones ab initio typographiae ad nostram aetatem impressas quotquot reperiri potuerunt* (Braunschweig: Schwetschke, 1872). The Paris edition is discussed on 110–11 (§ 11.4). It concerns the third volume of a series of the Greek Bible, vols. 1–2 containing the Septuagint text.

APOSTOLI, AD GALATAS.

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οἱ πάντες

129. πρότερον ὃ ὑμεῖς εἴς ἐστε ὁ χριστῶ ἰησοῦ. Εἰ δὲ ὑ-
μεῖς χριστοὶ, ἄρα τῷ ἄβρααμ ἀπερμαίνετε, κατ'
ἐπαγγελίαν κληρονομοί.

A Omnes enim vos vnum estis in Christo /
Iesu. Si autem vos Christi: ergo semen 29. 12
Abrahæ estis, secundum promissionem
heredes.

ΚΕΦΑΛΑΙΟΝ 81.

C A P V T I V.

1. Ἐρχο δέ, ἐφ' ὅσον χερσὶν ὁ κληρονόμος ὑπηρέτης.
2. ἔστιν, ὡς ἐν Ἀφ' Φέρφ' δούλου, κύριος πάντων
3. ἁν'. Ἀλλὰ ὑποτάσσεται ἐπὶ τῇ ἀνάγκῃ αἰχμ.
4. τῆς παρθεσμίας τῇ παύσει. Οὕτω ὡς ἡμεῖς, ὅτε ἡμεῖς
5. ὑπηρέται, ὑποτάσσονται τῇ κόσμῃ ἡμῶν δεδουλωμέ-
6. νοι. ὅτε δὲ ἦλθε ὁ πληρωμα τῆς χροῆς, ἔξαπεί-
7. λει ὁ θεός τ' ἡν αὐτῇ θηροδμοῖ ἐκ ζωακός, θηρο-
8. δμοῖν ὑπο νόμον. ἵνα τοῖς ὑπο νόμον ἔξαπαρσῃ,
9. ἵνα πάλιν ὑποτασσῶν ἀπολαβῶμεν. Ὅτι δὲ ἐστὶ υἱοί,
10. ἔξαπαρτεῖται ὁ θεός ὁ πῶν ἡμᾶς τῆς ὑπο αὐτῆς εἰς τῶν
11. κεραίας ὑμῶν, κεραίζον, ἀβῶα, ὁ πατήρ. Ὡστε ὅτι
12. ἐπὶ εἰ δούλους, ἀλλ' ὑφ' εἰ δὲ υἱός, καὶ κληρονόμος ἡτοῦ
13. Ἀφ' χερσὶν. Ἀλλὰ τότε μὲν ὅτε εἰδότες θεόν, ἐ-
14. δουλώσατε τοῖς μὴ φύσις ὁμοιότητος. νῦν δὲ, γινώσκοντες
15. θεόν, μάλλον δὲ γνωσθέντες ὑπο θεοῦ, πῶς ὅτι παρ-
16. φερετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ ὡς ὡς αἰχμ., οἷς
17. πάλιν ἀνάσκειν δουλώσαντες ἡλῶτε. Ἡμεῖς παρθεσμίας
18. ρεῖατε, ἐκ μήνας, καὶ κεραίας, καὶ ἐναυτοῖς. Φοβοῦ-
19. μεν ὑμᾶς, μὴ πως εἰκὴ κεκοπῆται εἰς ὑμᾶς. Γίνεσθε
20. ὡς ἐγώ, ὅτι κατὰ ὡς ὑμεῖς. ἀδελφοί, δέομαι ὑμῶν.
21. ὅσας ἐν ὑμῖν ἡτοῦ. Οἶδατε δὲ ὅτι εἰ ἀσθενεῖται
22. τῶν θεῶν διηγερεῖται μὲν ὑμῖν ὁ παρθεσμίας καὶ
23. τὸν πειρασμὸν μου τὸν ἐν τῇ θεῷ μου ὅτε ἐξουθενή-
24. σατε, ὡς ἐκτεπύσατε, ἀλλ' ὡς ἀγγέλου θεοῦ ἐδ-
25. ξασατέ με, ὡς χερσὶν ἡτοῦ. Τῶν δούλων μου κατε-
26. σμὸς ὑμῶν, μὲν τὸν γὰρ ὑμῖν, ὅτι, εἰ δυνατὸν, τοῖς
27. ὀφθαλμοῖς ὑμῶν ἐξορῶντες αἰνέδακατέ μοι. Ὡς
28. τε ἐξορῶς ὑμῶν γένηται ἀληθῶς ὑμῖν, Ζηλοῦσαν ὑ-
29. μάς οὐ καλῶς, ἀλλὰ ἐκ κληῖται ὑμᾶς ἡτοῖσι, ἵνα
30. αὐτοῖς ζηλοῦτε. Καλὸν ὅτι ἐκζηλοῦσθαι ἐκ καλῶ
31. πάντοτε, καὶ μὴ μόνον ἐκ ὅτι πρὸς με παρθεσμίας.
32. Τεκνία μου, οἷς πάλιν ὡς ἐγώ, αἰχμ. ὁ μορφοῦ
33. χερσὶν ἐν ὑμῖν. Ἡτοῖσι δὲ πρὸς με παρθεσμίας
34. ἀρτι, καὶ, ἀλλὰ ἐκ πρὸς φωνῆς μόνον, ὅτι ἀπορ-
35. μεν ἐν ὑμῖν. Λέγετέ μοι εἰ ὑπο νόμον ἡτοῖσι
36. ἐκ. τὸν νόμον ὅτε ἀκούετε. Γέγερεται γὰρ ὅτι
37. ἀβῶα μὲν δύο υἱοὶ ἔχον ἕνα ἐκ τῆς παρθεσμίας, καὶ
38. ἕνα ἐκ τῆς ἐλθούσης. Ἀλλ' ὁ μὲν ἐκ τῆς παρθε-
39. σμίας, καὶ θεῶν γενηται ὁ δὲ ἐκ τῆς ἐλθούσης,
40. ὑπο τῆς παρθεσμίας. Ἀπὸ ἐστὶν ἀλληγορῶν μου
41. αὐτῶν γὰρ εἰσὶν αἱ δύο ἀρεταί, μία μὲν ἀπὸ ὅσων
42. σπᾶ, εἰς δουλείαν ἡτοῖσι, ἡτοῖσι ἐστὶν ἀρετῇ. Τὸ
43. γὰρ ἀρετῇ ὅσων ἐστὶν ἐκ τῆς ἀρετίας, συσχεῖ ὅτι
44. νῦν ἐκροσασθῆναι, δουλώσει δὲ μὲν τῶν τεκνῶν αὐτῆς.

Dico autem: Quanto tempore heres
paruuus est, nihil differt, asseruo,
cum sit dominus omnium: sed sub tu-
toribus & actoribus est usque ad præfinitum
tempus a patre: ita & nos cum ef-
semus paruuli, sub elementis mundi era-
mus seruientes. At ubi venit plenitudo
temporis, misit Deus Filium suum factum
ex muliere, factum sub lege, ut
eos qui sub lege erant, redimeret, ut ad-
optionem filiorum reciperemus. Quo-
niam autem estis filij, misit Deus Spiritum
filij sui in corda uestra, clamantes: Abba,
Pater. Itaque iam non es seruus, sed fi-
lius: Quod si filius, & heres per Deum.
Sed tunc quidem ignorantes Deum, ijs
qui natura non sunt dij, seruiebatis. Nunc
autem cum cognoueritis Deum, immo cog-
niti sitis à Deo: quomodo conuertimini
iterum ad infirma & egena elementa, qui-
bus denuo seruire vultis? Dies obserua-
tis, & menses, & tempora, & annos. Ti-
meo vos, ne forte sine causa laborauerim
in vobis. Estote sicut ego, quia & ego sic
ut vos: fratres, obsecro vos: Nihil me læsi-
stis. Scitis autem quia per infirmitatem
carnis euangelizauis vobis iam pridem: &
tentationem vestram in carne mea non
spreuistis, neque respuistis: sed sicut Ange-
lum Dei excepistis me, sicut Christum
Iesum. Vbi est ergo beatitudo uestra? Testi-
monium enim perhibeo vobis, quia, si fieri
posset, oculos vestros eruissetis, & dedis-
setis mihi. Ergo inimicus vobis factus
sum, verum dicens vobis? Æmulantur
vos non bene: sed excludere vos volunt, ut
illos æmulemini. Bonum autem æmula-
mini in bono semper: & non tantum cum
præfens sum apud vos. Filioli mei, quos
iterum parturio, donec formetur Christus
in vobis. Vellem autem esse apud vos mo-
do, & mutare vocem meam: quoniam con-
fundor in vobis. Dicite mihi qui sub le-
ge vultis esse: legem non legis? Scriptum
est enim: Quoniam Abraham duos filios
habuit: vnum de ancilla, & vnum de libe-
ra. Sed qui de ancilla, secundum carnem
natus est: qui autem de libera, per repro-
missionem: quæ sunt per allegoriam di-
cta. Hæc enim sunt duo testamenta. Vnum
quidem in monte Sina, in seruitutem ge-
nerans: quæ est Agar: Sina enim mons est
in Arabia, qui coniunctus est ei quæ nunc
est Ierusalem, & seruit cum filiis suis.

Aa ij

This volume lacks the title page, but the content is clearly identical to the 1628 New Testament edition.¹³ The volume has been interleaved throughout. Many of the leaves are covered with Bentley's handwritten notes. On every single printed page, he corrected the base text by indicating the readings he preferred, with the corresponding textual apparatus on the facing interleaved page. Therefore, this was actually his working text and his repository of collations in the course of the preparation of his New Testament edition.¹⁴ In the apparatus he not only consistently refers to the majuscules known to him, in particular A02 B03 C04 D05 E08 F010 G012,¹⁵ but he also frequently mentions ancient versions and citations from patristic authors. Occasionally elements of text-critical commentary are found as well.¹⁶

Adv.a.2.3 (B.17.12)

John Gregory, ed., Ἡ Καινὴ Διαθήκη. *Novum Testamentum. Una cum Scholiis Graecis, e Graecis Scriptoribus, tam Ecclesiasticis quam Exteris, maxima ex parte desumptis* (Oxford: Theatrum Sheldonianum, 1703).¹⁷

This volume contains collations of two majuscules referred to by Bentley as A and B (Gregory-Aland: G011 and H013), three minuscules referred to as H, M, and S (now known as 71, 181, 476 respectively),¹⁸ and three lectionaries referred to as *s* (in italics), C, and G.¹⁹ The collations are partly in Bentley's own hand.

¹³ A handwritten note on the inside cover page also supports our judgment. The note, with the signature "J. W. 1839," was likely written by the classical scholar and fellow of Trinity College John Wordsworth (1805–1839). He provided descriptions for most of the entries in Bentley's archive and oversaw the binding of some fragile volumes, when in his final years Wordsworth undertook the task to edit Bentley's correspondence. This work was eventually completed by his brother Christopher: Richard Bentley, *The Correspondence of Richard Bentley, D.D. Master of Trinity College, Cambridge*, ed. Christopher Wordsworth, 2 vols. (London: Murray, 1842).

¹⁴ See Bentley, *Correspondence*, 522–23 (no. 197), esp. 523: "I have got the folio Paris edition of Greek and Latin Vulgate, 2 column; and having interleaved it, I have made my essay of restoring both text and version."

¹⁵ The more or less descriptive abbreviations Bentley generally uses are the following: "Alex." (A02), "Rom." (B03), "Eph." (C04), "Cant." (D05), "Clar." (D06), "Ox." (E08), θ (F010), "Born." (G012).

¹⁶ Ellis reproduces the part of Galatians in Bentley, *Critica sacra*, 93–117. And John Wordsworth uses the Latin text and its correlated apparatus in the Oxford Vulgate; see John Wordsworth and Henry Julian White, eds., *Novum Testamentum Domini nostri Iesu Christi Latine secundum editionem sancti Hieronymi. Pars prior—quattuor evangelia* (Oxford: Clarendon, 1898), xv–xxvii.

¹⁷ Cf. Reuss, *Bibliotheca*, 133 (§ 10.93).

¹⁸ According to the handwritten notes in one of the first pages, manuscript H had been bought from the library of Archbishop of Ephesus and was at the time kept in the library of Archbishop of Canterbury in Lambeth. This information corresponds to minuscule 71 (London, Lambeth Palace, 528). The note on manuscript M indicates that it was in the Vatican Library and contained the Euthalian apparatus used by Laurentius Alexander Zacagnius. This allows identification of the manuscript as minuscule 181 (Vatican Library, Reg. gr. 179); see Frederick Henry Ambrose Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, ed. Edward Miller, 4th ed. (London: Bell, 1894), 1:287. Besides, manuscript S is described to have been from Bibliotheca Norfoliana and now at the Royal Society in London. This piece of information corresponds to minuscule 476 (British Library, Arundel 524); cf. Scrivener, *Plain Introduction*, 1:256.

¹⁹ The notes on these lectionaries are less precise, so identification is somewhat difficult. Some possible candidates are: *l* 187 for manuscript *s* (from the same library of manuscript S); *l* 234, *l* 235, or *l* 236 for manuscript C (kept by the Sion College, London); *l* 186 for manuscript G (called "Codex Rogeri Gale Equitis"). In this area more work needs to be done.

Adv.a.2.4 (B.17.13)

John Mill, *Novum Testamentum. Cum lectionibus variantibus MSS. exemplarium, versionum, editionum, SS. Patrum et Scriptorum ecclesiasticorum; et in easdem notis. Accedunt loca Scripturae parallela, aliaque ἑλληνικά et appendix ad variantes lectiones. Praemittitur dissertatio, in qua de libris N.T. et Canonis constitutione agitur, historia S. Textus N. Foederis ad nostra usque tempora deducitur, et quid in hac editione praestitum sit, explicatur*, 1st ed. (Oxford: Theatrum Sheldonianum, 1707).

The Prolegomena part of this volume is scarcely marked up by Bentley, but he did add some remarks to the manuscript list. He used the text part mainly to copy citations from Origen. Occasionally citations from other patristic authors were recorded as well.

Adv.bb.2.1 (B.17.14)²⁰

Jean Martianay and Antoine Pouget, eds., *Sancti Eusebii Hieronymi Stridonensis presbyteri Divina Bibliotheca antehac inedita, complectens translationes Latinas Veteris ac Novi Testamenti, cum ex Hebraeis, tum e Graecis fontibus derivatas; innumera quoque scholia marginalia antiquissimi Hebraei cuiusdam Scriptoris Anonymi, Hebraeas voces pressius exprimentis ...* (Paris: Jean Anisson, 1693).

This Vulgate edition contains Bentley's collations of many Latin manuscripts for the New Testament part. A few paper sheets are attached to the front page containing a list of manuscripts collated, compiled by Brooke F. Westcott in 1863.²¹ The Old Testament part is clean and without marginal notes.

Adv.b.2.2 (B.17.34)

Τῆς καινῆς διαθήκης ἅπαντα. *Novum Iesu Christi D. N. Testamentum, Cum notis Iosephi Scaligeri in locos aliquot difficiliores nunc primum editae. Additus etiam syllabus locorum Novi Testamenti, de quorum sensu, et applicatione ad controversa Religionis Christianae capita hodie lis est* (Geneva: Petrus de la Rovièrre, 1620).²²

This volume contains collations of minuscules and lectionaries by Bentley's assistant John Walker (1692?–1741).²³ He made annotations across the whole New Testament and provided a catalogue of the manuscripts collated. Perhaps due to its poor condition, the catalogue has been detached from the volume and is now kept separately as B.17.21.²⁴ According to his descriptions Walker collated at least thirteen manuscripts, including Codex Corsendonckensis (minuscule 3), William Wake's collections, and some others.²⁵

²⁰ Note the abbreviation "bb." It is used since the shelf mark Adv.b.2.1 belongs to an annotated edition of Newton's.

²¹ See Brooke Foss Westcott, "Vulgate, The," in *DB(S)* 3:1709a–13b. The list seems to be extracted from the published article. Westcott actually made his discovery earlier than Ellis' publication (see Bentley, *Critica sacra*, xxxix–xliv).

²² See Reuss, *Bibliotheca*, 80–81 (§ 7.22).

²³ Walker collated a considerable amount of Greek and Latin manuscripts for Bentley, both in England and abroad. Several letters between them are preserved in Bentley, *Correspondence*, nos. 213, 215, 217, 219, 230.

²⁴ Because this catalogue is a manuscript, it still partakes in the old reference system of Wren Library, though it has received a new number in the B.17 series.

²⁵ See Bentley, *Critica sacra*, xxix–xxx. Wake was archbishop of Canterbury in the years 1716–1737. In Walker's day Codex Corsendonckensis was still kept in the Dominican Library in Brussels. It is now at the Österreichische Nationalbibliothek, Vienna, numbered Suppl. gr. 52.

Adv.d.2.3 (B.17.8)

John Fell, Τῆς καινῆς διαθήκης ἅπαντα. *Novi Testamenti libri omnes. Accesserunt parallela Scripturae loca, nec non variantes lectiones ex plus 100 MSS. codicibus, et antiquis versionibus collectae* (Oxford: Theatrum Sheldonianum, 1675).²⁶

This volume contains Bentley's collations of Codex Augiensis (F010; see B.17.1 below for further discussions) and a lectionary in London (l 183). Extensive notes are found in the gospels and the Pauline epistles. There are also two pages of handwritten notes at the end of the volume.

Adv.d.2.4 (B.17.9)

John Fell, Τῆς καινῆς διαθήκης ἅπαντα (Oxford, 1675).

This volume, the same edition as Adv.d.2.3, contains Bentley's collation of Codex Alexandrinus (A02) made in 1716 and Johann Jakob Wettstein's (1693–1754) collation of Codex Ephraemi (C04) throughout the New Testament. Most of the notes are in Bentley's hand; the parts on C04 are undoubtedly based on the information provided by Wettstein.²⁷ Besides these collations, Bentley also inserted many of his conjectures in the margins as well as on the first and last pages.²⁸

Adv.d.2.5–6 (B.17.42–43)

Gerhard von Mastricht, Ἡ Καινὴ Διαθήκη. *Novum Testamentum, post priores Steph. Curcellaei, tum et DD. Oxoniensium labores; quibus parallela Scripturae loca nec non Variantes Lectiones ex plus C. MSS. Codd. et antiquis Versionibus collectae, exhibentur; Accedit tantus Locor. Parall. numerus, quantum nulla adhuc, ac ne vix quidem ipsa profert praestantiss. editio Milliana; variantes praeterea ex MS^o Vindobonensi; ac tandem crisis perpetua, qua singulas Variantes earumque valorem aut originem ad XLIII. canones examinat ... Cum eiusdem Prolegomenis; et Notis in fine adiectis*, 1st ed. (Amsterdam: Wettstein, 1711).²⁹

²⁶ See Reuss, *Bibliotheca*, 131 (§ 11.86).

²⁷ This somehow corresponds to Bentley's first letter to Wake (Bentley, *Correspondence*, 502–7 [no. 189, dated 15 April 1716]), in which Bentley mentions that he was able to compare A02 with C04 by "a good eye and a skilful person" (504), who must have been Wettstein. See also Charles Lacy Hulbert-Powell, *John James Wettstein, 1693–1754. An Account of His Life, Work, and Some of His Contemporaries* (London: SPCK, 1938), 24–26.

²⁸ This volume is the main source from which Wettstein found many of the conjectures made by Bentley and added to the conjecture list in Johann Jakob Wettstein, *Prolegomena ad Novi Testamenti Graeci editionem accuratissimam, e vetustissimis codd. MSS. denuo procurandam; in quibus agitur de codd. MSS. N. Testamenti, Scriptoribus Graecis qui N. Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones ad examen variarum lectionum N. T. necessariae* (Amsterdam: Wettstein & Smith, 1730); see also Jan Krans, "Mon cher cousin: Johann Jakob Wettstein's Letters to His Cousin Caspar," in *Goldene Anfänge und Aufbrüche. Johann Jakob Wettstein und die Exegese der Apostelgeschichte*, ed. Manfred Lang and Joseph Verheyden, ABG 57 (Leipzig: Evangelische Verlagsanstalt, 2016), 59–60. Ellis also reproduced a collection of Bentley's conjectures mainly from this source (see Bentley, *Critica sacra*, 1–92). For further details about Bentley's proposed conjectures and their reception, see Jan Krans, et al., eds., *The Amsterdam Database of New Testament Conjectural Emendation*: <http://ntvmr.uni-muenster.de/nt-conjectures?authorID=a1038>. So far, the information on Bentley in the Amsterdam Database is mostly derived from Wettstein and Ellis. The TCL materials will allow to verify and update it.

²⁹ See Reuss, *Bibliotheca*, 133–34 (§ 11.95).

Cap. 5. 6.

ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

9

38 Ἠκούσατε ὅτι ἐρρέθη· Ὁφθαλμοὶ ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντισηῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε βλάπτει ἐπὶ τὴν δεξιάν σου, σιγῶν· σπρέφον αὐτῷ καὶ τὴν ἄλλην·

40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ καὶ τὸ ἱμάτιον·

41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπάγε μετ' αὐτοῦ δύο·

42 Ὁ δὲ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντά σου ἀπὸ σου δανείσασθαι, μὴ ἀποσραφῆς·

43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου·

44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς·

45 Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους·

46 Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; ἢ οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

47 Καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς·

Κεφ. 5. 6.

1^a Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς·

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν· λέγω ὑμῖν, ὁ ἀπέχουσι τὸν μισθὸν αὐτῶν·

3 τοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου·

4^o

|| 38. Exod. 21:24. Deut. 19:21. Lev. 24:20. || 39. Prov. 20:22. 24:29. Luc. 6:29. Rom. 12:17. 19. 1 Cor. 6:7. 1 Thess. 5:15. 1 Petr. 3:9. Esa. 50:6. Sic Lxx. Thren. 3:30. Ose. 11:4. || 40. Luc. 6:29. || 42. Deut. 15:8. 10. Luc. 6:30. 31. 34. 35. Rom. 12:20. Tob. 4:7. Sirac. 4:5. 29:1. 2. || 43. Exod. 17:14. 16. 23:4. 5. (coll. cum Deut. 22:1. &c.) 34:11. 12. Levit. 18:28. 29. 19:17. 18. 20:10. 24:14. &c. Num. 35:30. 31. Deut. 7:1. 2. 13:6. 22:22. 23:3. 6. 25:17. &c. Ps. 139:21. 22. || 44. Luc. 6:27. &c. 23:34. Act. 7:60. Rom. 12:14. 20. 21. 1 Cor. 4:13. 1 Petr. 3:9. || 45. Luc. 6:35. Sirac. 18:13. Job. 25:3. || 46. Luc. 6:32. || 47. Mat. 10:12. (coll. Luc. 10:5.) Levit. 19:17. 18. Exod. 23:4. 5. Deut. 15:7. 8. 22:1. &c. || 48. Luc. 6:36. Lev. 11:44. 19. 2. 20:7. 26. Sirac. 4:10. 1 Cor. 14:20. Col. 1:28. 4:12. Iac. 1:4. Eph. 5:1. 1 Petr. 1:15. 16. Cap. VI. || 2. Rom. 12:8.

(g) = c. & σου B. 5. | 9. (h) δ θέλων c. | 9. 8. (i) = B. I. | 9. (k) * ἐτι ἄλλα c. s. 2. & alii. | 10. 8. 35. (l) τῷ θέλοντι c. | 9. 8. (m) = c. | 9. (n) τοῖς μισοῦσιν B. om. s. om. c. G. & al. | 8. 23. || at = ista clausula N. 1. | 9. || & sequens in c. | 9. || In Co. = εὐλογεῖτε &c. ad καὶ προσεύχε. | 14. (o) ἔξετα

c. | 9. 8. (p) οὕτως c. | 9. 8. || & pro τελῶναι, ἐθνικοὶ g. | 9. (q) φίλους B. om. G. m. g. & al. | 11. 8. 5. (r) οἱ ἐθνικοὶ τὸ αὐτὸ c. v. s. 2. 4. | 11. 8. || ἐθνικοὶ οὕτω G. | 9. || τελῶναι τὸ αὐτὸ M. | 9. 8. 5. || ψ. = totus. E. | 9. (s) δ οὐράνιος St. 4. | 13. 5. || = B. I. | 9. (a) * καὶ G. | 9. 8. (b) δικαιοσύνην v. & s. 2. | 10.

A 5

This is an interleaved edition, divided into two volumes (vol. 1 containing the gospels, vol. 2 from Acts to Revelation) with Walker's numerous collations of Greek manuscripts. On the first pages of each volume he listed every collated manuscript with a siglum and a description of its content. Accordingly, Walker collated some fifty manuscripts, many of them from Paris and some others from Cambridge and Wake's collection.³⁰

Adv.d.2.7–8 (B.17.44–45)

Gerhard von Mastricht, Ἡ Καινὴ Διαθήκη. *Novum Testamentum, post priores Steph. Curcellaei, tum et DD. Oxoniensium labores; quibus parallela Scripturae loca nec non Variantes Lectiones ex plus C. MSS. Codd. et antiquis Versionibus collectae, exhibentur; Accedit tantus Locor. Parall. numerus, quantum nulla adhuc, ac ne vix quidem ipsa profert praestantiss. editio Milliana; variantes praeterea ex MS^o Vindobonensi; ac tandem crisis perpetua, qua singulas Variantes earumque valorem aut originem ad XLIII. canones examinat ... Cum eiusdem Prolegomenis; et Notis in fine adiectis. Editio altera priori auctior atque emendatior*, 2nd ed. (Amsterdam: Wettstein & Smith, 1735).³¹

Like Adv.d.2.5–6 mentioned above, this is also an interleaved edition, divided into two volumes. Walker used it to collate some minuscules and lectionaries from Wake's collection. On the first and last pages information on the collated manuscripts is given. The first volume (containing the gospels) is annotated throughout, but the second volume (from Acts to Revelation) contains just a few annotations.

Adv.e.2.1 (B.17.4)

Robertus Stephanus, Τῆς καινῆς διαθήκης ἅπαντα. *Novum Testamentum. Ex bibliotheca regia*, 2nd ed. (Paris: Robertus Stephanus, 1549).³²

This volume contains collations of Codices Bezae (Do5) and Coislinianus (Ho15), probably by Bentley himself.³³ There are ample annotations from Matt 1 to Acts 22 (on Do5), yet elsewhere merely a limited number of notes can be found.

Adv.e.2.2 (B.17.3)

Johannes Lonicer, ed., *Novum Testamentum Graece* (Strasbourg: Cephalaeum, 1524).³⁴

³⁰ Walker sometimes gives the library shelf mark of a given manuscript. Thus some of them can be identified more easily, notable ones including Do6 Ko17 Lo19 4 5 7 33 2298; see Bentley, *Critica sacra*, xxxii–xxxv.

³¹ See Reuss, *Bibliotheca*, 135 (§ 11.96).

³² See Reuss, *Bibliotheca*, 51 (§ 5.2).

³³ On the title page, Bentley notes that “this book was collated with the very old Cambridge manuscript, which once belonged to Theod. Beza” (“Hic codex collatus est cum M.^{sto} antiquissimo Cantabrigiensi, qui olim fuit Theod. Bezae”). Also, one of Bentley's remarks in page 70 indicates that the collation in Pauline epistles was from “codex Segueriano” by referring to Bernard de Montfaucon, *Bibliotheca Coisliniana, olim Segueriana; sive manuscriptorum omnium Graecorum, quae in ea continentur, accurata descriptio, ubi operum singulorum notitia datur, aetas cuiusque Manuscripti indicatur, vetustiorum specimina exhibentur, aliaque multa annotantur quae ad Palaeographiam Graecam pertinent* (Paris: Guerin, 1715), 252. There, de Montfaucon describes Codex Coislin 202, that is, part of Ho15 in the current-day GA numbering.

³⁴ See Reuss, *Bibliotheca*, 31 (§ 2.6).

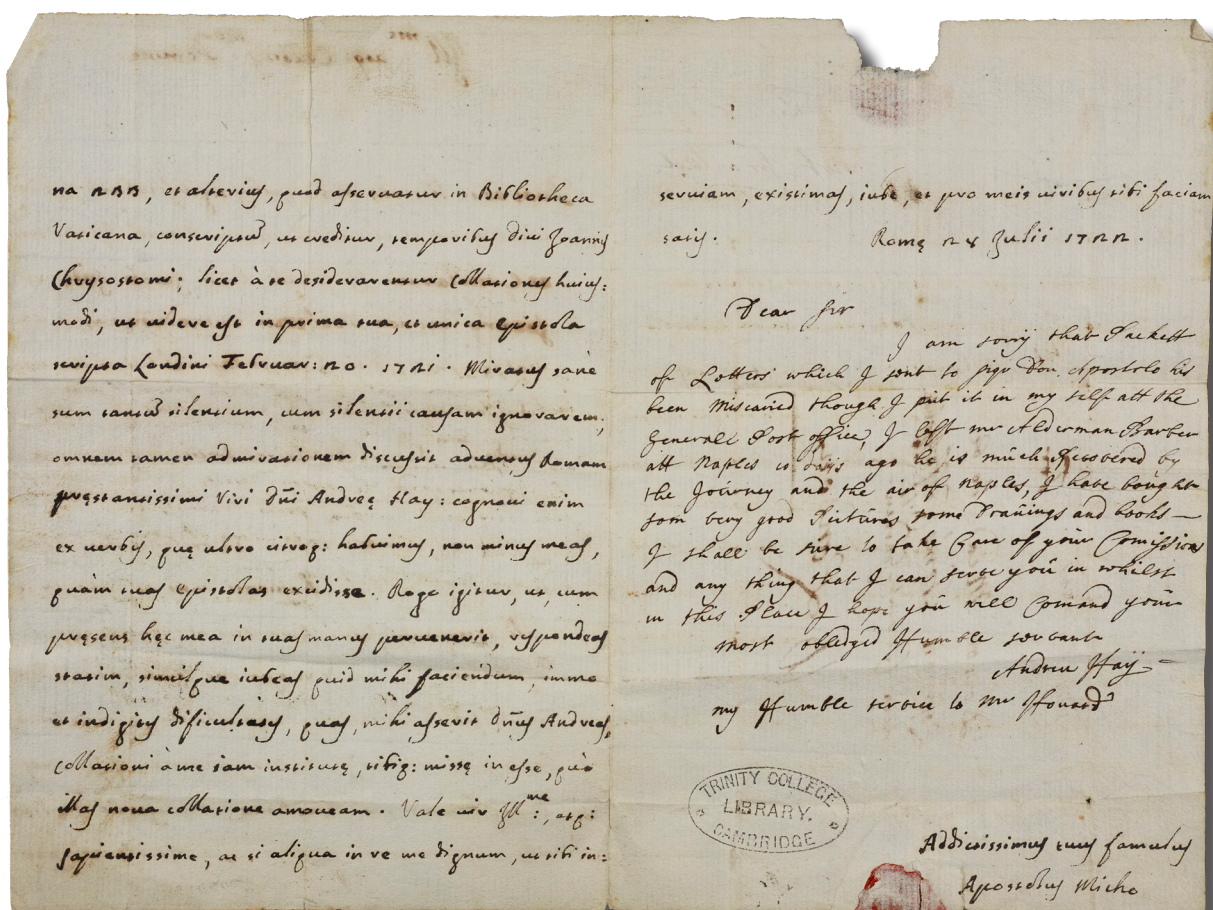


Figure 4: Inserted letter in Adv.e.2.2, front page



Figure 5: Inserted letter in Adv.e.2.2, back page

This volume contains Apostolo Mico's collation of Codex Vaticanus (Bo3), including every book in the New Testament of the remaining uncial part of Bo3 and also variant readings from its supplement, Heb 9–13 and Revelation (GA 1957).³⁵ Inside the volume there is a letter inserted that Mico sent from Rome to Bentley's close friend Richard Mead in London.³⁶

Adv.e.2.3 (B.17.7)

Ἡ Καινὴ Διαθήκη. *Novum Testamentum. Ex Regiis aliisque optimis editionibus, hac nova expressum: cui quid accesserit, Praefatio docebit* (Rotterdam: Arnold Leers, 1654).³⁷

This volume contains Wettstein's collation of Co4 throughout the New Testament. It probably concerns the one he prepared in Paris for Bentley from July to October 1716.³⁸

Adv.e.2.4–5 (B.17.10–11)

Ἡ Καινὴ Διαθήκη τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. ... (Cambridge: University Press, 1700).³⁹

These two volumes contain Wettstein's collations of many Greek manuscripts, made in 1716 in Paris. About twenty minuscules and fourteen lectionaries are included.⁴⁰

*Adv.a.2.1 (B.17.5)

Ἡ Καινὴ Διαθήκη. *Novum Iesu Christi Domini Nostri Testamentum ... Tomus Tertius* (Paris, 1628).

³⁵ The collation was later published in 1799: Charles Godfrey Woide, *Appendix ad editionem Novi Testamenti Graeci e codice ms. Alexandrino a Carolo Godofredo Woide descripti, in qua continentur fragmenta Novi Testamenti iuxta interpretationem dialecti superioris Aegypti quae Thebaidica vel Sahidica appellatur, e codicibus Oxoniensibus maxima ex parte desumpta, cum dissertatione de versione biblicorum Aegyptiaca [ab eodem], quibus subiicitur codicis Vaticani collatio*, ed. Henry Ford (Oxford: Clarendon, 1799).

³⁶ For the transcription of the letter, see the appendix in our *NovT* article.

³⁷ See Reuss, *Bibliotheca*, 116 (§ 11.23).

³⁸ See the letters between Wettstein and Bentley in *Correspondence*, nos. 191, 192, 194–98, 202, 205, 207–8.

³⁹ See Reuss, *Bibliotheca*, 132 (§ 11.91).

⁴⁰ Ellis identifies many of them; see Bentley, *Critica sacra*, xxvii–xxix.

This volume, the same edition as Adv.a.2.2, is currently missing.⁴¹ According to previous scholarship, it appears to have contained collations of Greek and Latin manuscripts by Bentley and Walker, including ten Greek manuscripts and about thirty Latin manuscripts.⁴²

3. The James Catalogue of Western Manuscripts⁴³

B.17.1

This is Codex Augiensis (F010), a ninth-century Greek-Latin bilingual majuscule on the Pauline epistles.⁴⁴ It was bought by Bentley in 1718 with the help of Wettstein.⁴⁵ Inside the cover there is a note: “This codex has been bought for Richard Bentley, 1718 AD” (“Emptus hic codex Richardo Bentleio. A.Dⁿⁱ. MDCCXVIII”). Moreover, every recto folio contains his notes on the corresponding chapters. In Adv.a.2.2 mentioned above, Bentley constantly refers to the variant readings of F010, using the Greek siglum θ for it.

B.17.2

This manuscript is a copy of Codex Boernerianus (G012), another ninth-century bilingual majuscule that also contains the Pauline epistles.⁴⁶ It can be seen as an attempt to produce a facsimile. It is said that Bentley borrowed the codex for five years and only returned it once he

⁴¹ It might be of interest to briefly mention the borrowing history of this volume. Scrivener was once allowed to borrow it out of the library and study it at the leisure of his home, probably in the 1870s (see *Plain Introduction*, 2:207–8; same in the previous edition of 1883). Later in 1882, it—together with two other titles from the collection (Adv.a.2.2 [B.17.6] and Adv.bb.2.1 [B.17.14])—was lent to Oxford to be examined by Wordsworth (see Wordsworth and White, *Novum Testamentum* 1:xv). Then at the turn of the twentieth century, the book was apparently still present while it was being transferred to the new system, numbered as Adv.a.2.1. But later, on typewritten card indices the volume was not recorded any more. Since then the library has preserved only one annotated 1628 New Testament edition (i.e., Adv.a.2.2) to the present day. Nicolas Bell kindly provided some details about this title in the twentieth century in an email dated 4 December 2018. Hopefully the book has merely been misplaced somewhere and will resurface one day.

⁴² See Bentley, *Critica sacra*, xxxv–xxxix; Westcott, “Vulgate,” 1709 n. e. According to Ellis’ summary, the Greek manuscripts being collated were all preserved in England: 60 440 477 489 (Cambridge); 51 54 314 2015 l 5 (Oxford); 113 (London).

⁴³ See Montague Rhodes James, *Containing an Account of the Manuscripts in Class B. Vol. 1 of The Western Manuscripts in the Library of Trinity College, Cambridge: A Descriptive Catalogue* (Cambridge: University Press, 1900), 544–49 (nos. 412–415). An online version of the catalogue is: <https://mss-cat.trin.cam.ac.uk/search.php>.

⁴⁴ For a comprehensive transcription of F010, see Frederick Henry Ambrose Scrivener, *An Exact Transcript of the Codex Augiensis, a Greco-Latin Manuscript of S. Paul’s Epistles, Deposited in the Library of Trinity College, Cambridge: To Which is Added a Full Collation of Fifty Manuscripts Containing Various Portions of the Greek New Testament in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, The British Museum, etc. with a Critical Introduction* (Cambridge: Deighton Bell, 1859). See also a more recent treatment, Walter Berschin, “Die griechisch-lateinische Paulus-Handschrift der Reichenau ‘Codex Paulinus Augiensis’” (Cambridge, Trinity College B.17.1), *ZGO* 155 (2007): 1–17. The manuscript is now available online: <http://mss-cat.trin.cam.ac.uk/viewpage.php?index=299&history=1>.

⁴⁵ See Bentley, *Correspondence*, 541–44 (nos. 207 and 208); Wettstein, *Prolegomena*, 35–36.

⁴⁶ See Christian Friedrich von Matthaei, *XIII. Epistolarum Pauli codex Graecus cum versione Latina veteri vulgo antehieronimiana olim Boernerianus nunc bibliothecae electoralis Dresdensis summa*

failed to persuade its owner Christian Friedrich Börner (1683–1753) into selling it.⁴⁷ The manuscript was not produced by Bentley himself.⁴⁸

B.17.20

This is a folio volume containing a mass of papers, most of them related to Bentley's New Testament project.⁴⁹ Several entries are notable for our purposes: (1) Thomas Bentley's specimen collation of B03 (f. 2^r);⁵⁰ (2) a collation of a Latin manuscript against the 1628 Paris edition (ff. 32^r–65^v); (3) Edward Rud's letter to Bentley, with a collation of a Latin gospel manuscript (ff. 93^r–96^v);⁵¹ (4) Rulotta's collation of B03, with a letter by Philippe de Stosch (ff. 150^r–157^v);⁵² (5) fragments from a Greek lectionary manuscript (l 1838), containing Luke 22:27–42; 23:55–56; Matt 6:1–14 respectively (ff. 170^r–171^v); (6) two fragments of G011 and H013, containing the part of Matt 5:29–31, 39–43 from the former and Luke 1:3–6, 13–15 from the latter;⁵³ (7) a collation of the Catholic epistles of A02 in Bentley's own hand (ff. 201^r–204^v); (8) the autograph of Bentley's *Proposals for Printing* (ff. 214^r–217^v).⁵⁴

fide et diligentia transcriptus et editus (Meissen: Erbstein, 1791) for a reliable transcription. The codex is now kept in the Sächsische Landesbibliothek in Dresden, Germany.

⁴⁷ See Samuel Prideaux Tregelles, "Introduction to the Textual Criticism and Study of the New Testament," in *An Introduction to the Textual Criticism of the New Testament; with Analyses, etc., of the Respective Books, and a Bibliographical List of Editions of the Scriptures in the Original Texts and the Ancient Versions*. Vol. 4 of *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, ed. Thomas Hartwell Horne, 10th ed. (London: Longman, Brown, Green, Longmans, & Roberts, 1856), 199; Scrivener, *Plain Introduction*, 1:179.

⁴⁸ It can now be viewed online: <http://mss-cat.trin.cam.ac.uk/viewpage.php?index=311&history=1>.

⁴⁹ For an overview of the content and the digital images, see <http://mss-cat.trin.cam.ac.uk/viewpage.php?index=312&history=1>.

⁵⁰ Thomas was Richard Bentley's nephew, who stayed in Rome from 1725 to 1726. There he wrote a letter to his uncle on 2 August 1726, concerning B03 with a three-chapter collation (Acts 27, Gal 6, and Eph 4). See Bentley, *Correspondence*, 668–73 (no. 245) for the letter, but the attached collation is not included.

⁵¹ See Bentley, *Correspondence*, 592–97 (no. 227, dated 22 October 1722, from Durham to Cambridge) for the letter, but the collation is not included. Rud's description of the manuscript corresponds to VL 19A in the *Vetus Latina Register*, fragments of Matthew and Mark currently kept in the Cathedral Library, Durham (A.II.10, foll. 2–5, 338–39; C.III.13, foll. 192–95; C.III.20, foll. 1–2); cf. Hugh A. G. Houghton, *The Latin New Testament. A Guide to Its Early History, Texts, and Manuscripts* (Oxford: Oxford University Press, 2016), 221.

⁵² Tischendorf rediscovered the collation in 1855; see Constantin von Tischendorf, "Neue dokumentliche Schriftforschungen auf deutschen und englischen Bibliotheken (Schluß)," *DZCW* 7 (1856): 17a–19b. The collation was later published as Bentley, *Critica sacra*, 119–54; for the letter see Bentley, *Correspondence*, 706–7 (no. 260, dated 9 July 1729).

⁵³ These were first identified by Tregelles in Samuel Prideaux Tregelles, *An Account of the Printed Text of the Greek New Testament; with Remarks on its Revision upon Critical Principles. Together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with that in Common Use* (London: Bagster, 1854), 159–60. At the NTVMR site, the TCL images of both manuscripts are included, but in the description of G011 the TCL part is not mentioned, contrary to the printed *Liste* (Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed., ANTF 1 [Berlin: de Gruyter, 1994], 19).

⁵⁴ Only the first three folios are used and the fourth folio remains blank.

25. διεδοξασθη. A
 ἐπὶ τῶν
~~ἐν~~ ἐν α. α.
 26. Ζαὶ δὲ
 30. ἐν δολέω.
 32. οἱ δὲ λ. καὶ αὖ πορναγ. α. J. A.
 W. n. αὐτῶν
 34. ἀποκρίσε.
 XLII. 7. ἀκούσας δὲ
 29. ἐν αὐτοῖς.
 28. ἔφη αὐτοῖς
 35. νομικὸς
 37. ἔτι
 ἐν οὐκ ἔχ. κ.
 ἐν δὲ ἔχ. J.
 39. ἀνὰ
 44. ἐποπείδων.
 XLIII. 6. πρωτοκλήτων.
 10. ἐν τῷ δ. ε. ρ. κ. δ. J.
 13. δαί
 14. Οὐαὶ δὲ
 16. οὐ αὖ δίδωμι ἐν λ. v. x. ε. J.
 19. ἔφ' ἑμὲ πορ.
 21. κατοικεῖν αὐτοῖς
 25. ἀκαθάρτος.
 29. ἐν ἱματίων
 30. ἔμεν ἔμεν.
 32. ἀδελφὸς.
 36. αὖτε λ. n.
 παροδοξ. A
 ἐπὶ τῶν B.
 ἔφ' αὐτοῖς αὐτῶν B.
 δὲ J. B.
 ἐν δολέω B.
 J. A.
 J. A.
 ἀκούσας A.
 καὶ ἀκούσας A. B.
 ἐξαπατήσαν. A
 v. α. πορναγ. A.
 νομικὸς λ. A.
 ἔφ' A. B.
 ἐν J. A.
 ἐν J. A.
 ἀνὰ A.
 ἐποπείδων A.
 πρωτοκλήτων. A
 ἐν οὐκ ἔχ. J. αὐτῶν
 αὖτε ἔφ' αὐτοῖς J. αὐτῶν A.
 δαί δὲ A. B.
 J. B.
 J. A.
 ἐφ' ἑμὲ πορ. B.
 κατοικεῖν αὐτοῖς A.
 ἀκαθάρτος A. B.
 J. B. *sed in margine ab alia*
manu habet adscriptum
πορναγ. ἔμεν J. B.
 ἀδελφὸς.
 αὖτε αὐτῶν λ. A. B.

Figure 6: B.17.40 f. 3'

B.17.21 (previously B.17.34a)

This item contains a hardcover entitled “John Walker’s catalogue of the codices collated against the New Testament Edition of 1620” (“Johannis Walkeri catalogus codicum cum Nov. Test. Edit. Anni 1620 collatorum,” made by a librarian) with four fragile folios. It is the catalogue of Walker’s collations in Adv.b.2.2 (previously numbered B.17.34) mentioned above.

B.17.40 (B.17.15)

This is a notebook of a collation of two manuscripts, not in Bentley’s hand. The collation covers sixteen pages, followed by ten blank pages. As far as we know, it has never been noticed and studied before. According to our examination, the collated manuscripts are Go11 and Ho13.

4. Concluding Remarks

In line with the current historical turn in New Testament textual scholarship, our study brings the historical context of Bentley’s project and its raw data to the fore.⁵⁵ This exploration shows that Bentley’s archive is not merely an antique treasure from the past, but that the struggles and challenges with which he was confronted are still relevant to textual scholars of the twenty-first century. Indeed, Bentley himself never finished and published his proposed New Testament edition, but now in our new digital era this edition could in theory be (re)constructed, perhaps not as one single printed volume as Bentley has originally planned, but as a digital collection that contains, for instance, the text, critical apparatus, annotated commentaries, together with high-resolution images of each archive entry and links to the manuscripts collated. Undoubtedly such a dream can only be realized in collaboration with specialists in various disciplines. Our contribution, therefore, is simply a small, first step in that direction. At the special occasion of Epp’s ninetieth birthday, we offer this exploration as token of our gratitude to his long-standing contributions and as possible groundwork for further examination into that famous, ambitious, but unfinished project announced exactly three hundred years ago.

⁵⁵ See Bart L. F. Kamphuis et al., “Sleepy Scribes and Clever Critics. A Classification of Conjectures on the Text of the New Testament,” *NovT* 57 (2015): 72–73, for the discussion on this turn.

Appendix: The TCL Bentley Archive

New no.	Old no.	Edition	Size	Remarks
Adv.a.2.1	B.17.5	Paris 1628	folio	Missing or misplaced.
Adv.a.2.2	B.17.6	Paris 1628	folio	Working edition for the projected edition.
Adv.a.2.3	B.17.12	Oxford 1703	folio	Collations by Bentley and others.
Adv.a.2.4	B.17.13	Oxford 1707	folio	Collations of patristic citations by Bentley.
Adv.bb.2.1	B.17.14	Paris 1693	folio	Collations of Latin manuscripts by Bentley; inserted sheet of Westcott.
Adv.b.2.2	B.17.34	Geneva 1620	quarto	Collations by Walker.
Adv.d.2.3	B.17.8	Oxford 1675	duodecimo	Collations by Bentley.
Adv.d.2.4	B.17.9	Oxford 1675	duodecimo	Collations by Wettstein and Bentley; notes by Bentley.
Adv.d.2.5–6	B.17.42–43	Amsterdam 1711	octavo	Bound in two volumes; collations and notes by Walker.
Adv.d.2.7–8	B.17.44–45	Amsterdam 1735	octavo	Bound in two volumes; collations and notes by Walker.
Adv.e.2.1	B.17.4	Paris 1549	sextodecimo	Collations by Bentley and others.
Adv.e.2.2	B.17.3	Strasbourg 1524	octavo	Collations by Mico; inserted letter of Mico.
Adv.e.2.3	B.17.7	Rotterdam 1654	duodecimo	Collations by Wettstein.
Adv.e.2.4–5	B.17.10–11	Cambridge 1700	duodecimo	Two volumes; collations by Wettstein.

TCL no.	TCL title	Remarks
B.17.1	Pauline Epistles (Codex Augiensis)	Fo10; available online.
B.17.2	Transcript of the <i>Codex Boernerianus</i>	Transcription of G012, not in Bentley's hand; available online.
B.17.20	Papers, Relating to Dr Bentley's Proposed Edition of the Greek Testament	Rulotta's collation of B03, autograph of the <i>Proposals for Printing</i> , etc.; available online.
B.17.21	Papers, Relating to Dr Bentley's Proposed Edition of the Greek Testament	Formerly as B.17.34a, related to Adv.b.2.2.
B.17.40	New Testament	Collation of G011 and H013; not in Bentley's hand.