Sect. XL—*Quotations by the early Ecclesiastical Writers from the Sacred Scriptures.*

Besides the object to which these have been already applied, as showing the authenticity of the sacred docu­ments, they serve also a useful purpose to the critic, in fur­nishing him with numerous readings, in assisting to deter­mine the age, origin, and country, of remarkable readings, and in illustrating the whole history of the Greek texts of Scripture. Care, however, must be taken to discriminate between passages quoted freely from memory, or adapted to the construction and sentiment of the writer himself who quotes, and those which are formally cited from the codex. We must also be sure that the work in which the quota­tion occurs is genuine, and that the common text of the places in which the citation occurs is correct.

Ernesti’s Principles of Interpretation, by Terrot, vol. ii. p. 90-113 ; Schott, *Isagοge,* p. 629.

Sect. XII.—*Laws for the Determination of various Read­ings.*

1. That reading is to be regarded as true, which is sup­ported by far the greater number of copies and witnesses ; but still readings supported by a few books are not en­tirely to be disregarded, especially when they harmonise with the *usus loquendi* of the author. 2. That reading which the better copies exhibit, unless special reasons pro­hibit it, is to be preferred to the one which the inferior co­pies exhibit, although most numerous. Neither the an­tiquity nor propriety of a reading, solely considered, al­ways proves it to be a true one. 3. That reading which is more harsh, obscure, difficult, unusual, or delicately chosen, if supported by the authority of a proper witness, is preferable to one which is plain, easy, usual, and com­mon. 4. That reading which approaches nearest to the popular and familiar method of speaking, if it be supported by external testimonies, is preferable to one which is more artificial and subtle. 5. The shorter reading, when sup­ported by testimony of importance, and not incongruous with the style and design of the writer, is preferable to a more verbose one. Still there are cases where the more copious reading is to be preferred. 6. That reading which gives the best sense is peculiarly preferable. But to de­termine this, the nature of the whole passage, and the ge­nius of the writer, not the mere opinions and sentiments of particular interpreters, are to be consulted. 7. The read­ing which produces an unworthy or incongruous sense is to be rejected. Good care, however, must be taken not to condemn a reading as unworthy or incongruous, which a more correct grammatical and historical investigation would prove to be a true reading, or at least a probable one. 8. A reading which agrees with the *usus loquendi* of the writer, is preferable to that which disagrees with it. It must be remembered in judging here, that the style of an author sometimes varies with increasing age. 9. A read­ing is to be rejected, in respect to which plain evidence is

found that it has undergone a *designed* alteration. Such alteration may have taken place, *first,* from doctrinal rea­sons, Matthew, i. 18 ; Mark, viii. 31, xiιi. 32 : *second,* from moral and practical reasons, Matthew, v. 22 : *third,* from historical and geographical doubts, Matthew, viii. 28, comp. Mark, v. 1 : *fourth,* from the desire of reconciling pas sages inconsistent with each other, Mark, viii. 31 : *fifth,* from desire to make the discourse more intensive ; hence many emphatic readings have originated : *sixth,* from the comparison of many manuscripts, the readings of which have been amalgamated : *seventh,* from a comparison of paral­lel passages. Corrections of the more celebrated manu­scripts have been sometimes detected. 10. Various read­ings are to be *rejected* which spring from the mere negli­gence of copyists, and from those errors which are very common in all kinds of books. To these belong, *first,* the commutation of unusual forms for those of the common dia­lect ; the Alexandrine or common form, however, has the preference over others in the New Testament ; and this dialect itself also admitted some Attic forms : *second,* the commutation of single letters and syllables, by an error of either the eye or the ear ; the former resulting from ob­scure and compendious methods of writing, or from the si­milarity of certain letters, such as **A Δ Λ, Ο** Θ, &c. ; the latter, from copying after the reading of one who was mis­understood, or who read erroneously : *third,* the commu­tation of synonyms : *fourth,* from transferring into the text words written in the margin of copies, and thus uniting both readings, James, v. 2 : *fifth,* from the omission or insertion of a word or a verse, by an error of the sight : *sixth,* from the transposition of words and passages, whence it may have happened that some error has crept into most of our books : *seventh,* from words which ended with the like sound, or appeared alike ; and from proximate words, one ending and the other beginning with the same syllable : *eighth,* from incorrectly uniting or separating words, which naturally resulted, in some cases, from the ancient method of *continuous writing ;* and, *ninth,* from an erroneous inter- punction and distinction of passages. 11. A reading is to be rejected which plainly betrays a gloss or interpretation. This may be a word or a whole passage. Sometimes these glosses are united to the true text, and sometimes they have thrust it out. All interpretations, however, are not spuri­ous glosses ; for authors themselves sometimes add them, in order to explain their own language. 12. Readings de­duced merely from versions or the commentaries of inter­preters are to be rejected.

The above are taken, with a few slight alterations, from Beckii *Monogramιnata Hermenctιtices, Lib. Nov. Test.* Lips. 1803, as translated by Mr Moses Stuart in his Elements of Biblical Criticism and Interpreta­tion, London (reprinted with additional observations by E. Henderson, D. Ph.), 1827. See also Michaelis, Introd. vol. i. p. 246—339 ; Er­nesti’s Principles of Interpretation, by Terrot, vol. ii. p. 114 ; Marsh’s Lectures, lect. iii. ; Horne’s Introd. vol. ii. p. 251-260.

For remarks upon particular books of the Bible, see the articles in this work under the names of the different books, or their authors, as PeNTAteucH, Moses, Joshua, Paul, Peter, &c. (ν. ν. ν. ν.)

SCRIVENER, one who draws contracts, or whose busi­ness it is to place money at interest.

SCROLL, in *Heraldry.* See that article.

SCRUPLE, Scrupulus, or *Scrupulum,* the least of the

weights used by the ancients, which amongst the Romans was the twenty-fourth part of an ounce, or the third part of a dram. The scruple is still among us a weight, con­taining the third part of a dram, or twenty grains. Among goldsmiths it is twenty-four grains.

Scruple, in Chaldæan chronology, is the 1/1080th part of an hour, called by the Hebrews *helakin.* These scruples are

much used by the Jews, Arabs, and other eastern people, in computations of time.

*Scruples of half Duration,* an arc of the moon’s orbit, which the moon’s centre describes from the beginning of an eclipse to its middle.

*Scruples of Immersion or Incidence,* an arc of the moon’s orbit, which her centre describes from the beginning of the eclipse to the time when its centre falls into the shadow.

*Scruples of Emersion,* an arc of the moon’s orbit, which her centre describes in the time from the first emersion of the moon’s limb to the end of the eclipse.