

FOUR GOSPELS

IN SYRIAC

CURETON

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REMAINS
OF A
VERY ANTIENT RECENSION
OF THE
FOUR GOSPELS IN SYRIAC,

HITHERTO UNKNOWN IN EUROPE:

DISCOVERED, EDITED, AND TRANSLATED

BY

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CHAPLAIN IN ORDINARY TO THE QUEEN;

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LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1858.

W. M. WATTS, CROWN COURT, TEMPLE BAR.

TO HIS ROYAL HIGHNESS
THE PRINCE CONSORT, K. G.,
&c. &c. &c.

SIR,

It affords me the highest gratification to be allowed to dedicate this Volume to your Royal Highness. The position which your Royal Highness occupies so near to the Throne makes this a peculiar distinction, while your Royal Highness' own personal qualities enhance the honour in a very eminent degree.

It is a source of great satisfaction for me to know, that whatever may be the imperfections of this work, your Royal Highness can estimate the amount of labour and research which was requisite to undertake it; and I therefore feel assured, that by your Royal Highness at least it will be leniently and kindly judged.

No defects on the part of the Editor can preclude these venerable Remains of Christian Antiquity, now for the first time brought to light, from taking their place in the ranks of Christian Literature; and on this account I have solicited the favour of being permitted to inscribe on this page a record both of my gratitude to your Royal Highness, and of my respect.

I have the honour to be,

SIR,

with the greatest respect,

your Royal Highness'

very obedient and grateful Servant.

WILLIAM CURETON.

WESTMINSTER,
May 25, 1858.

the margin in red ink; and the canons themselves in the same colour at the bottom of the page. In these eight leaves is comprised Matt. xxiii. 28—xxviii. 42.

Secondly. Ten leaves of very thin and white vellum, in a large hand, in two columns, similar to the former, but apparently rather older. In these leaves is contained Mat. xxviii. 42—Mark vi. 49.

Thirdly. Nineteen leaves, containing Mark. vi. 49—Luke ii. 37, belonging to the same original manuscript as the eight above mentioned.

Fourthly. One leaf without any division of columns, in a more recent hand, comprising Luke ii. 10—iii. 13. This had been added to supply the deficiency caused by the loss of one leaf; and the first page of it, containing Luke ii. 10—37, has been marked as superfluous by several lines drawn through it with a pen.

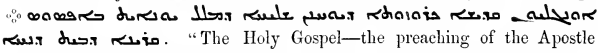
Fifthly. Twenty-three leaves belonging to the same book as the above-mentioned eight and nineteen, in which is comprised Luke iii. 13—xvii. 28.

On all of these numerous points have been added, to designate the vowels, by a subsequent hand.

Of the original copy of the Syriac Gospels, to which these Fragments now printed belonged, eighty-two leaves and a-half only have reached the British Museum. They have been collected together, and form the volume numbered 14.451. Eighty of these leaves were found in the volume of the Four Gospels above mentioned, and were brought to England in the year 1842. One more leaf I discovered in the binding of another volume, which also arrived at the same time. This contained Luke ii. 48—iii. 16. Another, on which is written Luke xiv. 35—xv. 21, was obtained from M. Pacho in the year 1847; and amongst the small fragments which he brought in the same year I found the part of a leaf containing John xiv. 10—12, 16—18, 21—23, 26—29. This was not discovered in time to insert it in its proper place. It has therefore been printed at the end of the book.

The volume, as at present arranged, consists of the eighty-two leaves and a-half belonging to the original manuscript and five others, which appear to have been added to them in the year of the Greeks 1533 (A.D. 1221), when the volume was bound up in the manner in which it was found at the time that it was obtained from the Syrian monastery. These eighty-two leaves are of large quarto, written in a bold hand in two columns. There are no indications of any division of the Gospels into ecclesiastical Lections, or portions appointed to be read on stated days in the churches, of the same period as the transcription of the volume; but such indications of Lections as have been added

subsequently in several places are by different hands, and were written apparently at various periods, sometimes in red ink, and at others in black. The heading at the beginning of the Gospels, and the running title occurring at the top of some of the pages, as well as the colophons, are written in red letters. At the beginning of the Gospel of St. John the following inscription has been added in red letters by a hand several centuries later than the original manuscript



“The Holy Gospel—the preaching of the Apostle St. John, which he spake in Greek at Ephesus. Lection of the Epiphany.”

The first words of the Benedictions in the Sermon on the Mount in St. Matthew's Gospel are also written in red letters. In the punctuation the single points are almost always red. When there are more than one point at the end of a section—thus, ○○○○○ or ○○○○ or thus ○○○—the outer points are usually red, and the inner black. The vellum formerly was extremely white, and in such leaves as have not been much exposed to the atmosphere it still remains so.

I have no doubt that this copy of the Gospels is of the fifth century—probably transcribed about the middle of it. When it first came into my hands, I laid it aside among the other earliest manuscripts of the Gospels without further examination at that time, concluding, from its external marks of antiquity, that it must have been written at a period even more remote than the time of Philoxenus, and that it could not therefore be other than an early copy of the Peshito. The next time I took it up I was struck by observing that several erasures had been made in the fifth and seventh chapters of the Gospel of St. Matthew and other words supplied. This led me to examine the matter more closely, when I ascertained that this had been done with regard to words and passages which had differed from the text of the Peshito; they had been erased, and the others from the Peshito had been supplied. A little further examination shewed that the text before me was very different from that of the Peshito; and, indeed, belonged to a recension of the Gospels in Syriac hitherto altogether unknown in Europe.

The first cursory reading of these remnants of the Gospels, which, beyond all question, are of very high antiquity, convinced me of the great importance of this recension for the critical arrangement of the text of the Gospels, as being one of the earliest testimonies extant; and all my subsequent study of them has tended to confirm this opinion. I resolved, therefore, to edit the Syriac text with a literal English translation, and to illustrate it with notes in which I purposed to point out all the variations which it exhibits from the ordinary

Textus Receptus of the Greek ; and to shew by what antient authorities they were supported from the earliest period down to the date of the manuscript. In the course of this examination several curious and important questions relative to the text arose, these I purposed to discuss according to my ability, and to insert them in the notes at the places where they would occur. This latter part of my undertaking, although considerably advanced, I have thought it better to defer for the present, to wait till I shall have had opportunity of considering these subjects more fully myself, and also have had the benefit of the critical opinion of other scholars, especially those of Germany, who doubtless will examine these Fragments of the Gospel fully and accurately ; and, as I have reason to know, have been long looking forward for their publication. On a subject of such deep weight as that of the Gospels, I feel that no one can be too cautious how he propounds any theory or speculation at all varying from that which has been most generally received, even if he have almost demonstrative evidence to support the views which he takes. For myself I should much prefer that another have the credit of being the first to make known any facts or illustrations founded upon this recension, which may seem to go very far towards determining some doubtful or disputed matters, than that, from a desire to appropriate this credit to myself, I should run the risk of advancing any arguments which, although apparently conclusive, still may be defective, and lead to error ; or should keep back any longer the text itself of these Fragments from the perusal of other scholars who have been anxiously looking for their publication, and who may be able to use them with much advantage in their critical examination of the Gospels. I shall confine myself, therefore, at present, to the task of pointing out a few of the leading characteristics of this recension, and more especially in the Gospel of St. Matthew, with the hope of taking up and completing my undertaking in a subsequent volume.

The Gospels are arranged in this manuscript in the following order. Matthew, Mark, John, Luke. All that exists at present of this copy, and printed in this volume, is, Matthew i. 1—viii. 22 ; x. 32—xxiii. 25 ; Mark xvi. 17—20 ; John i. 1—42 ; iii. 6—vii. 37 ; xiv. 10—12. 16—18. 19—23. 26—29 ; Luke ii. 48—iii. 16 ; vii. 33—xv. 21 ; xvii. 24—xxiv. 44.

GOSPEL OF SAINT MATTHEW.

THIS has a title different from the rest; for while that of Mark is simply **ܘܘܟܘܨܬܐ ܕܡܪܝܢܐ** "Gospel of Mark," and that of John, **ܘܘܟܘܨܬܐ ܕܝܘܗܢܢ** "Gospel of John," St. Matthew is **ܘܘܟܘܨܬܐ ܕܡܬܬܝܘܫܐ**, which I have rendered, "The distinct Gospel of Matthew." There is a small defect in the vellum immediately before the word, **ܡܬܬܝܘܫܐ**. It seems probable that the particle **ܘ** occupied this space, and that it ought, therefore, to be supplied. I cannot venture to assert that this translation is certainly the correct one. In my doubts upon this matter I applied to my very learned friend, Professor Bernstein, at Breslau, the father of Syriac scholars of the present day, for his opinion as to the proper mode of rendering this title. He conceives the correct translation to be "Evangelium per anni circulum dispositum," and refers to Assemani's *Bibliotheca Orient. Clemen. Vat.*, vol. ii, p. 230, where **ܘܘܟܘܨܬܐ ܕܡܬܬܝܘܫܐ** is so translated by Assemani, by which he intends it to mean a copy of the Gospels divided into *αναγνώσματα*, or lections, that is, portions appointed to be read on certain days throughout the course of the year. There are several such copies found among the volumes of the Nitrian collection to which this belongs. But the great objection to this interpretation is in the fact, that this copy is not so arranged, nor are there any indications whatever of such lections, written at the same period at which this title with the rest of the volume was copied. In a few places indications of lections have been subsequently added, but by a much later hand—indeed, several centuries after this copy of the Gospels was transcribed. Nor have I seen any volume of the Gospels in this collection so arranged into lections for the year that is not of much more recent date than this. It seems to me that whatever meaning is to be given to the word **ܡܬܬܝܘܫܐ**, it is intended to denote that, in some way or other, the Gospel of St. Matthew is to be regarded as distinct from the other three Gospels in this copy; and certainly it is in every way to be considered as a text far superior to the others: they exhibit several marks of blunders and mistakes in the translation from the Greek into Syriac, while this Gospel of St. Matthew appears at least to be built upon the original Aramaic text, which was the work of the Apostle himself.

CHAPTER I.

v. 1. *Generations*—In the plural, like the Hebrew **ספר תולדות**, Gen. v. 1.

errors, that I have thought it better to supply another English version of my own.

“But why did he omit Ahazia, and Joash, and Amuzia? Some say that Africanus, bishop of Ennauas,* declares the reason that he omitted them to be because they were sinners and of the seed of Jezebel. To him we reply that they were not of the seed of Jezebel; for Jezebel was the wife of Ahab, but Joram took to wife Athalia, the daughter of Omri, the sister of Ahab, and of her he begat Ahazia. Nevertheless, in one place, according to the sense of the Septuagint, she is called the daughter of Ahab, on account of her wickedness being of the same kind, as St. Severus explains it. But the mother of Joash was named Zaubat† of Beersheba, and the mother of Amuzia was Jehoaddan of Jerusalem. They were not, therefore, of the seed of Jezebel: neither were they greater sinners than Solomon, Ahaz, and Menasse, whose names are written in the genealogy. St. Severus saith that Joram, the son of Jehosaphat, married Athalia, the daughter of Ahab, and of her he begat Ahazia, Joash, and Amuzia; and Matthew omitted them because the Hebrews hated the idolatry of the house of Ahab, and therefore he made no mention of these, who were born of an idolatrous marriage, calling to mind the words, *I punish the sins of the fathers upon the children unto the third and fourth generations of them that hate me.* To him some reply, that Athalia, the wife of Joram and mother of Ahazia, was not the daughter of Ahab, but Omri’s daughter, and Ahab’s sister; and if it were out of regard to the Hebrews that he abstained from making mention of those who were descended from Athalia, how comes it to pass that he has mentioned Uzia who was a leper, and more abominated by the Jews than these? Origen ‡ says that he omitted them in order that the generations from

Saviour Jesus Christ, taken out of above thirty Greek, Syriack, and other Oriental Authors, by way of *Catena*: by DIONYSIUS SYRUS, who flourished most illustriously in the *tenth* and *eleventh* centuries, and faithfully translated by DUDLEY LOFTUS. 4to., Dublin. 1695.

* Julius Africanus, being himself a Syrian, is cited also by other Syriae authors, as Barcephas, Barhebraeus, George, metropolitan of Arbela, &c. See Assemani, *Bibl. Orient.* ii. 158, 283, 310, iii. 520. The passage alluded to here is probably taken from his Epistle to Aristides on the supposed disagreement of Matthew and Luke in the genealogy of Christ. See Eusebius *Hist. Eccl.* vi. 31: or his *Commentary on the Gospel.* See Assemani, *ibid.* iii. 14.

† 𐤆𐤃𐤁 as in the Peshito, Heb. חַבַּל Sept. *Σαβια*, 2 Kings xii. 1.

‡ The passage to which he refers is in the twenty-seventh homily of Origen on the Book of Numbers—*De Mansionibus Filiorum Israel.* “Sed primo omnium, intue re mysterii rationem: quam qui diligenter observaverit, in scripturis inveniet in egressione filiorum Israel de Ægypto, quadraginta et duas habitas esse mansiones; et rursum adventus Domini et Salvatoris nostri in hunc mundum per quadraginta et duas generationes adducitur. Sic enim Matthæus

David to the captivity might be so arranged as to make the number fourteen, because three times fourteen amount to forty-two generations; and this was a type shewing, that as, at the end of forty-two encampments, the people of Israel entered upon the inheritance of the land of promise, so at the end of forty-two generations Christ arose and conferred the inheritance of this temporal earth upon the saints. George of the Gentiles* says that Matthew did not omit these three persons, nor did he change the number of the generations, and say fourteen instead of seventeen; but inasmuch as he wrote his Gospel for the Jews, and many of them were learned in the Greek language, when they desired to translate into the Greek from the Hebrew, inasmuch as the Greek language was not able to express the letters η , ζ , and ψ like the Hebrew and Syriac tongues, nor indeed has it at all in its alphabet deep guttural letters, when the translators came to Joram, and it is said that he begat Ahazia, and he Joash, and he Amuzia, and Amuzia Uzia, and wanted to express these in Greek, they wrote their names thus, *Ιωραμ* begat *Οχοζιαν*, and *Οχοζιας Ιωαν*, and *Ιωας Ομοσιαν*, and *Ομοσιας Οσιαν*. But others afterwards, desiring to copy the Gospel in the Greek language, when they began from hence that Joram begat *Οχοζιαν*, wrote ‘Joram begat *Οζιαν*,’ on account of the similitude of the names, and their variation in the single letter Caph. This, perhaps, they did unintentionally; or they might have done it on purpose to accommodate the series of generations to fourteen, because the septenary number was much cherished by those who had embraced Christianity from among the Jews; and by such means corrupted copies were transmitted to the Gentiles.—To him we reply that this is not correct: for had it been an error or a blunder of the transcriber, and Matthew himself had not omitted them, then Matthew ought to have said, that from David to the Captivity there were seventeen generations; but inasmuch

Evangelista commemorat, dicens: “Ab Abraham usque ad David regem generationes quatuordecim, et a David usque ad transmigracionem Babylonis generationes quatuordecim, et a transmigracione Babylonis usque ad Christum generationes quatuordecim.” Ista ergo quadraginta et duas generationes, quas velut mansiones Christus fecit descendens in Ægyptum mundi hujus, ipso numero quadraginta et duas mansiones faciunt, qui ascendunt de Ægypto.—Igitur in quadraginta duabus mansionibus perveniunt filii Israel usque ad principium capiendi hereditatis.” &c. Origenis Opera. Omm. edit. Delarue, vol. ii. p. 375.

* Assemani has given the text of this part with a Latin translation in the second volume of his *Bibl. Orient.* p. 160; but it varies a little from that of the two manuscripts in the *British Museum* which I have compared (7184 and 12,143). George of the Gentiles, or George of Arabs, as he is otherwise called, was consecrated bishop in the year of the Greeks 998, A.D. 686 (see Assemani, *ibid.* p. 335). He is also cited by Barhebraeus (see *ibid.* 283, &c.)

as Matthew wrote fourteen generations, we therefore perceive that Matthew himself did not omit them."

"Others say that the Christians of the Hebrews removed these three, in order to accommodate the generations from David to the Captivity to the number fourteen, because this number was cherished by them; for there is found occasionally a Syriac copy made out of the Hebrew, which inserts these three kings in the genealogy; but that it afterwards speaks of fourteen and not seventeen generations is because fourteen generations has been substituted for seventeen by the Hebrews, on account of their holding to the septenary number, which is much cherished by them, because on the fourteenth they were delivered from the bondage of the Egyptians."

"Others again say that Matthew omitted these names because they were abominable in the eyes of the people: for Ahazia connected himself with the house of Ahab when he sent ships to fetch gold; and he went up with Ahab to Ramoth Gilead, and the prophet rebuked him, and he was afterwards slain by Jehu: and Joash, because he put to death the sons of Jehoiaha the priest: Amuzia also was slain in rebellion, having stirred up the king of Israel to war with him; and on his account, and by his hands, the wall was broken down and the Sanctuary violated; and for this reason Matthew omitted them. Let the reader, however, choose that which pleases him."

11. *Josia begat Jeconia*—as in the Greek. Some Syriac copies, however, inserted Jehoiakim.* The same George of the Gentiles who is quoted above by Dionysius Bar Salibi declares that it did originally stand so.† כְּסוּרָה יְהוֹיָכִן וְיֵשׁוּעַ אֱלִיָּהוּ מֵעִלְיָא שֶׁלֹּא יָדָעְתָּ מֵיְהוֹשֻׁעַ בְּרֵעֵךְ הַיְהוּדָיִם וְעִלְיָא רֵעֵךְ הַכּוּשִׁיטִים וְיֵשׁוּעַ בְּרֵעֵךְ הַבְּלִיתִים וְיֵשׁוּעַ בְּרֵעֵךְ הַמִּסְטִיטִים וְיֵשׁוּעַ בְּרֵעֵךְ הַבְּזִיטִים וְיֵשׁוּעַ בְּרֵעֵךְ הַבְּעִזִּים וְיֵשׁוּעַ בְּרֵעֵךְ הַבְּעִזִּים וְיֵשׁוּעַ בְּרֵעֵךְ הַבְּעִזִּים. "And why did not Matthew write, *and Josia begat Jehoiakim, and Jehoiakim Jeconia*. But George says that it was so written, but the transcriber made a mistake, and wrote Jehoiakim instead of Jeconia."

16. *To whom was espoused Mary the Virgin, which bare Jesus the Messiah*—With this the Old Latin version, before it was corrected by Jerome, agrees: *abcd. †* "Cui desponsata virgo Maria: Maria autem peperit Jesus qui dicitur

* See *Versio Syriaca Philoxeniana*, edit. J. White, Oxon, 1778, pp. 2, 563.

† Add. MSS., Mus. Brit., 7184, f. 4.

‡ I use here the signs generally employed by the critical editors of the Greek Testament to distinguish certain well-known manuscripts—(a) *Codex Vercellensis*, (b) *Veronensis*, (c) *Colbertinus*, (d) *Cantabrigiensis*, *Bezae*; and for the Greek—(A) *Codex Alexandrinus*, (B) *Vaticanus*, (C) *Regius Ephraemi palimpsestus*, (D) *Catavrigiensis, Bezae*.

Christus." The Greek reads, *τον ανδρα Μαρίας, εξ ης εγεννηθη Ιησους ο λεγομενος Χριστος*, which the printed editions of the Peshito follow.

17. According to the text of this copy, which introduces the three kings omitted in the Greek, the number from David to the Captivity ought to be seventeen races or generations, instead of fourteen. George of the Gentiles, cited above, says that Matthew did write here originally seventeen: and, indeed, the two words in the Hebrew character ארבעעשר and ארבעשר are sufficiently similar to have easily caused such an error, especially when one of them in either case must have occurred twice.

18. *The Messiah*—And so the Peshito, the Old Latin *abcd*, and the edition corrected by Jerome: Irenæus also read it so, but the Greek adds *Ιησου*.

19. *But Joseph, because he was a righteous man*—The Old Latin *abc* has *cum esset homo justus*, but the Greek *Ιωσηφ δε ο ανηρ αυτης, δικαιος ων*. In the next verse, 20, we find *thine espoused* instead of *την γυναικα σου*. The Peshito follows the Greek. In Luke ii. 5 she is called *Μαριαμ τη μεμνηστευμενη αυτω*; and Joseph, in the Protevangelium of James, is made to call her his *espoused*, but to deny that she was his *wife*. *η δε ειπεν, Και τις εστιν η γενηωσα εν τη σπηλαια; και ειπον εγω, Η μεμνηστευμενη μοι. Και ειπε μοι, Ουκ εστιν σου γυνη; και ειπον αυτη, Μαριαμ εστιν η ανατραφεισα εν τω ναφ κυριου, και εκληρωσαμην αυτην γυναικα. Και ουκ εστιν μοι γυνη, αλλα συλληψιν εχει εκ πνευματος αγιου.** In this verse we have "in a *vision* of the night" for *κατ' οναρ* (see ii. 12).

21. *He shall save the world*—Greek *τον λαον αυτου*; Peshito. ܡܢܠܘܢܐ. The variation must have arisen from the similarity of *ܡܢܠܘܢܐ* and *ܡܢܠܘܢܐ*.

22. *By the mouth of Esaiâ the prophet*, Greek *δια του προφητου*; and Peshito *ܡܢ ܘܢܐ*. "by the hand of the Prophet," which is merely an Aramaism, signifying the instrument, like *δια* of the Greek.

23. *Shall be called—our God with us*. Mar Yakub the Persian, mentioned above, cites this passage as follows. ܡܪܝܡ ܩܝܡܘܨܐ ܐܠܘܗܐ ܕܥܡ ܐܘܪܘܫܐܝܡ ܕܥܡ ܘܢܐ ܡܢ ܘܢܐ, "Lo a virgin shall conceive and bring forth, and his name shall be called Emmanuel, which is, *Our God with us*."

25. *Took Mary, and dwelt purely with her till she bare the son, and she called his name Jesus*. Here again we have *Mary* instead of *την γυναικα αυτου*.

CII. II. v. 1. *of Juda*—with which the Peshito concurs: Greek *της Ιουδαίας*: but *Juda* was the reading of the Hebrew Gospel which Jerome had in his

* See Evangelia Apochrypha, edit. Const. Tischendorf, Svo. Lips. 1853. p. 34.

hands : "Putamus enim ab Evangelista primum editum, sicut in ipso Hebraico legimus, *Jude* non *Judae*.*"

7. *To them*—omitted in the Greek, but the Old Latin *abc* reads "paruit *eis* stella."

11. *The boy*—in the masculine ; but the Greek το παιδιον ; the Codex Bezae D has here, and in the places where it occurs below, τον παιδα ; and at v. 16 the Greek text also has παντας τους παιδας.

18. *In Ramtha*—and so the Peshito. The Greek has Ραμα. This word signifies *the height*, and some of the translators of the original Aramaic Gospel into Greek rendered it so. Origen tells us, that in his days there were some copies which had this reading : Τοπον υψηλον σημαιει το ραμα διο και εν τισι των αντιγραφων βιβλιων ονω γεγραπται, Εν τη υψηλη ηκουσθη.† Jerome also writes "Quod autem dicitur in *Rama*, non putemus loci nomen esse juxta Gabaa, sed *Rama* 'excelsus,' interpretatur, ut sit sensus : Vox in excelso audita est, id est, longe lateque dispersa."‡ It seems, however, to be certainly a proper name, and the same as that which, xxvii. 57, is called in the Greek Αριμβαθια : in the Peshito the same word ܪܒܫܝ is always used where Αριμβαθια occurs in the Greek, Mark xv. 43, Luke xxiii. 51, John xix. 38. The Greek seems to have originated in the form ܪܒܫܝܟ with the Olaph prefixed, to facilitate the pronunciation of the Rish. This was very common in words of which the first radical was Rish, as is well known to all who are familiar with the Syriac language. I may state that I have found this form the most common in the earliest manuscripts.§ *The voice of Rachel*—the Greek omits *voice*.

20. *To take it away*—is not found in the Greek. It is like the passage, 1 Kings xix. 10, "and they seek my life to take it away." But it would swell this preface to too wide an extent were I to proceed to notice the variations in this text, even at no greater length than I have done in these two first chapters, although I have omitted many which suggest several important considerations as to which were the very words of the Evangelist. I shall therefore only notice a few of the principal variations that occur in the remaining chapters, chiefly those which relate to additions or omissions, or such

* See Jerome's Commentary on St. Matthew at this verse.

† See Origen. Cat. Gr. in Matt. ii. 18, cited by Simon. Hist. Crit. du Text du N. T. p. 399.

‡ See Jerome, *ibid*, at this verse.

§ See the passage cited from Mar Yakub, p. 7 above, when we have ܪܫܝܟ Areu for ܪܫܝܟ Reu.

as may seem especially to bear upon the subject of the original Aramaic text.

CH. III. v. 3. *written*—Greek ο ρηθεις, and Peshito ܘܡܬܪܫܘܬܐ *spoken of*; but Luke in the parallel passage, iii. 4, has ωσ γηγραπται. In the quotation from Isaiah xl. 3, we have *the paths of our God*, as in the Hebrew לְאַלְהֵינוּ, which Mar Yakub the Persian also confirms, and one copy of the Old Latin *b*; but Mark and Luke both have τας τριβους αυτου as in the Greek text here.

4. *Was clad in raiment of the hair*—Greek ειχεν το ενδυμα αυτου απο τριχων. Mark i. 6, ην ενδεδυμενος τριχας.

5. *The children of Jerusalem*—an Aramaism, signifying simply the people or inhabitants of Jerusalem: οι Ιεροσολυμται, as Mark gives it. The Greek has only Ιεροσολυμα, with which the Peshito concurs. Of the copies of the Old Latin, *a* reads *omnis Hierosolyma*, *b* *ex Herosolymis*, *c* *ab Ierosolymis*; the two latter as if it had been read בני אורשלים כן אורשלים; all seeming to shew that there existed in the original from which they were taken some additional word, which afterwards was omitted. The Old Latin *abc* agrees with this in having the plural *were coming*; and also *loins* in the preceding verse; while the Greek has both in the singular εξεπορευετο and την οσφυν. The word *river*, omitted in the Greek, is here added to *Jordan*, and so frequently throughout this text.

9. *and say not*—Greek και μη δοξητε λεγειν. Luke iii. 8, και μη αρξησθε λεγειν.

10. *Lo the axe is arrived*—Greek ηδη δε—κειται, and so Luke iii. 9. The variation must have arisen either from confounding ιδε with ηδη in the Greek, or אדע with אדח, ηδη in the Aramaic, while the difference between *arrived* and *laid* probably arose from the transposition of the letters in סים and ביני.

11. *to bear*—Greek βαστασαι. In the parallel passage both Luke iii. 16 and Mark i. 7 have λωσαι; and in the latter some copies add κενψας, although this word is omitted in the Codex Bezae D and in the Old Latin *abc*. Did this variation arise from their having read in the Aramaic document לבישורי, *to lose*, instead of לבישקל, *to bear*?

14. *and John forbid*—with the Old Latin *abcd*: Greek ο δε διεκωλυεν only. In the account of the baptism of our Lord there are several variations from the Greek text, which are suggestive of some interesting critical inquiries. I can, however, only mention one or two here.

16. The Spirit of God *rested* upon him; while the Greek has ερχομενον επ αυτου, which the Peshito follows. The Gospel according to the Hebrews, which doubtless had the original Aramaic of Matthew for its basis, reads here, *et requirit super eum* (see Jerome's Com. on Isaiah ii. 1). John i. 32 has also και εμεινεν επ

αυτον; and in Mark i. 10 several Greek manuscripts add *και μενον*: the Old Latin *b* has also *et manentem*, which the Coptic and Æthiopic versions confirm. *The Spirit of God* is here in the feminine according to the usage of the Aramaic, and so in the Peshito. In the Philoxenian version the masculine is employed to agree with the Greek, and probably with a doctrinal view.

17. *Thou art my son and my beloved*—Greek ουτος εστιν ο υιος μου ο αγαπητος: but the Codex Bezae D has *συ ει ο υιος μου*, and also the Old Latin *a*. This is likewise the reading both of Mark, i. 11 and Luke, iii. 22. Justin Martyr cites it, *συ μου ει ο υιος* (Dialog. Tr. 88). The Gospel according to the Hebrews also reads *tu es filius meus* (see Jerome, Com. on Isaiah xi. 1); and in like manner the Gospel of the Ebionites, *συ μου ει ο υιος ο αγαπητος* (Ephiphanius, Contra Hæres. 30. 13). The variation seems to have arisen from the Greek translator reading אית די instead of דה אית די, and then having rendered it ουτος εστιν instead of συ ει. In this same verse for the reading *and a voice was heard from heaven* רקלא השתמע בן שמיא the Greek has *και ιδου φωνη εκ των ουρανων*. Probably the Greek translator was led to omit a word from the alliteration of השתמע and שמיא. For Mark i. 11 has *και φωνη εγενετο εκ των ουρανων*, and Luke iii. 22 *και φωνη εξ ουρανου γενεσθαι*, both differently from the Greek of Matthew. I may observe here, that in parallel passages of the Gospels, where the Greek of Matthew varies in some word from this Aramaic text, Mark and Luke generally vary likewise.

CH. IV. v. 1. *Spirit of Holiness*—that is, the Holy Spirit. The Greek has only *του πνευματος*: Luke iv. 1, has *πληρης πνευματος αγιου υπεστρεψεν απο Ιορδανου, και ηγετο εν τω πνευματι*. We have here *Satan*: Greek *τον διαβολου*: but Mark i. 12 has *τον Σατανά*.

2. *Forty days*—Greek adds *και νυκτας τεσσαρακοντα*, which the Peshito follows: but both Mark i. 13 and Luke iv. 2 omit the *forty nights*.

4. *Jesus*—although omitted in other Greek copies, is found in Cod. Bezae D, and in the Old Latin *b c*, as well as in the corresponding passage of Luke. *thing*—I have given this rendering of the original דבא to distinguish it from דבא *word*, of the Peshito, which has followed the Greek ρηματι, and because of the original meaning of the Hebrew (Deut. viii. 3), *כל מוצא פי יהוה, כל מוצא פי יהוה*, “whatsoever cometh out of the mouth of Jehovah (or the LORD).” The Peshito of Deuteronomy has rendered the Hebrew exactly, *כל מוצא פי יהוה, כל מוצא פי יהוה*, “every thing that cometh out of the mouth of the LORD.” The *Lord* is the reading of our copy: but the Greek of Matthew has *Θεου*: and, indeed, this quotation, as we find it in the Greek of Matthew, is word for word from the Septuagint.

9. *worship before me*—Greek *μοι* only, which the Peshito follows, reading **ܕ**. Luke iv. 7 has *προσκυνησῃς ἐνώπιον μου*, and the Peshito has rendered it there exactly as it is here **ܕܫܢܝܢ ܕܥܘܢܝܘܬܝܗ**. This, which is more peculiarly an Aramaic idiom, is also more in accordance with the expression *Get thee behind me* in v. 10, which, although omitted in several Greek manuscripts and in the Peshito, is confirmed by the palimpsest Codex Ephraemi C. the Codex Bezae D, and the Dublin Codex Z, as well as by the Old Latin *abc*.

11. *for a season*—omitted in the Greek and in the Peshito. If it did not belong to the original Aramaic Gospel it has probably been added from Luke iv. 13, *αχρι καιρου*, which the Peshito renders in that place as this copy has it here **ܕܥܘܢܝܘܬܝܗ**.

16. *have seen*—Greek in the singular *ειδε*, except the Codex Bezae C, which has *ειδον*, and is supported by the Old Latin *abc*. *χωρα και* of the Greek is omitted here and also by *ac*.

17. *μετανοειτε* and *γαρ*, are omitted, thus marking a difference between the commencement of the preaching of Jesus and that of John the Baptist, iii. 2.*

18. *Andrieus*—as if it had been *ανδρειος* instead of *ανδρεας*. I find the same form also in an ancient martyrology dated A.D. 411.

19. *fishers*—The word **ܕܫܝܚܝܢ**, which I have translated thus, as in the English version, means *hunters* or *catchers* of any kind, and not simply *fishermen*, *αλεις*, as we find it in the Greek. Luke, v. 10, has more accurately expressed the meaning of the Aramaic term by *ανθρωπους εσθ ζωγων*.

21. *while they were sitting*—this is not in the Greek.

22. *their nets*—The received reading here, chiefly upon the authority of B D a, is *το πλοιον και τον πατερα αυτων*, but the Old Latin *bc* and the edition of Jerome have *relictis retibus et patre*. Mark i. 20 reads, *τον πατερα αυτων Ζεβεδαιον εν τω πλοιω μετα των μισθωτων*.

24. This verse varies otherwise from the Greek, but principally by the addition of the words *and upon each one of them he was laying his hand*: this might have been added from Luke iv. 40, *ο δε ενι εκαστω αυτων τας χειρας επιτιθεισ*; or it might have been omitted by the Greek translator of the original Gospel from error on account of the similarity of the ending of the two consecutive sentences **ܕܫܝܚܝܢ ܕܫܝܚܝܢ** and **ܕܫܝܚܝܢ ܕܫܝܚܝܢ**. *all*—generally omitted in the Greek, is found also in Cod. Bezae D and in the Old Latin *abc*.

* Some Greek copies omit these words according to the authority of a Scholiast on this verse cited by Griesbach.

CH. V. verses 4 and 5 are not in the order in which they are at present found in most Greek manuscripts; but in that in which they were read by Origen. This is also the order of the Eusebian canons and the Sections of Ammonius, and of the Old Latin, as well as of the copies revised by Jerome.*

6. *Justice*—is the rendering of **דוּסַפְסַח**; and so at verse 10. The Greek is *δικαιοσύνη*, which the Peshito has represented by **כַּדְסַח**.

11. *persecute you and revile you*—The Codex Bezae D d confirms this order.

12. *in that day*—omitted in the Greek, but found in the parallel passage of Luke vi. 23. *your fathers* **אֲבוֹתֵינוּ**—This also is omitted. Two copies of the Old Latin *b c* read *patres eorum*, **אֲבוֹתֵיהוֹן** which Irenæus and Cyprian confirm. Luke also has *οι πατερες αυτων*,

15. *and no man lighteth a candle*—Greek *ουδε καιουσιν λυχρον*; but Luke has twice, viii. 16 and xi. 33, *ουδεις δε λυχρον αφας*.

18. *Letter Yod*—*letter* is omitted in the Greek.

23. *enmity*, **אֲבוֹתָהּ**—omitted in the Greek, but retained in the Peshito, with the addition of *בְּרִיבָהּ* to correspond with *טו*.

25. *Exactor*, **כַּבֵּל** or collector of tribute, which the Peshito retains; Greek *τῷ υπηρετῆρῃ*. At Luke xii. 58 the Greek *πρακτωρ* is rendered, both in this copy and the Peshito, by the same word **כַּבֵּל**.

26. *Schamûn*—which the Peshito also retains: Greek *κοδραντην*. In the parallel passage of Luke xii. 59, we read *λεπτα*, for which the Peshito, as well as this copy, has **שַׁמּוֹן**. In Mark xii. 42, *λεπτα δυο, ο εστιν κοδραντης* is rendered in the Peshito **שְׁמֹנֶה עָשָׂר מְנָסִים**, “two Mnas which are a Shamûn.” This word seems to be derived from the Hebrew **שְׁמִינִי**, and to signify the eighth part—probably the eighth part of a shekel, and the half of a quarter shekel **שְׁקֶל רִבְעִי שְׁקֶל**, see 1 Sam. ix. 8.

29. *should go*—The Textus Receptus here reads *βληθη*, which is also the reading of the Codex Vaticanus B; but Codex Bezae D agrees with this text *απελθη*, which the Old Latin *a b c* confirms. The variation must have arisen from mistaking words containing the same letters either in the Aramaic **נִלְתָּ** and **נִלְתָּ**, or in the Greek *απελθη* and *βληθη*. Justin Martyr has *πεμφθηαι*.

39. *thy cheek*—omitting *δεξιαν*, which is found in several Greek copies, the Old Latin *a b c*, and the Peshito, but is omitted in the Codex Bezae D, and by Luke, vi. 29, and by Mar Yakub the Persian **כַּף הַיְמָנִית לִי חַל חָפֵץ מִיָּד לִי** **אֲרִיבָהּ**, fol. 63.

47. *what is your grace*, **כִּנְיָהוּיְבִרְתְּכִין**—Greek *τι περισσον ποιειτε*, as if it

* See Tregelles, Account of the Printed Text of the New Testament, p. 187.

had been read מִנְאֵהֵי תְרוּתָן. The Peshito has מְנֵאֵתֵיר עֲבֹדָאֲנָתָן, following the Greek. Luke vi. 32 has *ποια υμιν χαρις εστι*, which the Peshito renders **אֲנִיָּה מִן לְבַבְהֶם**, “what is your grace,” as here. Justin Martyr, *Apol. i. 15*, has *τι καινον ποιειτε*.

CH. VI. In the Lord's Prayer we have, v. 11, *constant of the day*, **אֲנִיָּה גֹמְלָה**, which agrees exactly with *quotidianum* of the Old Latin *abc*, and with the reading of Cyprian. The Gothic version also uses a term meaning *continual*.* This would seem to imply that there was originally some other word in the place of *επισουσιον*, if the rendering of the Greek by Jerome, *super-substantialem*, be correct. Origen informs us that this term, which had not been previously used by any Greek author, was invented by the Evangelists themselves; and it seems to be not an improbable conjecture that it was suggested in some way by the original Aramaic. The Greek word in Hebrew letters would be אֲפִיּוּסִיא. Will the comparison of this with אֲמִיּוּדְרִימָא suggest any probable solution? The words of Origen are *η λεξις η επισουσιον παρ' ουδενι των Ελληνων, ουτε των σοφων ωνομασται, ουτε εν τη των ιδιωτων συνηθεια τετριπται. αλλ' εοικε πεπλασθαι υπο των Ευαγγελιστων*. De Orat. 16.† Jerome informs us that in the Gospel according to the Hebrews he found the word מִזְחָר, and this also implies that there was formerly a different reading here. It would almost seem that our Lord referred to the precept of Numbers iv. 7, וְלֶחֶם הַתְּמִיד עֲלֵיו יִהְיֶה, “and the continual bread shall be thereon,” which the Peshito renders **אֲנִיָּה גֹמְלָה**, using the same expression as here. The Peshito has here **אֲנִיָּה גֹמְלָה גֹמְלָה**, “of our need to day.”

12. *and forgive us our debts so that also we forgive our debtors*. Compare Luke xi. 2 of this copy. The Greek of Luke also has *και γαρ αυτοι αφιομεν* instead of *ως και ημεις αφηκαμεν* of the Greek of Matthew. The meaning of this petition, according to the text before us, would seem to be, “Forgive us, so that the sense of thy forgiveness may induce us to do the same to our brethren:” not as it is in the Greek, “Let thy forgiveness extend to us according as we extend our forgiveness to our brethren.”

13. *Thine is the Kingdom and the Glory*—omitting *και η δυναμις* of the *Textus Receptus*. The whole of this doxology is omitted by the Old Latin *abc*, by Greek copies B D Z, † and Luke. Recent editors have therefore removed it from the Text, as having been probably inserted from the ancient Liturgies.

* See Th. Marschalli *Observatt. in Versionem Gothicam Evangeliorum*, p. 393.

† See J. Jac. Wetstenii, *Edit. Nov. Test.*, Vol. i. p. 325.

‡ See Simon, *Histoire Crit. du Texte du N. T.* cxxxii. p. 404.

24. *sustain the one*, **ܨܘܒܘ**—with the Latin *sustinebit*. This may perhaps be translated as correctly in this place by *bear* or *endure*, to agree with the reading *patiatur* of the Old Latin *a c*. The Greek is *ανθεξεται*, which Luke also has, xvi. 13, and is rendered in both places in the Peshito by **ܨܘܒܘ** *honor*, but in the Philoxenian version by **ܕܡܪܝܢܐ**, *take care of*. The Greek should have been *ανεξεται* here to correspond with this and the Latin text. Thus, in Matthew xvii. 17 for *ανεξομαι υμας* we have in this copy, and also in the Peshito, **ܕܡܪܝܢܐ**.

25. We have nothing here for *η τι πηγε*, which is also omitted in the Old Latin of *a b*, and in the edition of Jerome. *for the soul*—Luke also has, as here, *η γαρ ψυχη*, but the Greek reads *ουχι η ψυχη*, which the Peshito follows.

27. *μεριμνων* of the Greek is omitted, and also by the Old Latin *a b*.

30. *is gathered and*—This is not in the Greek.

32. *Your Father*—omitting *ο ουρανιος* with the Old Latin *a b c* and Cyprian.

CH. VII. v. 21. *he shall enter into heaven's kingdom*—These words, which seem to have fallen out on account of the repetition, are not found in most of the Greek copies, although there be some that retain them. They are, however, read in the Old Latin *a b c*, “ipse intrabit in regnum caelorum,” and are cited by Cyprian and Hilary.

22. *have we not in thy name eaten and drunk*—These words, although not found now in the Greek copies, existed in those which were used by Origen, and are several times cited by him.* They are also quoted by Justin Martyr in his first Apology, 18. *Κυριε, κυριε, ου τω σω ονοματι εφαγομεν και επισομεν και δυναμεις ποιησαμεν*; and also in the Dialogue with Trypho the Jew, 76, *Κυριε, ου τω σω ονοματι εφαγομεν και επισομεν και προεφητευσσαμεν και δαιμονια εξεβαλομεν*. The fact that they existed originally in the Aramaic Gospel of St. Matthew seems also to be confirmed by the passage of Luke xiii. 26, *We have eaten and drunk in thy presence, εφαγομεν ενωπιον σου και επισομεν*.

CH. VIII. v. 2. *One man a leper*, **ܕܘܚܪܐ ܗܘܐ ܕܘܚܪܐ**—the Greek has only *λεπρος*; but Luke v. 12, nearer to this, *ανηρ πληρης λεπρας*. The word **ܕܘܚܪܐ** *ανηρ* might easily have been omitted by the Greek translator on account of its similarity, consisting of exactly the same letters, with **ܕܘܚܪܐ** *πληρης λεπρας* immediately following.

3. *was cleansed from him the leprosy*—Greek *εκαθαρισθη αυτου η λεπρα*: Mark i. 42, *απηλθεν απ' αυτου η λεπρα και εκαθαρισθη*: Luke v. 13, *η λεπρα απηλθεν απ' αυτου*.

* See De Principiis, edit. Redepenning, p. 46. Griesbach, Nov. Test. at this verse; and Symbol. Crit. ii. p. 262.

4. (*beware*) *lest thou tell*—דלִבֵּיא. The Greek supplies the ellipse of the original and reads *ορα μηδεν ειπης*, which the Peshito follows and adds *הוי see*, and so Mark; but Luke has it differently, *και αυτος παρηγγειλει αυτω μηδεν ειπειν. as commanded*—Greek *ο προσεταξεν*; Mark *α προσεταξεν*; but Luke, as here, *καθως*.

5. *after these things*—omitted in the Greek; but the Old Latin *a b c* has *post hec*.

9. *And there is to me authority also*—These words omitted in the Greek, although they may not seem to be necessary, render the sense more complete; and might have been omitted on account of the repetition of the same words, תהיה שולטנא and ראית לי שולטנא. In the first place the centurion states that he was subject to a superior power, and then that he also had power over others set under him. The expression *under authority*, *υπο εξουσιαν*, is an Aramaism *כאִפְּלֵא דַּשָּׁמַיָּא*; and thus we find *εκ της εξουσιας Ηρωδου εστιν*. Luke xxiii. 7, rendered, both in this copy and the Peshito, by *אִפְּלֵא דַּשָּׁמַיָּא אִם אִפְּלֵא דַּשָּׁמַיָּא אִם*

14. *Simon Cepha*—Greek *πετρον* only. *Simon* is generally added throughout this copy. *a fever held her*—Greek *πυρεσσοουσεν*; but Luke iv. 38 *συνεχομενη πυρετω μεγαλω*.

16. *But at the sun's setting came near before him all those that had devils*. The Greek is *οφιας δε γενομενης προσηνεγκαν αυτω δαιμονιζομενους πολλους*. Luke, in the parallel passage, iv. 40, has *δυνουτος δε του ηλιου*, which exactly corresponds with this reading and Mark i. 32. *οφιας δε γενομενης; οτι εδυσεν ο ηλιος*. The variation probably arose from confounding the original *רבישא* *οφια* with *שבישא* *ηλιος*. Both Mark and Luke, although varying here in some respects, confirm the reading *all*, *παντες*, instead of the Greek *πολλους* of Matthew here. The word *קרבו* *came near*, which I have translated in the neuter sense, may also have a transitive signification if it be taken in the Pael form: and as the cases here are not distinguished by terminations, as in the Greek, the following words *בלהקאלין* *all these*, may either be the subject or the object. The Greek *προσηνεγκαν*, therefore, in this latter case would be also correct. Mark has *εφερον*: Luke *ηγαγον*, and comes still nearer to this text, reading *παντες σοι ειχον*, *all those that had*.

21. *and I will come*—These words are not in the Greek. They are also added twice in the parallel passage of St. Luke in this copy, although the Greek does not contain them, Luke ix. 59, 61.

22. *and thou come after me*—does not exist in the Greek, but in the corresponding passage Luke has in their stead *συ δε απελθων διαγγελλε την βασιλειαν του Θεου*.

CH. X. v. 33. *and before his angels*—Not in the Greek. In Luke xii. 9, there

is found *ενωπιον των αγγελων του Θεου*, from whence it seems this addition was made, if it did not exist in the original Aramaic Gospel.

CH. XI. v. 2. *Jesus*—Greek *του χριστου*; but the Codex Bezae B has *του ιησου*. *dispatched his disciples and sent to him*—Greek, *πεμφθας δια των μαθητων αυτου ειπεν αυτω*. The Textus Receptus here has *δυσ*, evidently by an error for *δια*, which is also the reading of the Peshito, **ܕܝܐ ܕܠܡܢܘܫܝܐ ܕܝܗܘܐ ܕܡܪܝܢܐ ܕܥܝܣܝܘܬܐ**. Luke, in the parallel passage, vii. 19, has *δυσ*. The Old Latin *abc* reads *discipulos* only. If the original Aramaic stood as in this text, the variation may have arisen from the Greek translator not fully perceiving the difference between the two words *שׂרר* to *send away* or *dispatch*, and *שׂלח* to *send with a message*. In this text the word **ܥܠܡ**, which I have rendered *sent to*, conveys in itself the force of sending a message, and from it is derived **ܥܠܡܝܢܐ** *messenger*, which the Greek expresses by *αποστολος*: thus in this copy, v. 16, the children are represented as sitting in the market, and *sending messages* to their companions, **ܥܠܡܝܢܐ ܠܡܢܘܫܝܐ**, where the Greek is *προσφωνουντα* or *προσφωνουσι*, which the Peshito has rendered by **ܡܢܝܢ** *calling*. Luke vii. 32 has also *προσφωνουσι*, where the Peshito translates by the same word **ܡܢܝܢ**. That part of Luke is lost from this copy.

5. *The poor are sustained*—Greek, *εναγγελιζονται*. The difference here is between the **ܡܫܝܒܝܪܝܢ** and **ܡܫܝܒܝܪܝܢ**, or if the **ܝ** be omitted, which is often the case, simply in the pronunciation. In the Apocryphal Gospel of Matthew, edited by Tischendorf, p. 96, this seems to have been the reading followed: “*et videlicet caeci et claudi ambulantes recte et pauperes fruuntur bonis, et reviviscant mortui*.”

8. *and if not*, **ܘܐܝܠܐ**—Greek *αλλα*, probably suggested by **ܐܠܐ** in the original Aramaic. *among kings*—**ܒܝܬ ܡܠܟܐ**. The word **ܒܝܬ** means a *house*, and also, when used as a particle, *among*. We find, therefore, in the Greek Matthew, *εν τοις οικοις των βασιλευν*: and in Luke vii. 25, *εν τοις βασιλεις*, either of which the reading of this text may express.

18. *to you*—This, although omitted in most of the Greek manuscripts, is found in some of considerable antiquity, as the **ܠ** of Griesbach or **ܗ** of Stevens, and others indicated by Griesbach and Birch. *And ye say*—the Greek here is *λεγουσι*. Luke, in the parallel passage, vii. 33, reads as here, *λεγετε*, and also in the next verse. The variation might have arisen from mistaking **ܘܐܝܬܝܢ** *for* **ܘܐܝܬܝܢ**.

20. *he shewed*—Greek *εγεγοντο*. The variation must have arisen from the similarity of **ܗܝ ܗܝܠܐ** *εδειξε δυναμεις* and **ܗܘ ܗܝܠܐ** *εγεγοντο δυναμεις*, which occurs in the next verse.

23. *art thou not exalted?*—Lachmann, on the authority of the Codex Vat. B. Cod. Ephr. C, and Cod. Bezae D, and the Old Latin *a b c*, has adopted this reading in his text.

27. *No man knoweth the Son but the Father*—The Greek here reads *επιγνωσκει*, and Luke, in the parallel passage, x. 22, *γνωσκει*; but Origen, Irenaeus, Justin Martyr, and the Clementine Homilies, read *εγνω*. in the past tense. The Aramaic *ידע*, as here, is either past or present, according to the enunciation by the vowels; and this may account for the variation of the tenses.

CII. XII. 1. *And rubbing in their hands*—This is not in the Greek, but it is found in the Old Latin *c*, *et confricantes eas manibus suis manducebant*. Luke has, vi. 1, *και ησθιον ψωχοντες ταις χερσιν*; and Mark, ii. 23, *οδον ποιειν τιλλοιτες τους σταχυας*; almost as if he had read the original Aramaic *רנכן* or *מתרנכן* instead of *פרנכן*. Codex Bezae D and the Old Latin *b c* omit *οδον ποιειν*.

2. *Why*—The Greek here is *ιδου*, apparently from confounding *כי* and *הא*. The Old Latin *a* reads with this text *quid faciunt*. Luke vi. 2 reads *τι ποιειτε*, and Mark ii. 24 has *ιδε τι*, combining the two. *εν τω σαββατω* of the Greek is omitted here.

4. *Face-bread*—literally rendered from *לסם אפם* which exactly corresponds with the Hebrew *לחם הפנים*, 1 Sam. xxi. 6. This is translated in the Peshito there *לסם אפם*, “bread of faces;” and by the Septuagint, *τους αρτους της προθεσεως*, which is followed in the Greek text of Matthew. The Peshito of Matthew has rendered *לסם אפם* “bread of the table of the Lord.” The Philoxenian version servilely *לסם אפם*, “bread of setting before.”

6. *For I say to you that lo*—Greek *λεγω δε υμιν οτι*. Cod. Bezae Dd reads *γαρ*, as here; and at verse 42 the Greek also has *ιδου*.

10. *whose right hand was withered*—Greek *χειρα εχων ξηραν* only; but Luke vi. 6 has *και η χειρ αυτου η δεξια ην ξηρα*; and so in the next words Luke reads exactly as here, *να ευρωσιν κατηγορειν αυτου*. The word *ευρωσιν* is an Aramaism, literally rendered from *עוושין find*, and signifying *be able*. The Greek text here has *να κατηγορησωσιν αυτου* only.

13. *was restored*—and so the Peshito. Greek *απεκατεσταθη υγιης*. Both Mark iii. 5 and Luke vi. 10 omit *υγιης*, as well as the Old Latin *a b c* and Hilary.

15. *many men*—The Codex Vat. B has only *πολλοι*, with which the Old Latin *a b c* agrees. The Codex Bezae D and the Textus Receptus, with which the Peshito agrees here, have *οχλοι πολλοι*. The variation may be accounted for

by the reading of כנינא כנינא for כנינא כנינא, the former being οχλοι πολλοι, and the latter being sufficiently expressed by πολλοι only, without adding ανθρωποι. In the next verse כנינא ל to any, literally ανθρωποφ, is also omitted in the Greek.

19. *He shall not cry and not strive*—Greek ουκ ερισει ουδε κρανησσει: but Hilary follows the order of this text, *non clamabit non contendet*.

22. *Then they brought before him one Man upon whom was a devil*—This reading will explain the variations in the Greek copies. The Aramaic use of the plural transitive is a very common method of expressing a passive sense, the Syriac, as it stands here, may be rendered equally well by προσηνεχθη δαιμονιζομενος, as it is read in Cod. Bezae D, which was also the reading of the Old Latin *abc*; or still more literally by προσηνεγκαν—δαιμονιζομενον, as it is found in the Cod. Vat. B. The omission or retention of the word *man* in the Greek was not important, being implied: the Old Latin *abc*, however, retained it.

And heard—omitted in the Greek, but found in the Old Latin *b*, *et audiret*. The term כנינא, which I have translated *dumb*, means one who is deaf as well as dumb: the addition, therefore, here makes the sense more complete.

25. *But when he saw*—The Cod. Vat. B and the Textus Receptus read εδως δε, which the Old Latin *abc* follows, *Jesus autem sciens*; but the Cod. Bezae D and some others have ιδων δε.

27. *From your children*—This is not in the Greek. It is also added in this copy at Luke xi. 19, but it is not found there in the Greek. It may have fallen out from the repetition of the consecutive words בניכח בניכח.

31. *All sins and blasphemies shall be forgiven to men's sons: but every one that against the Spirit of Holiness shall blaspheme, it shall not be forgiven to him*—Greek πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις, η δε του Πνευματος βλασφημια ουκ αφεθησεται. The reading of Mark iii. 28 comes nearer to this text, παντα αφεθησεται τοις υιοις των ανθρωπων τα αμαρτηματα και αι βλασφημια—ος εαν βλασφημηση εις το Πνευμα το αγιον ουκ εχει αφειν. Origen, in quoting this passage, has retained the Aramaic form υιοις των ανθρωπων, *men's sons*, as well as Mark. It is, however, identical in meaning with the simple ανθρωποις of the Greek of Matthew. The latter part of the verse is also confirmed by the Old Latin *b*, *qui autem in Spiritum Sanctum blasphemaverit non remittetur illi*.

32. *Every one that against the Spirit of Holiness shall blaspheme*—Greek ος, εαν ειπη κατα του πνευματος του αγιου. Origen reads βλασφημηση εις το αγιον πνευμα.

34. *the mouth bringeth forth*—This reading is confirmed by Cyprian. *emittit*. The Greek is λαλει.

38. *Then came near to him*—Greek *τοτε απεκριθησαν αυτω*—The Old Latin *b* agrees with this text in reading *adierunt*; and also in adding *aliquid* in this verse, *some sign*.

47. This verse is omitted in this text. The Cod. Vat. B also omits it, and the antient Paris manuscript, L of Griesbach or *η* of Stevens.*

CH. XIII. 2. *and he went up*, *גָּרַם לָלוֹךְ*—Greek *ωστε—εμβαντα*. Assuming this to be as it stood in the original, the use of *ωστε* by the translator instead of *και* would seem to have been suggested by the two first letters *ור* *ωσ*.

4. *The fowl of the heaven*—Greek, *τα πετεινα* only, although three important manuscripts, E K M of Griesbach, add *του ουρανου*. This is also added in the Old Latin *b*, and was the reading used by Origen. In Mark iv. 4 and Luke viii. 5 some manuscripts add, and others omit, *του ουρανου*.

6. *and in the shining of the sun which was upon it, it sank down*—The word *תִּבַּשׁ*, which I have rendered *it sank down*, from the root *שָׁבַב*, may perhaps be even more correctly rendered *was burnt*, from *שָׂרַב*. It would then come nearer to the Greek, *ηλιου δε ανατειλαντος εκκαυματισθη*. *And because it had not cast root in the earth it withered*—Greek has *δια το μη εχειν ριζαν εξηρανθη*. Luke viii. 6 has *και φνευ εξηρανθη δια το μη εχειν ικμαδα*, leaving out *δια το μη εχειν βαθος γης, ηλιου δε ανατειλαντος* (Mark, *και οτε ανετειλεν ο ηλιος*) *εκκαυματισθη* of both the Greek Matthew and Mark iv. 6. If he had an original Aramaic text like this before him, it is easy to perceive how he might have omitted this passage, on account of the similarity both of its beginning and ending with the next *שָׁבַב—רִיבָה—מִטְלָה* and *רִיבָה—מִטְלָה—יִבְשָׁתָה*. The similarity of the first syllable of *עָקְרָה*, root, with *ικμαδα*, moisture, and perhaps some defect in the copy by which *ד* might have been read for *ר*, thus making *עָקְרָה* *ικδα* instead of *עָקְרָה*, might have caused the substitution of one for the other when the material signification would scarcely be altered.

7. *among*—Greek *επι*. Mark *εις*, but Luke *εν μεσφ*. *and the thorns rose up with it*—Greek omits *with it*; but Luke reads *συμφυεισαι αι ακανθαι*; Mark also seems to point to this having originally existed by reading *συνεπνευξαν αυτο*.

8. *and they increased and gave*—This is not in the Greek, but *αναβαινοντα και αυξανοντα* occupy the place of these words in the parallel place of Mark, and seem to imply their existence in the original Aramaic.

13. *That that which they see they may not see; and that which they hear they may not hear, and may not understand*—The Greek here is *οτι βλεποντες ου*

* See Griesbach Prolegomena, edit. D. Schultz, p. xcix; and Schultz's note, *ibid*.

βλεπουσιν, και ακουοντες ουκ ακουουσιν ουδε συνιουσιν. But the Codex Bezae D agrees with this text in reading *να βλεποντες μη βλεπωσιν κ. τ. λ.*, which the Old Latin *a b c* and Irenæus also confirm, as well as Luke viii. 10 and Mark iv. 12. The Aramaic particule ܐ, representing both *να* and *στι*, might have given rise to this difference. *That they may never be converted*—This, although omitted in most of the Greek copies, is found in Cod. Bezae D, and in other manuscripts indicated by Griesbach, as well as in the Old Latin *b c*, and in the parallel place of Mark.

14. *may be fulfilled*—*impleatur* as Irenæus has it: or it may be rendered *shall be fulfilled*, πληρωθησεται, as the Codex Bezae D, and *complebitur* as the Old Latin *c*, have it. The Aramaic ܘܬܫܠܗ bears either meaning. The Codex Vaticanus B, and others which read *αναπληρουνται*, would seem to have followed a reading *ושלמת* or *ושלמי*, as in the Peshito.

16. *Happy your eyes that see, and happy your ears that hear*—The Greek has *στι βλεπουσιν—στι ακουουσιν*. The Aramaic ܘܕܘܢܐ and ܘܕܫܡܝܢ, on account of the twofold signification of the particule ܐ, may be rendered either way, *that see* and *that hear*, or *because they see* and *because they hear*: consequently we find in the Old Latin *a b c qui vident* and *quæ audiunt*, with which Irenæus and Hilary concur, almost seeming to indicate that they followed another Greek version or recension which had understood the original Aramaic in this manner. This view seems to be confirmed by the fact of Hegesippus citing this passage thus, μακαριοι οι οφθαλμοι νμων οι βλεποντες, και τα ωτα νμων τα ακουοντα;* and Eusebius † informs us that Hegesippus used the Gospel according to the Hebrews and the Syriac.

19. *The seed*—Greek Cod. Vat. B. *εσπαρμενον*, with which the Old Latin *a b c* agrees; Cod. Bezae D *σπειρομενον*; Mark has *τον λογον τον εσπαρμενον*, like the Peshito here ܘܠܘܘܢ ܘܠܘܘܢ and Luke *τον λογον* only.

22. *And that which fell among thorns*—Greek, *οδε εις ακανθας σπαρεις*; and Mark, *οι εις τας ακανθας σπειρομενοι*; but Luke viii. 14, nearer to this, *το δε εις ακανθας πεσον*. Above, verse 7, Luke also agrees with *among thorns* of this by reading *εν μεση των ακανθων*, where the Greek of Matthew has *επι τας ακανθας*, and Mark *εις*. These also have the former, *τα πετρωδη*, and the latter, *το πετρωδες*; while Luke exactly as this text, *την πετραν*. In the next verse, 23, *fell in the good ground*—the Greek and Mark have *σπαρεις* and *σπαρευτες*, but Luke *το δε εν τη καλη γη* only, where Codex Bezae D reads *εις την καλην γην*, carrying on

* See Grabe: Spicilegium SS. Patrum; Edit. alt., vol. ii. p. 213.

† Εκ τε του καθ' Εβραιους εναγγελιον και του Συριακου, και ιδιως εκ της Εβραιδος διαλεκτου τινα τιθησιν, εμφανων εξ Εβραιων εαυτον πεπιστευκεναι: Hist. Eccl. lib. iv. 22.

πεσαν from the verse preceding. In this copy of the Syriac the word בל is supplied, viii. 15. The Old Latin *c* also has *quod vero cecidit*.

33. *Another parable*—without any thing more, which reading Codex Bezae D supports. It seems probable that it originally stood so; for while the palimpsest of Ephraim C has here *παρεθηκεν αυτοις λεγων*, the Codex Vat. B reads *ελαλησεν αυτοις*, with which the Old Latin *abc* agrees. At verse 31 also above, the Codex Bezae D, supported by the Old Latin *abc*, comes nearer to this text, by reading *ελαλησεν*, than the Codex Vaticanus B *παρεθηκεν*, which the Vulgate of Jerome follows. In this verse the woman is called חכימתא, *wise* or *prudent*; and this is omitted from the Greek, while *τρια σατα* not found in this text, occupies its space. It seems obvious that there was another word in the original. This perhaps might have been partially effaced or illegible, and the words *τρια σατα* have been suggested by Gen. xviii. 6. I ought to state that the observance of many such passages where similar variations occur in this text and the Greek of Matthew, and, indeed, in the parallel places of the other Evangelists, has led me to the conclusion that in some instances this must have arisen from a defect in the copy of the original rendering some words obscure and almost illegible.

35. *of old*: בני קדם, and in the original Hebrew, Ps. lxxviii. 2, בני קדם, which the Septuagint renders there *απ' αρχης*, and the Peshito *בן מוגר* as here. The Greek of Matthew is *απο καταβολης*, according to the Codex Vat. B, and Origen; but this seeming to represent an imperfect sense, *κοσμου* has been added in the Codex Bezae D, which reading is supported by the Old Latin *abc* and by Jerome's recension, as well as by the Peshito, *בן מוגר וז' חטאים*, *בן מוגר וז' חטאים*. The original seems to have stood as it is read in this text, and the word *καταβολης* to have been suggested by the similarity of the first syllable *קב* and *κατ*. It would not be difficult to point out several other instances where the choice of the Greek word appears to have suggested itself to the translator from this circumstance, a thing of usual occurrence in all translations. Compare especially xi. 22, where the word *ανεκτοτερον* seems to have suggested itself on account of the similarity of sound, *ייה יתיר*. This, taken in connection with verse 29 following, explains and shews the peculiar force of *ייה* as here applied to Christ and the last Judgment, and the rest, *ייה*, which he promises.

48. *The fishes that were good, good*—*טובים וטובים לחם*: The Greek has *τα καλα εις αργεια ος τα καλιστα*, as we read in Codex Bezae D, or *optimos pisces* of the Old Latin *ab*. The repetition of the word *טובים טובים*, has either an intensive or successive force. Assuming that it stood thus in the original

Aramaic, the translator into Greek must have confounded טבין, *good*, with במיין, *into baskets*. In the Peshito, which follows the Greek, we have מביאנא. and, according to Buxtorf Lex. Chal., this word is written either with or without the aleph. Scribitur promiscue eum ם et absque eo. It appears from chapter xxi. 41, where he has rendered κακους κακως απολεσει αυτους, which is doubtless a misunderstanding of the original idiom ביש ביש, of not unfrequent occurrence, that the translator was not quite familiar with this reduplication, and the change, therefore, from טבין to במיין might very easily have arisen. In the Peshito, κακως κακους απολεσει has been restored to the idiomatic form ביש ביש נובד, as it is in this text.

55. *Is not this Joseph's son the carpenter*—The Greek omits *Joseph*, but the Old Latin *a b* have *filius Joseph fabri*.

CH. XIV. v. 5. *The people*: Greek, τον οχλον; but the Old Latin version *a b c* has *populum*; and so the Peshito. Again, in the next verse, *in the midst of the banquet*, *b c* have *in medio triclinio*, Peshito, מנתק שמתבא, *before the guests*, and so the Armenian, while the Greek has εν τω μεσση only.

6. *came in and danced*—the Greek ωρχησατο only; but in Mark vi. 22, although there is otherwise a considerable variation in the narrative, we find εισελθουσης—και ωρχησαμενης.

13. There is nothing here to correspond with εν πολλοις of the Greek and כאלכא of the Peshito, which might have been inserted as a counterpart to πεζη, which represents ברנל of this text, although perhaps not correctly. *and the villages*—this is omitted in the Greek.

19. *And the disciples gave to the multitude*—The Greek has nothing to correspond with *gave*, but the Old Latin of the Codex Veronensis *b* has *posuerunt*; and the Peshito agrees with it in reading שדא *set*. Compare xv. 36, where the Old Latin *a b c* agrees with this text in reading *dederunt*, omitted in the Greek.

20. *The remnants*—in the plural with the Old Latin *a b c d*. The Greek has το περισσευον. In the next verse also *a b c* agree with this text in omitting ωσει of the Greek. *from before them*—this is not in the Greek.

22. *And he commanded*: Greek ηναγκασεν, which the Peshito has rendered by אלה, *he constrained*; but the Old Latin *a b c* has *jussit*. The Palimpsest of Ephraem C also omits ευθεως, as here.

24. *was separated from the land many stadia*—this is the same as the Codex Vat. B, σταδιους πολλους απο της γης απειχε βασανιζομενον; and so the Jerusalem Syriac. The Peshito also, in this place, substitutes רחיקא *distant* for פריקא *separated*. The Textus Receptus, and most Greek copies, have ηδη μεσον της θαλασσης ην βασανιζομενον, which is the reading supported by Origen:

the Old Latin *abc*, has *in medio mari jactabatur*: this text *and they were tormented*.

25. *The waters*—The Textus Receptus and Codex Bezae D here read *επι της θαλασσης*, and *abc* of the Old Latin *super mare*. Origen states that the true reading was *upon the waters*, and not *upon the waves*, *ου ηγεραπται ηλθε προς αυτους περιπατων επι τα κυματα αλλ' επι τα υδατα*. But in the next verse we have here *upon the waves of the sea*. The Greek omits *waves*, and has only *επι της θαλασσης*, and the Peshito *on the waters* ܘܒܝܢܐܘܪܐܘܢ only. In the original Aramaic the words *waters* and *sea* consist of the same three letters, and hence doubtless arose the variation. At verse 29 all agree in the reading *waters*.

32. *when he went up*—Greek, *αναβαινοντων αυτων*; but the Old Latin *bc*, as here, *eum ascendisset*. Mark vi. 51 has *και ανεβη*.

34. *And when he went up to the dry land they came to Genesar*—Greek, *και διαπερασαντες ηλθον εις την γην Γεινησαρεθ*. The Codex Bezae D by the first hand before it was corrected has *γεινησαρ*, and the Old Latin *abcd Genesar* and *Gennasar*. The Peshito also retains *Genesar*, adding from the Greek *to the land*.

CH. XV. v. 2. *Commandments*—*ܐܢܝܢܐܘܪܐܘܢ*: and so in verses 3 and 6, where the Greek has *παραδοσιν*, which the Peshito follows.

3. *because that (or in order that) ye may establish*—the Greek has only the particle *δια*, and so again in verse 6.

5. *each*—*ܘܟ*, literally *man*. Greek *ος εαν ειπη*; but Mark *εαν ειπη ανθρωπος*. If the Aramaic stood as here, *εαν* might have originated in the first syllable *ܘܟ* of *ܘܟ*: Mark, although using *εαν ειπη* as in Matthew, has also retained *ܘܟ* in *εαν ειπη ανθρωπος*.

9. *The doctrines of the commandments*—Greek, *διδασκαλιας ενταλματα*. The Old Latin *abc* has *doctrinas et mandata*. The instances of *γ* and *δ* being confounded are very frequent, and this would bring the Latin to agree with this text.

12. *this word*—with which the Old Latin *abe* agree, reading *audito hoc verbo*. Greek has *τον λογον* only.

14. *They are blind leaders*—Greek, *τυφλοι εισιν οδηγοι τυφλων*; but the Codd. Vat. B and Bezae D omit the latter *τυφλων*.

15. *Explain*—*ܦܫܬ*: Greek, *φρασον*.

17. *In the purging or purifying*. *ܘܒܝܢܐܘܪܐܘܢ*: Greek, *εις αφεδρωνα*. Mark seems to have had this word before him, and has therefore added *καθαριζων*

παντα τα βρωματα, vii. 19. This same word כְּבֻשָׁה is used in the Peshito, Luke ii. 22, for the Greek term καθαρισμος.

19. *Evil thoughts of murder and of adultery, &c.*—Greek only διαλογισμοι ποιητροι, φονοι, μοιχειαι.

20. *for when a man shall eat bread while his hands are not washen, he is not defiled*—Greek το δε ανεπτοις χερσιν φαγειν ου κοινοι τον ανθρωπον.

23. *because lo! she crieth and cometh after us*—Greek has only στι κραζει οπισθεν ημων; but the Old Latin of the Codex Veronensis *b* agrees with this, and reads *quia sequitur et clamat post nos.*

27. *and live*—not found in the Greek, but in the Peshito and the Jerusalem Syriae.

31. κυλλους υμεις of the Greek is omitted here. These words are also omitted in the Old Latin of *b c*, and by Jerome.

32. *lo, three days*—Greek ηδη ημεραι τρεις, substituting ηδη for ιδε or ιδου, which the Peshito and Coptic retain. Cod. Vat. B omits ηδη. This Aramaic construction is easy and clear, however obscure the Greek may be*. *This multitude*—Cod. Bezae D adds τουτον: the Old Latin *b c* and Hilary, *huic.*

33. *a desert place*—Greek, ερημια; but C and Origen have ερημο τοπο.

34. *a few fishes*—Greek. ολιγα ιχθυδια, which seems to have arisen from כְּטִיבֵי כָּטִיבֵי meaning either *little fishes* or *few fishes*. In the next verse the Greek has ιχθυσας.

36. *His disciples gave*—Greek οι δε μαθηται only; but the Old Latin *a b c* has *et discipuli dederunt.*

37. *From before them*—This is not in the Greek. Compare xiv. 20 and xvi. 9.

39. *Magadan*—The Textus Receptus has Μαγδαλα; Codd. Vat. B and Bezae D, Μαγδαδαν; Palimp. Ephr. C, Μαγδαλαν; and the Old Latin *abc* and Jerome, *Magedan*; Peshito. מַגְדָּא. †

CH. XVI. verses 2 and 3: οφιας—δυνασθε of the Greek are omitted here. They are also omitted in the Cod. Vat. B and some other copies, and do not seem to have been read by Origen. They are, however, found in the Peshito.

6. *Beware* וּנְהַרְרִי—The Greek has ορατε και προσεχετε; but the Old Latin *a b c* has only *attendite vobis*, which exactly agrees with this text. Mark reads (viii. 15); ορατε, βλεπετε, which would be written in Aramaic וְהַרְרִי. This comes very near to our word וּנְהַרְרִי, and hence might have originated ορατε και προσεχετε of the Greek of Matthew, and ορατε, βλεπετε of Mark.

* See Griesbach Com. Crit., par. i. p. 131.

† See *ibid.*, p. 133.

7. *And they were reasoning among themselves that they had not taken for them bread*—This is much nearer to Mark viii. 16, *και διελογιζοντο προς αλληλους οτι αρτους ουκ εχουσιν*, than to the Greek of Matthew, *εν εαυτοις λεγοντες οτι αρτους ουκ ελαβομεν*. The variation seems to have arisen from the similarity in the original Aramaic between *ܨܒܪ* *ελαβον* and *ܨܒܢ* *ελαβομεν*. The word *λεγοντες* is omitted in Cod. Ephr. C.

9. *also the five thousand*—The Old Latin *ab* agrees with this in reading *et quinque milium*. Cod. Vat. B and Textus Receptus have *των πεντακισχιλιων*, but Cod. Bezae D *τοις πεντακισχιλειοις*, as if the translator had taken the Aramaic prefix of *ܐܘܪܘܚܐ* in the second instance to represent the dative, which it may do, instead of being a repetition of the accusative as in the first. *which ate of them*—is not found in the Greek, and so also in the next verse.

12. *The leaven of the Pharisees and Sadducees*—Greek *της ζυμης των αρτων* only. *That, Beware*—in the imperative with the particle *γ* prefixed according to the Aramaic idiom. The Old Latin *d* has retained this in *attendite*; but the Greek translator has *προσεχειν* in the infinitive, apparently as if not quite familiar with this idiom he had taken the *γ* to indicate the subjunctive, and read, as the Peshito has translated *προσεχειν*, *ܐܘܪܘܚܐ*.

19. *The keys of the gates*—Greek has *τας κλειδας* only.

21. *Should endure much, and suffer from the elders*—Greek only *πολλα παθειν απο των πρεσβυτερων*: but in the parallel passages both Mark viii. 31 and Luke have *πολλα παθειν και αποδοκιμασθηναι*, which the Peshito renders *ܐܘܪܘܚܐ ܐܘܪܘܚܐ*. This is also the translation of Luke ix. 22 in this copy.

22. *and Simon Cepha came near and said, Spare thyself my Lord*—Greek *και προσλαβόμενος αυτον ο Πητρος ηρξατο αυτω επιτιμῶν λεγων* *Ιλωσ σοι, κυριε*. The Cod. Vat. C has the latter part thus, *λεγει αυτω επιτιμων*. The phrase of the Greek *Ιλωσ σοι* is perhaps borrowed from the Septuagint *Ιλωσ μοι* to represent *לִי הִלִּילָהּ*, 2 Sam. xx. 20, xxii. 17; or it might have originated in the similarity of sound to some original Aramaic expressions. *ܨ*, as it is found in this text, which is equivalent to *ܡܢ ܓܘܢܘܝܬܐ*,* and is often used by the Peshito to translate it, might have suggested *εως*. Perhaps it might have stood *ܨ ܠܗܝܠܗܗ*.

27. *works*—Greek, *την πραξιν*; but the Old Latin *abc*, *opera*.

28. *And his glory*—This is not in the Greek text, although some copies cited by Griesbach have *εν τη δαξη* for *εν τη βασιλεια*. Origen has both. †

* See Rom. iii. 4, 6, &c. In Luke xxvi. 16 *ܡܢ ܓܘܢܘܝܬܐ* is rendered in this copy *ܨ ܠܗܝܠܗܗ*, but the Peshito *ܐܘܪܘܚܐ ܐܘܪܘܚܐ ܐܘܪܘܚܐ*.

† See Griesbach Com. Crit. in textum Græcum N. T. part I, p. 143.

CH. XVII. v. 2. *changed was the vision of his face to their eyes*—Greek *μετεμορφώθη εμπροσθεν αυτων* only; but Codex Bezae D and the Old Latin *abc* add *ο Ιησους* between *μετεμορφώθη* and *εμπροσθεν*, as if there had been some other word in the original Aramaic. Luke, in the parallel passage, ix. 28, seems to shew that this manuscript has retained the original words *εγενετο—το ειδος του προσωπου αυτου ετερον*. In this verse we have *σου*, which reading is also confirmed by D and the Old Latin *abc*; and in the parallel passage of Mark ix. 3 *ως χιων*.

5. *a cloud of light*—Although there are but few authorities for *νεφέλη φωτος* rather than *φωτεινη*. Griesbach had inferred that this was the true reading.* *A voice was heard*—The Greek has only *ιδου φωνη*. The Old Latin *a* adds *audita est*, and Hilary. Mark ix. 7 has *ηλθε*, Luke ix. 35 *εγενετο*, but in the Clementine Homilies, iii. 53, it is read *ηκουσθη*, as here.

11. *that he may prepare*—which is equivalent to the infinitive *αποκαταστησαι* of Cod. Bezae D, with which the Old Latin *abc* concur. The Cod. Vat. B and Cod. Dubl. Z, with others, have *και αποκαταστησει*, which variation the common error of interchanging γ and η sufficiently accounts for. Compare note on xv. 9 above

14. *and when Jesus came*—Greek *ελθοντων*; but Cod. Bezae D reads *ελθων*, which the Old Latin *abcd* and Jerome confirm. *And was entreating of him*—These words are not found in the Greek copies, but they exist in the Latin of the Cod. Veron. *b*, *rogans eum*; and Luke ix. 38 adds *δεομαι σου*.

15. *Be compassionate towards me: my son has a lunatic spirit*, literally *a son of the roof*, which the Greek renders *σεληνιαζεται*. The Greek here is *ελησον μου τον υιον*, and the variation seems to have arisen from the repetition of בר in *עלי ברי בר אנרא אית לה*.

20. *The smallness of your faith*—with *ολιγοπιστιαν* of the Cod. Vat. B; but Cod. Bezae D, and the Old Latin version *abc*, and the edition of Jerome, read *απιστιαν*.

21. *τουτο δε το γενος ουκ εκπορευεται ει μη εν προσευχη και νηστεια* is omitted here, as also in Cod. Vat. B and the Jerusalem Syriac, Coptic, and Æthiopic versions. It bears the appearance of an explanatory note added from the margin. It is rejected by Mill but defended by Griesbach.†

27. *there*—with the Cod. Bezae D and the Old Latin *abc*, but omitted by others.

CH. XVIII. v. 3. *One of these children*—Greek *τα παιδια* only. In the

* See *ibid*, p. 143.

† See *ibid*, 1, p. 146.

preceding verse the Cod. Bezae Dd agrees with this in reading *εν παιδιον, one child*, and so Origen.

6. *In the depths of the sea*—Greek *εν τω πελαγει της θαλασσης: a b c* of the Old Latin in *profundum maris*, and so Hilary.

7. *Woe to the world from the offences that are coming*—The last words, *that are coming*, are not in the Greek copies.

8. *Gihanna of fire*—as in the next verse. The Greek *το πυρ το αιωνιον* The Old Latin *a* has *Gehennam aeternam*.

10. *that believe in me*—These words, although omitted in the editions, are also found in the Cod. Bezae D and in the Old Latin *b c*, and in the Coptic, Sahidic, and Anglo-Saxon versions, and Hilary.

11. *and that the Son of Man came that he might save that which was lost*—The only ancient Greek manuscript which has these words is the Codex Bezae D. They are, however, found in the Old Latin *a b c*, and in Jerome's version, as well as in the Peshito and Philoxenian Syriac.

17. *Let him be accounted by thee*—Greek *εστω σοι* only.

25. *and all that he had should be taken*—Greek *και παντα οσα χει και αποδοθηναι*.

30. *but he did not receive his entreaty*—Greek *ο δε ουκ ηθελεν* only.

35. The Textus Receptus adds here *τα παραπτωματα αυτων*, but this is omitted in the later critical editions.*

CH. XIX. v. 4. *he who made the male from the beginning, also the female he made*—With this the Old Latin of the Cod. Vercei. *a* agrees. The Greek varies by the addition of *αυτους*.

7. *whoso wisheth that he should put away his wife, let him give her a letter of divorcement*—The Greek has *δουναι βιβλιον αποστασιον και απολυσαι*, omitting the preceding words.

9. *towards her*—omitted in the Greek, which has only *μοιχαται*, and this is also the reading of the Old Latin *a b c*, and of Jerome's edition. The Cod. Vat. B, the Ephr. Palimp. C and Origen read *ποιει αυτην μοιχηθηναι*. This difference I suspect to have arisen from the original standing as it does here in the form *בגור גאר לה*, where the word *בגור*, which is the infinitive intensive, might have been mistaken for the participle transitive. Compare Matt. v. 32 in this text, where we have *בגור לה* for *ποιει αυτην μοιχευθηναι*, and *בגור גאר* for *μοιχαται*, while the Peshito closely following the Greek has *ܘܢܘܨܘܟܝܘܢܝܘܬܝܗܘܢ* and *ܘܢܘܨܘܟܝܘܢܝܘܬܝܗܘܢ* only. Mark x. 11 has it *μοιχαται επ' αυτην לה גאר*, as here. The following of the Greek *και ο απολελυμενην γαμησας μοιχαται* is

* See Simon, Hist. Crit. du texte du N. T., p. 409. Griesbach Com. Crit., part 1, p. 151.

omitted here, in which omission Cod. Bezae D and the Old Latin *a b* concur.

11. *from God*—is not found in the Greek copies.

12. *For there are eunuchs*—The Aramaic term כְּדִיּוּתָא, for eunuchs, means literally *faithful* or *believers*; and in our Lord's discourse there might have been an intention of double meaning in the word which he used in the original, *that he should endure, let him endure*.—דִּנְסִיבֵר נְסִיבֵר. The Greek is χωρευω χωρευτω, which the Peshito renders דִּנְסִיבֵר נְסִיבֵר. In the verse immediately preceding, we find in this text סִפֵּק for χωρουσι. The meaning in both cases is nearly the same, and the variation probably has arisen for the similarity of דִּנְסִיבֵר and דִּנְסִיבֵר.

14. *coming to me, i.e. to come to me*. These words are not found in the Greek copies; but both Mark and Luke, in the parallel passages, x. 14 and xvii. 16, have ἀφετε τα παιδια ερχεσθαι προς με, omitting ερχεσθαι in the latter part of the sentence.

16. *and one Man came near*—Greek και ιδου εις προσελθων. The alliteration of קָרַב גְּבֵרָא הָדָר might have caused the omission of גְּב, and the reading קָרַב הָדָר has suggested הָדָר הָדָר. Some manuscripts read here νεανισκος τις: Hilary, *juvenis*: Luke xviii. 18, *τις αρχων*; all perhaps implied in the word גְּבֵרָא "vir." *Good teacher, what shall I do?* I have translated the original, קָרַב מַלְאָךְ לָבָא טוֹבָא thus, referring לָבָא *good* to מַלְאָךְ *teacher*, which the more usual order of the syntax would seem to require. From the next verse, however, which reads here, *Why askest thou me concerning good*, it would appear that the proper rendering in this place should be *Master, what good shall I do*, as in the Greek of Matthew, διδασκαλε, τι αγαθον ποιησω, and, in some copies, διδασκαλε αγαθε, τι αγαθον. Mark, however, has it διδασκαλε αγαθε, τι ποιησω; and Luke, omitting the word *good* altogether, has only διδασκαλε, τι ποιησας. The Old Latin *b c* and Jerome's version follow the copies in which it is made to serve both ways, *Magister bone, quid boni?* There seems to be little doubt but that all these variations must have arisen from the original Aramaic having stood as here, and having admitted of both renderings. The word מַלְאָךְ *Teacher*, standing alone, is the usual style of addressing our Lord; and the following word, טוֹבָא *good*, is capable of being referred either to that or to the next word בִּינָא. The alliteration also might have contributed to this, *Mal-fono tobo mono*. The reading of the next verse, *why askest thou me concerning good?* τι με ερωτας περι του αγαθου; has been already introduced into the text in the editions of Griesbach, Lachmann, Tischendorf, and Tregelles, instead of that

usually received, *τι με λεγεις αγαθον*, which is also the reading of Mark.* *That I may inherit*—Most Greek manuscripts have *σχω* or *εχω*, and the Old Latin *a b c habeam*. Cod. L of Griesbach or *η* of Stevens, and some others, as well as Mark x. 17 and Luke xviii. 18 and x. 25 have, as here, *κληρονομησω*.

17. *God*—Omitted in the Greek, but it is added in the Old Latin *b c* and in Jerome's edition. Mark and Luke have in the parallel passages *ουδεις αγαθος ει μη εις ο θεος*.

20. *Lo, since I was a boy*—This is supported by Cod. Bezae D. *εκ υσητης μου*, the Old Latin *a b c* and Origen, as well as Mark and Luke in the parallel passages. The Greek has been literally translated in the Peshito **ܐܘܢܝܢܝܢ** *from my youth*.

21. *go sell thy property*—Greek, *υπαγε, πωλησον σου τα υπαρχοντα*; Mark, *υπαγε, οσα εχεις πωλησον*: Luke *παντα οσα εχεις πωλησον*, omitting *υπαγε*, as if he had read in an Aramaic text like this **ܕܠܝ ܦܢܬܐ** for **ܕܠܝ ܦܢܬܐ ܘܢܝܢܝܢ**. *and take up thy cross and come after me*—The Greek is *και δευρο ακολουθει μοι* only. Mark adds, x. 21, *αρσ τον σταυρον*. Compare Matt. x. 38, xvi. 24.

25. *and feared*—This is supported by the Codex Bezae D, *και εφοβηθησαν*, by the Old Latin *a b c, et timebant*, and Hilary, *et metuant*.

29. *in the world that cometh*—These words are not in the Greek; but the parallel passages, both of Mark x. 30 and Luke xviii. 30, have *εν τω αιωني τω ερχομενω*. Irenaeus also has *in hoc seculo et in futuro*, perhaps by error for *in seculo futuro* only. This might have been omitted in the Aramaic on account of the *ομοιοτελετων*, but not so in the Greek.

CH. XX. v. 7. *That which is just I will give you*—The Textus Receptus has here *και ο εαν η δικαιον ληψεσθε*; but these words are omitted in the Cod. Bezae D and Cod. Vat. B and others, and therefore have been removed from the text by Lachmann, Tischendorf, and Tregelles. The Coptic and Jerusalem Syriac agree with this in reading *I will give you* instead of *ληψεσθε*. Compare the next verse, *to them he would give more*: Greek, *οτι πλειον λημψονται*.

11. *and when they saw*—**בד הוּו**: Greek *λαβοντες*, as if the translator had taken **הוּו** from **אָהוּו** of the Hebrew for **הוּו** of **אָהוּו**, dropping the **א**, which letter not unfrequently falls out in this text. †

* See Tregelles, Account of the Printed Text of the Greek New Testament, p. 135. Simon, Hist. Crit. du Texte du N. T., p. 409, and Griesbach, Com. Crit., par. 1, p. 154.

† See xxi. 36, 37, where two instances occur of **א** falling out before **ה**: **הַרְמָא** for **אָהַרְמָא**, and **בְּאִרְיָא** for **בְּאָהַרְיָא**.

13. *do not trouble me*—Greek *ουκ αδικω σε*. The Aramaic *לא תהרני* is used in the Peshito, Luke xi. 7, for *μη μοι κοπους παρεχε*.

17. *his twelve*—The Textus Receptus reads *τους δωδεκα μαθητας* with the Cod. Vat. B and others; but Codd. Bezae D, Dubl. Z, and Origen omit *μαθητας*; and the Old Latin *a c* adds *his*.

19. *and they shall mock at him*—Greek *εις το εμπαιξαι*. The difference between these is only in the reading of *ד* for *ר*, which change frequently occurs. Had it been written *רנבוהון*, the Greek rendering would have been correct; but Mark has it exactly as here, *και εμπαιξουσιν, רנבוהון*. At ch. xi. v. 10, xvii. 12, compare *רנתקן*, which I have translated that *he may prepare*, but it may also be *who shall prepare*, *ος κατασκευασει*, as we find it in Luke, with which the Cod. Vat. B, Bezae D, Dubl. Z, and Origen agree in reading *ος*: while the Cod. Guelf. P and the Old Latin *a b c* have *και*, all of which the interchange of *ר* and *ד* in the original will at once account for.

21. *My Lord, that these my two sons may sit*—Instead of *My Lord* the Greek reads *ειπε*. This has doubtless arisen from the similarity of *ברי My Lord* and *אביר bid*, which the Peshito following the Greek has, *and in thy glory*—This is not in the Greek. Mark, in the parallel passage, x. 37, has *εν τη δοξη σου*, instead of *εν τη βασιλεια σου*, and hence, perhaps, this addition here. Compare ch. xvi. v. 28 above.

22, 23. Many copies of the Greek add here *και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι*; and these words are found in the Textus Receptus. Griesbach, Lachmann, Tischendorf, and Tregelles have removed them from the text. Origen, in his commentary on Matthew, says that they belong to Mark, *η ως ο Μαρκος ανεγραψε, Δυνασθε το ποτηριον πειν ο εγω πινω, η το βαπτισμα ο εγω βαπιζομαι βαπτισθηναι*: Mark x. 38, 39.*

28. *But you, seek ye that from little things, &c.*—This addition is found also in the Old Latin version *a b c*: and in the Codex Bezae, Greek and Latin, in the terms following.

Τμεις δε ζητετε εκ μεικρον αυξησαι και εκ μειζονος ελαττων ειναι. Εισερχομενοι δε και παρακληθεντες δειπνησαι, μη ανακλεινεσθαι εις τους εξεχοντας τοπους, μη ποτε ενδοξοτερος σου επελθη, και προσελθων ο δειπνοκλητωρ ειπη σοι, επι κατα χωρει και κα-

Vos autem quaeritis de minimo crescere, et de magno minui. Introeuntes autem et rogati cenare, ne discubueritis in eminentibus locis, ne forte dignior te superveniat, et accedens cenae invitator dicat tibi: Adhuc deorsum

* See Origen, Com. in Matt. Opp. edit, Delarue iii. p. 717; Tregelles, *ibid*, p. 140; and Simon, *ibid*, p. 411.

(*i.e. infima*) et post te accedat alius conviva, dicatque tibi invitator. Amice interiorius (*i.e. eminentius*) discumbe : tunc tibi honorificentius erit, quam *si te exterius* (*i.e. inferius*) detrudant." This passage was also known to Hilary, and seems to have had a place in the copy of St. Matthew used by Juvenecus in the first half of the fourth century, when he wrote his poetical paraphrase of the Gospels, which, according to Jerome, represented the text almost literally in hexameter verses.* He has rendered it thus:—

At vos ex minimis opibus transcendere vultis,
 Et sic a summis lapsi comprehenditis imos.
 Si vos quisque vocat cœnæ convivia ponens,
 Cornibus in summis devitet ponere membra
 Quisque sapit, veniet forsitan si nobilis alter,
 Turpiter eximio cogetur cedere cornu,
 Quem tumor inflati cordis per summa locaret.
 Sin contentus erit medioeria prendere cœnæ
 Inferiorque dehinc, si mox conviva subibit,
 Ad potiora pudens transibit strata tororum.†

We have therefore in favour of this passage, in the East, the testimony of this very early Syriac copy ; among the Greeks, ‡ that of the ancient Codex Bezae, and of the Greek copies made use of by the author of the note in the margin of the Philoxenian version, and the Peshito above mentioned ; and in the West, that of the Old Latin and not less than four venerable MSS. in Anglo-Saxon, which, as Marshall, and, after him, Simon, observes, must have been made from the Latin previously to its having been corrected by Jerome ; as well as the evidence of Hilary, and of Juvenecus in Spain in the time of Constantine. Whether it formed a part of the original Gospel of St. Matthew, and, from some cause or other, came to be omitted in the greater part of the Greek copies, § and those versions which followed their authority, or whether it be an addition from some of the

* De Script. Ecc. "Quatuor Evangelia hexametris versibus pene ad verbum transferens."

† See Juvenecus, Hist. Evang. Lib. iii. Simon, Hist. Crit. par. iii. ch. 23.

‡ Griesbach rejects the opinion of Bengel and others who supposed that this addition was made to the Greek of the Cod. Bezae from the Latin. Com. Crit., par. I, p. 167. Symb. p. cx.

§ Ne pourroit-on pas même conjecturer, qui celui qui a traduit d'Ébreu en Grec l'Original de Saint Matthieu, la abrège en quelques endroits, et qu'il a quelquefois pris la liberté d'en traduire plutôt le sens que les mots ? Au moins il semble qu'il ait usé de cette liberté dans les passages du Vieux Testament qui y sont cités, et qui ont plus de conformité avec la Version Grecque des Septante, qu'avec le Texte Ébreu. See Simon, Hist. Crit. du Texte N. T. ch. ix. p. 98.

uncanonical Gospels, similar to that which the history of the woman taken in adultery, in St. John viii. 2—11, is by many supposed to be, every reader must judge for himself.* It certainly belongs to the most ancient times of Christianity; and the fact of the same advice of our Lord in very similar words being found in the Gospel of St. Luke would at least make it appear that it is to be referred ultimately to him, whatever might have been the channel through which it has been derived.

34. *and we may see thee*—These words are not found in the Greek. In the same manner, we find in this copy, at Luke xviii. 41, *I may see thee*.

CH. XXI. 1. *and when he came near*—Greek, ηγγισαν in the plural; but the Old Latin *b*, and the Cod. Palat. edited by Tischendorf, the Jerusalem Syriac, Origen, and others have the singular as here. *Two of his disciples*—Greek, δυο μαθητας only; but the Old Latin *a b c* adds *his*; and Mark and Luke exactly as here. δυο των μαθητων αυτου. *The mount of Beth Zaithe*—This is the Mount of Olives—Ορος των ελαιων, as the Greek has it. The proper name of the place seems, however, to be as I have given it here—Mount of the Place of Olives, like the preceding word Beth Phage, the Place of unripe Figs. In the one instance the Aramaic name has been retained in the Greek, Βηθφαγη; in the other it has been translated Ορος των ελαιων. Any reader of the New Testament must have observed that the word Beth, literally meaning a house or abode, very frequently enters into the composition of proper names, as Beth-abara, the Place of the Fords or Passes; Bethsaida, the Place of Fishing, &c.

2. *lo*—Greek, και ευθως; omitted in the Old Latin *a b c* and by Luke. *and her coil at her side*—Greek και πωλον μετ' αυτης; but both Mark xi. 2 and Luke xix. 30 have instead εφ' ου ουδεις ανθρωπων κεκαθικε. Whence this variation? Might it not have arisen from their having read the original Aramaic differently from the translator into Greek, with the change of 7 for 7 so frequently oc-

* Il se peut faire que cette histoire ait été prise de quelque ancien Livre apocryphe, où elle étoit commune dans les premiers siècles du Christianisme; et peut-être croyoit-on qu'elle venoit des Apôtres, ou de leurs Disciples. C'est pourquoi ceux qui ont osé retoucher en tant d'endroits les premiers Exemplaires du Nouveau Testament dans la seule vûe de les rendre intelligibles à tout le monde, n'auront aussi fait aucune difficulté d'y ajouter ces sortes d'histoires qu'ils croyoient être véritables. Nous avons vû cy-dessus de semblables exemples dans l'Evangile des Nazaréens. Si nous avions aujourd'hui un assez grand nombre de cette sorte d'Exemplaires qui étoient avant Saint Jérôme, principalement dans les Eglises d'Occident, on pourroit y découvrir quelques autres additions qui nous sont presentement inconnûes, parce qu'il ne nous reste presque rien des Livres de ces premiers temps.—Ibid, ch. xxx. p. 376. See also Griesbach, Com. Crit. par. i. p. 167.

curring? The slight transposition of one letter and the omission of a slight stroke turns *ועיליה על גבר* of this text into *רעיליה על גבר*, *εφ' ου ανθρωπος κεκαθικε*; or perhaps *רעיליה לא גבר εφ' ου ουδεις ανθρωπων*.

5. *Cometh to thee just and meek*—The word *just* is not found in the Greek copies, but it is in the passage of Zechariah ix. 9. *צדיק ונושע הוא עני ורכב על המור ועל עיר בן אתנות זריקא וזריקא על המור ועל עיר בר אתנא*, which the Peshito has rendered *זריקא וזריקא*, as in this text, only with the omission of *פרוקא*, which might easily have fallen out on account of the *ομοιοτελευτων* after *זריקא*, or have been intentionally omitted from among epithets indicative of meekness. Compare what Origen says on the variation of this citation in Matthew and John.*

9. *and many went out to meet him, and were rejoicing and praising God concerning all that which they saw*—This passage is not found in the Greek. If it be not a part of the original Aramaic of St. Matthew, it would appear to have been supplied from the parallel passages of Luke and John conjointly; for in Luke we read *ηρξαντο απαν το πληθος των μαθητων χαιρουντες αυειν τον Θεου φωνη μεγαλη περι πασων ων ειδον ενναμειων*, xix. 38; and in John *και εξηλθον εις υπαντησιν αυτω*, xii. 13.

12. *temple of God*—the addition of *God* is supported by the Codex Bezae D and the Old Latin *a c*. At verse 6 above, *c* also adds *Jesus* with this text.

13. *for all nations*—These words are not found in the Greek copies, but they exist in the original of Isaiah lvi. 7, and in the parallel place of Mark xi. 17, *πασιν τοις εθνεσιν*, and also in Luke xix. 46 in this copy.

14. *the blind and deaf*—The Greek has *τυφλοι και χωλοι*.

16. *They say, Hearest thou not*—*אמרין לא שמע את*: Greek, *ειπον αυτω, Ακουεις*; as if the translator had read *לה αυτω* for *לא ουκ*, thus *אמרין לה שמע את*. Two Greek manuscripts, F, H, cited by Tregelles, have *ουκ*; and so reads the Memphitic version.

21. *shall be to you so*, i. e. *ye shall have it so*—Greek, *γενησεται* only.

23. There is nothing here that corresponds with *διδασκοντι* of the Greek, nor is there in the Old Latin *a b c*.

24. *this word*—Greek, *λογον ενα*. The variation must have arisen from the similarity of *הרנ* *this*, and *רנ* *one*, seeming to prove that this text was originally written in the square Hebrew character, as there is not the same similarity between *רנ* and *רנ*.

28. *και προσελθων* of the Greek is omitted here.

* Com. in Matt. Edit. Delarue, vol. iii. p. 738. Cited also by Lachmann at this verse.

29. *to the vineyard*—This, omitted in most of the Greek copies, is found in the Codex Bezae D, and in the Old Latin *a b c*.

30. *Yea, my Lord*—Greek *εγω, Κυριε*, which the Peshito renders **אנני**. The difference lies between **אנני** *נאי* and **אנני** *εγω*. The Old Latin has *eo, Domine*, probably a corruption for *ego*, and Cod. Bezae D *εγω Κυριε, υπαγω*; Chrysostom *απερχομαι*.*

31. *seemeth to you that he*—This is not in the Greek: probably omitted because occurring two verses above. *The first*—with the Textus Receptus, the Old Latin *e*, and Jerome. Lachmann and Tregelles have in their editions *ο υστερος*.†

34. *that they might send to him the fruits*—Greek *λαβειν τους καρπους αυτου*. Luke xx. 10, has *να απο του καρπου του αμπελωνος δωσουσιν αυτω*.

37. *perhaps*—This is not in the Greek; but the Old Latin *bc* have *forsitan*, which is supported by the Peshito as well as by other versions and Irenæus. Luke also reads *ισως τουντου εντραπησονται*.

39. *and the inheritance shall become ours*—Greek *και σχωμεν την κληρονομιαν αυτου*; but the Old Latin *a b c* have *et habebimus hereditatem*, which exactly agrees with this: and so Mark xii. 7. *και ημων εσται η κληρονομια*; and Luke xx. 14 the same, only changing **η** for **γ**, *να ημων γεινηται η κληρονομια*; though in Luke the Old Latin *c* read as here *et fiet*; and in this copy in Luke we have **ירשתהו ירשתהו רילי**.

41. *Evilly, evilly will he destroy them*—The intensive form of **ביש ביש** repeated; the translator does not seem to have been familiar with this, and therefore has rendered *κακος κακος απολεσει αυτους*, and the Latin *malos male perdet*. The Peshito retains the idiomatic expression as here.‡ Both Mark and Luke have substituted for **ביש ביש** *evilly, evilly*. *ελευσεται*, probably from some defect in the original MS. almost as if there had been read in Hebrew **בוא יבוא**.

CH. XXII. 2. *banquet*—**בשתרתא**, literally, a *Symposium* or *drinking party*. The Greek has *γαμους*. Luke in the parallel passage, xiv. 16, has *δειπνον μεγα. Γαμου* was probably supplied for the sake of euphemy by the translator, having also perhaps regard to the marriage feast mentioned in John ii.

7. *and the king was wroth*—The Greek copies add *ακυσσας*, but the Cod. Vat. B omits it. *his army*—Most Greek copies have *στατευματα*; but Cod. Bezae D has the singular form as here, and so the Old Latin *a b c*. *with fire*—Greek omits this.

* See Griesbach Com. Crit., par. ii. p. 7.

† See *ibid*, p. 2.

‡ Compare iv. 24 and xiv. 35 above, where the Greek for **ביש ביש עבירדין** of this text is *κακος εχουτας*.

9. *amongst the highways*—**לְבֵית אֹרְחָתָא**, or literally *to the house or place of highways*. Greek, *ἐπι τὰς διεξόδους τῶν ὁδῶν*, which the Peshito follows **ܠܡܫܘܠܟܐ ܕܥܘܠܡܐ**. In the next verse we have the same Aramaic expression, but the Greek is *εἰς τὰς ὁδοὺς* only. Luke xiv. 21 has *εἰς τὰς πλατείας καὶ ῥυμῶς τῆς πόλεως*, which this copy translates **ܕܥܘܠܡܐ ܕܡܫܘܠܟܐ ܕܥܘܠܡܐ**, “the streets and lanes (little streets) of the city.” *the banquet house*—**בֵּית מִשְׁתֵּרָתָא** : Greek *τοὺς γαμοὺς*; and in the next verse *banquet house* is represented by *ο γαμος*; but Cod. Vat. B has *ο νυμφων*. Luke, in the parallel passage, has *ὡς γεμισθῆ ο οἶκος μου*, introducing the word *house*, which is not found in the Greek of Matthew.

13. *Seize him by his hands and by his feet, and take him out*—This reading is supported by the Cod. Bezae D, *αράτε αὐτὸν ποδῶν καὶ χειρῶν καὶ βάλετέ αὐτὸν*, and the Old Latin *abc*, and Irenaeus. The Textus Receptus has *ῥησάτε αὐτὸν ποδᾶς καὶ χεῖρας αράτε αὐτὸν καὶ ἐκβάλετε*.

15. *catch him*—that is, like a hunter, or fowler, or fisherman. The Greek has *παγιδευσσῶσιν*, but Mark xii. 13 exactly as here, *αρρυσσῶσιν*.

16. *The servants of Herod*—Greek *τῶν Ἡρωδιανῶν*, which the Peshito expresses by **ܗܘܘܢ ܕܡܫܘܠܟܐ**, *those of the house of Herod*. It would appear that they were servants of Herod, from whose province Jesus came (see Luke xxiii. 7), who went with the disciples of the Pharisees prepared to seize upon Jesus, and deliver him up to the secular power of Herod, should he have given any answer to their question that would have denied the right of the Roman emperor to collect tribute from the Jews (compare Luke xxiii. 2). *For thou acceptest not the person* (literally, “takest not by the face”) *of man*, that is, *of any* **ܕܥܘܠܡܐ**—Greek *οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων*; and so Mark xii. 14; but Luke xx. 21 retains the idiom *οὐ λαμβάνεις πρόσωπον*, omitting *τῶν ἀνθρώπων*, but still accurately rendering the Aramaic **ܕܥܘܠܡܐ**, which, although it be literally *of man*, really means *of any*, and was therefore not necessary for the sense in Luke. Had the meaning been *τῶν ἀνθρώπων* it would have been **ܕܥܘܠܡܐ**, as the Peshito has rendered the Greek; or, perhaps still more properly, **ܕܒܢܝܝܢܐ**, *of men's sons*, as I have always translated it in these Gospels, to mark the distinction. Hegesippus, himself a Jew and well acquainted with the language, has retained the Aramaism and translated literally the words of the Jews addressed to James the Just *ὅτι δίκαιος εἶ, καὶ ὅτι πρόσωπον οὐ λαμβάνεις*.* There is sufficient resemblance between *βλέπεις εἰς* and *λαμβάνεις* to warrant the conjecture that the change might have been made by a transcriber ignorant of the Aramaic idiom *λαμβάνειν πρόσωπον*.

* See Eusebius, Hist. Ecl. ii. 23.

17. *Head-money*—The Greek Matthew and Mark have *κηρσον*, the Latin *Census*; and Luke *φορον*.

18. *their thoughts*—Greek *την πονηριαν αυτων*. One ancient Latin manuscript, Cod. Rehdigeranus, cited by Schulz*, reads *cogitationes*. Hilary has *interna cogitationum secreta*. Mark xii. 15 has *υποκρισιν*; Luke xx. 23 *την πανουργιαν*, which reading Origen also confirms; and this is rendered in this manuscript בישותהון, the same word as the Peshito employs here in Matthew. There is sufficient resemblance between בישותהון “thoughts,” and בישותהון “wickedness,” to lead to the conjecture that this variation might have arisen from some defect in the Aramaic copy.

22. *and left him*—Greek *και αφεντες αυτον*: Luke xx. 26 has *εσυρησαν*; and Mark omits this. The similarity between שבקי *they left* and שרתקי *they were silent* seems to have caused the variation.

24. *Moses said to us*—Greek *ειπεν* only, omitting *to us*: but the Aramaic אצרי means *commanded* as well as *said*. Mark xii. 19 and Luke xx. 28 have both *εγραψεν ημιν*, substituting *wrote*, instead of *said*, and retaining *to us*; although therefore the Aramaic אצרי might be employed in both cases, the Greek translation *ειπεν* would seem to be properly applied only in the case of those to whom Moses actually spake. This might have been the reason why Luke and Mark substituted *εγραψεν* for *ειπεν*, and the Greek translator dropped, *to us*.

25. *died and left not children*—Greek *ετελευτησε, και μη εχων σπερμα*; Mark xii. 20, *αποθνησκων ουκ αφηκε σπερμα*; but Luke xx. 29, *απεθανεν ατεκνος*.

28. *unto the seven of them she was*, i. e. *the seven of them had her*—Greek *παντες γαρ εσχον αυτην*. The Old Latin of Cold. Veron. *b* and Palat. *e* has *septem enim eam habuerunt*; and both Mark and Luke *οι γαρ επτα εσχον αυτην γυναικα*.

31. *That God said*—Greek *το ρηθεν ημιν υπο του Θεου λεγοντος*: Mark xii. 26 also varies here, *εν τη βιβλη Μωυσεως επι του βιτου, ως ειπεν αυτω ο Θεος λεγων*. Justin Martyr, *Apol. i. 63*, has *το ειρημενον εκ βιτου τω Μωσει*.

34. *when they saw*—Greek *ακουσαντες*; Peshito *אבא צבא*. *assembled near him*—Greek *επι το αυτο*, which the Peshito renders *אבא צבא* *together*; but Cod. Bezae D and the Old Latin *b c* read as here, *επ' αυτων*, *ad eum*: Hilary *adversus eum*.

35. *one of them a scribe*—Greek *νομικος*, which the Peshito here has rendered *אבא צבא*. *knowing of the law*. Mark xii. 28 has *εις των γραμματεων*, and, v. 32, *ο γραμματεως*. In the next verse, 36, we have *great and first*; Greek *μεγαλη* only, but Mark *πρωτη*: at verse 38 the Greek has both. We have the

* See his edition of Griesbach's New Testament at this place.

Aramaic באוריתא rendered in the Greek εν τω νομω, and the Peshito following retains the Greek word κωστας. *and said to him*—This is omitted in most of the Greek copies, but it is found in Cod. Bezae D, the Textus Receptus, and the Old Latin of *b e*.

37. *from all thy heart, and from all thy soul, and from all thy strength*—which the Greek has εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου, while Mark has the passage exactly as here, εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της ισχυος σου, and so the Peshito. Instead of *strength* or της ισχυος, as Mark has it, which seems undoubtedly to be the true reading, referring to Deut. vi. 5, whence the words are quoted, we have in the Greek διανοια. Whether διανοια be a corruption from the word δυναμει, which we find used to translate the Hebrew כח in the Septuagint, or whether the Greek translator of Matthew read תודעת thy mind, for תודעת thy strength, or from what other cause this variation arose, the reader must judge for himself.

42. *What say ye?*—Greek τι υμιν δοκει. Both Mark and Luke have πως λεγουσιν οι γραμματαις.

43. *by the Spirit of Holiness*—Most of the Greek copies have εν πνευματι only. Griesbach cites one or two which add αγιω. The Jerusalem Syriac reads as here. Mark xii. 36 also has εν τω πνευματι τω αγιω; but Luke xx. 42 εν βιβλων ψαλμων. *My Lord*—Greek κυριον.

46. *from that hour*—Greek της ημερας; but Cod. Bezae D reads as here, and so the Old Latin *a*.

CH. XXIII. 3. *Be ye hearing and doing*—Greek ποιησατε και τηρειτε. Origen once has, as here, *audite et facite*.* The Clementine Homilies, iii. 18. παντα οσα λεγουσιν υμιν ακουσατε.

4. *heavy*—Greek βαρεα και δυσβαστακτα. The Old Latin *a b* and Irenaeus omit δυσβαστακτα. Luke xi. 46 has δυσβατακτα only, whence it seems probable that it became inserted in the text here, both Greek words being different translations of the one Aramaic קיורתא. *and they with one of their fingers touch them not*—Greek αυτοι δε τω δακτυλω αυτων ου θελουσιν κινησαι αυτα. Luke xi. 46 is much nearer to this, και αυτοι επι των δακτυλων υμων ου προσψαυετε.

5. *straps of their Tephillas*—Greek φυλακτηρια, which word occurs for the first time in this place, and was probably adopted not less on account of the sound suggested by the Aramaic than because it represents to a certain degree the sense. The letters of these two Aramaic words, ערק תפלה, when transposed, may be used to write the Greek φυλακτηρια, שפלתקערה: and

* Op. E dit. Delarue, iii. 382.

it seems to me that this is the origin of the Greek word used by the translator of Matthew's Gospel, in the same way as the name of Jerusalem, *Ιεροσόλυμα*, for the Hebrew *ירושלם*, has been modified from the name *Σολυμα*, common to several other cities, and the prefix *Ιερο* to represent the Hebrew *ירי*, and also at the same time to indicate its sacred character. If I be not mistaken, I have discovered traces of several Greek words used by the translator, suggested by the similarity of sound, although others more logically correct might have been employed. The Hebrew or Aramaic *תשלח, תשלח*, is the word used to express the very meaning that the Greek *φυλακτῆρια* is intended to convey; and consequently, in the Peshito, accommodated to the Greek, we find *אכלה* only, the word *חַמֵּה* straps being omitted.

10. *Teachers*—*חילשנא*: Greek *καθηγηται*.

13 and 14. These verses are found transposed in different Greek manuscripts. 14 has been omitted by Lachmann, Tischendorf, and Tregelles in their editions.

16. *hurteth not*—Greek *ουδεν εστιν*. The variation seems to have arisen from confounding *לא ניכא* and *לא נירב*, as it is in the Peshito; and so in *simeth*, where the Greek is *οφειλει*, from the similarity of *נטח* and *חנה*.

18. There is omitted here, probably by an error of the transcriber, *και ος αν μοση εν τω θυσιαστηριω*.

19. *Blinded*—with D Z and the Old Latin *a*: others add *μωροι και*

GOSPEL OF MARK.

CHAPTER XVI.

THIS very small remaining Fragment of St Mark is an early testimony to the authenticity of the last twelve verses of this Gospel, which have been deemed spurious by some critics.*

18. *In their hands*—Codd. Ephr. Palimp. C, Reg. 62, L. Monac. X, and Sangal. Δ have also *εν ταις χερσιν*. This is omitted in other Greek copies, and in the Peshito. *any poison of death*—and so Peshito: Greek *θανασιμον τι*.

19. *after he had commanded his disciples*—Greek *μετα το λαλησαι αυτοις*, with which the Peshito agrees.

20. *the Lord was with them in all*—Greek *του κυριου συνεργοντος*, which Peshito renders *אמא מנחא ונחא*, “and the Lord was helping them *By the signs which they were doing*—and so also the Peshito: Greek *δια των επακολουθουντων σημειων*.

* See Griesbach's Com. Crit. ii. p. 298, and Tregelles' Edition of the Greek New Testament, p. 213.

GOSPEL OF JOHN.

CH. I. v. 1. *The word*, **בְּלִבָּא אִם**—here in the masculine to accommodate itself to the Greek *o logos*.

4. *But that which was in him is life*—This punctuation, instead of that of the *Textus Receptus*, has been already adopted both by Laelmann and Tischendorf in their editions, upon the weight of other authorities.

13. *by blood*, **בְּדַמְּךָ**—Greek *ἐξ αιματος*. *of the body*, **בְּגוֹמִי**—and so in the next verse for the Greek *σαρξ*. The Peshito has corrected both of these, to bring them nearer to the Greek, and reads **בְּדַמְּךָ** *of blood* and **בְּבִשְׂרִי** *flesh*.

14. *and the word became body and dwelt among us*—The translator here seems to have forgotten himself, and has used **בְּלִבָּא** *word*, in the feminine, in its natural grammatical construction, and not in accordance with the Greek, as in the first verse. *The only son*, **יְהוּדָה**—the same as the Hebrew **יְהוּדָה** (See Genesis xxii. 2. The Greek is *μονογενης*, and so in v. 18 below.

18. *to us*—which the Old Latin *c* supports, is omitted in the Greek.

19. *when they sent to him from Jerusalem, the Jews, and the chief priests, and the Levites*—The Greek *οτε απεστειλαν προς αυτον οι Ιουδαιοι εξ Ιεροσολυμων ιερεις και Λευιτας*. The translator seems to have read *εφρεις* and *λευιται* in the nominative.

21. *Τι ουν; Ηλιας ει συ; και λεγει Ουκ ειμι* of the Greek is omitted here.

22. *Tell us*—left out in the Greek, but the Old Latin *b c* has *dic ergo nobis*.

24. *and they were sending and saying to him*—For this the Greek has *και οι απεσταλμενοι ησαν εκ των Φαρισαιων, και ηρωτησαν αυτον και ειπαν αυτω*.

26. *said to him*—omitting *απεκριθη*. See also below, iii. 27; iv. 10, 13, 17, &c.

27. *ος εμπροσθε μου γερουεν*—These words are omitted in this text, and also in Codd. Vat. B. Palimps. Ephr. C, and the Old Latin *b* and Origen.

28. *spake*—Greek *ερευετο*. *Beth Abara*—Most copies of the Greek and Latin have here *Bethany*, but Origen was persuaded that *Beth Abara* was the true reading: *Βηθανια σχεδον εν πασι τοις αντιγραφαις και παρα Ηρακλειωνι επεισθην δε δειν αναγνωσκειν Βηθαβαρα*.* *the river*—omitted in the Greek.

29. *Lo*—This is not repeated in the Greek, but it is in *a b c* of the Old Latin,

* See Origen, *Opp. v. iv.*, p. 140; Griesbach's Edition of *N. T.*; and Birch's note on this verse. "Quatuor Evangelia Græce," 4to., Havniæ, 1788, p. 536.

ecce qui tollit, and by Cyprian; and so by Eusebius in his “Theophania,” book iii. c. 59.*

34. *the chosen of God*—Greek ο υιος του Θεου. The Old Latin *ab* has *electus filius dei*, and one Greek copy cited by Griesbach, εκλεκτος, and the Jerusalem Syriac ܐܘܝܘܢܐ, *his chosen*.†

35. *Jesus*—evidently an error for Ιωαννης of the Greek.

36. *Lo, the Messiah*—omitted in the Greek. One manuscript cited by Birch has here ο Χριστος. The Greek ο αιρων την αμαρτιαν του κοσμου, found in some copies and left out in others, is also omitted here.

37. *and when those disciples of John heard*—for the Greek και ηκουσαν αυτου οι δυο μαθηται λαλουντος.

39. *Our Master*—ϞϞ: Greek ραββι. The explanation in the Greek, ο λεγεται μεθερμηνεομενον διδασκαλε, was unnecessary to the Syriac reader who knew the meaning of the term, and is therefore omitted, if, indeed, this and similar explanations be not marginal notes which have found their way into the text subsequently to the time when this version was made.

41. *of those disciples of John*—in which sense the Syriac translator seems to have understood the words των ακουσαντων παρα Ιωαννου. *Andrius* or *Andreius*—for *Andreas*, as in Matthew. *was his name*—omitted. The order of the words also is changed here: and ܠܘܘ saw or *seth* for *euriskei*.

42. *The Messiah*—omitting ο εστιν μεθερμηνεομενον χριστος, as in verse 39.

CH. III. v. 6. *because of the flesh it is born*—omitted in the Greek, but found in the Old Latin *ab*, *quia de carne natum est*. *because God is a spirit*—This is also omitted in the Greek, but exists in the Old Latin *a*, *quia deus spiritus est*. These words are likewise found in the margin of one of the Greek manuscripts collated by Birch. St Ambrose also read them in his copies, and accuses the Arians of having erased them for dogmatical purposes ‡

8. *of water and*—omitted in the Greek, but found in the Old Latin *ab*, *de aqua et*.

15. μη αποληται αλλ’—is omitted here, and also by Cod. Vat. B, the Old Latin *a*, by Cyprian, and the Jerusalem Syriac.§

16. μη αποληται αλλα of the Greek is also omitted here.

* Edited by Dr. Lee, 8vo., London, 1842, p. 58.

† See Adler, N. T. Vers. Syrr., p. 186.

‡ De Spirit. Sanc., lib. iii. c. 11. See respecting this Simon, Hist. Crit. du N. T., c. xxix. p. 355.

§ Adler, p. 186.

19. *the world*—repeated in the second place: Greek *οι ανθρωποι*.

23. *Æn You*—**حَمَامَة** “Doves’ fountain.” Greek *Αιων*.

· CH. IV. 1. *Jesus*—with Cod. Bezae D, the Old Latin *b c*, and the Peshito. But Codd. Alex. A and Vat. B, and the Textus Receptus have *ο κυριος*.

7, 8. The order of these two verses is inverted in the Greek.

9. *Lo, thou art a Jew: how askest thou me water to drink, because, lo, I am a Samaritan*—Beside the addition of *water*, in this as well as in the preceding verse, the rendering here is much more free than in the Peshito.

14. *αλλομενου* of the Greek is omitted here.

20. *the house of worship*—**בֵּית כְּנֻסְתָּא**. An Aramaism, meaning “the place of worship.” Greek *ο τοπος οπου προσκυνειν δει*, which the Peshito follows literally, **ܘܥܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ**.

22. *from Juda*—Greek *εκ των Ιουδαιων*. The Old Latin *b* has *Judca*.

24. This verse is obscured, evidently by some error of the Syriac translator or transcriber.

25. *ο λεγομενος Χριστος* of the Greek omitted, being unnecessary for a Syriac reader, as above.

27. *But speaking they spake not to him*—Greek, *ουδεις μεντοι ειπεν*. *What asked she*, as if the translator had read *τι ζητει* for *τι ζητεις*; but more probably an error of the transcriber in confounding **ܕܢܐܢܐ** and **ܕܢܐܢܐ**.

31. *But His disciples were entreating of him that he should eat with them bread*—This is a free and not very correct rendering of the Greek text, *εν δε τω μεταξυ ηρωτων αυτων οι μαθηται λεγοντες Ραββι, φαγε*.

33. *they*—Greek, *οι μαθηται*.

45. *εις την Γαλιλαιαν* of the Greek omitted.

46. *Catna* or *Catne*, **ܩܬܢܐ**; and so Peshito; Greek, *Κατα*.

47. *one king's servant*—and so at verse 49; as also the Peshito; Greek, *τις βασιλικος*. *from Galilee to Judæa*—Evidently a blunder, because at verse 54 below is read, “from Judæa to Galilee,” as it is in the Greek in both places. *and see his son*—Greek, *ιασηται*. This seems to have been an error of the scribe in confounding, from the similarity of the sound, **ܩܘܢܐ** *see* with **ܩܘܪܐ** *heal*, as it is correctly found in the Peshito.

48. *Marks*, or *signals* **ܩܘܢܐ**—for *σημεια*. The Peshito has **ܩܘܪܐ**.

50. *to thy house*—omitted in the Greek, while *ον ειπεν αυτω, και επορευετο* of the Greek is omitted here.

52. *The ninth hour*—Greek *ωραν εβδομην*: evidently an error of the scribe, confounding **ܘܥܕܐ** with **ܘܥܕܐ**.

CH. V. 2. *εν τη προβατικη* of the Greek is omitted here.

3. *in the porches*—Greek *εν ταυταις*. The rest of the verse, *εκδεχομενων την του υδατος κησιν*, is omitted with B, and also A C in the first hand before corrected.

4. This verse, *αγγελος γαρ—νοσηματι* of the Greek is also omitted, with B C D.

8. *go to thy house*—omitted in the Greek, and probably added from Matt. ix. 6.

9. *και ηρεν τον κραβαττον αυτου* of the Greek omitted here.

10. *to him*—Greek, *τω τεθεραπευμενω*.

13. *had turned himself from the place to another on account of the multitude of men*—This is a very free rendering of the Greek *ο γαρ Ιησους εξεινευθεν οχλου ουτος εν τω τοπω*.

14. *him that was healed*—Greek *αυτον* only: see verse 10. *what is worse than the first*—Greek *χειρον τι* only.

15. *that hath made me whole*—with D and the Old Latin *a d*. The Textus Receptus and A B have *ο ποιησας αυτον νρη*.

16. *και εξητουν αυτον αποκλειναι* of the Textus Receptus omitted, with B C D and the Old Latin *a b c*.

17. *on this account*—omitted in the Greek.

18. *on account of this word*—Greek *δια τουτο*. *He called God, My Father*—Greek, *πατερα ιδιον ελεγε τον Θεον*.

19. *neither that which he seeth not his Father do*—Greek *εαν μη τι βλεπη τον πατερα ποιουντα*.

20. *that he may do*—omitted in the Greek. *and marvel not that I said to you*—Greek, *να υμεις θαυμαζητε*.

21. *Those that believe in him*—Greek *ους θελει*.

25. *that also*—Greek *οτε*. In this verse *οι ακουσαντες* is omitted.

28. *because, lo*—for this, Greek has *οτι ερχεται ωρα εν η*. *and live*—omitted in the Greek, but read by Origen.

32. *ye know*—with Cod. Bezae D and the Old Latin *a*. Most copies have *οιδα*. The Syriac translator might have read *οιδατε* for *οιδα οτι*. At verse 25 he seems to have read *οτι* for *οτε*.

39. *those which ye suppose that in them ye have life, they testify respecting me*—This is omitted in the Greek; but the Old Latin *a b* also adds *in quibus putatis ros vitam habere, he sunt quae de me testificantur*.

45. *προς τον πατερα* omitted here.

CH. VI. 1. *of Tiberius*—Gr. *Τιβεριαδος*.

3. *the passover*—The Syriac translator has here taken the word by the

sound from the Greek *πασχα*, and written *פסח* instead of the correct Aramaic term *פסחא*. from which the Greek itself was borrowed.

10. *Go and the men in sitting and sittings*—omitted in the Greek, and probably borrowed from Mark vi. 39.

11. The Textus Receptus, supported by Cod. Bezae D and the Old Latin *b*, adds here *τοῖς μαθηταῖς, οἱ δὲ μαθηταί*; but this has been omitted by Lachmann and Tischendorf in their editions.

15. *They were seeking*—Greek, *οἱ μελλουσιν ερχεσθαι*. *left them and fled*—Greek, *ανεχωρησεν*; but the Old Latin *a c* has *fugit*.

16. *He went down and his disciples*—Greek *κατεβησαν οἱ μαθηται*. The variation here, from what follows, is evidently a blunder, and probably is to be referred to the scribe writing by mistake *ορισθαι* for *οδαι*.

18. *and the wind was risen vehemently, and the lake was troubled over them*—This is a very free rendering of the Greek, *η τε θαλασσα ανεμου μεγαλου πνευματος διεγειρετο*.

19. *ou the waters*—Greek, *επι θαλασσης*: see on Matthew xiv. 25 above.

20. *μη φοβεισθε* of the Greek is omitted here.

22. *αλλα μοι οι μαθηται αυτου απηλθον* omitted here.

23. *ευχαριστησαντος του Κυριου* is omitted; and so by Cod. Bezae D and the Old Latin *a*.

33. *and is living and given to the world*—This is a mistaken translation of *και ζωνν διδους τω κοσμω*.

37. *My Father*—Greek *ο Πατηρ*.

38. *of the Father which sent*—Greek, *του πεμφαντος* only.

40. *of my Father*—with C D and the Old Latin *a b*; but the Textus Receptus, with A B, has *του πεμφαντος*. The Old Latin of *c* combines both, *Patris mei qui misit me*.

42. *and we know his father*—Greek, *ου ημεις οιδαμεν τον πατερα και την μητερα*. The Old Latin *b* omits, as here, “and mother.”

46. *which is with God*—as if the translator had read *παρα τω Θεω* instead of *του Θεου*, or had confounded the meaning of the particle.

47. *believeth God*—Greek, *ο πιστευων εις εμε*. Codd. Vat. B and Borg. T omit the last word altogether.

48. *which came down from heaven*—omitted in the Greek.

50. *that a man may eat of it and die*—Greek, *ενα τις εξ αυτου φαγη και μη αποθανη*. The Syriac translator, referring to verse 31, evidently understood the words “this is the bread which came down from heaven” to relate

to the Manna, the "bread from heaven," of which the Israelites ate in the wilderness and died, in contradistinction to that "living bread" Christ, which came down from heaven that a man may eat of it and live for ever, or *not* die, spoken of in the following verse 51. Compare also verse 58.

64. *τινες εισιν οι μη πιστευοντες και* of the Greek omitted here.

69. *The Son of God*—Greek Textus Receptus, ο Χριστος ο υιος του Θεου ζωντος; but Codd. Vat. B. Ephr. Palimp. C. and Bezae D, have ο αγιος του Θεου, which Griesbach, Lachmann, Tischendorf, &c., have adopted in their editions.

70. *all of you*—Greek, υμας τους δωδεκα. and *to, even of you one is Satan*—and so Hilary, "ecce ex vobis unus est satanas." Greek, και εξ υμων εις διαβολος εστιν.

CII. VII. 1. *for he had not power*—and so *a b* of the Old Latin. *non enim habebat potestatem.* Greek, ου γαρ ηθελεν.

12. *he is not good*—Greek ου only.

14. *and when the days of the feast of Tabernacles were divided*—Greek ηδη δε της εορτης μεσουσης.

19. *keepeth its commandments*—Greek, ποιει τον νομον.

21. *before your eyes*—omitted in the Greek.

23. *do ye murmur against me*—Greek, εμοι χολατε.

26. *he standeth and speaketh*—Greek, λαλει only. *the elders*—Greek, οι αρχοντες.

29. *with him*—Greek παρ' αυτου: compare above, vi. 45.

32. *ταυτα* and *σηηρετας* of the Greek omitted here.

35. *to the seed of the Arameans then goeth he teaching, that we find him not?*—Greek. μη εις την διασποραν των Ελληνων μελλει πορευεσθαι και διδασκειν τους Ελληνας. The translator has confounded the meaning of διασποραν with σποραν.

37. *τη εσχατη* of the Greek omitted here.

CII. XIV. 10. *is in me*—Greek, εν εμοι μενον. *these works*—Greek, τα εργα αυτου.

11. *and if me ye believe not*—Greek, ει δε μη only.

22. *Juda Thoma*—Greek, Ιουδας, ουχ ο Ισκαριωτης; and the Old Latin *bc* adds "sed alius." There seems to be no doubt that the real name of Thomas was Juda, or Judas in the Greek form; the appellation Thoma or Thomas, answering to the Greek διδυμος, having been added to distinguish him from other Apostles bearing the same name. Afterwards, in the West, he came to be known by this appellation only. In the East, however, he still retained his original name, and was called Juda Thoma, or Judas the

Twin, as here. Even in the Greek Acts of St. Thomas he is called *Ιουδας Θωμας*,^{*} as well as in the Syriac copy in the British Museum; Cod. Add. 14.645, and in a very antient copy of the Doctrine of the Apostles. *ܟܘܠܬܝܢ ܩܗܘܘܠܘܬܐ*, Cod. Add. 14.531; and by Ephraem Syrus.†

26. *it shall teach*—The Spirit is put here in the feminine, according to the genius of the language. *και υπομνησει* of the Greek is omitted.

GOSPEL OF LUKE.

CH. II. 48. *ο πατηρ σου καρω* of the Greek omitted, as also in the Old Latin *a b*; and in the apocryphal Gospel of St. Thomas, *ιδου οδυναμενοι εξηγομεν σε*, ch. xix.‡ *with anxiety and much grief*—Greek, *οδυναμενοι* only: but Cod. Bezae D, supported by *a*, adds *και λυπουμενοι*.

CH. III. 2. *and he was preaching in the wilderness, and in all the country of the borders of Jordan*—*εν τω ερημω και ηλθεν εις πασαν περιχωρον του Ιορδανου κηρυσσων*.

3. *in the prophecy*—Greek, *εν βιβλω λογων*.

4. The passage cited here from Isaiah xl. 3 is taken word for word from the Peshito version of that Prophet, and not rendered from the Greek text of Luke. The Peshito of Luke has also retained this in a great measure, but it has been brought nearer to the Greek by substituting *ܟܝܘܐ* for *ܟܝܘܢܐ*, and *ܟܝܘܢܐ ܡܝܘܬܐ ܘܥܘܠܐ* for *ܟܝܘܢܐ ܟܝܘܬܐ ܘܥܘܠܐ*, and *ܟܘܝܝܘܢ ܕܐ ܟܝܘܢܐ ܟܘܠܟܝܢ* for *ܝܘܫܐ ܕܐܘ ܟܘܠܟܝܢ ܡܝܘܬܐ*; as well as by omitting *ܟܘܠܟܝܢ ܟܝܘܢܐ ܡܝܘܬܐ*, “and the glory of the Lord shall be revealed,” and *ܘܥܘܠܐ ܕܐ ܟܝܘܢܐ ܡܝܘܬܐ*, “because the mouth of the Lord hath spoken.” See Matthew iii. 3.

7. *were coming to him*—Greek, *εκπορευομενοις βαπτισθηται υπ’ αυτου*.

8. *εν εαντοις* of the Greek omitted here; and so likewise by the Old Latin *a b c*.

10. *and live*—with *να σωθωμεν* of Cod. Bezae D, and *vivamus* of *b*, and *salvum simus* of *d* in the Old Latin: omitted in other copies.

12. *διδασκαλε* omitted here.

15. *and the men which were hearing him were meditating in themselves and saying, Is this then the Messiah? He said to them*—This varies widely from

* See Acta S. Thomæ Apostoli, edit. I. C. Thilo., p. 5.

† See Assemani, Bibl. Or. Clem. Vat. vol. i. pp. 100, 318.

‡ See Evangelia Apocrypha, edit. Const. Tischendorf, p. 148.

the Greek, προσδοκῶντος δε του λαου, και διαλογιζομενων παντων εν ταις καρδιαις αυτων περι του Ιωαννου, μη ποτε αυτος ειη ο Χριστος, απεκριετο ο Ιωαννης απασιν λεγων.

CH. VII. 33. *The Son of Man*—The translator shews here that he was not accurately acquainted with the Greek language, and therefore translates ο υιος του ανθρωπου by **כִּבְלָא בְּרִי**, “Son of Man,” “*filius viri*,” not *hominis*.

35. *παντων* of the Greek omitted here, and so in D, as in Matt. xi. 19.

38. *ηρξατο* of the Greek omitted here, and by D and the Old Latin *a b c*.

39. *what is the fame of that woman, the sinner, which touched him*—and the Peshito in the same words, but slightly transposed. Greek, ποταπη η γνη ητις απηρσσεν αυτου, οτι αμαρτωλος εστιν.

46. *Thou anointedst me not*—Greek, ελαιω την κεφαλην μου ουκ ηλειψας.

CH. VIII. 1. *And after these*—Greek, και εγενετο εν τω καθεξης: also κηρυσσων και of the Greek is omitted.

2. *he had cast out*—like Mark xvi. 10. Greek, εξεληλυθει.

3. *to them*—and so D, Old Latin *c*, and Peshito. Greek, αυτω.

7. *αι ακανθαι* omitted here.

5. *τον σπορον αυτου* of the Greek omitted with Old Latin *c*: του ουρανου also omitted, with D and the Old Latin *a b*.

8. *good and fruit-giving*—Greek, την αγαθην only: but D adds και καλην, supported by the Old Latin *a c d* and the Peshito.

10. *those without*—as in Mark iv. 11, *εκεινοις δε τοις εξω*. The Greek here is τοις δε λοιποις. *It is not given to them to know: on this account it is spoken to them*—omitted in the Greek: probably added from Matt. xii. 12, 13.

12. *the word of God*—with *b* of the Old Latin. *c* has *verbum* only. This is omitted in the Greek.

13. *immediately*—omitted in the Greek: added from the parallel passages of Matthew and Mark; as also *offended* instead of αφιστανται of the Greek here.

14. *are occupied*—probably from mistaking the sense of the Greek *πορευομενοι*, and confounding it with that of *πορος* or some other word. *and produce not fruits*—with the Old Latin *a b c d*: Greek ου τελεσφορουσιν.

16. *another parable he spake*—omitted in the Greek. *or in a hidden place*—omitted in the Greek, and taken apparently from xi. 33. Mar Yakub the Persian,* has the passage in this form, **כִּבְרֵי יְהוֹשֻׁעַ בְּרִי**

* It may, perhaps, be as well to state that this Mar Yakub, to whom I have already referred above, p. vii., is the same writer as the one spoken of by Gennadius in the first chapter of his work, “De Viris Illustribus,” as “Jacobus cognomine sapiens, Nisibente nobilis Persarum

καὶ κήθητο ὑποκάτω αὐτοῦ. ὡς ἂν θυτὸν αὐτὸ κήθητο θυτὸν καὶ ὑποκάτω κήθηται ὑποκάτω καὶ ὑποκάτω αὐτοῦ. “No man lighteth a candle and placeth it under a measure, or under a bed, or placeth it in a hidden place; but placeth it on a candlestick, that every man may see the light of the candle.”

18. *and be added to him*—omitted in the Greek, and inserted here from Matt. xiii. 12.

19. *were standing without*—omitted in the Greek: added from Matt. xii. 46.

23. *and their boat was filled from the waves, and was near to sink*—Greek. *καὶ συνεπληροῦντο καὶ ἐκινδύνουν.* The Old Latin *b c* has *implebatur a fluctibus navicula.*

24. *καὶ ἐπαυσαντο* of the Greek omitted.

25. *and the sea*—with *et mari* of the Old Latin *c*: Greek, *τῷ ὕδατι.* See on Matt. xiv. 25 above.

27. *and he was crying every cry and smiting himself with stones*—This is not in the Greek, and has been added from Mark v. 5, *ἠν κραζῶν καὶ κατακοπτὸν ἑαυτὸν λιθοῖς.*

29. *was cleaving to him*—for the Greek *συνηρπακει*, probably from a blunder of the translator, as if he had understood it *συννηρπαχει.*

30. *because we are many in him*—from Mark, v. 9, *ὅτι πολλοὶ ἐσμεν*, with which the Old Latin *b* agrees, *quia multi sumus.* The Greek of Luke here is *ὅτι εἰσηλθεν δαιμονία πολλὰ εἰς αὐτὸν.*

31. *that he would not send them to Gehanna, and not cast them out*—Greek, *να μὴ ἐπιταξῇ αὐτοῖς εἰς ἀβυσσον ἀπελθεῖν.*

33. *and all*—omitted in the Greek, but added here from Matt. viii. 32. *πᾶσα ἡ ἀγγελία.*

37. *they that saw again*—not in the Greek; and *τῆς περιχώρου* omitted.

39. *and to thy men's house*—that is, “those that belong to thee.” Omitted in the Greek, but added from Mark v. 19, *εἰς τὸν οἶκον σου πρὸς τοὺς σους.*

43. *and she meditated in herself and says, if going I touch even the garments of Jesus I am healed*—omitted in the Greek, and added here from Matt. ix. 21, *ἐλεγειν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἀψῶμαι τοῦ ἱματίου αὐτοῦ, σωθησομαι*, and Mark v. 28.

modo civitatis episcopus.” An Armenian translation of this work was published by N. Antonelli at Rome, 1756. I trust to be able to give to the public very shortly the original Syriac of this writer, so highly interesting and important in every point of view, as contemporary with the Nicene Fathers, from the two very ancient copies in the Nitrian Collection.

So likewise, v. 45, *turned aul*, omitted in the Greek, but added from Matthew and Mark.

44. *παραχρημα* of the Greek omitted here.

45. *και οι συν αυτω* omitted here, and likewise in B.

47. *she confessed before every man*—omitted in the Greek.

50. *that they said so*—omitted in the Greek; but D has *τον λογον*, and so *b c* of the Old Latin *audito hoc sermone*, and Mark v. 36, *τον λογον λαλουμενον*.

52. *the girl*—as in Mark, and the Old Latin *c* has *puella*. Greek omits this.

54. *εκβαλων εξω παντας*, of the Textus Receptus and A C, omitted here with B D and the Old Latin *a b c*.

CII. IX. 2. *τους ασθeneis* omitted here, and likewise in B.

6. *in the countries and in the cities*—with *castella et civitates* of the Old Latin *b c*. Of the Greek, A B have *κατα κωμας*, and D *κατα πολεις*.

10. *πολεως καλουμενης Βηθσαιδα* omitted here.

12. *his disciples*—Greek, *οι δωδεκα*. *we are here in the desert*—the Greek has this at the end of the verse; but in the parallel passages of Matt. xiv. 15 and Mark vi. 35 *ερημος εστιν ο τοπος* is at the beginning of the verse. They both have also *οι μαθηται* instead of *οι δωδεκα*.

17. *and those men which ate of the bread were about five thousand, besides women and children*—This, which is omitted in the Greek, has been added from Matt. xiv. 21. The translator here again betrays his ignorance of the difference between *ανδρες* and *ανθρωποι*.

18. *προσευχομενον*—omitted here, is also omitted in D.

19. *αλλοι δε, οτι προφητης τις των αρχαιων ανεστη*—omitted here.

20. *του Θεου*—omitted.

25. *lose his soul*—and so the Greek, *εαντον δε απολεσας*, adding also *η ζημιωθεις*, which probably found its way into the Greek text from the parallel expression of Matthew and Mark, *την δε ψυχην αυτου ζημιωθη*.

26. *before men's sons and those that are mine*—for this the Greek has *και τους εμους λογους*; but D, the Old Latin *a*, and Origen omit *λογους*.

27. *that it cometh in glory*—omitted in the Greek; but Cod. Bezae D and Origen read the passage thus, *τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου*, and Mark ix. 1 adds here *εληλυθειαν εν δυναμει*.

29. *like snow*—omitted in the Greek, added from Mark ix. 3, *ως χιων*. Matt. xvii. 2 has *ως φως*, but in this copy *like snow*, as here. See above, p. xxxi.

34. *when they saw*—omitted in the Greek.

35. *was heard*—Greek, *εγενετο*: compare Matt. xvii. 5.

38. *be compassionate*—Greek, ἐπιβλεψον; but Matt. xvii.15 ἐλεησον, as here.

40. *and they were not able to heal him and to cast it out*—Greek, *ὡς ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδύνηθησαν*. “to heal him” is added from Matt. xvii. 16. *αὐτὸν θεραπεύσαι*.

54. *ὡς καὶ Ἠλίας ἐποίησε* omitted, and also by B.

59. *and I will come*—and so in verse 61: omitted in the Greek.

CH. X. 16. *and whoso heareth me, heareth him that sent me*—omitted in the Greek.

22. *καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν*—omitted with D and the Old Latin *ab*.

25. *while he said these*—Greek, *καὶ ἰδοὺ* only; but the Old Latin *b c* has *hæc eo dicente, ecce*.

30. *ὑπολαβὼν δὲ* omitted here.

33. *in the same way*—omitted in the Greek.

41. *my care and the anxiety of me is with thee about many*—Greek, *μεριμνας καὶ θορυβάζη περὶ πολλὰ*. The word **κῆρια**, which I do not find in the lexicons, and which must have the same meaning as **κῆρια**, was doubtless suggested by the word *τυρβαζή* or *θορυβαζή*, which the translator did not perhaps understand. It is near to the Latin *turbaris*. The Peshito has **ܟܗܪܝܘܟܐ ܠܗ ܕܡܪܝܘܬܗ ܕܡܝܢ ܕܡܢܝܢ**, which agrees exactly with the Greek.

CH. XI. 1. *after he ceased a little from the prayer*—Greek, *ὡς ἐπαυσάτο* only.

2. *γνηθῆτω τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*—omitted here, and also in the Cod. Vat. B, and by Jerome in his recension. Origen says that these words were omitted by Luke, *ὁ Λουκᾶς μετὰ τὸ, Ἐλθτω ἡ βασιλεία σου, τὰντα παρασιωπήσας ἐτάξε, Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον διδοὺν ἡμῖν καθ' ἡμέραν. Διόπερ αὖς προεταξαμέν λεξείς, ὡς παρα μόνῳ τῷ Ματθαίῳ κειμένας, ἐξετάσωμεν ἀκολουθῶς τοῖς πρὸ τούτων*. See *Περὶ εὐχῆς*, Opp. i. p. 240.

9. *ζητεῖτε, καὶ ἐνρησέτε* omitted.

15. *of the Pharisees*—and so *b* of the Old Latin, *ex Pharisæis*: Greek, *ἐξ αὐτῶν*.

17. *divided* is not repeated in the Greek, but it is in Matthew xii. 25 and Mark iii. 25.

19. *from your children*—omitted in the Greek. See on Matt. xii. 27 above.

29. *εἰ μὴ σημεῖον Ἰωάννου τοῦ προφήτου*—omitted here.

31. *τῶν ἀνδρῶν*—omitted here, with C.

36. *and if the light which is within thee be dark, thy darkness how great will it be*—This is like Matt. vi. 23, *εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστί, τὸ σκοτὸς πόσον*. The Greek of Luke here is *εἰ οὖν τὸ σῶμα σου ὅλον φοτεινὸν, μὴ ἔχον μέρος τι σκοτεινὸν, ἐστὶ φωτεινὸν ὅλον ὡς ὅταν ὁ λυχνὸς τῆ ἀστραπῆ φωτίζῃ σε*.

38. *had begun saying in his mind*—and so D, ηρξαστο διακρινομενος εν εαυτω λεγειν; and the Old Latin *a b c d*, with slight variations, *cepit intra se reputans dicere*, as at v. 21. The other Greek copies have here, ιδων εθανυμασεν.

42. *scribes and*—omitted in the Greek. The Old Latin *c* has *scribae et pharisaei*.

44. *γραμματεις και φαρισαιοι, υποκριται* omitted with B C and the Old Latin *a c*. *ye are sepulchres*—and so D and *a c* of the Old Latin, *monumenta estis*. Greek, εστε ως τα μνημεια τα αδηλα.

46. *and set them on the shoulders of men's sons*—like Matt. xxiii. 4. Greek, φορτιζετε τους ανθρωπους.

47. *and ye are the sons of these murderers*—also from Matt. xxiii. 31, υιοι εστε των φονευσαντων τους προφητας. The Greek here is οτι αυτοι μεν απεκτειναν αυτους, υμεις δε οικοδομειτε αυτων τα μνημεια.

51. *Baruch's son*—also in D: omitted in the Greek, and added apparently from Matthew xxiii. 35.

52. *have hidden*—and so D, εκρυψατε, and the Old Latin *a b c*: Greek, ηρατε.

53. *in the sight of all the people*—and so D, ενωπιον παντος του λαου, and the Old Latin *b c*: omitted in other copies of the Greek. *he began to be abominated by the Scribes and Pharisees*—Greek, ηρξαντο οι γραμματεις και οι Φαρισαιοι δεινως ενεχειν.

54. *seeking to lay hold of a cause against him*—Greek, ζητουντες θηρευσαι τι εκ του στοματος αυτου.

CH. XII. 3. *ye have whispered*—and so Peshito: Greek, ελαλησατε.

13. *the land and*—omitted in the Greek.

14. η μεριστην of the Greek omitted; and so by D and the Old Latin *a c*.

18. και ειπε τουτο ποιησω of the Greek omitted. και τα αγαθα μου—omitted; and also by D and the Old Latin *a b c*.

27. *lilies of the plain*—Greek, τα κρινα only, but *ab c* of the Old Latin, *lilia agri*.

28. *of the hills and drieth up and*—omitted in the Greek.

29. *and what ye shall be clad with*—omitted in the Greek: added from Matt. vi. 31.

36. *banquet-house*—Greek, των γαμων.

38. *and if in the first watch he shall come and find them watching, happy they, because he will make them sit down and will minister*—This is omitted in the Greek.

39. εγγηγορησεν αν και—omitted with D.

42. *and good*—omitted in the Greek copies, but found in D and the Old Latin *c*.

53. *and the woman, or wife*—Greek, *μητηρ*.

56. *and its signs*—omitted in the Greek.

58. *convict thee, or condemn thee*—so D, *κατακρευη*, and *b d* of the Old Latin, *condemnet*: other Greek copies, *κατασυρη*.

CH. XIII. 9. *to the quick*—Syriac, *ܠܚܝܘܝܢ*. The Peshito has *ܘܠܚܝܘܝܢ*, “why does it live?” I am by no means confident that this translation which I have given, supposing that the Syriac translator might have read *μυελον*, is correct: perhaps it may be rendered *ܘܠܡܢ*, “for whom does it live?” much in the same sense as the Peshito. The Greek is *εις το μελλον*, which the Philoxenian version gives, *ܠܚܝܘܝܢ ܘܡܘܫܐ*.

11. *had a spirit*—omitting *ασθενειας* of the Greek. D varies here, and reads *εν ασθενεια ην πνευματος*.

15. *Jesus*—Greek, *ο Κυριος*, but D, *Ιησους*.

26. *Thou hast walked*—Greek, *εδιδαξας*. It is probably an error of the scribe in mistaking *διδασκαλ*, “taught” for *διδασκαλ*, “walked;” either giving a good sense, and *walking* being more common than *teaching* in the streets.

35. *until the day shall come*—with *donec veniat dies* of the Old Latin *ab*. Greek, *εως αν ηξει* only.

CH. XIV. 1. *that they might see what he did*—omitted in the Greek.

5. *His son shall fall, or his ox, or his ass*—The Textus Receptus has *ουος η βους*. See the remarks of Dr. Tregelles* upon this passage, who, however, in citing this text, has omitted to state, that after the reading *his son, or his ox*, is also added *or his ass*.

12. *the lord of the supper*—Greek, *τω κεκληκοτι αυτου*, which the Peshito has rendered literally, *ܘܠܘܕܝܢܐ ܘܠܘܕܝܢܐ*; and *abc* of the Old Latin, *invitatori*.

30. *a tower*—omitted in the Greek.

31. *καθισας* of the Greek omitted here.

32. *from the battle-place*—omitted in the Greek.

CH. XV. *In those meats which were not meet, because he was living prodigally with harlots*—Greek, *ζων ασωτως* only.

14. *και αυτος ηρξατο υστερεισθαι*—omitted here.

16. *to eat*—Greek, *γεμισαι την κοιλιαν αυτου*, which the Peshito renders literally, *ܘܠܘܕܝܢܐ ܘܠܘܕܝܢܐ*. Codd. B D have here, *χορτασθηραι*. *husks of the sea*—Greek, *των κρατιων*.

CH. XVII. 23. *Let them not deceive you*—omitted in the Greek: added from Matt. xxiv. 4.

* Account of the Printed Text of the Greek Testament, p. 197.

29. *και θειον* of the Greek omitted, as also in the Old Latin *a b*.

31. *in that hour*—with the Old Latin *a b c*. Greek, *εν εκεινη τη ημερα*. *Let him not come down that he may take his goods from the house*—Greek, *και τα σκευα αυτου εν τη οικια, μη καταβατω αραι αυτα*

CH. XVIII. 3. *a long while*—with *multum tempus* of *b c*. Greek, *επι χρονον*; but omitted here, and added in the next verse.

15. *bless*—Greek, *απηται*.

18. *one of the chiefs of the Pharisees*—Greek, *τις αρχων*.

19. *and why asked thou me respecting the good?*—omitted in the Greek. See on Matt. xix. 17 above.

20. *if thou wishest to enter into life*—omitted in the Greek: added from Matthew, *ει δε θελεις εισελθειν εις την ζωην*.

28. *every thing that we have*—like the Old Latin *a b c*. *relictis omnibus nostris*: Greek, *τα ιδια*. Matthew has *παντα* only

29. *whoso*—Greek, *ουδεις εστιν ος*.

30. *a hundred-fold*—Greek, *πολλαπλασιασια*: Cod. Bezae D, *επταπλασιασια*. and *a b c* of the Old Latin, *septies tantum*. *inherit*—omitted in the Greek: *a b c* have *possidebit*.

33. *and spit in his face*—Greek, *και εμπτυσθησεται*.

34. *with them*—the Old Latin *a* has *ad eos*: omitted in the Greek.

36. *voice*—and so Peshito: omitted in the Greek.

41. *and I may see thee*—omitted in the Greek: see Matt. xx. 33.

CH. XIX. 1. *and while they went up*—Greek, *και εισελθων*.

3. *τις εστιν* and *απο του οχλου* of the Greek omitted here. *Zaccai*—not in the Greek.

5. *and while Jesus passed, he saw him*—Greek, *και ως ηλθεν επι του τοπου, αναβλεψας ο Ιησους ειδεν αυτου*.

20. *in linen*—*λινω*, *σινδων*: Greek here, *σουδαριω*, which the Peshito follows, *λινω*. the variation arising from the similarity of the words.

25. *και ειπον αυτω Κυριε, εχει δεκα μνας* omitted: and also by D and the Old Latin *b*.

26. *and be added to him*—omitted in the Greek; but D has *προστιθεται*: added from Matthew and Mark. *that which he supposeth*—omitted in the Greek: added from ch. viii. 18.

32. *οι απεσταλμενοι* of the Greek omitted.

33. 34. *and when they asked them, they returned to them answer: that, For his Lord he is required*—Greek, *λυοντων δε αυτων τον πωλον, ειπον οι κυριοι αυτου*

προς αυτους, Τι λυετε τον πωλον ; οι δε ειπον οτι ο Κυριος αυτου χρειαν εχει. The Old Latin *a* has here *Dominus suo necessarius est*.

37. *and when they came near*—Greek, εγγιζοντος δε αυτου ηδη; but D reads, as here, εγγιζοντων δε αυτων.

42. *thy peace, but peace has hidden itself*—Greek, τα προς ειρηνην σου· νυν δε εκρυβη.

44. *Thy greatness*—Greek, της επισκοπης σου. The translator here, at the same time that he betrays a want of knowledge of the Greek language, seems also to indicate that he performed his task at a period when the episcopal office was held in the highest dignity. The Peshito has ܡܝܫܘܘ .

46. *for all nations*—omitted in the Greek. See Matt. xxi. 13.

CH. XX. 1. *of the people*—omitted in the Greek.

3. *λογον ενα*—omitted, and also by the Old Latin *a*.

10. *γεωργοι* of the Greek omitted, with D and the Old Latin *a c d*.

12. *και προσεθετο τριτον πεμφαι, οι δε κακεινον τραυματισαντες εξεβαλον* omitted.

17. *of the building*—Greek, γωνιας.

19. *they feared the people*—In the Greek this precedes.

20. *to the Governor*—and so D, τῷ ηγεμονι; but the rest of the copies, τῆ ἀρχῆ καὶ τῆ ἐξουσίᾳ τοῦ ηγεμονοῦ.

34. *beget and are begotten*—and so γεννωσονται και γενιωσιν of D, and the Old Latin *a c d*: confirmed also by Origen and Cyprian: omitted in other Greek copies.

37. *when God spake with him*—not found in the Greek.

41. *the scribes*—not in the Greek.

46. *in the porches*—καλυωκς: Greek, εν στολαις, from confounding στοαις with στολαις, each affording a good sense. The Peshito has ܟܠܘܟܫ .

CH. XXI. 4. *into the treasury an offering*—Greek, εις τα δωρα του Θεου.

10. *τοτε ελεγεν αυτοις*—omitted; and so by D and the Old Latin *a*.

11. *and terrors shall be from heaven, and great signs shall be seen and great tempests*—Greek, φοβηθρα τε και απ' ουρανον σημεια μεγαλα εσται. The Old Latin *a c* also has *erunt et hiemes*, and the Peshito, ܥܪܘܬܐ ܟܒܝܐܝ ܟܘܕܝܘܐ. "and great tempests shall be."

15. *ουδε αντειπειν* omitted.

18. *και θριξ εκ της κεφαλης υμων ου μη αποληται* omitted.

25, 26. *and affliction in the earth, and clapping of hands of the nations, and a voice that is like the sea's, and the quaking of the exit of the souls of men's sons, from terror of that which is about to come on the earth*—The Greek here is

και επι της γης συνοχη εθνων εν απορια ηχους θαλασσης και σαλου, αποψυχοντων των ανθρωπων απο φοβου και προσδοκίας των επερχομενων τη οικουμενη. The Peshito in this place is so very like to this text, that it is impossible that it could be altogether by a different hand : yet, even here, an attempt has been made to bring the Syriac translation nearer to the Greek.

30. *when they begin branching forth and giving their fruits*—σταν προβαλωσιν ηδη only.

34. *by the eating of the flesh, and by the drunkenness of wine, and by the care of the world*—Greek. εν κραιπαλη και μεθη και μεριμναις βιωτικαις.

CH. XXII. 4. *και τοις στρατηγοις* omitted here, and so by D and the Old Latin *a b c*.

7. *The day of the Pescha*—and so D, η ημερα του πασχα. with which the Old Latin *a b* agrees. The other copies have των αζυμων.

14. *οι δωδεκα*—omitted with B D and *a b c*.

17—19. The order of these verses varies from the Greek. Verse 19, “and he took bread, &c.” precedes 17, “and he took the cup, &c.”

Verse 20 is omitted. As there is no mention made, either by Matthew, or Mark, or St. Paul, of our Lord having given the cup twice to his disciples at the institution of the Holy Eucharist, it seems probable that verse 20 has found its way into the text here from 1 Cor. xi. 25, being in precisely the same words.

25. *and that do well*—omitted in the Greek.

26, 27. *as a minister, and not as one sitting down. For who is great, he that sitteth down or that ministereth? Lo, am not I as minister among you?*—Greek, ως ο διακωνων : τις γαρ μειζων, ο ανακειμενος η ο διακωνων ; ουχι ο ανακειμενος ; εγω δε ειμι εν μεσφ υμων ως ο διακωνων.

31. *and our Lord said to Simon, Simon*—Greek, ειπεν δε ο Κυριος Σιμων Σιμων. The Old Latin *a* has *Petro*, and Cyprian *ad Petrum*.

34. Πετρε omitted here. *two times* not found in the Greek : probably added from Mark xiv. 30.

38. *rise, let us go*—omitted in the Greek : probably added from John xiv. 31.

42. *if possible*—as in Matthew and Mark. The Greek here is ει βουλει.

43. *απο του ουρανου* omitted here.

48. *the son of Man*—כִּי־בֶן־אָדָם, υιος του ανδρος, as above, instead of του ανθρωπου.

52. *παραγενομενους επ' αυτων* omitted here.

58. *and said likewise*—Greek, εφη Και συ εξ αυτων ει. There is omitted here ανθρωπε, and *of them* added.

61. *two times*—omitted in the Greek.

64. *and they covered his face and say to him*—Greek, *και περικαλυψαντες αυτον. ετυπουν αυτου το προσωπον και επηρωτων αυτον λεγοντες*: but B has only *και περικαλυψαντες αυτον επηρωτων*.

CH. XXIII. 7. *of unleavened*—omitted in the Greek.

8. *πολλα* of the Greek omitted, and so in B and D.

9. *cunning words*—Greek, *λογους ικανους*. The Translator, perhaps, was not quite aware of the meaning of *ικανους*. At any rate **ܠܕܢܫܐ** seems to have been suggested to him from the similarity of the first syllable. See above, on Matthew xiii. 6. 35. *as though he had not been there*—This is not in the Greek. The Old Latin *c* has *quasi non audiens*.

10. *rulers*—**ܠܘܐܝܩ**: Greek, *οι γραμματεεις*. At verse 13, we have *τους αρχιερεις και τους αρχοντας*.

12. *and on that same day there was a reconciliation between Herod and Pilate. because they were enemies*—Greek, *εγενοντο δε φιλοι ο τε Πιλατος και ο Ηρωδης εν αυτη τη ημερα μετ' αλληλων. προυπηρχον γαρ εν εχθρα οντες προς εαυτους*.

15. *and any thing that is worthy of death he has not found behind him: nor is any thing worthy of death done by him*—the Greek is *και ιδου ουδεν αξιον θανατου εστιν πεπραγμενον αυτω* only.

17. This verse is transposed here, and placed after verse 19, as in Cod. Bezae D. It is omitted altogether in A and B and the Old Latin *a*.

19. *seditions*—The Syriac for this word is **ܠܕܘܐܝܩܐ**, which I have translated as the Greek *στασις*; the corresponding Syriac term for *στασις* in verse 25 is **ܘܘܐܝܩܐ**, *heresies*.

36. *και οξος προσφεροντες* omitted.

37. *Peace to thee*—identical with *Χαιρε* of Cod. Bezae D, omitted in other copies; and with *Ave* of the Old Latin *c*. *and they had set upon his head a crown of thorns*—which D and *c* also have, although omitted by the rest. These probably have been added here from Matt. xxvii. 29.

38. *γραμμασις Ελληνικοις και Ρωμαϊκοις και Εβραϊκοις*—omitted here, with Codd. B D and the Old Latin *c*.

39. *Art thou not the Messiah?*—with *ουχι συ ε* of B and the Old Latin *a b*. The other copies have *Ει συ ει ο Χριστος*.

40. *we also are in the same judgment*—and so exactly D and C have the plural *εσμεν*: the other copies *στι εν τω αυτω κριματι ει*.

43. *Eden's garden*—Greek, *εν τω παραδεισω*, and the Peshito, **ܠܘܝܕܢ**.

46. *and he finished*—Greek, *και τουτο ειπων εξεπνευσεν*. Compare John xix. 30, *ειπε Τετελεσται και κλινας την κεφαλην παρεδωκεν το πνευμα*.

48. *and saying, Woe to us! What is this? (or what is become of us?)* for *ⲗⲁⲛ* seems here to be an error of the scribe for *ⲣⲁⲛ*, as at verse 41 above. *Woe to us from our sins*—Instead of this, the Greek has *υπεστρεφον* only.

50. *a Man just and good from Ramtha, a fortress of Judea; and he was looking for the kingdom of heaven. This Man, who did not equal his mind with the accusers*—The Greek here is *αηρ αγαθος και δικαιος, ουτος ουκ ην συγκατατεθειμενος τη βουλη και τη πραξει αυτων, απο Αριμαβαιας πολεως των Ιουδαιων, ος προσεδεχετο την βασιλειαν του Θεου*.

55. *and those women which came with him from Galilee, came to the sepulchre in their footsteps, and saw the corpse while they laid it up there*—Greek, *κατακολουθησασαι δε αι γυναικες, αιτινες ησαν συνελθυθναι αυτω εκ της Γαλιλαιας, εθεασαντο το μνημιον και ως ετεθη το σωμα αυτου*

CH. XXIV. 1. *αρωματα* of the Greek omitted here. It is also omitted in Cod. Bezae D and the Old Latin *a b c*.

5. *those men*—omitted in the Greek.

10. *Mary the daughter of Jacob*—Greek, *Μαρια η Ιακωβου*: The Peshito, *ⲙⲁⲣⲓⲁ ⲙⲟⲩⲁⲕ ⲛⲁⲓⲃⲟⲩ*, “Mary the Mother of Jacob.”

11. *as though it was from their wonder they had spoken these words*—Greek, *ωσει ληρος τα ρηματα ταυτα*.

12. *and went to it*—Greek, *και απηλθεν προς εαυτον*. If this be not a mistake of the translator, it is, perhaps, an error of the scribe in reading *ⲙⲁⲗ ⲗⲓⲕ* instead of *ⲙⲁⲗ ⲗⲓⲕ*.

13. *and he appeared to two*—Greek, *και ιδον δυο*.

17. *περιπατοντες* omitted here, and so in the Old Latin *a b c*.

20. *the elders*—Greek, *οι αρχοντες*.

22. *also women from us went to the sepulchre where he was laid, and when they found not his body, they came and told us that they had seen angels there; and they were astonished, and told respecting him that he is alive*—Greek, *αλλα και γυναικες τινες εξ ημων εξεστησαν ημας, γενομεναι ορθριναι επι το μνημιον, και μη ευρουσαι το σωμα αυτου ηλθον λεγουσαι και οπτασιαν αγγελων εωρακεναι, οι λεγουσιν αυτον ζην*.

28, 29. *and he appeared to them as though he were going to a distant place : and they began and were entreating of him that he would be with them : because it was near to become dark*—Greek, *και αυτος προσεποιησατο πορρωτερον πορευεσθαι, και παρεβιασαντο αυτον λεγοντες Μεινον μεθ' ημων, οτι προς εσπεραν εστιν και κεκλικεν ηδη η ημερα.*

32. *heavy*—**יָבֵשׁ** : Greek, *καιομενη*, probably a mistake of the scribe, confounding **י** with **א**, and so writing **יָבֵשׁ** “heavy,” for **יָבֵשׁ** “burning,” as the Peshito has it to agree with the Greek. The former, *heavy*, is, however, more in conformity with **יָבֵשׁ, יָבֵשׁ**, “heavy of heart :” Greek, *βραδεις τη καρδια* at verse 25 above. There seems also to have been very antiently some doubt in the Greek respecting the word *καιομενη*, for the Cod. Bezae D has, instead of it, *κεκαλυμμενη*, and *c* of the Old Latin *excocatum*.

35. *αυτοις* omitted.

40. *και τουτο ειπων εδειξεν αυτοις τας χειρας και τους ποδους* omitted, and so in D and the Old Latin *a b*.

41. *from their fear and from their joy, and were wondering*—Greek, *και θαυμαζοντων απο της χαρας.*

43. *and he took up that which remained and gave to them*—omitted in the Greek. The Old Latin *c* also has *sumens reliquias dedit eis*.

GENERAL OBSERVATIONS ON THE TEXT OF THESE SYRIAC REMAINS.

It would very far exceed the limits of a Preface were I to attempt to enter at length into the discussion of several topics of the highest interest, which naturally have suggested themselves in the course of the preceding pages. I must, therefore, at present confine myself to a few observations which the comparison of the text of these Syriac Remains of Gospels with that of the Greek have given rise to, relating especially to that text itself. The facts which this comparison has established all tend to shew that these Fragments belong to an edition or recension of the Gospels which must be assigned to those very early times of the Christian religion, when the spirit was felt to be of far greater importance than the letter, and when the substance of what the Evangelists had written was more heeded than the very words themselves in which it was expressed.* At a period so near to the days when the wonders recorded in the Gospels were performed, and the lessons and doctrines which they contain were preached—while the immediate successors of those to whom Christ himself, or his Apostles, had given commission to teach and to baptize were personally engaged in spreading the glad tidings of salvation—the necessity for verbal critical accuracy was not so keenly felt,† nor its importance held to be so great as it afterwards became in times more remote, when those who had drawn the waters of life near to their source were passed away, and their personal authority and oral instruction could no longer be referred to. It is probably to this cause that the great difference existing in various antient copies of the Gospels before his own time, spoken of by Origen,‡ is to be attributed, rather than to any wilful and intentional alteration

* As a special instance of this, I would refer to Justin Martyr in the second century, whose quotations often vary, in words, considerably from the text of the Gospels, although they accurately represent its substance: see Credner's *Beiträge*, vol. i. p. 151, and Bishop of Marsh's Illustration of his *Hypothesis*, Appendix, p. 52, where the comparison is instituted. The verbal variations from the text of the Gospels in the citations by Clement of Rome in the first century, are perhaps to be referred to the fact of his having received them orally from the Apostles, rather than from any written document: see Less, *Authenticity of the New Testament*, translated by R. Kingdom, p. 54; Lardner's *Credibility*, vol. ii. p. 31.

† See De Wette, *Lehrbuch der historisch-kritischen Einleitung*, N. T., § 35, 36.

‡ *Και ει μιν μη και περι αλλων πολλων εισφωνια ην προς αλληλα των αντιγραφων, οστε τα κατα Ματθαιον μη συναρδειν αλληλοις, ομοιος δε και τα λοιπα ευαγγελια, και*

of the Evangelists' words by persons desirous of accommodating them to their own views, or, indeed, to any culpable negligence on the part of the transcribers beyond that which belonged to an uncritical age.†

Jerome, in his preface to the Gospels addressed to Pope Damasus, points out more fully what was the nature of the differences in the several copies of the Gospels which had continued to be transmitted down to his own time, and in a great measure also accounts for the way in which they originated. “Novum opus me facere cogis ex veteri, ut post exemplaria scripturarum toto orbe dispersa, quasi quidam arbiter sedeam, et quia inter se variant, quæ sint illa quæ cum Græca consentiant veritate, decernam,—Si enim Latinis exemplaribus fides est adhibenda, respondeant quibus, tot enim sunt exemplaria, pene

ασεβης τις εδοξεν ειναι ο υπονοων ενταυθα προσεργιφθαι, ουκ ειρημειην υπο του σωτηρος προς τον πλουσιον την Αγαπησεις τον πλησιον σου ως σεαυτον, εντολην· νυνι δε δηλοσται πολλη γεγονεν η των αντιγραφων διαφορα, ειτε απο ραθυμιας τινων γραφειων, ειτε απο τολμης τινων μοχθηιας της διορθωσης των γραφομενων, ειτε και απο των τα εαυτοις δοκουντα εν τη διορθώσει προστιθεντων η αφαιρουτων. την μεν ουν εν τοις αντιγραφοις της παλαιας διαθεκης διαφωνιαι, θεου διδοντας, ευρομεν ιασασθαι, κριτηριω χρησασμενοι ταις λοιπαις εκδοσεσιν. κ.τ.λ. Com. in Matt., tom. xv. Opp. Edit. C. Delarue, vol. 3, p. 671. Ου καταφρονητεον ουν της περι τα ονοματα ακριβειας τω απαράλειπτως βουλομενω συνιεναι τα υγια γραμματα. το μεντοιγε ημαρτησθαι εν τοις Ελληνικοις αντιγραφοις τα περι των ονοματων πολλαχου, και απο τούτων αν τις πεισθει εν τοις ευαγγελιοις. Com. in Ioan. tom. vi. ibid. vol. 4, p. 140.

† Even before Origen, Dionysius of Corinth had intimated that some had ventured to tamper with the text of the New Testament: *ου θαναστον αρα, ει και των κυριακων ραδιουργησαι τινες επιβεβληνται γραφων*, cited by Eusebius, *Hist. Eccl.* iv. 23. Clement of Alexandria also had remarked upon a variation in the copies of the Gospels: *Μακαριοι, φησιν, οι δεδιωγμενοι ενεκεν δικαιοσυνης: οτι αυτοι υιοι Θεου κληθησονται. η ως τινες των μετατιθεντων τα ευαγγελια, Μακαριοι, φησιν, οι δεδιωγμενοι υπο της δικαιοσυνης: οτι αυτοι εσονται τελειοι.* *Strom. lib. iv.*; *Clem. Alex. Opp. edit. Colon.* 1688, p. 490. Respecting this, Dr. Mill—without, however, furnishing any other authorities for what he states—writes in his *Prolegomena*, 287: *Cæterum inter Codices Ecclesiarum et privatorum hominum, hoc fere interfuit; quod isti, prout e librorum manibus exierant, emaculati, notulisque marginalibus liberi fere, integri in Ecclesiarum tabulariis remanserunt; hi vero, ab ipsis, in quorum gratiam fuerunt conscripti, statim fere inter lineas, aut ad marginem, glossis scholiisque fuerint conspersi; maximopere in id incumbentibus S. literarum studiosis, ut Textum Sacrum, quem apud se habebant, explicatiorem suisque usibus magis indies ac magis idoneum redderent. Hinc apud Clementem Alexandrinum, qui sub finem seculi secundi floruit, mentio sit των τα ευαγγελια μετατιθεντων, seu Scholiastarum, qui jam ab initio libris istis ad oram aut spatium interlineari explicatiunculas suas illiverant. Harum unam ille et alteram adducit.*

quot codices. Sin autem veritas est quaerenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male reddita, vel a presumptoribus imperitis emendata perversius, vel a librariis dormitantibus aut addita sunt, aut mutata corrigimus?—De Novo nunc loquor Testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. Hoc certe cum in nostro sermone discordat et in diversos rivulorum tramites ducit, uno de fonte quaerendum est. — Magnus siquidem hic in nostris codicibus error inolevit, dum quod in eadem re alius Evangelista plus dixit, in alio quia minus putaverit, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum a quatuor primum legerat, ad ejus exemplum cæteros quoque existimaverit emendandos. Unde accidit ut apud nos mixta sunt omnia, et in Marco plura Lucæ atque Matthæi, rursus in Matthæo plura Johannis et Marci, et in cæteris reliquorum, quæ aliis propria sunt, inveniantur.”

What is stated here by Jerome respecting the condition in which he found the text of the Old Latin version in his time exactly applies to that of these Syriac Gospels now before us, between which and the Old Latin there is otherwise a very close affinity. For if we turn to St. Luke, we find several examples of additions made to the text from the other Evangelists, who had related some fact or discourse in greater detail, or with some additional circumstances;* of the change of words or phrases to accommodate them and bring them nearer, or even to make them identical with the terms employed in other Gospels,† and of errors which can only be attributed to ignorance or mistakes on the part of the translator; but of this latter I shall have occasion to speak again as we proceed.

The Gospel of St. John, from its peculiarity in having less in common than the other three, will necessarily admit of fewer changes of this sort; but still, even in that small portion of it which remains, indications of this kind are observable.‡ Of Mark, only four verses of the last chapter remain. The Gospel of St. Matthew§ also seems to exhibit some signs of a similar nature, especially with regard to additions made to the text; but its approximation

* See Luke viii. 10, 13, 18, 19, 27, 33, 39, 43, 45, 52; ix. 17, 29, 40; xi. 17, 47, 51; xii. 29; xvii. 23; xviii. 19, 20; xxii. 34, 38; xxiii. 37.

† See vii. 35; viii. 2, 01, 13, 30, 50; ix. 12, 27, 35, 38; xi. 17, 36, 46, 47; xxii. 42; xxiii. 46.

‡ See iv. 50; v. 8; vi. 10.

§ iv. 11, 24; x. 33; xix. 29; xxi. 9, 13.

in numerous places to the reading found in St. Mark and St. Luke is probably to be attributed rather to another cause, to which I shall refer more fully in the sequel.

Moreover, besides these varieties in the text of one of the Canonical Gospels occasioned by reference to what is found in the others, there are also some passages added which do not appear to have been written at all by any of the Four Evangelists, but rather to have been taken from some of those uncanonical or apocryphal histories which were common in the early ages of the Church.*

Further, words and sentences which are found in the *Textus Receptus* of the Greek are not unfrequently omitted in these Remains; and several of those omissions are confirmed by the authority of some of the earliest Greek manuscripts extant. I leave it for others to decide whether these shew a defect in this Syriac text, or an excess in that of the Greek, originating in causes similar to those which have produced the additions of which I have just spoken.

All these circumstances taken together seem sufficient to shew that these Syriac Remains of the Gospels must be considered as belonging to those very antient times to which the Old Latin version that Jerome undertook to correct is to be assigned, as well as those Greek copies of which Origen spake. Indeed, the transcription of the manuscript in which they are contained, so far as I am competent to form an opinion, cannot have been many years subsequent to the time when Jerome wrote the words that I have cited above.

A reference to the preceding pages, in which I have noted several of the variations of this text that are supported by the Old Latin version, will shew a very close affinity in many respects between the two. The striking agreement between the Old Latin and the Peshito as first edited by Widmanstad, A.D. 1562, has been already pointed out by several critics; † and although there is a marked difference in some places between the text of the Peshito and that of these Syriac Fragments, the general similarity and agreement between the two is so great as to preclude the possibility of their having been two altogether distinct and independent versions.

Of the oldest Greek manuscripts now known to exist, it will be seen that this copy coincides most nearly, and, in some particulars, in a very striking

* See Dr. Mill, *Prolegomena*, 251—256.

† See Ridley, *De Syriacarum Novi Fœderis Versionum indole atque usu*, p. 32. J. D. Michaelis, *Curæ in Versionem Syriacam*, p. 163, seq. I. Wichelhaus, *De N. T. Versione Syriaca antiqua*, p. 240.

manner, with the Codex Bezae D, which itself is very closely allied in many respects with the Old Latin. The remarkable agreement of this very venerable manuscript with the Peshito has already been pointed out by others;* and it has been inferred that its language has been influenced by Oriental idiomatic expressions,† and that it must have assumed its present form from being in use among Judaizing Christians.‡ But although the text of these Syriac Fragments so often and so closely agrees with that of the Codex Bezae, it also at other times diverges from it, and follows the reading of some one or more of the other most ancient Greek manuscripts. Not unfrequently, also, when it varies from the usually received text, like the Codex Bezae,§ it is supported by very early authorities, such as Justin Martyr, the Clementines, Irenæus, Origen, and Cyprian, all pointing to that ancient period to which this recension is to be referred.||

The Gospels of St. Luke, St. John, and St. Mark evidently have been translated directly from the Greek. The fact of these having been originally composed in that language, and the great improbability of their being rendered into Syriac through any intermediate channel,¶ would have led to this inference. This is, however, proved by the comparison of the two texts together, which shews that the Syriac has been made to conform to the Greek, and that errors into which the translator has fallen, could only have arisen from mistaking and

* See J. D. Michaelis, *ibid.*, p. 82.

† “*Etiā Græcum Codicis D. sermonem ab interpretatione aliqua, eaque Orientali (forsan Syra) primitus pendisse, aut ejusmodi versionem in exarando hocce libro iis saltem locis, quos adeo multos ab omnium codicum Græcorum textu abhorrentes habet, una cum Græco quodam antigrapho adhibitam fuisse, existimo.*” See D. D. Schulz: *Disputatio de Codice D Cantabrigiensi*, Vratis., 1827, p. 16: cited by Credner, *Beiträge zur Einleitung in die biblischen Schriften*. vol. i. p. 492.

‡ See Credner, *ibid.*, p. 495.

§ *Ibid.*, p. 452.

|| Credner has the following observation respecting the Codex Bezae, which will also apply in this instance: “*Veränderungen wie diese konnten in der katholischen Kirche nur bis um die Mitte des zweiten Jahrhunderts mit dem Texte der Evangelien vorgenommen werden; den nach dieser Zeit hat die Behauptung eines göttlichen Ursprunges der neu-testamentlichen Schriften in derselben allgemeine Anerkennung gefunden. Dieses Dogma lässt keine solche Behandlungsweise des Textes nicht zu, wie dieselbe mit dem Texte unserer Handschrift vorgenommen ist. Dann würde unserer Handschrift ein Text aus dem zweiten Jahrhunderte zum Grunde liegen.*” *ibid.*, p. 491.

¶ See Ridley, *De Syriac. N. T. Verss.*, p. 31, 35.

confounding one Greek word with another.* Some Greek terms also are retained in this text, which have been removed, and the proper Syriac expressions substituted in the subsequent revision of the Peshito.† It is also manifest that the translator was not in all respects accurately acquainted with the precise meaning and logical force of several Greek words. For instance, he does not seem to have been fully cognizant of the difference between the terms *ἄνθρωπος* and *ἄνθρω*, and consequently has fallen occasionally into the grave error of rendering *ο υἱος του ἀνθρώπου*,‡ as applied to our Lord Jesus Christ, by *ܪܝܒܝܢ ܡܝܢ*, equivalent to *ο υἱος του ἀνδρος*. Probably, also, from having been accustomed at that period, when he performed his task, to regard the Episcopal office with great veneration, and to esteem it in the highest honour, he has translated *τον καιρον της επισκοπης σου*§ by *ܕܝܘܡܐ ܕܡܘܠܘܬܐ*, “the day of thy greatness.” To the same cause—the want of a full and accurate knowledge of the Greek language—must be attributed the loose and paraphrastical translation of several passages,|| which, although they represent tolerably well the general sense, are very free and wide of the literal signification. Many instances of this occur, both in St. John and St. Luke. There are also some manifest errors in the text of these two Gospels,¶ which can hardly be attributed to any other cause than ignorance or carelessness on the part of the transcriber. All these circumstances taken together seem to shew that this copy of the Gospels must belong to those very early days of Christianity when verbal critical accuracy was not esteemed to be of that essential importance which afterwards it necessarily assumed. At the same time, also, it appears to be evident that this version is the production of one or more translators who have left clear indications that they were not fully acquainted with all

* See John i. 19; iv. 48; vi. 1, 3, 16, 46; vii. 23, 35; xiv. 10, 26; Luke vii. 33; xxi. 20; xx. 46.

† Thus Luke iii. 1, *ܘܚܘܪܐܝܢ ܚܘܪܐܝܢ*; Pesh. *ܪܝܒܝܢ*: viii. 3, *ܡܘܠܘܬܐ*, *ܡܘܠܘܬܐ*, *ܡܘܠܘܬܐ*, *ܡܘܠܘܬܐ*; x. 25, *ܡܘܠܘܬܐ*, *ܡܘܠܘܬܐ*, *ܡܘܠܘܬܐ*; Peshito, *ܪܝܒܝܢ*: xii. 11, *ܡܘܠܘܬܐ*; Peshito, *ܡܘܠܘܬܐ*: xii. 55, *ܡܘܠܘܬܐ*; Peshito, *ܡܘܠܘܬܐ*: xiv. 2, *ܡܘܠܘܬܐ*; Peshito, *ܡܘܠܘܬܐ*: xxii. 52, *ܡܘܠܘܬܐ*; Peshito, *ܡܘܠܘܬܐ*.

‡ Luke vii. 33; xxii. 48.

§ Luke xix. 44.

|| John i. 19, 41; iv. 9, 31; v. 13; vi. 18, 33; vii. 35; Luke iii. 2, 15; viii. 14, 23, 31; ix. 40; x. 41; xv. 1; xvii. 31; xxi. 11, 25, 26, 34; xxii. 26, 27, 64; xxiii. 12, 15, 50, 55; xxiv. 11, 22, 28, 29, 41.

¶ See John i. 35; iv. 24, 52; vi. 16; Luke xxiii. 48; xxiv. 12, 32.

the precise shades of meaning, and the logical peculiarities of various terms in the original Greek.

It has been already observed that it seems to be scarcely possible that the Syriac text published by Widmanstad, which, throughout these pages, I have called the Peshito, could be altogether a different version from this. It would take up too much space to institute here a comparison of passages to establish this fact, which, indeed, any one may easily do for himself. The ruder and more uncultivated form will naturally be esteemed to be the more antient of the two; and the more cultivated and improved edition to be the result of revision and correction from a fresh collation with the original Greek. This seems to be sufficiently established by the fact, that while this text and that generally called the Peshito concur in a great number of instances, as to readings which do not literally agree with the Greek, in almost all cases—if, indeed, not in all—where they differ from each other the Peshito has been brought into closer conformity with the text of the Greek. This latter observation applies to the Gospel of St. Matthew equally with those of St. Luke and St. John, and even to the only four remaining verses of St. Mark.

The language, also, of the four Gospels in the Peshito, has undergone some modification from this text. Other terms and different modes of expression which appear to be purely dialectical have been substituted in the place of those which are found here.* The grammar also has been carefully revised

* I will note here a few instances which may serve to illustrate these facts. In the first place, I shall set this text, then the Greek, and afterwards, the Peshito, so that the variations may be seen at once. Math. i. 17: **κτανα, εως, κτανα.** 18: **τω αειοθου κλ ια ιω θαλ, πριν η συνελθειν αυτους, αειοθου κλ ια.** 19: **ολληθι θεκλησθη. λαβρα απολυσαι αυτην, οτις θεκλησθη.** 20: **ολληθι κτω, κατ' οναρ, κτω.** 25: **οτα κω ιω θεκλησθη. και ουκ εμιωσκειν αυτην, οτω κω κλω.** ii. 9: **ομω ιω θεκλησθη, και ιδου, κω — πωθι ια ιω θε κλω, επανω ου, κω ιω θε κλω.** 13: **οπωθι κω, και αναχωρησαντων αυτων, αλω ιω ιω.** 16: **οτωθι κω θεκλησθη. κατα τον χρονον ου ηκριθωσε παρα των μαγων, κω ιω κω κτω ιω θε κλω. 22: θεκλησθη, ατω, κω.** 23: **οτωθι θεκλησθη κω ιω κω οπωσ πλω ιω θε κλω, ηδη δε και η αξινη προς την ριζαν των δενδρων κτω, ιω κω κτω κτω κτω κτω ιω κω ιω.** 12: **κτω, συναξει, κτω.** iv. 4: **οτωθι κτω.**

and many of the more loose and less accurate points of Syntax have been corrected. This is probably due to the labours of the school of Edessa. In several points the language of this text bears a close resemblance to that of the Syriac version of the Theophania of Eusebius, published by the late Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, from the

επι παντι ρηματι, **ܐܘܠܐܢܐ**. 6: **ܠܝܘܢܘܢ**, **ܡܘܪܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 9: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 20—23: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 v. 18: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. *ιωτα εν η μια κεραια*, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 22: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 31: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 34: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. vi. 1: **ܕܠܝܘܢܘܢ**.
 εμπροσθεν, **ܕܠܝܘܢܘܢ**. 6: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 30: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** — **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. viii. 4: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 17: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** — **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. xi. 16: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. xiii. 1: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 2: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 6: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 ηλιου δε ανατειλαντος, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 32: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 35: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. xv. 20: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 32: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 34: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 xvii. 19: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 27: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**.
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ܕܠܝܘܢܘܢ **ܕܠܝܘܢܘܢ**. xxi. 29: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 32: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 xxi. 18: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 35: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 36: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 39: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 xxiii. 9: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. Mark xvi. 18: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ** — **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**.
 19: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 20: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. John i. 3: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 8: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
ܕܠܝܘܢܘܢ **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 13: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 16: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 29: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 iii. 7: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 γεννηθηραι ανωθεν, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 18: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 21: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**. 29: **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ**.
 iv. 31: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. *ραββι φαγε*, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. 48: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
 σημεια και τερατα, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**. v. 6: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.
ܕܠܝܘܢܘܢ. 13: **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**, **ܕܠܝܘܢܘܢ** **ܕܠܝܘܢܘܢ**.

most antient manuscript bearing a date in the Nitrian Collection, written A.D. 412.* The peculiarities of grammar, &c., occurring in that version Dr. Lee was inclined to believe were an indication of its having been produced in the schools of Palestine, rather than of Edessa.† This seems to me also to be highly probable, but at present the means of arriving at any positive conclusion respecting these different Syriac dialects are so scanty, that it would be presumption to pronounce any decided opinion on this matter. All that I can venture to say is, that several of these peculiarities are not found in Syriac works which we know to have been written at Edessa, at a rather later

vii. 10: **ܠܗ ܘܫܘܥܗܘܢܘܢ ܡܢ ܕܡܘܬܗܘܢܘܢ**, φανερός, **ܠܗܠܘܟܘܢ**. 13—26: **ܠܗܘܟܘܠ ܘܥܘܢܐܘܬܐܘܗܘܢܘܢ ܗܘܢܘܢ ܕܡܘܬܗܘܢܘܢ**, εν παρρησίᾳ, **ܕܡܠܘܟܐܘܬܐܘܗܘܢܘܢ**. 24: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, κατ' οὐψιν, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 35: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, μη εἰς τὴν διασποράν των Ἑλλήνων μέλλει πορευέσθαι καὶ διδάσκειν τους Ἕλληνας, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. Luke iii. 1: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, της ηγεμονίας, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. — 1: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, της ηγεμονίας, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 4: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εν βίβλω των λογίων, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. vii. 34: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ουσίτητος, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. viii. 3: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܕܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, απο των υπάρχοντων αυταις, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. ix. 31: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, την εξόδον αυτου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 37: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εν τη εξῆς ἡμερῶν, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 51: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, της ἀναλύσεως αυτου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. x. 7: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εξ οικίας εἰς οικίαν, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 16: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἠμθανῆ, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 35: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, επιμεληθητι αυτου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xii. 58: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εργασιων, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xiii. 32: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, τελειουμαι, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xiv. 15: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἄρτον, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 18, 19: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** εχε με παρητημενον, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xvii. 24: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εκ της υπ' ουρανον εἰς τὴν υπ' ουρανον, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 27: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἀπολεσεν, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xx. 16: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** μη γινοιτο, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 17: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ᾠνας, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xxi. 1: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἀναβλεψας δε, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 28: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἀνακνιψατε, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xxii. 22: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** καὶ ἠδὲ τοῦ σπιριτου ἁγίου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 43: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εν αγωνία, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xxiii. 9: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, ἰκανός, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 14: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** καὶ ἠδὲ τοῦ σπιριτου ἁγίου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 19: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** στασιμ, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** στασιμ, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 38: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, επιγραφῆς, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 43: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**, εν τῷ παραδεισῳ, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. xxiv. 18: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** καὶ ἠδὲ τοῦ σπιριτου ἁγίου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**. 19: **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ** καὶ ἠδὲ τοῦ σπιριτου ἁγίου, **ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ ܡܘܬܐܢܐܘܬܐܘܗܘܢܘܢ**.

* See respecting this manuscript; my Preface to *Festal Letters of Athanasius*; and *Edinburgh Review*, No. 214, April 1837, p. 449.

† Eusebius, Bishop of Casarea, on the *Theophania*, 8vo. *Cambridge*, 1843: Preface, p. xv.

date, nor even in the work of Bardsan,* which is the most ancient production by any one belonging to that district to which we can with certainty refer. Those varieties, however, which are purely grammatical, are to be attributed, perhaps, rather to antiquity than to any dialectical peculiarity; for I have observed, upon the comparison of several of the oldest copies now in the British Museum of that very text of the Gospels which has been generally received as the Peshito, that the more ancient the manuscripts be, the more nearly do they correspond in this respect with the text of these Syriac Fragments.

ON THE GOSPEL OF ST. MATTHEW.

In the preceding observations upon the text of St. Matthew, it will be seen that I have assumed that his Gospel was originally written in the Hebrew dialect, generally spoken by the Jews in Palestine at the time when the events took place of which it furnishes the narrative. I have done this upon the conviction that no fact relating to the history of the Gospels is more fully and satisfactorily established.† From the days of the Apostles themselves, down to the end of the fourth century, every writer who has had occasion to refer to this matter has testified the same thing: Papias,^a Irenæus,^b Pantænus,^c

* Printed in my "Spicilegium Syriacum."

† Those who wish for fuller information on this, may be referred to Simon's *Hist. Crit. du Texte du N. T.*, ch. v.; B. Lamy, *Prefatio Apparatus Chron.* cap. vi.; Dr. Mill, *Prolegomena*, § 65; B. Walton, *Proleg.* vol. ii. p. 483, edit Wrangham; J. D. Michaelis, *Einleitung.* § 132; Elsner, *Dissertatio, Mattheum Hebraico Sermone conscripsisse*, 4to.; Francof. ad Viadrum, 1791; Olshausen, *Die Echtheit der Evr.*, p. 18; Dr. Campbell, *Preface to Matthew's Gospel*; Horne, *Introduction*, p. ii. ch. ii. sect. ii. § iv., &c. &c. &c.

^a Ματθαίος μὲν οὐν Ἐβραϊδὶ διαλεκτῷ τὰ λόγια συνεγραψάτο, ἠρμυρευσε δ' αὐτὰ οἰς ἡδῦνατο εκαστος: Eusebius, *Hist. Ec.*, lib. iii. 39.

^b Ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἐβραίοις τῆ ἰδίᾳ αὐτῶν διαλεκτῷ καὶ γραφῆν ἐξηγήκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥωμῇ εὐαγγελιζομένων καὶ θεμελιονύτων τὴν ἐκκλησίαν: Eusebius, *Hist. Ec.*, lib. v. 8. Το κατὰ Ματθαῖον εὐαγγέλιον πρὸς Ἰουδαίους ἐγραφή: Possini, *Catenæ Patt. in Matt. apud Massuet*, p. 347.

^c Ὡν εἰς γενομενος ὁ Παιταῖνος καὶ εἰς Ἰνδοὺς εἰσθὲν λεγεται, εἶθα λόγους εὐρεῖν αὐτὸν προφθάσαι τὴν αὐτὸν παροισίαν το κατὰ Ματθαῖον εὐαγγέλιον παρα τισιν ἀνοθὶ τοῦ Χριστοῦ ἐπερωκοσιν, οἰς Βαρβολομαῖον τῶν ἀποστόλων ἐνα κηρυξάι, αὐτοῖς τε Ἐβραίων γραμμασίαν τὴν τοῦ Ματθαίου καταλείψαι γραφῆν, ἢ καὶ σώξασθαι εἰς τοὺς δηλοῦμενον χρόνον: Eusebius, *Hist. Ec.* lib. v. 10.

Origen,^d Eusebius,^e Cyril of Jerusalem,^f Athanasius,^g Epiphanius,^h and Jerome,ⁱ all with one consent affirm this. Such a chain of historical evidence appears to be amply sufficient to establish the fact, that St. Matthew wrote his Gospel originally in the Hebrew dialect of that time, for the benefit of the Jews, who understood and spake that language.^o A careful and critical examination of the Greek text of this Gospel will afford very strong confirmation of this.

^d οτι πρῶτον μὲν γεγραπται το κατὰ τὸν ποτε τελῶντην, ὑστερον δὲ ἀποστόλων Ἰησοῦ Χριστοῦ Ματθαίου, ἐκδόδοκατο αὐτο τοῖς ἀπο Ἰουδαίῳσιν πεπιστευκασιν, γραμμασιν Εβραϊκοῖς συντεταγμασιν. Eusebius, *Hist. Ec.*, vi. 25. ἀρξάμενοι ἀπο τῶν Ματθαίου, ὡς καὶ παραδόδοται πρῶτος λοιποῖς τοῖς Εβραίοις ἐκδόδοκαται το ἐναγγέλιον τοῖς ἐκ περιτομῆς πιστευσουσι: *Com. in Ioh.* Opp. Ed. Delarue, T. iv. p. 132.

^e Ματθαῖος μὲν γὰρ πρῶτερον Εβραίοις κηρύξας, ὡς ἡμελλεν καὶ ἐφ' ἑτέροις ἰεναί, πατρίῳ γλωσσῇ γραφῆ παραδόος το κατ' αὐτὸν ἐναγγέλιον, το λοιπὸν τῇ αὐτοῦ παρουσίᾳ τούτοις, ὑφ' ὧν ἐστὲλλετο, δια τῆς γραφῆς ἀπεπλήρωον. *Hist. Ec.* iii. 24.

^f Ματθαῖος ο ἱραβῆας το ἐναγγέλιον, Εβραϊδὶ γλωσσῇ, ταυτο ἐγραψεν: *Catechesis* 14, p. 148, edit. Paris. 1640.

^g Evangelium secundum Matthæum ab ipso Matthæo Hebraica dialecto conscriptum est: *Synopsis S. Scripture*, in Athanasii Opp., T. ii. p. 55. The genuineness of this document has been called in question.

^h Οὗτος μὲν οὖν ο Ματθαῖος Εβραϊκοῖς γραμμασιν γραφεῖ το ἐναγγέλιον: *Hæres*, 51, v. i. p. 426. ὡς ἀληθῆ ἐστὶν εἶπειν, οτι Ματθαῖος μόνος Εβραῖστι καὶ Εβραϊκοῖς γραμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τῆρ τὸν ἐναγγέλιον ἐκθεσῖν τε καὶ κηρύγμα: *Hæres*, 30, v. i. p. 127.

ⁱ Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa propter eos, qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit; quod quis postea in Græcum transtulerit non satis certum est: *Cut. de Viris Ill. c. 3.* Matthæus primus evangelium in Judæa Hebraico sermone edidit, ob eorum vel maxime causam, qui in Jesum crediderant ex Judæis: *Proleg. in Matt.* Matthæus, qui evangelium Hebraico sermone conscripsit, ita posuit: *Epist. ad Damas.* Mihi videtur evangelistam Matthæum, qui evangelium Hebraico sermone conscripsit, non tam “vespere” dixisse quam “sero,” et eum qui interpretatus est, verbi ambiguitate deceptum, non “sero” interpretatum esse sed “vespere:” *Ad Hebræum.* Matthæus autem et Joannes quorum alter Hebraico, alter Græco sermone evangelia texerunt, testimonia de Hebraico præferunt: *Com. in Isaiam.* Cui nos breviter respondebinus: primum Matthæum evangelium Hebraicis literis edidisse, quod non poterant legere, nisi qui ex Hebraicis erant: *Com. in Oseam.* To these several other indirect testimonies may be added.

^o Grotius writes respecting this, “Evangelium suum S. Matthæum Hebraice, i.e. Syriace scripsisse ita constanter apud veteres, quibus de hac re veritas melius quam nobis innoscere poterat, traditum est, ut nullus plane sit dubitandi locus,” *Com. in Matt.* i.; and Bishop Marsh, “I am persuaded that the evidence of Papias, and the concurrent evidence of other Greek Fathers, establish the fact that St. Matthew wrote in Hebrew full as well as any evidence of that kind can establish a fact,” *Illustration of Hypothesis*, p. 47.

It will further be observed, that in speaking of this original work of St. Matthew, I have called it Aramaic rather than Hebrew, in order to mark the distinction between it and the ancient Hebrew in which the scriptures of the Old Testament were written, the vernacular use of which the Jews had ceased to be familiar with during their captivity in Babylon, and had adopted the dialect of the Chaldees, in whose country they had so long been resident.* I have also used the word Aramaic as a general term embracing all the slight varieties of dialect existing in the Syriac or Chaldaic, without attempting to define in what those varieties consist; for, as I have already observed, I do not think that we have at present sufficient data, or, at least, that they have as yet been sufficiently examined and analysed to enable us to come to any accurate decision as to what are the precise peculiarities of each.† Generally it may be observed that the language used by our Saviour and his apostles being that ordinarily employed by the Hebrews in Palestine at that time, and called by St. Luke (Acts xxi. 40. xxii. 1), Papias, and Irenæus, the Hebrew Dialect, is so very similar and closely allied with the Syriac of the New Testament, called the Peshito, that the two may be considered identical, with the exception, perhaps, of some very slight dialectical peculiarities. These facts are so well known to all who have given attention to this subject, that it is not necessary for me to enter into any proof of them in this place.‡

* See Walton, *Prolegomena*, edit. Wrangham, vol. ii. p. 400.

† Hinc quam sæpissime legas Rabbinos linguam Chaldaicam vocare Aramæam. Morinus, *Exercit. Bibl.* p. 381. The reader may see what Wichelhaus has written "De lingua Aramæa dialecticis," lib. i. c. iv. in *De Novi Testamenti Versione Syriaca Antiqua*, 8vo. Halis, 1850.

‡ To guard myself, however, against the imputation of having assumed too much, I will quote the following passages from Walton's *Prolegomena*, and add a few other references out of many. "Postea appellata est 'Syriaca' a regione Syriæ, 'Aramæa' ab Aram, et ab Assyria 'Assyriaca:' aliquando etiam dicta est 'Hebræa,' scilicet in N. T.; non quod proprie eadem sit cum Hebræica, sed quod populus Hebræus post Captivitatem Babilonicam, hac usus sit pro vernacula cujus oblitus erat. vol. ii. p. 390. Per 'sermonem igitur Hebræicum' in Novo Testamento clarum est, Syriacum sive Chaldaeo-Hierosolymitanum intelligendum esse. Vide plura apud Widmanstadium. *Pref. in N. T. Doct. Grotium* locis citatis, et Mayeri *Philol. Sacr.* ii. 3. *Ibid.* p. 468. Immo, ipsi Domino et Salvatori vernacula erat, quam una cum lacte materno suxit, in qua voluntatem Dei et expressa vitæ æternæ promissa Unigenitus Dei Filius orbi revelavit. Hunc sacro ore consecravit, in hac doctrinam Evangelicam tradidit, in hac preces ad Patrem obtulit, mysteria mundo abscondita aperuit, Patrisque de celo vocem audivit; ita ut dicere possimus,

Lingua hominum est lingua nobilitata Dei

et ut quidam eccinit de Syro Lexicographo,

Nos docet hic unus Numinis ore loqui,

When, therefore, it was well known that the author of the first of the four canonical Gospels was no other than one of the Twelve chosen Apostles of our Lord, and that he had composed his Gospel in a dialect so very closely allied with that of the New Testament in general use in the ancient Syrian churches as to be virtually identical with it, it seems to be scarcely credible that those who undertook to make a collection of the books of the New Testament in Syriac, and for that purpose to translate into that language such other of the apostolic writings as had been composed in Greek, should not have availed themselves of the original document of St. Matthew, rather than have attempted to re-translate it into Syriac from any Greek version which might have happened to be at hand. Indeed, it is only on the supposition that the original had been lost, or was not then procurable, that we can imagine that any would have undertaken a task at once not only needless in itself, but also necessarily tending to make the Gospel in a certain degree of less authority; for no translation can be considered to be altogether so authentic as the original words of the author. Moreover, if the opinion which many have held as to the very early collection of the books of the New Testament in Syriac be correct,* there is no positive proof that any Greek translation of St. Matthew's Gospel was in use at that time. And even had the original Hebrew document of the apostle been generally lost sight of in rather later times, of which, however, there is no evidence, this might easily have arisen in the Syrian churches from the fact of its having been adopted by them with some slight dialectical modifications and change of the written character, and thus having become absorbed into the Syriac Canon of the New Testament; while in the Greek and Latin Churches, which were unacquainted with the Aramaic, the canonical Greek translation and Latin version would, as a matter of course,

ibid. p. 506. "In Novo Testamento sæpe nomina Chaldaica dicuntur Hebræa, et Hebræica loqui Apostoli quoque dicuntur cum Chaldaice id faciunt." Morinus *Evevit. Bibl.* p. 379. "Syriaca lingua eadem est cum Chaldaica, et Vernacula Judæorum, *ibid.* p. 381. See also Amira, *Preludia in Grammaticam Syriacam sive Chaldaicam*; Ridley, *De Syr. Noxi Federis Ver. Indole*, p. 9; Car. Schaaf, *Prefat. in Opus Arameum*; Simon, *Hist. Crit. du Texte du N. T.* c. v. p. 47, &c.; Olshausen, *Die Echtheit der Eucangelien*, p. 69, &c. &c. &c.

* The reader may see what Jeremiah Jones has written on this subject in his *New and Full Method of settling the Canonical Authority of the New Testament*, part i. ch. xv.—xviii. Although I believe his conclusions in the main to be right, I cannot concur with his arguments when they are founded upon an assumed fitness and propriety of things, rather than upon the evidence of facts.

be used in its stead. Neither does this afford any ground to conclude that it had disappeared altogether at that earlier period at which the Syriac version of the other Gospels was made. Indeed, there seems to be evidence to prove that it was in existence down to the time of Epiphanius and Jerome, in its genuine, as well as in an extended and interpolated form.* If we are to place any faith in the tradition constantly maintained in the Syrian churches, the books of the New Testament originally written in Greek, which have been received into their canon, were translated into Syriac before the end of the first century, in the days of Abgar, the first Christian king of Edessa, under the superintendence of Adai or Thaddai (Thaddæus), said to have been one of the Seventy Disciples chosen by our Lord.† There is also a record preserved of the date of a copy of the Gospels in Syriac transcribed at Edessa by Achaus, the friend of one of Adai's own disciples, as early as A.D. 77 or 78.‡ And if this

* Epiphanius informs us that there was found, in the time of Constantine, in a cell at Tiberias, το κατά Ματθαίον Εβραϊκόν φυτόν (*Hæres.* 30, *Ebion.* § 6.), respecting which Fabricius has this note: "το Εβραϊκόν φυτόν" non est genealogia Hebraica, ut vult Petavius, sed integrum evangelium, integer fœtus, sive liber Hebraice scriptus sub nomine Matthæi." *Cod. Apoc. N. T.* vol. i. p. 369. Εχονσι δὲ το κατά Ματθαίον Ενωργελιον πληρεστατον Εβραϊστι. Παρ' αυτοις γαρ σαφως τουτο καθως εἰς αρχης εγγραφη Εβραϊκοις γραμματαιν ετι σωζεται: *Hæres.* xxix. 9, respecting which Fabricius writes: "Cæterum puto vocabulum πληρεστατον eo solum spectare, quod non versionem sed ipsum originarium Hebraicum Matthæi habuerint Nazareti:" *ibid.* p. 369. And Jerome, after having spoken of St. Matthew in the words cited above, p. lxxiv., states that his Hebrew Gospel still existed in the library of Cæsarea: "Porro ipsum Hebraicum habetur usque hodie in Cæsariensi Bibliotheca, quam Pamphilus martyr studiosissime confecit: Mihi quoque a Nazareis qui in Betsa, urbe Syriae, hoc volumine utuntur, describendi facultas fuit," *De Vir. Ill.* He does not, however, as Fabricius observes, say that he himself inspected the Hebrew Gospel of St. Matthew in the library at Cæsarea. It is, therefore, uncertain whether it was the same as the Gospel according to the Hebrews, used by the Nazarenes and Ebionites, which he translated, or not. As the passage stands alone, it seems plainly to imply St. Matthew's original Gospel.

† See Gregory Bar Hebraeus, cited by Assemani, *Bibl. Orient.* tom. ii. p. 279; see also *ibid.* p. 392: Gabr. Sionita, *Pref. in Lib. Psal.* p. 3: see also Wichelhaus, *De N. T. Iersione Syriaca*, p. 60.

‡ Annotatio ad calcem Codicis Evangeliorum ab Achæo descripti, quam amanuensis in hæc verba describit—*De quodam perrestituto Evangelio, quod erabat in sacra ecclesia Edium Romæorum in urbe Bagdado. Erat quoddam Evangelium Edessenum (hoc est Syriacum Edesse exaratum) perrestitutum quidem, sed clarum et dilucidum, ex quo ne jota quidem unum deletum fuerat, legebatur autem clarius quam libri recens exarati, et unus duntaxat prior quinternio præ antiquitate ex eo exciderat. Ad ejus vero calcem ita scriptum erat: "Absolutus est sanctus iste liber, Feria quinta, die 18, Cænu prioris (hoc est, Decembris) Anno Græcorum 389 (Christi 78) propria manu Achæi Apostoli, socii Mar Maris Discipuli Mar Adei Apostoli, cujus oratio nobiscum sit, Amen.* See Assemani, *ibid.* tom. ii. p. 486.

is to be relied upon—and the probability of its being genuine derives very great confirmation since the discovery of the Nitrian manuscripts—it is no unreasonable inference to draw, that the Gospels of St. Mark and St. Luke were translated into Syriac even before the present canonical Greek version of St. Matthew existed; for Papias, writing several years later, seems to intimate plainly that no one particular Greek version had been generally adopted by the Church at that period, but that every one interpreted the original for himself as well as he could* Jerome also tells us that it was not known who made the Greek translation.† At any rate, it seems to be the opinion, of all who have studied and written upon this subject, that the Syriac canon of the New Testament cannot be referred to a later age than the second century of the Christian era.‡ The books, therefore, of which it consists must have been collected together at a time when the original Hebrew or Aramaic Gospel of St. Matthew was still to be found: for we have positive testimony to its being in existence in the days of Pantænus, about the last quarter of the second century: and we have also inferential evidence of its having been used about the same time by Hegesippus, who, as Eusebius informs us, proved himself to have been a Jew by birth and country, by the fact of his having cited both from the Gospel according to Hebrews and from the Syriac.§ By this in all probability is meant the interpolated recension of the Hebrew Gospel of St. Matthew, which the Nazarenes and Ebionites made use of, and the Syriac canon of the New Testament as it existed at that time, containing the Syriac version of such books as had been originally composed in Greek: comprising also, perhaps, the Syriac Gospel of St. Matthew, with some slight modification of dialect from the Hebrew or Syro-Chaldaic of Palestine.||

* See note (a) p. lxxiii. above.

† His words are, “Quod quis postea in Græcum transtulerit not satis certum est.”

‡ See Walton, *Prolegomena*, vol. ii. p. 489; Dr. Mill, *Proleg.* 1237; Ridley, *De Syr. N. T. Vers.* sec. vi.; Simon, *Hist. Crit. des Verss. du N. T.* chap. xiii.; J. D. Michaelis, *Einleitung*, § 57; De Wette, *Einleit. in das N. T.* § 11a.

§ See passage cited p. lxxiii. above.

|| Fabricius, *Cod. Apoc. N. T.* p. 360; and after him Olshausen (*Die Echtheit*, p. 41) thinks that by the Syriac is meant the same thing as the Gospel according to the Hebrews, which was written in the Syriac language, and he cites Jerome's words, “Evangelium juxta Hebræos, quod Chaldaïco Syroque sermone scriptum est.” But the terms which Eusebius uses, *τον καθ' ἑβραίων εὐαγγέλιον και τον σνριακον*, “the Gospel according to the Hebrews and the Syriac” certainly make a distinction, and mean two different things. If *τον σνριακον* does not bear the signification here which I have proposed, probably it is to be referred to the Syriac version of the Old Testament, the same as *Ο Σνριος*, whose readings are frequently

Moreover, there is preserved a quotation by Hegesippus, taken from the Gospel of St. Matthew; and it is very remarkable, that while it varies from the Greek text of his Gospel, which must have been translated from the Original Hebrew or Aramaic, it agrees with this Syriac which I now publish; and further, that notwithstanding their difference, they both may be taken as correct renderings of this same Syriac text, the variation having arisen simply from the two-fold signification of the Aramaic particle Γ .* A more complete proof could hardly have been imagined, that this Syriac text, which shews the source of the variation, is the original, which both have followed; and that in this place at least it is identical with the original Aramaic of the Apostle.

That there was some very close affinity between the Gospel according to the Hebrews and Matthew's Hebrew Gospel is evident, from the fact that in the time of Epiphanius and Jerome they were thought by many to be one and the same. Grabe† and Dr. Mill‡ believed the Gospel according to the Hebrews to have been written before any of the canonical Gospels; and Lessing, Niemeyer, Weber, and others considered it to have been the original document upon which St. Matthew himself based his Gospel.§ The opinion, however, which seems to be the best grounded, and has been most generally received, is, that the Gospel according to the Hebrews had for its basis the genuine Hebrew Gospel of St. Matthew, and was afterwards expanded in some places by various interpolations, and perhaps mutilated in others;|| but that the changes made in it were not such as to preclude it from being esteemed to be the genuine work of St. Matthew, by many even in the days of Epiphanius and Jerome. Nor does it seem to be less certain that there were two recensions of this, varying in some respects from each other—the one in use

cited by the ancient scholiasts. See Montfaucon, *Preliminaria in Hexap. Orig.* p. 20. Ο Συρος, as referred to the Old Testament, was used as early as about A. D. 170 by Melito. See Routh, *Reliq. Sacr.* Melito, iv.; Mill, *Proleg.* 1239.

* See on Matt. xiii. 16, p. xxv. above.

† “*Evangelium secundum Ebraeos appellatum esse, eo quod a primis Christianis Ebrais, qui Hierosolymis degabant, literis esset consignatum, et quidem ante quatuor Canonica Evangelia.* *Spicil. Patr.* vol. i. p. 17.

‡ *Prolegomena*, § 38.

§. See Bp. Marsh, *Dissertation*, p. 21—24.

|| See Simon, *Hist. Crit. du Texte du N. T.* chap. vii. viii; Lardner, *Credibility*, vol. ii. p. 84; Olshausen, *Gesh. des Ev. des Matt.* in his book above cited; Bp. Marsh, *Illustration of Hypothesis*, p. 63; De Wette, *Einleitung in das N. T.* § 64; Jones, *New and Full Method*, part ii. ch. xxv.—xxix.; J. D. Michælis, *Einleitung*, § 138.

among the sect of the Nazarenes, and the other among the Ebionites.* It would carry me too far from my present object were I to enter here into any discussion on this matter. The reader may find all the information that he can require on this matter in the authors to whom I have referred. I have only mentioned this to shew that we may very reasonably infer that in such places as have not been altered by the intrusion of interpolated matter or by mutilation, the Gospel according to the Hebrews represents the original text of St. Matthew's Gospel. In those cases, therefore, in which the Peshito and this Syriac text vary in some respects from the Greek of St. Matthew, but agree with the Gospel according to the Hebrews, they may be presumed, upon the weight of this additional evidence, to represent more accurately the precise words of the Evangelist himself than the Greek translation.

Further, in my previous observations I have taken it for granted, upon the authority of Jerome, and other antient writers whom I have quoted, that the original Gospel of St. Matthew, although composed in Syro-Chaldaic, the vernacular tongue of the Hebrew people in Palestine at that time, was, nevertheless, written in Hebrew characters,† similar to those still used by the Jews; and not in those commonly employed by others who wrote in the Syriac language, resembling in a great measure the type in which the text of this volume is printed. That, in fact, in this respect it was like the interpolated copies of the Ebionites and Nazarenes, which were held by many at that time to be the authentic work of the Apostle: as Jerome describes it, "In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum." He gives precisely the same description of the Books of Daniel and Ezra, in which the Chaldaic as well as the Hebrew seems always to have been written in Hebrew letters.‡ These letters, Jerome tells us, were introduced by Ezra after the Return from Babylon, and continued unchanged down to the time when he himself was writing.§ The distinc-

* See Fabricius, *Cod. Apoc. N. T.* p. 367.

† See Montfaucon, *Prelim. in Hebr. Orig.* p. 22.

‡ "Sciendum quippe est, Danielem maxime et Esdram Hebraicis quidem literis sed Chaldaeo sermone conscriptos." *Prefat. in Danielem.*

§ "Certum est, Esdram Scribam Legisque Doctorem, post captam Hierosolimam et instaurationem templi sub Zorobabel, alias literas reperisse, quibus nunc utimur cum ad illud usque tempus iidem Samaritanorum et Hebræorum characteres fuerint." *Prefat. in Lib. Regum.*

tion made by Jerome, as to the letters and the language, could not perhaps formerly be so clearly understood as it is at present. The recent recovery of the very antient collection of Syriac manuscripts from the Nitrian Desert has shewn us with certainty what was the form of the letters commonly used in writing Syriac about Jerome's own time, and how they differed from those which had been employed by the Jews since the days of Ezra.

Taking, therefore, for granted from the arguments which have preceded that this Syriac copy now before us is a more antient recension of the Gospel of St. Matthew, in use among the Syriac churches, than the Peshito published by Widmanstad; and that the variations between the two have arisen chiefly from the fact of the latter being a revised text, which, from collation with the Greek, has not only undergone some change in its terms and modes of expression, but also has been brought into closer conformity with the Greek text; assuming, likewise, that the original work of the evangelist, being in the Syro-Chaldaic language or the vernacular Hebrew of the Jews in Palestine at that time, and written in Hebrew characters, was adopted with, perhaps, some slight dialectical modifications, into the Syriac canon from the first, and not retranslated from any Greek version previously made; admitting, moreover, that the Gospel according to the Hebrews, in the form in which it was used both by the Nazarenes and the Ebionites, was no other than the original Aramaic document of St. Matthew modified by additions and interpolations, with, perhaps, some omissions*—let us now compare this Syriac text before us with such fragments of the Gospel according to the Hebrews as have been preserved to us, in order to see how far the resemblance between them will tend to confirm these admissions, and, consequently, to bear out the pretensions of this Syriac copy to be considered as more nearly representing the exact words of St. Matthew himself than any other yet discovered.

It will, perhaps, be the most convenient method to consider the passages taken from the Gospel used by the Nazarenes and Ebionites in the chronological order of the authors by whom they have been cited. The first, perhaps, is in the

* Epiphanius, while he describes the Gospel used by the Nazarenes thus—*εχουσι δε το κατα Ματθαιον Εναγγελιον πληρυστατον Εβραϊστι. παρ' αυτοις γαρ σαφως τουτο, καθως εξ αρχης εγραφη, Εβραϊκοις γραμμασιν ετι σωζεται. Ουκ οίδα δε ει και τας γνεεαλογιας, τας απο του Αβρααμ αγχου Χριστου, περιελθον, Ηστ. xxix. 9*—speaks of it as among the Ebionites in these terms—*Εν τω ρουν παρ' αυτοις Εναγγελιω κατα Ματθαιον ονομαζομενω, ουχ ολω δε πληρυστατω, αλλα νενοθευμενω, και ηκρωτηριασμενω, Εβραϊκον δε τουτο καλονσι. ibid. xxx. 13.*

Ignatian Epistle to the Smyræans, c. 3, *Λαβετε, ψηλαφήσατε με και ιδετε, οτι ουκ εμι δαιμονιον ασωματον.* These words, Jerome tells us, were taken from a Gospel that he had recently translated;* which, he informs us in another place, was the Gospel used by the Nazarenes and the Ebionites.† They are evidently an interpolation into the original Gospel of St. Matthew from Luke xxiv. 39: *ψηλαφήσατε με και ιδετε, οτι πνευμα σαρκα και οσθα ουχ εχει, καθως εμε θεωρειτε εχοντα;* differing, however, in substituting *δαιμονιον ασωματου* for *πνευμα*. To this Jerome again adverts in another place. “Cum enim Apostoli eum putarent *spiritum*, vel juxta Evangelium, quod Hebræorum lectitant Nazaræi, *incorporate demonium*, dixit eis, quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum.‡ The difference seems to have arisen from the original word in the Aramaic having been *כרκε*, rendered *δαιμονιον*; or, perhaps, to express it more fully, *διαμονιον ασωματον*. In this text (Matt. viii. 16) we find *כרκε* where the corresponding term in the Greek is *πνευματα*: *שכרו כרקה שרול כרסו דוכתו גביר כר כרובל כורק.* “all those that had devils (*δαιμονια*), and he cast them out with his word,” *προσηνεγκαν αυτω δαιμονιζομενους πολλους, και εξεβαλε τα πνευματα λογω.* In Luke also, viii. 27 and 29, *δαιμονιον* and *πνευμα ακαθαρτον*, οτ *כרקה* and *כרקה כווי.* are used as synonymous terms. At Matt. xiv. 26 in this text, “when the disciples saw Jesus walking on the sea they were troubled, and were saying, ‘it is a *devil*,” *כרקה*, the Greek is *φαντασμα*: and it is remarkable that our English version has here, *It is a spirit*. It is not improbable that the Greek translator, for the sake of euphemy, to avoid referring the term *כרקה*. *δαιμονιον*, to our Lord, used the word *φαντασμα* instead; and the Peshito, although retaining this text here in other respects, has accommodated itself to the Greek in this word, and substituted *כרקה כווי*, “a vain vision.”

Of the coincidence of the passage cited by Hegesippus with this text I have

* “Scripsit et ad Smyræos, proprie ad Polycarpum commendans illi Antiochensem ecclesiam, in qua et de evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium dicens, ‘Ego vero post resurrectionem in carne eum vidi, et credo quia sit. Et quando venit ad Petrum, et ad eos qui cum Petro erant, dixit eis, Ecce palpate me et videte, quia non sum demonium incorporale.’” *De Viris Illust. Ignat.*

† “In evangelio, quo utuntur Nazareni, et Ebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæo authenticum.” *Com. in Matt.* xii. 13. *Evangelium quoque quod appellatur secundum Hebræos et a me nuper in Græcum Latinumque sermonem translatum est.*” *De Viris Illust. Jacob.*

‡ *Com. in Esaiam, Proœmium*, lib. xviii.

already spoken. Those quoted by Clement of Alexandria* from the Gospel according to the Hebrews do not afford any means of direct comparison. They are but two sentences: one, *ο θαυμασας βασιλευσει, και ο βασιλευσας αναπαυσεται*, is distinctly stated to be from the Gospel according to the Hebrews; † and the other, *Μυστηριον εμην εμαι και τοις υιοις του οικου μου*, ‡ although the name of Gospel is not mentioned, is probably from the same source. Both seem to be from the interpolated parts. The latter, however, in the expression *τοις υιοις του οικου μου* resembles this text (Matt. x. 36), “the enemies of a man are *the sons of his house*,” *בני ביתו*, equivalent to *οι υιοι του οικου αυτου*. The Greek is *οι οικιακοι αυτου*.

The passage from the Gospel according to the Hebrews, quoted by Origen, in his commentary on Matthew at xix. 16, seems to be an interpolation in order to add another instance of the same thing; for in Matthew we find at this verse “Lo, *one* came and said to him, ‘What good thing shall I do,’” &c.‡ and here “*another* of the rich said, ‘What good thing shall I do.’” “Dixit ad eum alter divitum, Magister quid bonum faciens.” It does not, however, afford any thing for the purpose of comparison. Another quotation, in his commentary on St. John, is *αρτι ελαβε με η μητηρ μου, το αγιον πνευμα, εν μια των τριχων μου, και απενεγκε με εις το ορος το μεγα θαβωρ*. The Holy Spirit here is called our Lord’s *Mother*, doubtless from the circumstance of the voice which was heard at the time of the descent of the Spirit upon him at his baptism, declaring, “Thou art my beloved son;” and the word *רוח*, *spirit*, in the Aramaic, being of the feminine gender, § as it is found in this text, iii. 17. The passage has reference to our Lord’s being led up of the Spirit into the wilderness to undergo the temptation, which immediately followed his baptism: and it is to be observed, that while the Greek of Matthew iv. i. has only *του*

* The reader will find all the passages which have been cited by various writers down to the 5th century collected in J. A. Fabricius, *Codex Apoc. N. T.* vol. i. p. 355; Jones, *New and Full Method*, par. ii. ch. 25; J. Kirchofer *Quellensammlung*, p. 448.

† *Strom.* lib. 2. Edit. Colon. p. 380.

‡ *Ibid.* lib. 5. p. 578.

§ See Fabricius, note on this, *Codex. Apoc.* vol. i. p. 361; and Origen’s own explanation, *Com. in Johan.* tom. 2. Jerome writes, *Com. in Esai*, lib. xi. xl. ii., Hebraei asserunt, nec de hac re apud eos ulla dubitatio est, Spiritum Sanctum lingua sua appellari genere feminino. Sed et in Evangelio quod juxta Hebraeos Nazaraei lectitant, Dominus loquitur, “Modo tulit me mater mea, Spiritus Sanctus.” Nemo autem in hac parte scandalizari debet, quod dicitur apud Hebraeos Spiritus genere masculino, et Graeco sermone, neutro. In divinitate enim nullus est sexus: see also *Com. in Mich.* lib. ii. 7, 6.

πνεύματος, this Syriac text has *רוּחַ וְסֵפֶתָא*. *Spirit of Holiness*, or Holy Spirit, *το ἅγιον πνεῦμα*, as it is found in this place of the Gospel according to the Hebrews. At verse 8 we read *εἰς ὄρος υψήλων λαῶν*, for which this text has *לְטוּרָא אִינְא דְטַבְרָם*. Perhaps the word *θαβωρ* might have got into the text of the Gospel according to the Hebrews from *דְטַבְרָם* of the last two words. In the Peshito of Ezekiel xl. 2, we read *טוּרָא דְטַבְרָם*.

Jerome gives the following quotation from the Gospel according to the Hebrews respecting our Lord's baptism: "Factum est autem, quum ascendisset Dominus de aqua, descendit fons omnis Spiritus Sancti et requievit super eum ac dixit ei: Fili mi, in omnibus prophetis expectabam te, ut venires et requiescerem in te, tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." On this it is to be observed that the Holy Spirit is said to have *rested* or *remained* upon Jesus, as we find it in this Syriac Text; and also the voice from heaven to have addressed him directly, "My son," while the Greek of Matthew is *οὗτος ἐστὶν ὁ υἱὸς μου*: see note on Matt. iii. 16, 17, p. xiv. above.

He also alleges this same Gospel again in his tract against the Pelagians, l. iii. c. i.: "Et in eodem volumine, 'Si peccaverit, inquit, frater tuus in verbo, et satis tibi fecerit, septies in die suscipe eum. Dixit illi *Simon* discipulus ejus: septies in die? Respondit Dominus et dixit ei, etiam ego dico tibi, usque septuagies septies." This has reference to Matt. xviii. 21, where we have *τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε*, but in this text we have *Simon Cepha*. Moreover, the passage to which we have already referred, relating to *another* of the rich, who inquired what good he must do, ends thus: "Et conversus dixit *Simoni*, discipulo suo, sedenti apud se. *Simon*, fili Jonæ, facilius est camelum intrare per foramen acus, quam divitem in regnum caelorum." This refers to Matt. xix. 23, 24; but there our Lord is said to have spoken to *his disciples*. It is evident, however, that he addressed his discourse to them when Peter was present, and probably directed it especially to him; for we find that it was Peter who made the reply, v. 27, *τότε ἀποκριθεὶς ὁ Πέτρος εἶπε*. In this Syriac text of St. Matthew we always find the name *Simon*, as it is in the Gospel according to the Hebrews; sometimes, indeed, with the addition of *Cepha*, equivalent to *Peter*, but never *Cepha* alone: while in the Gospel of St. Luke, whenever the word *Πέτρος* occurs (being not less than thirteen times), the text of this recension has translated it by *Cepha* alone, with one single exception, where *Simon* has been substituted; thus causing a marked distinction in this respect between the two Gospels of this Syriac copy. In the Ignatian Epistle to the Smyrneans the name *Peter* is mentioned, but not in the part cited; and as to this we should not omit to state that Origen, the most ancient

writer who alludes to the passage, says that it was taken from the *Διδαχὴ Πέτρον*.*

In the Greek the common name *Simon* is generally dropped, probably out of respect to St. Peter and perhaps, in order that he might not be called by the same appellation as his great antagonist Simon Magus,† in the same way as Thomas became the usual designation of another of the Apostles, probably to avoid calling him by the same name as Judas the traitor. See note above, p. l. on John xiv. 22.

In his commentary on Matt. vi. 11, Jerome writes: “In Evangelio quod appellatur secundum Hebræos, pro supersubstantiali pane reperi **בִּזְהָר**, quod dicitur crastinum, ut sit sensus, Panem nostrum crastinum, id est, futurum da nobis hodie.” This varies from the Syriac text: see note p. xviii. above. It is not, however, improbable that this passage might have undergone some change after the Greek translation had been made, and the word **בִּזְהָר** have been substituted or added, as seeming to represent the same signification as *ἐπιουσιον* of the Greek. At any rate we find in Acts vii. 26, *τῆ ἐπιουσιῆ ἡμέρᾳ*, having the same meaning as **בִּזְהָר**, rendered in the Peshito **ܘܝܘܡܐܐܗܪܢܐ**, from which, indeed, **בִּזְהָר** seems to be an abbreviated derivative, as in the Hebrew. At Exodus ii. 13, whence the place in Acts is taken, the Septuagint has *τῆ ἡμέρᾳ τῆ δευτέρᾳ*, a literal rendering of the Hebrew **בַּיּוֹם הַשֵּׁנִי**; but the Peshito has there also **ܘܝܘܡܐܐܗܪܢܐ**.

I have already observed upon Matt. ii. 6. p. xii. above, that Jerome quotes the *Hebrew*, “Et tu Bethlehem terra Judæ,” exactly as it is in this Syriac text. Whether by the Hebrew he meant the original work of St. Matthew or the Gospel according to the Hebrews is much the same for our present consideration. It is quite evident, from what he writes in another place, that he did not mean the original Hebrew text of Mical, v. 2.‡

* Si vero quis velit nobis proferre ex illo libro, qui Petri Doctrina appellatur, ubi Salvator videtur ad discipulos dicere: “Non sum daemionium incorporum:” primo respondendum est ei, quoniam ille liber inter libros ecclesiasticos non habetur: *De Principiis* sive *Περὶ ἀρχῶν*, edit. Redepenning, p. 94.

† See the Clementine Homilies, where the distinction between the names of these two, Peter and Simon, is distinctly maintained.

‡ “Quanta sit inter Matthæum et Septuaginta verborum ordinisque discordia, sic magis admiraberis, si Hebraicum videas, in quo scriptum est: *Et tu Bethlehem Ephrata, parvulus es in millibus Juda, ex te mihi egreditur, qui sit dominator in Israel*. Considera gradatim quæ ab Evangelista sint posita. *Et tu Bethlehem terra Juda*. Pro terra *Juda*, in Hebraico habet *Ephrata*, in Septuaginta, *domus Ephrata*. Et pro nequaquam minima es in ducibus *Juda*, in Septuaginta legitur, *modicus es, ut sis in millibus Juda*. In Hebraico, *parvulus es in millibus Juda*. Sensusque contrarius est; Septuaginta sibi in hoc duntaxat loco et Hebraico concordante: see *De optimo genere interpretandi, ad Pammachium*.

Further, in speaking of the Hebrew Gospel, Jerome says that it is to be observed, that whenever the Evangelist cites any testimonies from the ancient scriptures, either in his own person or that of Christ, he does not follow the authority of the Septuagint, but that of the Hebrew; and he then quotes the two sentences, "Out of Egypt have I called my son," and "He shall be called a Nazarene;"* both of which exactly coincide with the Greek of St. Matthew, *ἐξ Αἰγυπτου ἐκάλεσα τον υιον μου* and *στι Ναζωραιος κληθησεται*.† This proves, that in these places at least the Greek translator of St. Matthew's Gospel has rendered the words for himself, without having reference to the Septuagint. As to the rest of the citations from the Old Testament, it may be observed, that in this Syriac they do not in all cases agree with the Hebrew, as we now read it; but whenever there is any variation between them, as they occur in this text and in the Greek of St. Matthew, they always come nearer in the Syriac to the Hebrew original than they do in the Greek. It is plain that the Greek translator sometimes rendered the Aramaic in his own words, and at others adopted the very words of the Septuagint instead of translating the passage afresh. The latter, however, might have been the work of subsequent revisors or transcribers of the Greek version, in order to bring it into closer conformity with the Septuagint as generally cited by other evangelists. I may also observe that there is a great similarity in many cases between the Peshito of the Old Testament and this text in the places quoted by St. Matthew.

* Porro ipsum Hebraicum habetur usque hodie in Casariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mibi quoque a Nazarenis, qui in Bercea, urbe Syriae, hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicunque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, Veteris Scripturae testimonium utitur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: "Ex Aegypto vocavi filium meum," et "Quoniam Nazareus vocatur." *De rivis illust.* Ex quo apparet, Matthaeum Evangelistam non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem, sed quasi Hebraeum ex Hebraeis et in lege Domini doctissimum ea gentibus protulisse, quae in Hebraeo legerat.—Quod beatum Matthaeum non solum in hoc testimonio, sed etiam in alio loco fecisse legimus: *Ex Aegypto vocavi filium meum*; pro quo Septuaginta transtulerunt, "*Ex Aegypto vocavit filios suos*"; quod utique nisi sequamur Hebraicam veritatem, ad Dominum Salvatorem non pertinere, manifestum est.—Et non solum in presenti loco, sed ubique de Veteri Instrumento Evangelistae et Apostoli testimonia protulerunt, diligentius observandum est, non eos verba secutos sed sensum; et ubi Septuaginta ab Hebraico discrepant, Hebraeum sensum suis expressisse sermonibus," *Ad Algasiam*, quaest. ii.

† The reader may see what Jerome has written further on these two passages in his *Com. in Es. xi. 2*, and *De optimo gener. interp.*: also Morinus, *Exercitationes Biblicae*, pp. 149, 153.

Besides these passages from the Gospel according to the Hebrews, upon which I have made observations, there are also several others that Jerome alleges from the same source; but as some of them evidently belong to the interpolations, and others relate to parts of the Gospel which no longer exist in this Syriac copy, we cannot institute any comparison. We may, however, infer, that had the leaves of the manuscript which have been lost still existed, they would have enabled us to throw much additional light upon this subject; for it is evident, that when the volume was bound up in the state in which it was found in the convent of Nitria, those leaves which contained passages that varied too far from the Peshito recension of the Syriac Gospels then generally read in the Churches were removed, and others in accordance with the usual text inserted to supply their place.

Epiphanus* likewise gives some indications of the Gospel according to the Hebrews used by the Ebionites. Among the names of the Apostles in one passage which he cites, we read *Σιμωνα του Ζηλωτην*, as it is correctly given in St. Luke; and not *Σιμων ο Κανανητης*, as it is erroneously found in the Greek version of Matthew, from the translator confounding two words similar in sound, **ܣܝܡܘܢ** and **ܟܢܢܢܝܬܝܫ**. The part containing ch. x. v. 4 is lost in this text; but here the Peshito has not been made to conform with the Greek, and has retained the true reading, **ܟܢܢܢܝܬܝܫ** “zealot.” A little further on in the same passage from the same Gospel it is said that John came baptizing in the *River Jordan*, and so again in the next chapter. In the Greek of Matthew iii. 6, we have *τω Ιορδανη* only; but in the Syriac text we have in this place **ܟܝܘܢ ܝܘܕܝܢܐ**, “the *River Jordan*; and so generally: see note p. xiv. In the account of our Lord’s baptism, also, the reading is the same as in this Syriac text, “*Thou art my beloved son*;” but in this Ebionite copy an addition has been made, and the voice is said to come a second time, “*This is my beloved*.”† as it is in the Greek of St. Matthew. It would almost appear as if this latter sentence had been interpolated after the Greek version was made.

Although, then, the passages from the Gospel according to the Hebrews which have been preserved to us be but few, still they are sufficient upon the comparison to establish the fact that there was a closer relationship between

* *Heret* 30, c. 13 and 14.

† *Και φωνη εγενετο εκ του ουρανου λεγουσα*· *Συ μου ει ο υιος ο αγαπητος, εν σοι ηδοκησα. Και παλι, Εγω σημερον γηγενηκα σε, και ενθυσ περιελαβε τον τοπον φως μεγα, ον ιδων, φησι, ο Ιωαννης λεγει αυτω, Συ τις ει, Κυριε; και παλι φωνη εεξ ουρανου προς αυτου; Ουτος εστιν ο υιος μου ο αγαπητος, εφ’ ον ειδοκησα.*

that Gospel, which, even in its interpolated form, was esteemed by many to be the authentic work of St. Matthew himself, and this Syriac text which I now publish, than between it and the canonical Greek translation of St. Matthew's Gospel; and so far, at least, to justify the inference, that in such places this Syriac text exhibits the precise words which the Apostle himself originally employed. For had this Syriac text of St. Matthew been a re-translation, it would have followed the Greek in such places as varied from the original Aramaic, which was the groundwork of the Gospel according to the Hebrews, and not have agreed with that Gospel when it differed from the Greek. The reason, also, for the variation of the Greek from the original is apparent in the Aramaic. The Greek translator or transcriber might readily have mistaken one letter for another in such a case as אַתָּה הוּא, "thou art," and אִיִּתָּהּ הוּא "this is," especially if the characters had been a little effaced, and the manuscript was not perfectly clear and legible; while a Syriac translator could not so readily have confounded *αυτος εστω* with *συ ει* in the Greek. Moreover, this comparison, by proving the agreement between the two, tends also to confirm the historical testimony as to the fact that St. Matthew originally wrote his Gospel in Hebrew or Syro-Chaldaic, and that the Gospel according to the Hebrews was often taken for the authentic work of the Apostle.

The Gospel of St. Matthew, the same historical testimony informs us, although composed in the Aramaic or Syro-Chaldaic language, was written in Hebrew letters—that is, in the same character as was always used by the Jews from the time of Ezra in their sacred books, not only for the ancient Hebrew, but even for such parts of their more recent scriptures as were in the Chaldaic language, as I have already observed. In my preceding notes upon the Gospel of St. Matthew, I have assumed this to be true. Any one who will be at the trouble to compare the numerous passages where I have brought this to bear will hardly fail to find ample grounds to convince him that this must be correct as to the original Aramaic Gospel of St. Matthew; that it also equally applies to this text, and that the manuscript before us, although transcribed in the character commonly employed by others who used the Syriac language, has followed, in the Gospel of St. Matthew, a copy, the original of which either immediately or more remotely must have been written in Hebrew letters. See note on Matt. xxi. 24, p. xxix.

Another means of enabling us to form some opinion as to the claims of this Syriac to be considered as having retained the original words which St. Matthew himself employed will be found in the comparison of the parallel

passages of the first three Evangelists. Unless we admit the verbal inspiration of the Gospels, a theory long since abandoned by all scholars and critics, which, indeed, could only be maintained by those who are entirely ignorant of the way in which the New Testament has been transmitted to our own times, and which, if persisted in, must involve very serious objections against these inspired writings, and tend to infidelity, it is impossible to account for the close and even verbal coincidence of many parallel passages in the first three Gospels upon any other ground, than that one Evangelist copied from the other, or that they all borrowed from a common source. But even this, although it may account for the material and verbal agreement between them, gives no satisfactory explanation of the discrepancies which exist in the midst of this agreement. Among the various hypotheses which have been advanced, the only one which appears to be sufficient to explain this, and which, therefore, has been most generally adopted, is, First, that in such passages as these three Greek Gospels have matter in common, they contain translations of some original Hebrew or Aramaic document made use of in them all, and that these three translations at the first were made independently of each other. This will account for different but synonymous Greek terms being so often employed in relating the same thing. And, Secondly, that the translation which followed next in order of time had been compared with that which had been already incorporated in the preceding Gospel; and, in certain cases where it was deemed proper, had been made to conform with it, even to the employment of the same terms. This will account also for the verbal identity wherever it occurs. If we, therefore, take this view of the matter, we may easily perceive how it came to pass that the same thing has been related by the separate Evangelists, sometimes in the very same words, and at others in different but synonymous terms.

It does not at all belong to my present purpose to enter upon the question as to the extent of the original Aramaic document which the other two Evangelists used: whether it was the entire Hebrew Gospel of St. Matthew himself, or some shorter history of the acts and sayings of the Lord Jesus Christ already existing in that language when he wrote, which he also used as well as the other Evangelists, and incorporated into his own narrative.*

* The reader will find what he may wish to know on this head in the works already cited of the able and really learned English bishop, Dr. Herbert Marsh, "*Dissertation on the Origin and Composition of the Three First Canonical Gospels, and Illustration of the Hypothesis proposed in the Dissertation.*"

The object which I have now in hand is simply to apply this Syriac text as a test to the alleged fact, that certain parallel passages in the three Greek Gospels are translations from an Aramaic original. For if, while the hypothesis of their being translations from the same original accounts for their agreement, the application of this text will also explain the reason of certain discrepancies of the Greek Gospels in the midst of this agreement, it will afford a very strong confirmation of the presumption that they do contain passages translated from the same original Aramaic document; and also will give much additional weight to the pretensions of this text to be considered in such places, at least, as exhibiting the very words which St. Matthew himself employed, even were we to go so far as to admit that he also made use of a previously existing Aramaic narrative in common with St. Mark and St. Luke, and not, as I believe to be the case, that they used his Hebrew Gospel in the composition of their own.

It seems to me that no candid person who is sufficiently acquainted with the language and the subject, after having fully entered into the examination, can fail to acquiesce in the conclusion arrived at by Bishop Marsh, that "*The table of parallel and coincident passages,*" as shewn in his Dissertation, "*is one continued proof, either that the Hebrew text of St. Matthew was the basis of the Gospels of St. Mark and St. Luke, or that some common document,*" that is, Hebrew or Aramaic, "*was the basis of all three Gospels.*" It has been no part of my present purpose to enter into this matter generally, but only so far as it relates to this Syriac Text and the canonical Greek version of the Gospel of St. Matthew; but in my preceding observations I have assumed this statement of Bishop Marsh to be correct, and have therefore applied it in the examination of passages in which these two differed from each other, in order to ascertain what light the comparison of parallel places of the other Evangelists would throw upon the discrepancies between them. It is not necessary for me to repeat here what I have already stated in the foregoing notes on St. Matthew's Gospel. I must, therefore, request the reader to peruse them with this object in view, and then to draw his own conclusions. He will find that, in many instances where this text and the Greek version of St. Matthew differ from each other, the variation may easily be accounted for, upon the highly probable supposition that the translator, or the scribe who copied the manuscript made use of by him, read the original Aramaic in a slightly different manner; sometimes substituting one Hebrew letter for another that closely resembled it, or confounding one similar word with another; and sometimes making omissions in consequence of the close

repetition of the same word or syllable—things which every one who has had any experience in the collation of manuscripts knows to be of very frequent occurrence; and that, upon reference to several parallel passages in which the other Evangelists are presumed to have made use of the same original Aramaic, this text is found to agree with them, while it differs from the Greek of Matthew; and, further, that, if we place this Syriac text by the side of them, some slight variations in the Greek of those parallel passages themselves can not only be explained and accounted for in the same manner, but sometimes, also, upon the ground of a different Greek meaning having been given to an Aramaic particle of a twofold signification. Moreover, I have observed in several instances, where there is a difference between the Greek of St. Matthew and this Syriac text, that the other Evangelists also, in the parallel passages, vary, not only from the Greek text of St. Matthew, but likewise from each other. For this I can assign no other probable reason, than that it must have arisen from some defect in the original copy, which they all more immediately or remotely followed, rendering it in such places obscure and partly illegible. Had we, then, direct and positive evidence that such parallel passages in the Greek Gospels were translations made by three different persons from several copies of an Aramaic original in Hebrew characters, we should certainly expect to find, simply as a matter of course, these very phenomena. The phenomena themselves, therefore, may very reasonably be taken conversely as so much internal evidence of such being really the case, even with respect to the other two Gospels; but when we have so great an amount of historical testimony to the fact itself, with regard to the Gospel of St. Matthew, the evidence, both external and internal, concurring, seems to be complete, and fully to bear out the conclusion that this Syriac text, so far as it explains these phenomena, may be deemed, to that extent at least, to exhibit the very words which that Evangelist himself employed.

To recapitulate the arguments which have been already advanced in order to shew the pretensions which this Syriac text of the Gospel of St. Matthew has to be considered as representing more nearly the exact words which the Evangelist himself made use of than any other that has hitherto been discovered, they are briefly these:—

First, the great improbability that those who undertook to collect the books of the New Testament received into the Syriac canon for the use of the churches should have neglected to avail themselves of the original Hebrew or

Syro-Chaldaic Gospel of St. Matthew, which must have been still in existence, and rather have undertaken to re-translate it back again into the same language from some Greek version ; especially when there is no evidence that any such version had been generally adopted into the Greek canon at the very early period when the Syriac translation of the rest of the books of the New Testament is said to have been produced. That this text is evidently a more antient recension of the same Syriac Gospel of St. Matthew, which, so far as we have the means of tracing it, appears to have been always in use in the Syriac canon, and that the variations in the subsequent recension, called the Peshito, have arisen from comparison with the Greek, by which it has been modified and brought in many places into closer conformity with the Greek ; that there is a marked difference between this Syriac text of St. Matthew and that of the other Gospels in the same copy, proving them to be by different hands ; that while the others evidently shew that they have been translated from the Greek, and exhibit plain signs of the Syriac translator mistaking and misunderstanding some Greek words, I have discovered nothing of this kind in the text of St. Matthew, although there be, perhaps, some traces of subsequent modification according to the Greek text, and several Greek terms employed. The use, however, of Greek words, which had already been generally adopted into the Syro-Chaldaic language at the time when St. Matthew wrote, affords no evidence of translation from the Greek, as some writers have supposed, even with respect to the Peshito recension of this Gospel.

Secondly : Direct testimony as to certain peculiarities in the original Hebrew Gospel of St. Matthew, which are found in this text and not in the Greek. Such is the statement of a Syriac writer of the seventh century, George of the Gentiles, that St. Matthew, in his original Gospel, did not omit the three kings in the genealogy, ch. i. v. 8, but that these fell out in the Greek, for the reasons which he has stated ; and that they were thenceforth omitted by those who had embraced Christianity from among the Gentiles, and generally used the Greek tongue : see above, p. x. That also of Dionysius Bar Salibi, who states, that in his days there was sometimes found a Syriac copy made out of the Hebrew which retained the three generations ; thereby implying that this copy was made out of the Hebrew, that is, adopted from the Hebrew Gospel of St. Matthew with some slight change of dialect, and transcribed in ordinary Syriac letters : see above, p. xi. And that, too, of Jerome, who writes that he had found in the original Hebrew of St. Matthew, at ch. ii. v. i., *Juda*, as it is in this text, and not *Judæa*, as it is in the Greek : see p. xii. To these should be

added the testimony of Origen who informs us, that in his time, there were still existing some Greek copies, that instead of *Rama* read *εν τη υψηλη*, which is a literal translation of *Rantha*, as it is found in this text, p. xii., and that of the citation of Hegisippus, who, being of Jewish origin, used the Hebrew and Syriac, to which I have already referred, pp. xxv. lxxviii. Nor should I omit the fact that the very antient Syrian writer, Mar Yakub the Persian, alleges the three kings in his genealogy, p. vii.

Thirdly, the agreement of this Syriac text, on certain points in which it varies from the Greek, with the Gospel according to the Hebrews, which was in the same language as the Hebrew Gospel of St. Matthew, and had so much in common with it as to be supposed by many, even so late as the fourth century, to be the authentic work of the Evangelist himself.

And, Fourthly, the internal evidence afforded by the fact that upon comparing this text with the Greek of St. Matthew and the parallel passages of St. Mark and St. Luke, they are found to exhibit the very phenomena which we should, *a priori*, expect certainly to discover had we the plainest and most incontrovertible testimony that they are all in reality translations from such an Aramaic original as this.

Whatever conviction these arguments may bring to the mind of others, I have no hesitation in stating that they have fully satisfied my own, that this Syriac text of the Gospel of St. Matthew which I now publish has, to a great extent, retained the identical terms and expressions which the Apostle himself employed; and that we have here, in our Lord's discourses, to a great extent the very same words as the Divine Author of our holy religion himself uttered in proclaiming the glad tidings of salvation in the Hebrew dialect to those who were listening to him, and through them, to all the world.

I have said to a *great extent*, because I believe that even this text is not entirely free from changes and alterations arising from subsequent collation with the Greek, such as were afterwards carried to a much greater degree, when that revised recension, usually called the Peshito, came to be generally adopted in the churches. I think it would not be a very difficult task for an acute and judicious critic to mark precisely those passages which have undergone the greatest change. At some future time I may, perhaps, myself venture to undertake the work, having been already led to make many observations on this head; but the text itself being now before the public, it will be open to all scholars to give it that full consideration which it so well

merits : and the united criticism of many may arrive at more certain results than the single labours and efforts of any one individual.

It may perhaps be necessary to add a word respecting the English translation from the Syriac. My great object has been to make it as literal as I could, in order to enable those who may not be acquainted with the Syriac to use the English for comparison with the Greek. For this purpose, I have even retained the order of the Syriac words, so far as it seemed possible to do so without obscurity. It has been my intention also to render always the same Syriac term by the same English word; and I have kept up such distinctions as **ܐܢܫܐ**, *man*; **ܩܝܢܐ**, *Man, avnp*; and **ܕܒܢ ܐܢܫܐ**, *man's son, men's sons, ανθρωπος, ανθρωποι*; and **ܕܒܢ ܢܫܐ**, *The Son of man*, the peculiar appellation of our Lord Jesus Christ, together with other similar distinctions with which the reader will become familiar upon the perusal.

I give on another page a list of the few errata which I have discovered in the Syriac text, it being very important that this should be as accurate as possible. I regret to find also that some typographical errors have escaped my eye in the Preface and the English Translation. I believe, however, that they are such as will cause no difficulty to the reader, and may easily be corrected by him wherever they occur. This he is entreated to do for himself. For the Facsimile of the Manuscript I am indebted to the willing and skilful hand of my wife.

And now I commit this work into the hands of the public with a deep sense of the importance and responsibility of the task that I have undertaken, a task which I felt that I dare not shrink from, for it seemed to be thrown in my way by Providence. I was led, in the first place, to make every effort that I could, to neglect no available means, in my endeavours to obtain the rescue of the invaluable Nitrian collection of Syriac manuscripts from the chance of being destroyed and lost for ever, a danger to which they were exposed so long as they lay mouldering in the cellars of the convent in the Desert; and when, happily, they were secured for the British nation, it fell to my lot to discover amongst them these venerable remains of the Gospels. No one, indeed, can be so fully alive to the defects in my task as myself. I have, however, honestly and fearlessly sought for the truth in my

labours ; and during their progress I have had the vast satisfaction of continually obtaining additional conviction of the genuineness and authenticity of these documents of our faith, of the impossibility of their being other than what they are represented to be, and of the wonderful fidelity of the transmission of the text in all essential matters whatever, in the midst of some variations which nothing but a constant miracle could prevent, by several processes of philological argument and reasoning, which rest solely upon the free critical examination of numerous questions into which this task has led me.

CORRIGENDA.

MATTHEW.

vi. 1.	for	כטב	read	טב
xiii. 30.	..	כיאבא	..	כיאבא
32.	..	כיאבא	..	כיאבא
xvi. 14.	..	כיאבא	..	כיאבא

MARK.

xvi. 19.	for	יבב	read	יבב
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LUKE.

iii. 15.	for	כאבא	read	כאבא
ix. 21.	..	כאבא	..	כאבא
xii. 38.	..	יא	..	יא

המשל

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מהם לא נח הדבשה לטבוחה. חלה בנח
 14 דאנא. כחיו מלך אצטמח מהם אבד למח
 דאדאש, כחילא. אכחו למ. מה שלש אבד
 חסב לא דאפא. דלכא נצדא לך דכח נח
 15 מנהגא. אדא לביא מהם אכחו לנצדא. דאבד
 16 מהם דא שלח. נחלה מה דהפ מהם נצדא.
 17 לעבד. על דלכא בנד. מלך כצבא. מה דמ
 אבד אכחו למ. אכ, בנדא למדא חקא
 18 בנד. חלה מהם אפ אכא בנדא. נצדא דמ
 חלה מהם חלה כח מהם לנחלה. לא
 חלשה חלה דא מהם צבא. אלא חלה
 דלא מהם אכ, מזה מהם. נחפס מהם נפח
 19 ער אלהם. אכחו למ. אבד. אכח אכח
 אכחו למ. דלא נצמ כח ננדג נח חכח
 נפח לננדג. אפא ננדג דלא נא לאכמה,
 דבנד. אלא נח דאכמה, בנד אפ כח כח
 20 חלה נח. אכא לך דע מה לבית. נחלה
 דבנד נחמה למ. דמה ננדג. נחלה נח מלך
 חקא נחמה למ. אלא דאנח. דאנח למ.
 21 אכחא לך דאכא נחמה נחמה למ.
 מהם אפ כח נחמה למ. דנחמה כח.
 22 אכא לך למ. אלא חלה נח.
 23 לבית חלמה, דל אע נח לבית אכחא

השאלה

53 אשכנזי. ונגד אכנתו, הכתו, צדקה יאמר לו
 54 אשכנזי יאמר. אשכנזי יאמר אשכנזי יאמר
 55 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר

השאלה

56 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 57 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 58 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 59 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 60 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 61 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 62 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 63 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.
 64 אשכנזי יאמר. אשכנזי יאמר. אשכנזי יאמר.

המשנה

41. לא תהיה יום ביום. וכל מה שיש בו.

42. כל מה שיש בו. וכל מה שיש בו.

הכלל למה שיש בו. וכל מה שיש בו.
43. כל מה שיש בו. וכל מה שיש בו.
44. כל מה שיש בו. וכל מה שיש בו.

45. כל מה שיש בו. וכל מה שיש בו.

46. כל מה שיש בו. וכל מה שיש בו.

47. כל מה שיש בו. וכל מה שיש בו.

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56. כל מה שיש בו. וכל מה שיש בו.

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61. כל מה שיש בו. וכל מה שיש בו.

62. כל מה שיש בו. וכל מה שיש בו.

63. כל מה שיש בו. וכל מה שיש בו.

64. כל מה שיש בו. וכל מה שיש בו.

65. כל מה שיש בו. וכל מה שיש בו.

פסוקים

הוא * * * * * . וכן * * * * * אלה 6

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דגל

28 א מנחם לך מן היום. ואלה הן המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

29 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

30 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

31 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

32 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

33 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

34 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

35 א מנחם לך מן היום. ואלה המעשים אשר

עשה לך. ואלה המעשים אשר עשה לך

לך. ואלה המעשים אשר עשה לך

המשנה

17 הלילה. לא יזי אדם לבינה ללילה

18 הנמשכה, ללילה. אלא דלילה כח שם. נח

הנמשכה כח לא נחמה. נח דלא דם נחמה

נחמה. דלא נחמה כצדקה דכונה האלמה

19 שמה. מה שם דם דלא הנמשכה אולם ללילה.

דלילה אולם שמה לשמה. שמה נח

20 הלילה. חף דכמה מהם חתונה, נח דהיה

לא חב. כח אולם לילה. אולם לילה. דלא

21 מהם אולם לילה חתונה. מה דם דחב

מהם. אולם לילה חתונה. חתונה חתונה

דלא אולם חתונה ○ ○ ○

22 מהם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

23 אולם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

24 מהם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

25 מהם חתונה חתונה חתונה חתונה חתונה

26 מהם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

27 מהם חתונה חתונה חתונה חתונה חתונה

מהם חתונה חתונה חתונה חתונה חתונה

6 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 7 אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 8 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 9 אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 10 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 11 אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 12 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 13 אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 14 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 15 אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.
 16 לַחֲלֹצֵת אֶתְּמַלְּכָהּ. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי
 אֱלֹהִים. וְהָיָה כִּי כִסְיוֹתָ כִּסֵּי אֱלֹהִים.

המשל

אם אתה . אתה רחוק מכל , אתה רחוק מכל
אם אתה רחוק מכל . אתה רחוק מכל .

אם אתה רחוק מכל

אם אתה רחוק מכל . אתה רחוק מכל .

אם אתה רחוק מכל . אתה רחוק מכל .

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אם אתה רחוק מכל . אתה רחוק מכל .

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השאלה

21 כל מה שיש לך. האנשים למי שיש לך.
 22 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 23 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 24, 25 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 26 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 27 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 28 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 אדם אחד למי שיש לך. אדם אחד למי שיש לך.

29 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 30 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 31 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 32 אדם אחד למי שיש לך. אדם אחד למי שיש לך.
 33 אדם אחד למי שיש לך. אדם אחד למי שיש לך.

השאל

6 מהא כיצד האשדות נב אלמלא. שבתה מהא
7 מהא כיצד האשדות האשדות האשדות האשדות.
8 מהא כיצד האשדות האשדות האשדות האשדות.
9 מהא כיצד האשדות האשדות האשדות האשדות.
10 מהא כיצד האשדות האשדות האשדות האשדות.
11, 12 מהא כיצד האשדות האשדות האשדות האשדות.
13 מהא כיצד האשדות האשדות האשדות האשדות.
14 מהא כיצד האשדות האשדות האשדות האשדות.
מהא כיצד האשדות האשדות האשדות האשדות.
15 מהא כיצד האשדות האשדות האשדות האשדות.
16 מהא כיצד האשדות האשדות האשדות האשדות.
17 מהא כיצד האשדות האשדות האשדות האשדות.
18 מהא כיצד האשדות האשדות האשדות האשדות.
19 מהא כיצד האשדות האשדות האשדות האשדות.
20 מהא כיצד האשדות האשדות האשדות האשדות.

תפילות

והתחננתם בך. מלך צדק וחסד ורחמים רבים. כל ימי
 18 מלכותך ושלטוןך. שיהיה לך שם קדושך וקדושתך
 כבודך ופאורך ופלאותך ומופלאותך. כל ימי
 19 חייך ושלטוןך ופאורך ופלאותך ומופלאותך.
 20 ושלטוןך. ושלטוןך ושלטוןך ושלטוןך.
 ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 כל ימי חייך ושלטוןך ופאורך ופלאותך ומופלאותך.
 כל ימי חייך ושלטוןך ופאורך ופלאותך ומופלאותך.
 כל ימי חייך ושלטוןך ופאורך ופלאותך ומופלאותך.

אלהינו אלהינו

תפילות



תפילות

1. ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 2. ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 3. ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 4. ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 5. ושלטוןך ושלטוןך ושלטוןך ושלטוןך.
 כל ימי חייך ושלטוןך ופאורך ופלאותך ומופלאותך.

דגלים

5. הדגל צפוי הפתח לקצר חתום. דגלים

הדגל הוא הדגל הפתוח. הדגל

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31 כל אלו חיינו נולדנו אלנו ונצטק. וכל
 מנחתנו נחם ה' ונחם כל ימינו. והנחם אלנו
 32 ונחם כל ימינו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 והנחם אלנו. והנחם אלנו. והנחם אלנו.
 כל ימינו.

33 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 34 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 35 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 36 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 37 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 38 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 39 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 40, 41 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 42 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 43 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 44 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 45 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 46 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.
 ונחם אלנו. והנחם אלנו. והנחם אלנו. והנחם אלנו.

הגדה

17 כִּי יִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 18 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 19 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 20 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 21 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 22 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .

○ ○ ○ וְאֵלֶיךָ

23 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 24 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 25 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 26 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 27 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 28 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 29 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .
 30 וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ . וְיִשְׁמַע יְהוָה בְּקוֹל מוֹתֵנוּ .

השירה

21 אבנא כן פסחח מן פסחח דהוה. איהו איהו

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• • איהו איהו

23 איהו איהו. איהו איהו. איהו איהו.

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24 איהו איהו. איהו איהו. איהו איהו.

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25 איהו איהו. איהו איהו. איהו איהו.

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26 איהו איהו. איהו איהו. איהו איהו.

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27 איהו איהו. איהו איהו. איהו איהו.

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• • • איהו איהו

28 איהו איהו. איהו איהו. איהו איהו.

הנה

10 אלהי ישראל. כל הנה אלהי ישראל.
 11 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 12 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 13 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 14 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 15 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 16 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 17 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 18 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 19 אלהי ישראל. אלהי ישראל. אלהי ישראל.
 20 אלהי ישראל. אלהי ישראל. אלהי ישראל.

היחוד,

וְיִשְׁמַע בְּקוֹל אֱלֹהֵינוּ . וְיִשְׁמַע אֶת
לַלְלוֹת . כַּשְׁתָּהּ . הִיא לָא מַתְּנוּת מִבְּנֵי
26

אֵל הַיָּדֹעַ גְּזַר כַּדְּהָא . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
27

לְמַתְּנוּת אֲדָרָא . אֲדָרָא הַיָּדֹעַ לְמַתְּנוּת
אֲדָרָא הַיָּדֹעַ . אֲדָרָא הַיָּדֹעַ . אֲדָרָא הַיָּדֹעַ
28

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
29

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
30

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
31

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
32

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
33

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
34

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
35

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
36

לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת מִבְּנֵי . לְמַתְּנוּת
37

הַשְּׁמִיטָה

3 כְּשֶׁנֶּחְמַד מִן הַשְּׁמִיטָה לְהַחֲזִיק בָּהּ . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל
 4 יְעָמְד . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 5 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 6 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 7 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 8 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 9 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 10 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 11, 12 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 13 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 14 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 15 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .
 16 וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל . וְעַתָּה יִשְׁמַח ה' בְּכִלְכֵּל .

הגות,

24. והנה אנו רואים שכל מה שכתבנו זהו רק
 25. והנה אנו רואים שכל מה שכתבנו זהו רק
 26. והנה אנו רואים שכל מה שכתבנו זהו רק
 27. והנה אנו רואים שכל מה שכתבנו זהו רק
 28. והנה אנו רואים שכל מה שכתבנו זהו רק
 29. והנה אנו רואים שכל מה שכתבנו זהו רק
 30. והנה אנו רואים שכל מה שכתבנו זהו רק
 XXX. והנה אנו רואים שכל מה שכתבנו זהו רק
 2 והנה אנו רואים שכל מה שכתבנו זהו רק
 והנה אנו רואים שכל מה שכתבנו זהו רק

לכל אדם על כל מעשהו יחשב.

היה ראוי לו שיהיה מצוה ללמוד תורה.

○ ○ ○ אלה

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

היה ראוי לו שיהיה מצוה ללמוד תורה.

הגדה,

יז, לחשב מנצבא. מ'כ מ'נצבא, מ'ג מ'נצבא.
 25 ג'טב מ'נצבא מ' י'כ' ב'ק'מ. מ'ג' ל'ט מ'נצבא מ'
 ל'כ'פ'ד. פ'ג' מ'ג'ד'ק מ' מ'א'כ'ט'מ'ת'מ'נצבא.
 26 מ'ט'ט'כ' ב'ל' ז'ט'ב' ל'מ'. מ'נצ'ל' ב'ג'ד' מ' מ'ט'ט'ג'
 ל'כ'ז'מ'. מ'א'כ'ז' א'ל'י' ב'ל' ז'ט'ט' מ'ב'ל' מ'ג'ד'ק' פ'ד'
 27 א'ר'א' ל'י'. מ'א'כ'ז'מ'ג' ב'ל'מ', מ'כ'ז'מ' מ'ז'מ'מ', א'ר'
 28 מ'ט'ט'כ' ע'ב'מ' ל'מ'. מ'נצ'פ'מ' ב'ג'ד' מ' מ'א'כ'ט'מ' ל'מ'
 מ' ב'ט'ט'מ'. ג'ט'ב' מ'נצ'בא ל'מ' ג'ט'ט' מ'א'כ'
 מ'א'כ'מ'ג' מ'ט'ט' מ'נצ'בא ל'מ'. מ'א'כ'ז' מ'נצ'בא ל'מ'
 29 פ'ז'מ'מ' מ'ג'ד'ק' ג'ט'ב' א'ט' ל'. מ'נצ'ל' מ' מ'ט'ט'
 מ'כ'כ' מ'נצ'בא מ'נצ'בא מ'נצ'בא ל'מ'. א'ל'י' ב'ל'
 30 מ'ט'ט' מ'א'כ'ז' א'ר'א' מ'א'כ'ז' מ'נצ'בא ל'מ' ל' מ'ב'ל'
 מ'ט'ט'מ'. מ'א'כ'ז' מ'נצ'בא מ'ט'ט'מ' מ'נצ'בא.
 31 מ'נצ'ט'מ'מ', מ'ג'ד'ק' ג'ט'ב'. ב'ג' מ'ג' מ' ב'ט'ט'
 א'ל'מ' מ'נצ'בא, ב'ז'מ' ל'מ' א'ל'ב'. מ'א'כ'ז' מ'ט'ט'
 32 ל'כ'ז'מ' ב'ל' מ'ג'ד'ק' מ'נצ'בא. מ'ג'מ' מ'ז'מ'מ', מ'כ'ז'
 מ'א'כ'ז' ל'מ'. ב'ג'ד'ק' מ'ט'ט'מ', מ', ב'ט'ט' מ'ט'ט'מ' ע'ב'מ'
 33 ל'י' מ'נצ'ל' ז'כ'ט' מ'ג'. ל' מ'ט'ב' מ'נצ'בא א'ר'א' מ'ט'ט'
 34 מ'ט'ט'מ' ל'כ'ז'מ' מ'נצ'בא מ'א'כ'ז' מ'ט'ט'מ'. מ'נצ'בא מ'ט'ט'
 מ'כ'ז'מ'. מ'א'כ'ז'מ' מ'נצ'בא מ'ט'ט'מ'. ב'ג'ד'ק' מ'נצ'בא
 35 ב'ל'מ' מ'ט'ט'מ'. מ'ב'ל' מ'ב'ג' ל'מ' א'כ'ז' מ'נצ'בא.
 א'ל' מ'ט'ט'מ' א'נ' ל'מ'מ', מ' ל'כ'ז'מ' מ'ט'ט'מ' . . .
 XIX. מ'נצ'בא ב'ג' ע'ל' מ'ט'ט' מ'נצ'בא מ'ל'מ'. ע'מ' ל'מ' מ'

הגדה

האמצעית. אנחנו אנונימיים לפניך. יהוה אתה נחמנו
14 וְהוֹדוּ לַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי הַבָּרָה
לְיָמֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי הַבָּרָה
וְלַיהוָה אֱלֹהֵינוּ . . .

15 אֵלֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
16 אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
17 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
לְיָמֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
18 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
19 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
20 אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ

21 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
22 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ

23 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ
24 וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵינוּ

הנחיה

4 וְהָיָה לְחַלְפֵי הַצְּבָרָה. כִּי הַנְּחִיָּה לִי נִפְתָּח
 אֵינִי מִן הַלֵּל מִן הַיָּד כַּחֲלָפֵי הַצְּבָרָה.
 5 הַלֵּל הַנְּחִיָּה עִי. כִּי מִלֵּךְ תִּלְכָּה צְבָרָה לִי מִן
 6 הַנְּחִיָּה. הַנְּחִיָּה לִי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי
 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי
 7 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 לִי הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 8 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 לִי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 9 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 לִי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 10 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 לִי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 11 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.

הַנְּחִיָּה מִלֵּךְ אֵלַי

12 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 לִי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.
 13 הַנְּחִיָּה. כִּי מִלֵּךְ אֲחִיזָה אֵלַי. כִּי מִלֵּךְ אֲחִיזָה אֵלַי.

למנו אשד ארמנו למנו. הלכתי אל ארמנו
אשד ארמנו. בנתיב הנשדתי כיון הנשדתי כו
כח תשדתי ○ ○ ○

10 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

11 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

12 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

13 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

14 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

15 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

16 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

17 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

18 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

19 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

20 ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

ארמנו למנו אשד ארמנו, תשדתי למנו. למנו

השבת,

27 כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ בְּיוֹם הַשַּׁבָּת. וְהָיָה לְךָ
 כִּי תִשְׁמַע ה' אֶת-קוֹלְךָ בְּיוֹם הַשַּׁבָּת. וְהָיָה לְךָ
 חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 28 חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.

וְהָיָה לְךָ חֵן בְּעֵינֵי ה' . . .

XVII. כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ בְּיוֹם הַשַּׁבָּת.
 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 2 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 3 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 4 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 5 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 6 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 7 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 8 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.
 9 וְהָיָה לְךָ חֵן בְּעֵינֵי ה'. וְהָיָה לְךָ חֵן בְּעֵינֵי ה'.

הַשְּׁמִי

7 שְׁמִי כִּי יִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 8 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 9 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 10 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 11 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 12 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 13 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 14 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 15 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע
 16 אֱלֹהִים וְיִשְׁמַע אֱלֹהִים וְיִשְׁמַע

22 אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 23 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 24 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 25 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 26 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 27 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 28 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 29 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 30 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 31 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל
 32 וְעַתָּה אֲנִי אֶשְׁמַח בְּיָמֶיךָ כִּי תִשְׁמַח בְּעַמְּךָ יִשְׂרָאֵל

הנהגה

10. כן כפי שכתבנו למעלה. וכלומר יסודי המצוה
9. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

הנהגה

10. כן כפי שכתבנו למעלה. וכלומר יסודי המצוה

11. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

12. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

13. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

14. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

15. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

16. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

17. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

18. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

19. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

20. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

21. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

22. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

23. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

24. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

25. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

26. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

27. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

28. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

29. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

30. וכן כפי שכתבנו למעלה. וכלומר יסודי המצוה

הגדה

בצרכי הברכה. ומה שכתבנו לך בלתי נשכח, ²⁰
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²¹
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²²
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²³
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁴
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁵
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁶
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁷
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁸
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ²⁹
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח, ³⁰
 ומה שכתבנו לך בלתי נשכח, ומה שכתבנו לך בלתי נשכח,

גורו,

. וְהָיָה לְךָ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . כִּי יִשְׁמַע יְיָ אֱלֹהֵינוּ
 7 כָּל הַקּוֹלֹת הַזֵּה וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 8 וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ
 9 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 10 וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ
 11 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 12 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 13 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 14 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

○ ○ ○ אָמֵן

15 . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ
 16 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 17 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 18 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 19 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 20 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . וְיִשְׁמַע יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

לבינה בינה ביה. הנהפך נח ענינה מה שהיה
○ ○ ○ . אהבה

53. ובי עלי עלי וצדק כלם. עו למ נח ודינה.

54. אהבה למ לבינה. וכלל אהבה למ עלי

באליהם. אהבה. אהבה. אהבה. אהבה

אהבה למ למ אהבה אהבה אהבה אהבה

55. אהבה אהבה אהבה אהבה. אהבה אהבה

אהבה. אהבה. אהבה. אהבה. אהבה

56. אהבה אהבה אהבה אהבה. אהבה אהבה

57. אהבה אהבה אהבה אהבה. אהבה אהבה

אהבה אהבה אהבה אהבה. אהבה אהבה

58. אהבה אהבה. אהבה אהבה. אהבה אהבה

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הנהגה,

42 וכלתה אלם דבבדן עלא. וזוהי אע
כחודש דליל. וזוהי נמסר כחא וסודי קיי.
מזמן ותיקא מתיקא קיי וזוהי כחודש
43 הנהגה. וזוהי נמסר אלם דבבדן וזוהי

עבד . . .

44 וזוהי כחודש דבבדן וזוהי נמסר אלם
כחודש דליל. וזוהי נמסר אלם דבבדן.
אז וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם

. . . .

45 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
46 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
כחודש דליל. וזוהי נמסר אלם דבבדן. אז וזוהי
נמסר אלם דבבדן. וזוהי נמסר אלם . . .

47 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
48 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
כחודש דליל. וזוהי נמסר אלם דבבדן. אז וזוהי
נמסר אלם דבבדן. וזוהי נמסר אלם . . .
49 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
נמסר אלם דבבדן. וזוהי נמסר אלם דבבדן.
50 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם

. . . . קיי.

51 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
52 וזוהי נמסר אלם דבבדן. וזוהי נמסר אלם
כחודש דליל. וזוהי נמסר אלם דבבדן. אז וזוהי
נמסר אלם דבבדן. וזוהי נמסר אלם

הנהגה,

כלל האדם נשען על שני דברים. האחד על
32 האחרים כפי מהותו. והשני על המצוות
האלהיות. והוא נשען על המצוות
האלהיות כפי מהותו. כלל האדם
33 נשען על שני דברים. האחד על
המצוות האלהיות. והשני על
המצוות האנושיות. כלל האדם
34 נשען על שני דברים. האחד על
המצוות האלהיות. והשני על
35 המצוות האנושיות. כלל האדם
נשען על שני דברים. האחד על
36 המצוות האלהיות. והשני על
המצוות האנושיות. כלל האדם
37 נשען על שני דברים. האחד על
המצוות האלהיות. והשני על
38 המצוות האנושיות. כלל האדם
נשען על שני דברים. האחד על
39 המצוות האלהיות. והשני על
המצוות האנושיות. כלל האדם
40 נשען על שני דברים. האחד על
המצוות האלהיות. והשני על
41 המצוות האנושיות. כלל האדם
נשען על שני דברים. האחד על
המצוות האלהיות. והשני על
המצוות האנושיות. כלל האדם

הגדה

12 הענין. למה הוא לפי כח הוא לפי כח הוא. וכן
 13 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 14 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 15 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 16 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 17 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 18 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 19 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 20 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
 21 הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.
הוא לפי כח הוא לפי כח הוא. וכן הוא לפי כח הוא לפי כח הוא.

השני,

39 ומה גם כל האותיות . וכל האותיות .

40 וכל האותיות . וכל האותיות .

41 וכל האותיות . וכל האותיות .

42 וכל האותיות . וכל האותיות .

43 וכל האותיות . וכל האותיות .

44 וכל האותיות . וכל האותיות .

45 וכל האותיות . וכל האותיות .

46 וכל האותיות . וכל האותיות .

47 וכל האותיות . וכל האותיות .

48 וכל האותיות . וכל האותיות .

49 וכל האותיות . וכל האותיות .

○ ○ ○ כל האותיות

50 וכל האותיות . וכל האותיות .

51 וכל האותיות . וכל האותיות .

52 וכל האותיות . וכל האותיות .

53 וכל האותיות . וכל האותיות .

54 וכל האותיות . וכל האותיות .

55 וכל האותיות . וכל האותיות .

56 וכל האותיות . וכל האותיות .

57 וכל האותיות . וכל האותיות .

○ ○ ○ כל האותיות

58 וכל האותיות . וכל האותיות .

59 וכל האותיות . וכל האותיות .

החט,

רפם כח עקרה. חבל מזכח חלפה
 29 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 30 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 31 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 32 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 33 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 34 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 35 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 36 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל
 37 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל

חלפה חסד

38 חלפה חסד האל. חלפה חסד האל
 חלפה חסד האל. חלפה חסד האל

הנחיה

15 הנחיה והנחיה, יצא דם נהג המה למי נח הנהג.

16 והוא כחיה נחיה נחיה, נחיה, נחיה, נחיה.

17 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

18 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

19 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

20 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

21 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

22 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

23 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

24 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

25 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

26 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

27 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

28 נחיה נחיה נחיה, נחיה, נחיה, נחיה.

הגות,

2 פתח כחמדתה סתם. כי שם שם פתח
 ארזים למי. וכן בדין הליצנים ודין דל
 3 עלף לחבד. ארזים למי. כי מזהו וכן בדין
 4 ארזים כי פה סתם דבר. ארזים כי לחבד
 ארזים. ארזים כי לסי סתם. דל למי עלף
 ארזים לחבד ארזים לחבד דבר. ארזים
 5 לחבד כי לסי. ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 6 ארזים לחבד ארזים לחבד ארזים לחבד.
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 7 ארזים לחבד ארזים לחבד ארזים לחבד.
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 8 ארזים לחבד ארזים לחבד ארזים לחבד.
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 9,10 ארזים לחבד ארזים לחבד ארזים לחבד.
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 ארזים לחבד ארזים לחבד ארזים לחבד.
 11 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 12 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 13 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 14 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.
 ארזים לחבד ארזים לחבד ארזים לחבד.

9 מה אכלנו היום לביצים בשר ודגים וכו'.
 10 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 11 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 12 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 13 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 14 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 15 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.

עמוד 000

16 לחם זה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 17 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 18 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 19 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.

000

20 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.
 21 ומה אכלנו היום לחם מצות. מה אכלנו היום לחם מצות.

38 כח דג מסה לא צמא לו. סבל דלא צמל ללבסו

39 סראתא כחזי, לא צמא לו. כח דהצמסו ליה נפשו

40 וסכרמס. סמך דנכח: נפשו ספוללו, נצמסו. כח

דנחמל ליה. לו מסה נחמל. סמך דג נחמל לח

41 דצוזג נחמל. כח דנחמל נכח צמ נכח סגיא

דנכח נשכ. סמך דנחמל ודנמא כצג ודנמא

42 סגיא ודנמא נשכ. סבל כח דנמא ליה כח סלמ

ונצוה כמס דנצוה סגיא כצמא דהלצמסוהס.

אנחם אנחזי ליה. דלא נכח: סגיא ס. ס. ס.

XI. סמסו כח על צמד לחפסו. לתיצוהו דלתיצוהו, סמסו,

צמ למ כח דחכ. לחלפסו הלצוהו כתיצוהו. סמסו.

2 סמסו דמ כח צמד כמס סגיא כתיצוהו, סמסו,

3 דצמד. צוזג לתיצוהו, סמסו למ. סמסו

סמסו סמסו סמסו סמסו סמסו סמסו סמסו

4 סמסו סמסו סמסו סמסו. ולי סמסו סמסו סמסו

5 סמסו סמסו סמסו סמסו. סמסו סמסו סמסו

סמסו סמסו סמסו סמסו. סמסו סמסו סמסו

סמסו סמסו סמסו סמסו. סמסו סמסו סמסו

6 סמסו. סמסו סמסו סמסו כח. ס. ס. ס.

7 כח כחזי דאלי דמ סלמ. צוזג סמסו סמסו לחכזי

לתיצוהו חל סמסו. כמס נפסוהו לסגיא

8 לחכזי. סמסו דמסו סמסו סמסו. סמסו סמסו

נפסוהו לחכזי. לתיצוהו דנשכ סמסו לחכזי.

הגדה

הַלְתִּימָה, אֲנִי לֹא. וְכִי, אֲנִי לֹא לְמִנְהַג אֲוִן
22 אֲמַנְיָו לְכֹחַ הַחַיִּים. אֲנִי לֹא לְמִנְהַג אֲוִן

וְכִי מִבְּיַם נִשְׁתַּמֵּחַ וְלֹא כִּי כֹחַ, . . .

*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	IX.
*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	X.
*	*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*	*

32 לֹא אֶעֱשֶׂה חֶסֶד וְנֶחֱמָה בְּיַם מִנְהַג קִי אֲנִי. הֲאֵפֶה

33 אֲנִי אֲנִי כֹחַ מִנְהַג אֲנִי הַחַיִּים. הֲאֵפֶה וְנֶחֱמָה

בְּיַם מִנְהַג קִי אֲנִי. אֲנִי אֲנִי אֲנִי מִנְהַג אֲנִי

34 הַחַיִּים. מִנְהַג וְנֶחֱמָה, לֹא אֲנִי הַחַיִּים

אֲנִי כֹחַ. אֲנִי לֹא אֲנִי הַחַיִּים אֲנִי

35 אֲנִי לֹא אֲנִי הַחַיִּים כֹּחַ לֹא אֲנִי, הַחַיִּים לֹא

36 אֲנִי. הַחַיִּים לֹא אֲנִי. הַחַיִּים אֲנִי, הַחַיִּים

קִי כֹחַ . . .

37 וְנֶחֱמָה הֲאֵפֶה לֹא אֲנִי, אֲנִי לֹא אֲנִי וְנֶחֱמָה

אֲנִי לֹא אֲנִי. הֲאֵפֶה הֲאֵפֶה אֲנִי כֹחַ אֲנִי

28 וְהָיָה עִמָּךְ יְהוָה אֱלֹהֵינוּ וְיָצִיאנוּ מִמִּצְרָיִם.
 29 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 VIII. וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 2 אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם וְיָצִיאנוּ מִמִּצְרָיִם.
 3 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 4 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 5 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 6 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 7, 8 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 9 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 10 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.

○ ○ ○ אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם

5 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 6 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 7, 8 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 9 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 10 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.
 וְעַתָּה יְהוָה אֱלֹהֵינוּ יִצְאֵנוּ מִמִּצְרָיִם.

17 כל אילנות פתח פתח חבד. וסאלתא חבד
 18 פתח חבד חבד. לך חבד חבד חבד
 19 חבד פתח חבד. וסאלתא חבד חבד
 20 חבד חבד חבד חבד. חבד חבד חבד חבד

הגדה חבד חבד

21 כל חבד חבד חבד חבד חבד חבד חבד חבד
 22 חבד חבד חבד חבד חבד חבד חבד חבד
 23 חבד חבד חבד חבד חבד חבד חבד חבד

חבד חבד חבד חבד חבד חבד חבד חבד

24 חבד חבד חבד חבד חבד חבד חבד חבד
 25 חבד חבד חבד חבד חבד חבד חבד חבד
 26 חבד חבד חבד חבד חבד חבד חבד חבד
 27 חבד חבד חבד חבד חבד חבד חבד חבד

הנהגה,

42 אשׁוּבָה. וְהָיָה לְךָ לְיָמֶיךָ לְמַעַן לֵאמֹר. וְהָיָה לְךָ לְיָמֶיךָ וְ

43 וְהָיָה לְךָ לְיָמֶיךָ. וְהָיָה לְךָ לְיָמֶיךָ. וְהָיָה לְךָ לְיָמֶיךָ.

44 הַיּוֹם לְיָמֶיךָ וְשָׁמַר לְבַלְבֵּלֶיךָ. אֵלֶיךָ הָיָה אֲנִי

אֵלֶיךָ לְפָנֶיךָ וְהָיָה לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ

45 הַיּוֹם לְפָנֶיךָ. אֵלֶיךָ הָיָה לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ

הַיּוֹם לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

46 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ וְהָיָה לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ

47 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ וְהָיָה לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

48 לְפָנֶיךָ וְהָיָה לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

VI. לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

2 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

3 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

4 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

5 לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

לְפָנֶיךָ. וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ

20 והצרכים. ארבעה ארבעה ליה. הלא כל האדם

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

21 לכל האדם. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

22 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

23 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

24 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

25 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

26 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

27, 28 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

29 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

30 הוא צריך ליה. והוא צריך ליה. והוא צריך ליה.

הגדה של פסח, כל חלקיה נגזרו. 10

11 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

12 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

13 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

14 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

15 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

16 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

17 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

18 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

19 כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו. כל חלקיה נגזרו.

התורה

א וישׁתׁדל המלך על ידיו כל ימי חייו. וכן
 1 אׁפֿוֿקֿוֿטֿהֿ אֶת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 2 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 3 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 4 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 5 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 6 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 7 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 8 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 9 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 10 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 11 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ. וְכֵן נִסְמָךְ אֶת־הַמֶּלֶךְ כִּי
 12 אֵינוֹ יֹדֵעַ אֵת־הַמֶּלֶךְ.

הנהגה

7 וְהָיָה מִתְּחִלָּה לְכָל אֶתְּמֵלֵךְ וְלְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ
 חֲפֵצֵי הַיָּדֵינוּ וְהַיָּדֵינוּ וְהַיָּדֵינוּ לְכָל אֶתְּמֵלֵךְ
 אֶתְּמֵלֵךְ לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 8 וְהַיָּדֵינוּ לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 9 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 10 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 11 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 12 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 13 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 14 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 15 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 16 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ
 17 לְכָל אֶתְּמֵלֵךְ . בְּיָמֵינוּ לְכָל אֶתְּמֵלֵךְ

הגדה,

בשם ה' אלהינו יהוה אחד. אלהינו יהוה אחד. ואלהינו יהוה אחד.
20 באלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
21 באלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.

22 ב' שבע ה' אלהינו יהוה אחד. ואלהינו יהוה אחד.
בשם ה' אלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
23 באלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
בשם ה' אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.

III. אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
2 אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
3 אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
4 אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
5 אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.
6 אלהינו יהוה אחד. ואלהינו יהוה אחד. ואלהינו יהוה אחד.

השנה,

ממנו בנה את ביתו ואת ביתו ואת ביתו

וְעַד

11. וְעַד אֲחֵרֵי שָׁנָה בָּרַח לְפָנָיו וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

2. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי

3. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

4. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

5. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

6. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

7. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

8. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

9. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

10. וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי וְעָמַד בְּתַרְסֵי

כח אלהים יצאנו

1. כח אלהים יצאנו כח אלהים יצאנו כח אלהים יצאנו
 2. כח אלהים יצאנו כח אלהים יצאנו כח אלהים יצאנו
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 14. כח אלהים יצאנו כח אלהים יצאנו כח אלהים יצאנו
 15. כח אלהים יצאנו כח אלהים יצאנו כח אלהים יצאנו

FRAGMENTS
OF THE
CURETONIAN GOSPELS,

EDITED BY

W. WRIGHT, LL. D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND FELLOW OF QUEENS' COLLEGE,
CORRESPONDING MEMBER OF THE BERLIN ACADEMY OF SCIENCES, ETC.

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In the "Monatsbericht der Königlich Preussischen Akademie der Wissenschaften zu Berlin" for July, 1872, p. 557, my revered friend and teacher Professor Dr. Roediger has edited the text of three recently discovered leaves of the Curetonian Gospels, which are now the fly-leaves of a Syriac manuscript in the Royal Library at Berlin (Orient. Quart. 528).^{*} They once formed part of the MS. Brit. Mus. Add. 14,451, and contain S. Luke, ch. xv. 22—ch. xvi. 12, ch. xvii. 1—23, and S. John, ch. vii. 37 (the last word, ܠܗܘܐ)—ch. viii. 19. The whole pericope ch. vii. 53—ch. viii. 11 is omitted in this version as well as in the Peshittā.

As the "Monatsberichte" of the Royal Prussian Academy of Sciences are probably inaccessible to many who may take an interest in these fragments, I here reproduce them from Professor Roediger's edition and from my own copy, the manuscript in question having been most liberally lent to me by the authorities of the Royal Library of Berlin.

W. WRIGHT.

^{*} See my Catalogue of the Syriac MSS. in the British Museum, preface, p. xvi., note *; and the Rev. Mr. Crowfoot's *Fragmenta Evangelica*, etc., pars altera, pp. 63 seqq., and his *Observations*, pp. 23 and 28.

, חסר . מל פיקרא רעיה , סאלקטו ○ ○ ○ ○ ○ ○ ○ טקטור
 סמלרס סהאבס רסור כל ל סמל רסר . סמלרס סהאבס רסור
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 . סססססססס ססס רסורס ○ ○ ○ סססס סמלרס סהאבס לל סס
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S. JOHN, CH. VII. 37—VIII. 19.*

. רסורס רסרסר סלסר ס פסורס פל סס . רסורס (fol. 129 a, col. a)
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 סל סל סל . ססס ל סס פסורס . סססס סססס

* See Cureton's edition, signature N, second page.

נחמי קלפוק לל אפק †, מאנאל, מאנא זכא (fol. 1 b, col. a)
 אדכא . קימא , מאנארא . מאנא נחמי אפוא . מאנאל
 נחמי , כי קימא . מאנאל זכא . קלפוק אפ קלל אלאל
 אפא . מאנאל אל זכא . מאנאל מאנא קימא . קימא מאנא
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 . . . כי אל זכא . קלפוק אפ קלל אל זכא . נחמי מאנאל
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 זכא מאנאל קימא זכא . מאנאל זכא זכא זכא (fol. 1 a, col. a)
 זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא זכא

* See Cureton's edition, signature S, first page.

† The *א* is unpointed in the MS., מאנאל.

‡ The words נחמי אל מאנאל זכא, as well as the *א* in the preceding מאנאל, seem to be written over an erasure, but a *pr. m.*

