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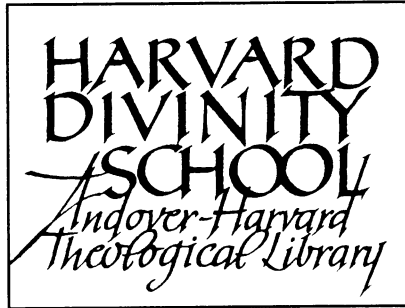
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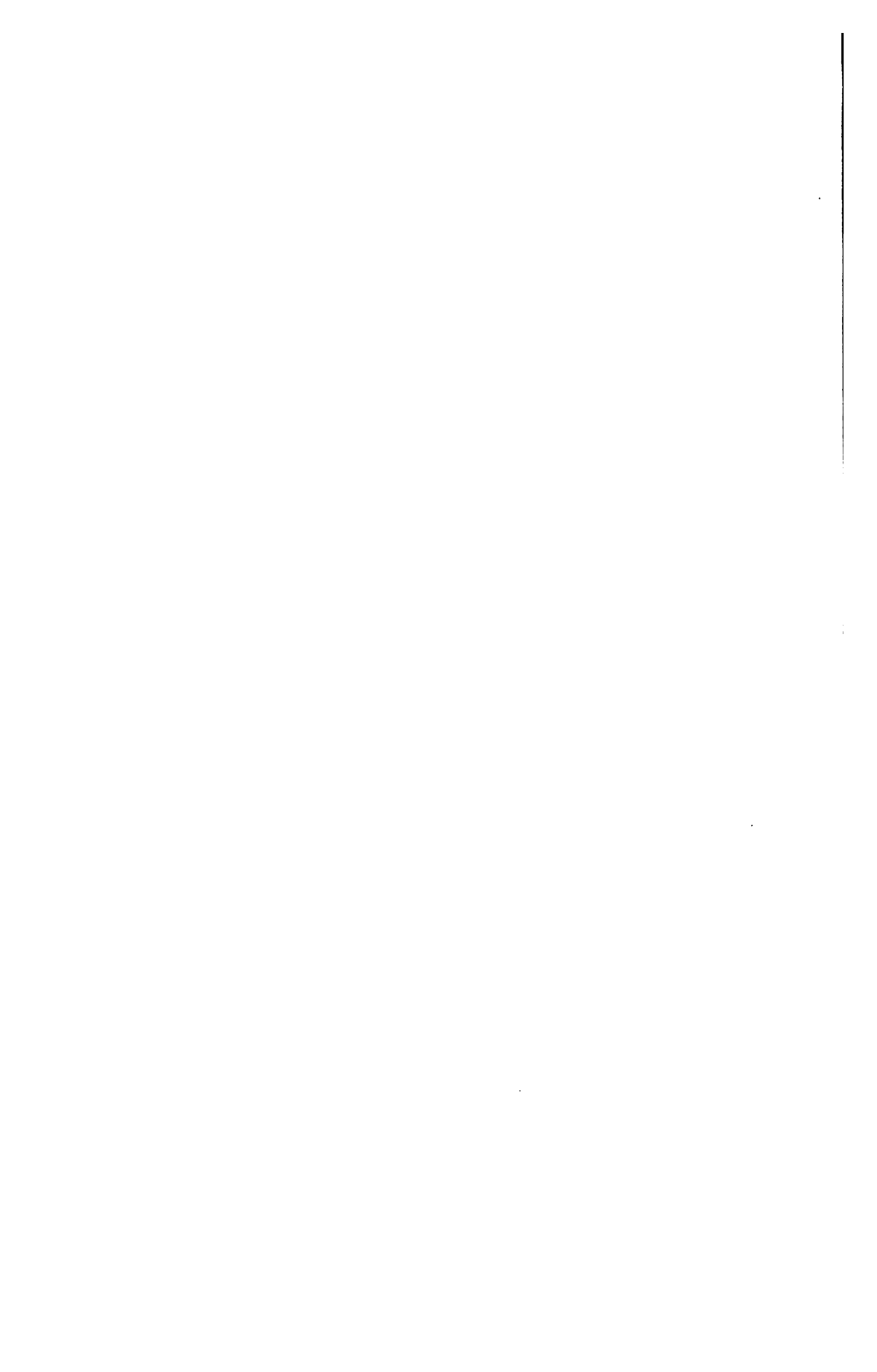
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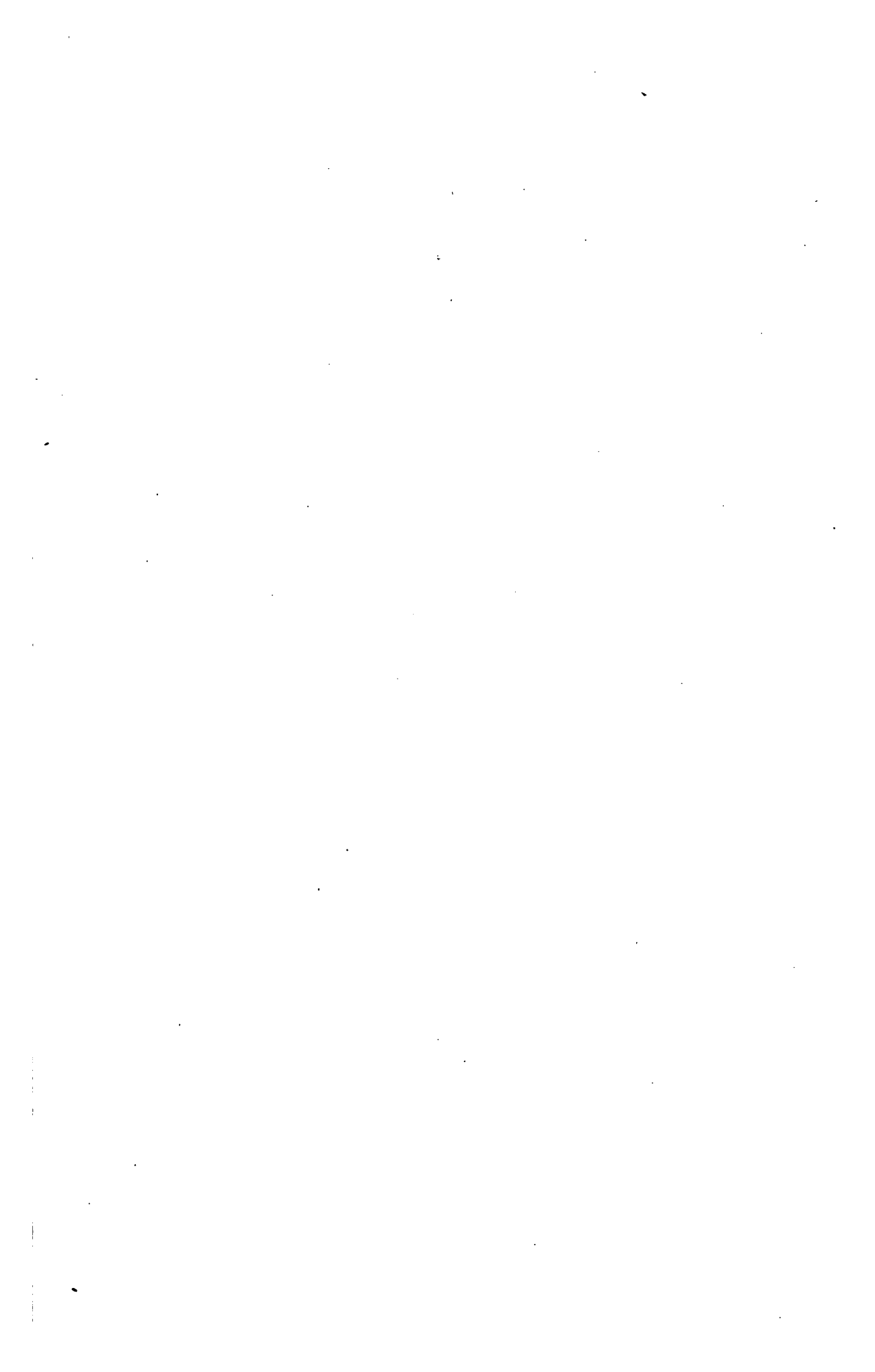
THE
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TO
THE CORINTHIANS.

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o Clemens Romanus.

THE
EPISTLES OF S. CLEMENT
TO
THE CORINTHIANS
IN
SYRIAC

EDITED FROM THE MANUSCRIPT WITH NOTES

BY THE LATE
Robert Lubbock
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†
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PREFACE.

IT is with great diffidence that I now publish the late Professor Bensly's edition of the Syriac Version of the Clementine Epistles, the Syriac text of which, with the exception of pp. ~~120~~ and ~~121~~, was revised by him in 1876. A short time before his lamented death in 1893 Professor Bensly was looking forward to publishing the book in the course of a few months. I therefore imagined when I undertook to complete the work that my task would be little more than to see it through the press. An examination however of the papers which were placed in my hands by Mrs Bensly shewed me that, interspersed among notes on these Epistles, were a number of notes upon other subjects, and that these latter were indeed the more numerous. Upon arranging in order all the papers relating to the Clementine Epistles I discovered that they were by no means complete, and that of those in my hands some had already been published by Bishop Lightfoot in his Appendix. The rest were obviously in many instances Professor Bensly's working notes and, in their present form, not intended for publication. They seemed however to shew that Professor Bensly had at one time intended to publish notes on the Syriac text of the two Epistles, and this supposition was confirmed by the presence among the other papers of the first two pages of notes in a revised form. But

since these had obviously been copied long ago, and I can find no trace of revision of the remaining notes, while many have been lost, it seems not unlikely that Professor Bensly changed his mind as to the form of his edition, intending to put the result of his labours into an introduction. Such an introduction however as Professor Bensly would have written, had he lived to complete his work, is unfortunately quite beyond my powers; it therefore seemed best under the circumstances to publish everything in his notes which could be of use for the study of the Syriac version, or which could throw light on the question of its origin. I may remind readers that on this point Professor Bensly has expressed his opinion in his "Harklean Version of the Epistle to the Hebrews," p. 8.

I have endeavoured to the best of my power to verify references in the notes; but if they contain any errors or should convey a wrong impression, I would ask readers to put the blame upon me and not upon the painstaking and accurate scholar, whose loss only those who were privileged to be his pupils could adequately appreciate.

My best thanks are due to Canon J. Armitage Robinson, who has kindly allowed me to consult him on various points.

ROBERT H. KENNETT.

QUEENS' COLLEGE,
July 19, 1899.

NOTES.

FIRST EPISTLE.

P. 3, l. 1. **ܟܠܘܕܝܟܘܢܐ**. This epithet, suggested no doubt by the title of the epistles which immediately precede, is not applied elsewhere in our MS. to either.

ܘܘܝܠܟܐ, so p. 6, l. 11, p. 22, l. 9. This spelling, which is occasionally varied in our MS. by **ܘܘܝܠܟܐ** (e.g. p. 22, l. 11), is found but rarely in White's edition of the Philoxenian (Matt. xvi 23, Mark ix 2, Luke v 8). These are the two forms which occur throughout our MS. The usual forms in White's ed. are **ܘܘܝܠܟܐ**, **ܘܘܝܠܟܐ**.

l. 5. **ܟܠܝܘܢ ܟܠܝܘܢ** (Gk *κλητοῖς ἡγιασμένοις*). This is the rendering of *κλητοῖς ἁγίοις* 1 Cor. i 2, Hark., but there are two passages in N. T. (Acts xx 32, xxvi 18) where in both the Pesh. and Hark. versions **ܟܠܝܘܢ** takes the place of **ܟܠܝܘܢܐ** which is the ordinary equivalent for *ἡγιασμένοις*.

l. 7. *εἰρήνη* = **ܟܠܠܐ** in these epistles as in Hark. In the few places where this translation occurs in the Curetonian Gospels it is found also in the Peshittā (viz. Matt. x 34 with the parallel passage Luke xii 51, and Luke xi 21). See *The Harklean Version of the Epistle to the Hebrews*, ed. R. L. Bensly, p. 24.

l. 8. The Syriac without doubt represents the reading of Cod. A, *συμφορὰς καὶ [περι]πτώσεις*, the former substantive being rendered by **ܟܘܠܟܐ** as in 2 Macc. xiv 14, the latter by two words **ܟܘܠܝܘܢܐ ܟܠܝܘܢܐ**. For since **ܟܘܠܟܐ** by itself might have suggested *παραπτώματα* (of which it is a constant equivalent in Hark.), a second word is added to detach it from this connexion.

l. 9. **ܟܠܠܐ ܕܐܘܪ** stands in the place of *ἀδελφοί* but translates *ἀγαπητοί*. The Syriac translator has replaced *ἀδελφοί* by *ἀγαπητοί*,

which has been omitted two lines below. A similar substitution occurs in ch. iv, probably because some form of ἀδελφός occurs immediately before and after. The rendering ܟܬܒܐ ܐܢ (also found in XLIII ܐܠ 1) is exceptional in two ways, by the introduction of the interjection ܐܢ as in XIV ܘ 15 and L ܐܠ 5, and by the absence of a pronominal suffix which is generally appended to the vocatives (1) ἀγαπητοί, (2) ἀδελφοί, (3) ἄνδρες ἀδελφοί, in this translation.

l. 10. ܟܘܢܘܢܐ ܕܘܢܐ. This is the constant rendering of ἐπιτροπή in Syr. Hex. (except in Ezek. xlii 11).

ll. 11—15. The deviations from the Greek which occur in these lines do not necessarily imply a different text, since they may all be traced back to two fundamental errors of the translator: (1) He failed to perceive that the government of περί was carried on to τῆς τε ἀλλοτρίας...στάσεως, and consequently introduced another preposition ܘܢ and began a new sentence: (2) In the words εἰς τοσοῦτον ἀπονοίας ἐξέκασαν he took the verb in the sense of ἐξέκαύθησαν and brought out more prominently the idea of motion suggested by εἰς. Compare εἰς τσοαύτην ἀπόνοιαν ἐρχόμεθα, ch. XLVI. Meanwhile as ἦν was left without any regimen, a simple verb was supplied to complete the sense.

l. 11. The Greek word στάσις is here retained in the Syriac, but is followed by the gloss ܟܘܢܘܢܐ its equivalent elsewhere in this epistle. The Greek word is retained under various forms in the Gospels both in the Pesh. and Hark. translations. In the Acts of the Apostles it is rendered by ܟܘܢܘܢܐ in both translations, except in Acts xxiii 7 Pesh. where it is paraphrased.

l. 11. The usage of ܕܘܢܐ in this translation is as follows: ܕܘܢܐ = ܩܘܩܘܢܐ ܘܢ 11, ܘܢ 9, 10, 12; ܘܢ 14, ܘܢ 7, ܘܢ 11, 13 bis (13¹ om. ܩܘܩܘܢܐ C), 18, 21, ܘܢ 5 (om. ܩܘܩܘܢܐ A) 7, 10; ܘܢ 6; ܘܢ 24 (om. ܩܘܩܘܢܐ C), ܘܢ 1, 2 (om. ܩܘܩܘܢܐ A); ܘܢ 8 (C); ܘܢ 3, 5; ܘܢ 26 bis, ܘܢ 1; ܘܢ 18, 20, 24; ܘܢ 1; ܘܢ 9; ܘܢ 2, ܘܢ 25; ܘܢ 5. In the second epistle ܘܢ 10; cf. ܘܢ 25.

In some cases where both the Greek MSS. have ܩܘܩܘܢܐ the Syriac has simply ܐܢ, as in I ܘܢ 1, IX ܘܢ 25, XIX ܘܢ 7, XXXV ܘܢ 27, LXI ܘܢ 8; or the ܩܘܩܘܢܐ is not represented in Syriac at all, as in V ܐܢ 17, XIX ܐܢ 27, XLIV ܐܢ 17, and in XLVII ܐܢ 24, 25, where ܩܘܩܘܢܐ is only found in Cod. A.

We find an instance of ܕܘܢܐ where the Greek MSS. have καί in II ܘܢ 20, and where the Greek has no corresponding word in XX ܘܢ 8.

Again in VI א 24, XIV ב 20, XVII ג 7, XXIV ד 5 *oītimes*, *aitina* are translated by א **ܕܘܫܡܢܐ**, and in LXIII ܦ 7 by **ܕܘܫܡܢܐ** א **ܕܘܫܡܢܐ**; but in XLIV ܠ 22 by א **ܕܘܫܡܢܐ** and in LI ܦ 16 by א alone.

In XXV ד 17 the Greek MSS. have simply *ὄς* where the Syriac has א **ܕܘܫܡܢܐ**.

In LVII ܦ 2, LXII ܘ 16 *ἐπειδή* is rendered by א **ܕܘܫܡܢܐ**, but in the Second Epistle XII ܦ 4 by א **ܕܘܫܡܢܐ**.

ܕܘܫܡܢܐ occurs ten times in the Harklean as the rendering of *γε*.

P. א, l. 2. **ܕܘܫܡܢܐ** is the rendering adopted by the Syriac translator for the following Greek words: *βουλή* II א 2, LVII ܦ 5, LXI ܘ 19; *βούλησις* IX ܘ 22, XL ܠ 21; *γνώμη* VIII ܘ 4; *διάνοια* XIX ܘ 8, XXI ܦ 16, XXIII ܘ 8, XXXIX ܠ 19; Ep. 2 I ܠ 16, XIX ܘ 2, XX ܘ 10; *ἐννοια* XXI ܘ 22; *πρόθεσις* XLV ܘ 20.

P. ܘ, l. 5. **ܕܘܫܡܢܐ** is the rendering of *ἀνομία*, as always in the Harklean; in the Peshittā *ἀνομία* is rendered by **ܕܘܫܡܢܐ**.

l. 14. **ܕܘܫܡܢܐ** is an exceptional rendering of *δικαιῶς*; elsewhere in these epistles **ܕܘܫܡܢܐ** is used.

l. 16. The MS. has **ܕܘܫܡܢܐ** for **ܕܘܫܡܢܐ** here and in XII ܠ 16, but not elsewhere.

l. 22. **ܕܘܫܡܢܐ** = *παντοκρατορικός*. In II א 4, XXXII ܘ 18, LVI ܦ 4, LX ܘ 8, LXII ܘ 9, and in the Harklean **ܕܘܫܡܢܐ** is the rendering of *παντοκράτωρ*.

ܕܘܫܡܢܐ = *ὑπακούσωμεν*. See note on ch. LVIII.

P. ܦ, l. 5. **ܕܘܫܡܢܐ** = *παλιγγενεσία*. The same rendering is found in the margin of the Harklean, Matt. xix. 28.

l. 6. **ܕܘܫܡܢܐ**. There is a somewhat remarkable variation in the translation of *ὁ δεσπότης* in this epistle. In XI ܘ 10, XX ܘ 3, XXIV ܘ 24, XXXVI ܘ 25, ܦ 3, XLIX ܘ 15, LII ܘ 8, it is rendered, as it is here, by **ܕܘܫܡܢܐ**; in XXXIII ܘ 22 by **ܕܘܫܡܢܐ**

ܩܘܠܐ; in XL ܠ 17, 25 by ܩܘܠܐ, in XLVIII ܠ 14, LVI ܩܘܠܐ 18 by ܩܘܠܐ; and in LV ܩܘܠܐ 12 by ܩܘܠܐ.

δέσποτα is rendered by ܩܘܠܐ ܩܘܠܐ LIX ܩܘܠܐ 5, 6; by ܩܘܠܐ ܩܘܠܐ LXI ܩܘܠܐ 9; by ܩܘܠܐ ܩܘܠܐ LX ܩܘܠܐ 1; and by ܩܘܠܐ ܩܘܠܐ LXI ܩܘܠܐ 17, LXIV ܩܘܠܐ 11.

In three passages, however, VIII ܩܘܠܐ 1, XX ܩܘܠܐ 12, XXXIII ܩܘܠܐ 24 ܩܘܠܐ ܩܘܠܐ corresponds to ὁ δεσπότης τῶν πάντων.

It will be observed that the translator uses ܩܘܠܐ before a genitive and ܩܘܠܐ when the word occurs absolutely. The rendering ܩܘܠܐ is perhaps due to the fact that the translator understood the words to refer to Christ.

l. 13. ἐπαγγελία is always translated by ܩܘܠܐܘܬܐ in these epistles, and by ܩܘܠܐܘܬܐ in the Harklean.

P. ܩܘܠܐ, l. 7. ܩܘܠܐܘܬܐ ܩܘܠܐܘܬܐ is the Harklean rendering of εὐσέβεια. It does not occur in the Peshittâ.

l. 17. ܩܘܠܐܘܬܐܘܬܐ is the rendering of οἱ διατάζοντες here and XXIII ܩܘܠܐ 12 and Ep. II XI ܩܘܠܐ 16. ܩܘܠܐܘܬܐܘܬܐ likewise occurs XLVI ܩܘܠܐ 20 as the translation of διαταγμός. In *Reliquiae Juris Ecclesiastici*, ed. Lagarde, p. ܩܘܠܐ, l. 10, p. ܩܘܠܐ, l. 22 ܩܘܠܐܘܬܐܘܬܐ is the rendering of διατάζειν, and in the same work p. ܩܘܠܐ, l. 5 ܩܘܠܐܘܬܐܘܬܐ ܩܘܠܐܘܬܐܘܬܐ corresponds to ἀδιατάκτως. Cf. Jac. Ed. *Scholîa* (ed. Phillips) ܩܘܠܐ 13, ܩܘܠܐ 16, ܩܘܠܐ 20, Athanasius, *Festal Epistles* ܩܘܠܐ 21.

In the Curetonian, Peshittâ and Harklean versions of the New Testament διατάζειν is rendered by ܩܘܠܐܘܬܐܘܬܐ.

l. 18. γενεά is here translated by ܩܘܠܐܘܬܐܘܬܐ as in the Gospels of the Peshittâ (except S. Luke i 50 where ܩܘܠܐܘܬܐܘܬܐ ܩܘܠܐܘܬܐܘܬܐ = εἰς γενεὰς καὶ γενεάς); elsewhere in this epistle it is translated by ܩܘܠܐܘܬܐܘܬܐ, as in Acts (except ii 40, xiii 36) and epistles of the Peshittâ, and always in the Harklean.

P. ܩܘܠܐ, l. 21. ܩܘܠܐܘܬܐܘܬܐܘܬܐ occurs as the translation of ἀλαζονεία here and in XIV ܩܘܠܐ 17, XVI ܩܘܠܐ 18, XXI ܩܘܠܐ 1, XXXV ܩܘܠܐ 27; moreover ἀλαζονεύσθαι is translated by ܩܘܠܐܘܬܐܘܬܐܘܬܐ II ܩܘܠܐ 15, XXXVIII ܩܘܠܐ 9, and ἀλάζων by ܩܘܠܐܘܬܐܘܬܐܘܬܐܘܬܐ LVII ܩܘܠܐ 23. ὑπερηφανία is rendered by ܩܘܠܐܘܬܐܘܬܐܘܬܐܘܬܐ XVI ܩܘܠܐ 19, XXX ܩܘܠܐ 2, XXXV ܩܘܠܐ 27, and ὑπερήφανος by ܩܘܠܐܘܬܐܘܬܐܘܬܐܘܬܐܘܬܐ XXX ܩܘܠܐ 3, LVII ܩܘܠܐ 24, LIX ܩܘܠܐ 20.

In the Peshittâ on the other hand *ἀλαζονεία* is translated by **κθοῖθω** and **κῖθωα**, *ἀλάζων* by **κῖθω**, *ὑπερηφανία* by **κθάλωα** and *ὑπερήφανος* by **κλωα** and **κῖθω**.

P. **ⲉ**, l. 21. **ⲕⲁⲛⲁⲗ**. The Syr. Hex. and the Philox. (S. John xii 38, Rom. x 16) have **ⲕⲁⲛⲁⲗ**.

l. 23. **ⲕⲁⲗ** (= *παιδίον*). So the Pesh. in this passage; the Syr. Hex. has **ⲕⲁⲗⲉ**. **ⲕⲁⲗ** is never used for *παιδίον* in the Hark.

ⲑⲏⲕ ⲕⲁ. Syr. Hex. **ⲑⲏⲕ**.

25. *κάλλος* is here rendered by **ⲕⲁⲛⲁⲗ**, but the **ⲕⲁⲛⲁⲗ** from the preceding clause would be easily substituted for **ⲕῖθωα**.

ⲕⲁⲛⲁⲗ ⲁⲛⲁⲗ ⲛⲁ ⲕⲁⲛⲁⲗ ⲉⲛⲁⲗ. Syr. Hex. **ⲕⲁⲗⲉⲛⲁⲗ ⲕⲁⲛⲁⲗ ⲛⲁ ⲉⲛⲁⲗ**.

P. **ⲁ**, l. 2. **ⲙⲉⲛⲁⲗ ⲙⲉⲛⲁⲗ ⲙⲉⲛⲁⲗ**. Syr. Hex. **ⲙⲉⲛⲁⲗ ⲕⲁⲛⲁⲗ ⲙⲉⲛⲁⲗ**. In iv **ⲙⲉⲛⲁⲗ** we have **ⲙⲉⲛⲁⲗ** for *καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ*.

l. 3. **ⲙⲉⲛⲁⲗ**. Syr. Hex. **ⲙⲉⲛⲁⲗ**.

ⲙⲉⲛⲁⲗ. Syr. Hex. **ⲙⲉⲛⲁⲗ**.

l. 4. **ⲕⲁⲛⲁⲗ**. Syr. Hex. **ⲕⲁⲛⲁⲗ**.

l. 5. **ⲕⲁⲛⲁⲗⲁⲛⲁⲗ** = *καὶ ἐν κακώσει*. SH. **ⲕⲁⲛⲁⲗⲁⲛⲁⲗ**. **ⲕⲁⲛⲁⲗ** as the rendering of *κάκωσις* occurs only once in the Syr. Hex. Ps. xliii 21.

ⲙⲉⲛⲁⲗ (= *ἐτραυματίσθη*), in Syr. Hex. **ⲙⲉⲛⲁⲗ**; but *τραυματίζω* = **ⲙⲉⲛⲁⲗ** Syr. Hex. Jerem. ix 1, Ezek. xxviii 9, 23, xxx 4, xxxii 27.

l. 8. **ⲕⲁ** (= *πρόβατα*). Syr. Hex. **ⲕⲁ** (but **ⲕⲁ** occurs Jerem. xxv 35, 36, Ezek. xxv 5), S. Cyr. *Com. in Luc.* 345, and in Philox. In iv **ⲕⲁ**, LIX **ⲕⲁ** 13, however, *πρόβατα* is translated by **ⲕⲁ**.

l. 9. **ⲙⲉⲛⲁⲗ ⲕⲁⲛⲁⲗ** (= *ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*). **ⲙⲉⲛⲁⲗ** Cyr. *Luc.* 345. *ὑπὲρ* is uniformly rendered by **ⲙⲉⲛⲁⲗ** in the Philoxenian.

ⲙⲉⲛⲁⲗ ⲕⲁⲛⲁⲗ ⲙⲉⲛⲁⲗ (= *διὰ τὸ κεκακῶσθαι*). Syr. Hex. **ⲙⲉⲛⲁⲗ ⲕⲁⲛⲁⲗ ⲙⲉⲛⲁⲗ**.

l. 9. **כַּכְּיִ כְּחַמְיָו** = *κατὰ προσκλίσεις*. In 1 Tim. v 21, Phil. *κατὰ πρόσκλισιν* is rendered by **כְּחַמְיָו**.

l. 25. *ὀφθαλμοὶ Κυρίου* = **כִּינְיָ , חַמְיָו**, differing both from the Pesh. and Syr. Hex.

P. **כַּכְּ**, l. 6. *ἀνυπερβλήτου* paraphrased thus: **חַמְיָו כְּחַמְיָו**.

ll. 6, 7. **כְּחַמְיָו** = *παρρησιάζεται*. This translation of the Greek verb occurs in the Phil. of Acts ix 28, xiii 46, xix 8, Ephes. vi 20. It was probably suggested by the phrase *πολλῇ παρρησίᾳ χρώμεθα* 2 Cor. iii 12. In xv 14 *παρρησιάζομαι* is translated **כְּחַמְיָו**.

l. 9. **כְּחַמְיָו** = *εὐσπλαγχνος* here and xxix. **כַּכְּ** 13. In Pesh. *εὐσπλαγχνοὶ* is translated **כְּחַמְיָו** (Ephes. iv 32), and **כְּחַמְיָו** (1 Pet. iii 8); the Phil. in both places has **כְּחַמְיָו**.

כַּכְּ = *πεπληροφορημένος*. In Eccles. viii 11 *ἐπληροφορήθη καρδία* is the rendering of **כַּכְּ**, which seems to be the origin of the common meaning of the word, 'to be filled or fully resolved.' The verb is translated **כְּחַמְיָו** in Syr. Hex.

l. 16. The Syriac of this quotation agrees with Syr. Hex. (Pesh. **כְּחַמְיָו**.)

ll. 21, 25, 26. **כְּחַמְיָו** as Eph. iv 19, Pesh. The Phil. has **כְּחַמְיָו** in this form, cf. Gal. ii 20, Ephes. v 2.

l. 26. **כְּחַמְיָו** = *λυτρώσονται*. The Philoxenian equivalent is **כְּחַמְיָו**.

P. **כַּכְּ**, l. 2. **כְּחַמְיָו** = *ἐπετελέσαντο*. **כַּכְּ** is the rendering of *ἐπιτελεῖν, ἐπιτελείσθαι* in Hark. (except Gal. iii 3), never in Pesh.

l. 3. **כְּחַמְיָו** = *μακάριος* always in Hark., never in Pesh., but **כְּחַמְיָו** = *μακάριοι* xliv 21 and l 8; also Ep. II xix 4; and **כְּחַמְיָו** = *μακάριος* l 10, lvi 3, also Ep. II xvi 23.

Ep. I xxxv *μακάρια* = **כְּחַמְיָו** (11), xl *μακάριοι* = **כְּחַמְיָו** (24), xliii *μακάριος* = **כְּחַמְיָו** (8), xlviii *μακάριοι* = **כְּחַמְיָו** (23) l (5). Ep. II xix *μακάριος* = **כְּחַמְיָו** (8.)

In XLVII μακάριος = ܠܘܒܐܠܝ (al 22), cf. John xiii 17, Acts xxvi 2, Jas. i 25 Pesh.

l. 6. πατρίς is here translated by ܘܢܘܚܝܢ ܠܘܒܐܠܝ; in Phil. it is rendered ܘܢܘܚܝܢ ܠܝܕܝܢ (Mark vi 1), elsewhere by ܠܝܕܝܢ, in Pesh. by ܠܘܒܐܠܝ.

l. 11. ἀξιώ = ܘܘܢܝܢ in SH. e.g. Sap. xiii 18, Euseb. *Hist. Eccles.* (*Anc. Syr. Doc.* ܠ 11).

ll. 13, 14. ἐκινδύνευσεν = ܘܘܠܘܠܘܢ ܠܘܘܘܘܢ, ܘܘܠܘܠܘܢ so once in Phil., Luke viii 23.

l. 15. παράπτωμα always rendered ܠܘܒܝܘܬܝܐ in Phil.; twice only in Pesh. (Rom. v 15), here only in Clement (but ܠܘܒܝܘܬܝܐ = περιπτωσις (I ܘ 8). παράπτωμα is rendered by ܠܘܒܝܘܬܝܐ (II ܝ 12, LI ܘ 21).

ὑπάρχω here rendered by ܘܘܠܘܠܘܢ, elsewhere by ܘܘܠܘܠܘܢ as in Phil.

l. 18. ἔγκαρπος καὶ τελεία. The order of the adjectives is inverted in the Syriac.

l. 20. ܘܘܠܘܠܘܢ ܘܘܠܘܠܘܢ is an exceptional rendering of ὄφελαι: elsewhere in these epistles ܘܘܠܘܠܘܢ is used: in the Hark. ܘܘܠܘܠܘܢ, ܘܘܠܘܠܘܢ and four times ܠܘܠܘܠܘܢ (1 Cor. vii 36, ix 10, 2 Cor. xii 11, Heb. ii 17).

l. 24. The quotation from Ps. cxviii 18 agrees with Pesh. and SH.

The quotation from Prov. iii 12 agrees with SH., except that our translation has ܘܘܠܘܠܘܢ (as Pesh., Prov. iii 12, Heb. xii 6) for ܘܘܠܘܠܘܢ.

P. ܘܘܠܘܠܘܢ, l. 2. The quotation from Ps. cxli 5 as in SH. quoted in *Rel. Jur. Eccl.* p. ܘܘܠܘܠܘܢ.

l. 4. Job v 17 ܠܘܠܘܠܘܢ ܠܘܠܘܠܘܢ. This (as well as ܘܘܠܘܠܘܢ) is from the Pesh.

νουθέτημα = ܠܘܠܘܠܘܢ; SH. ܠܘܠܘܠܘܢ; Pesh. ܠܘܠܘܠܘܢ.

l. 5. ἀποκαθίστησιν = ܠܘܠܘܠܘܢ ܘܘܠܘܠܘܢ; so ἀποκαταστήσῃ = ܘܘܠܘܠܘܢ ܠܘܠܘܠܘܢ (XLVIII ܘ 16). ܠܘܠܘܠܘܢ ܘܘܠܘܠܘܢ = ἀποκαταστήσεται Isa. xxiii 17 SH.; SH. here has ܘܘܠܘܠܘܢ ܠܘܠܘܠܘܢ.

l. 6. ܠܘܠܘܠܘܢ = ἀνάγκη as always in SH. of Job. The Hark. has ܘܘܠܘܠܘܢ (or ܘܘܠܘܠܘܢ pl. ܘܘܠܘܠܘܢ or ܘܘܠܘܠܘܢ) everywhere except Rom. xiii 5.

(p. 22, l. 12), and in ch. xv τοῖς παρακούσασιν is translated **ܐܘܢܝ ܕܥܘܒܝܢ** (p. 22, l. 9).

παρακούειν is rendered by **ܥܘܒܝܢ** Isa. lxx 12 Syr. Hex., and by **ܐܘܢܝ ܕܥܘܒܝܢ** in Pesh. and Hark.

l. 13. The MS. has **ܥܘܒܝܢܝܢ** (= αὐτὸν ἐπικαλεῖσθαι). The insertion however of a single letter will harmonize the Syriac with the Greek **ܥܘܒܝܢ** (= αὐτὸν τιμᾶν).

ܥܘܒܝܢ = *ισχύος* (for *διανοίας*) which occurs in the parallel passages of the Gospels, or *δυνάμεως* as in Deut. vi 5 LXX., cf. Matt. xxii 37 Cur. and Pesh.

P. 22, l. 1. **ܕܥܘܒܝܢ ܕܥܘܒܝܢ**, Gk. ἐν τῷ κόλπῳ μου. The Syriac is probably an alteration to obviate an apparent difficulty in reconciling ἐν τῷ κόλπῳ μου with μετ' ἐμοῦ.

l. 2. ἀποβαλῶ. The Syriac gives a double rendering of this word.

l. 5. **ܕܥܘܒܝܢ** = ἀνομία as always in Pesh.; in Hark. **ܕܥܘܒܝܢ ܕܥܘܒܝܢ**.

l. 6. καταλείψαντες rendered in Syriac as Pres. Part.

ܕܥܘܒܝܢ. The Syriac translator read παροιμίαν which is so rendered 2 Pet. ii 22, and in the Syr. Hex. of Ecclus. xxxix 3, xlvi. 18.

l. 9. ἐν μέσῳ = **ܕܥܘܒܝܢ**. In Matt. x 16, Luke x 3 the Pesh. has **ܕܥܘܒܝܢ**, the Hark. **ܕܥܘܒܝܢ ܕܥܘܒܝܢ**.

l. 13. δυναμένους = **ܕܥܘܒܝܢ** as in Matt. x 28 Pesh.; ἔχοντα ἐξουσίαν = **ܕܥܘܒܝܢ ܕܥܘܒܝܢ** as in Luke xii 5 Hark.

l. 20. **ܕܥܘܒܝܢ** = ἐπιτυχεῖν as in Hark. Heb. vi 15.

ll. 25, 27. δουλεύειν is translated by **ܕܥܘܒܝܢ ܕܥܘܒܝܢ** xxxi (22 1), Ep. II xvii (22 3), xviii (22 5) and in the present passage; it is translated by **ܕܥܘܒܝܢ** alone in xxvi (22 4), xlv (22 20), Ep. II xi (22 11); cf. Luke xvi 13. We have here a good example of the way in which this version comes between the Pesh. and the Hark., here inclining to the former.

P. 22, l. 2. **ܕܥܘܒܝܢ**. If considered as a strict translation, this word would rather represent ἀπολέσῃ which is the reading of Justin Mar. *Apol.* i 15. ζημιούσθαι is uniformly rendered by **ܕܥܘܒܝܢ** in Hark. as well as in Pesh. and Cur. (In Luke ix 25 the editor followed by Tischendorf incorrectly retranslates by ἀπολέσας, cf. *Rel. Jur. Eccl.* 22 18.)

Κουτίοο διατ. αυτελοτ μθιθθτ κθιζκ αε
κκκκκ. κκκκκκκ κκκκκ κκκκκ. κκκκ κκκκ
κκκκκ κκκκκ κκκκκ κκκκκ. κκκκ κκκκκ
κκκκκκκκκκ.

דכחא : חלשכא דלא פלגא. אפלא דכחא דכחא
[IX.] חלשכא. חלשכא דכחא דכחא דכחא דכחא.

דכחא דכחא דכחא דכחא דכחא דכחא דכחא
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5 דכחא דכחא דכחא דכחא דכחא דכחא דכחא
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20 דכחא דכחא דכחא דכחא דכחא דכחא דכחא
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דכחא דכחא דכחא דכחא דכחא דכחא דכחא
דכחא דכחא דכחא דכחא דכחא דכחא דכחא

5 [ח חכח] The ח has been inserted above the line.

15 Cod. [OΔ].

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 [XII.]
 [XIII.]
 25

אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ

אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ

.. אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ 9
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ [1.]
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ 5
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ 10
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ 15
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע ה' אֱלֹהֵינוּ

9 | דרש. וְלַחֲסֵד דְּחַלְסָה. אֲחִימ. מִזְמַר נָשׁוּן שִׁבְעָה
 [LXII.] | יָלַד דְּחֵי מִבְּחֵדָה. חָלָל מִלֵּם שִׁם הַזֶּה לְדַלְסָה
 דַּלְסָה: מִחָלָל מִלֵּם חֵדָה דְּחֵי דְּחֵי מִבְּחֵדָה
 5 | דְּחֵי מִבְּחֵדָה: לְחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה דְּחֵי מִבְּחֵדָה. שְׂמֵרָה
 דְּחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה. חָלָל לְחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה דְּחֵי מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה דְּחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה. דְּחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה
 10 | דְּחֵי מִבְּחֵדָה מִבְּחֵדָה מִבְּחֵדָה: דְּחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה דְּחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה דְּחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 15 | מִחָלָל מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה דְּחֵי מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה: לְחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה...
 [LXIII.] | דְּחֵי מִבְּחֵדָה מִבְּחֵדָה: דְּחֵי מִבְּחֵדָה
 20 | מִחָלָל מִבְּחֵדָה. חָלָל מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 דְּחֵי מִבְּחֵדָה. חָלָל מִבְּחֵדָה. חָלָל מִבְּחֵדָה
 25 | דְּחֵי מִבְּחֵדָה לְחֵי מִבְּחֵדָה: מִחָלָל מִבְּחֵדָה

4 Cod. : | דְּחֵי מִבְּחֵדָה.
 8 Cod. | דְּחֵי מִבְּחֵדָה.

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 20
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[LVIII.]

לב ארזא מנחמא דמלכא

שבח. רבא אלמא דמלכא דמלכא מלכא.
[XLI.] כל עו כח אש. כלבא מן דלמ נפא ללמא.

בן בורכא רבא רבא אש. בן בורכא מלכא
דמלכא מן דמלכא רבא. ל רבא
5 כלבא דמלכא דמלכא אש. אש דמלכא:

אש דמלכא רבא רבא רבא. אש דמלכא
כלבא מן דמלכא רבא. אש דמלכא
10 כלבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא

רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא

רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא

רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
20 רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא
רבא מן דמלכא רבא. אש דמלכא

בנ. Cod. [ב] 2
בנ. Cod. [ב] 24

אלהיך ייחוד.

✱

לביך ייחוד. : יפה מכל אלהיך ויחידך [XV.]

אלהיך ייחוד. אלהיך ייחוד. ייחודך ייחודך ייחודך

אלהיך ייחודך ייחודך ייחודך ייחודך ייחודך

אלהיך ייחודך ייחודך ייחודך ייחודך ייחודך

5 ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

10 ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

15 ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך [XVI.]

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

ייחודך ייחודך ייחודך ייחודך ייחודך ייחודך

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