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REMNANTS

OF THE

LATER SYRIAC VERSIONS OF THE BIBLE

IN TWO PARTS

PART I: OF NEW TESTAMENT

(SIXTH CENTURY VERSION)

PART II: OF OLD TESTAMENT

(SEVENTH CENTURY VERSION)

REMNANTS

OF THE

LATER SYRIAC VERSIONS OF THE BIBLE

· IN TWO PARTS

PART I: NEW TESTAMENT

THE FOUR MINOR CATHOLIC EPISTLES
IN THE ORIGINAL PHILOXENIAN VERSION, OF THE SIXTH CENTURY

AND

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY
(ST. JOHN VII. 53—VIII. 12)

PART II: OLD TESTAMENT

EXTRACTS (HITHERTO INEDITED) FROM THE SYRO-HEXAPLAR VERSION, OF
THE SEVENTH CENTURY, AFTER THE GREEK OF THE LXX.

GENESIS: LEVITICUS: 1 AND 2 CHRONICLES: NEHEMIAH

EDITED,

WITH INTRODUCTIONS, NOTES, AND RECONSTRUCTED GREEK TEXT

BY

JOHN GWYNN, D.D. (Dubl.), Hon. D.C.L. (Oxon.)

REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF DUBLIN.

PUBLISHED FOR

THE TEXT AND TRANSLATION SOCIETY

BY

WILLIAMS AND NORGATE

14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND 7, BROAD STREET, OXFORD.

1909.

GENERAL PREFACE

THE contents of this Volume are by no means homogeneous. Under the comprehensive head of "*Remnants*" it includes portions of the Old Testament and of the New: the former being excerpts merely; the latter, complete Epistles: the former belonging indisputably to the seventh century; the latter, to be assigned rather to the sixth: of the former it merely exhibits the text preserved in a single manuscript; of the latter, it offers a critical edition based on an ample *Apparatus* of authorities.

Thus the two Parts into which it is divided have hardly anything in common, save what the Title expresses,—that both belong to the later Syriac Versions of the Bible, and that of the Versions to which they severally belong neither has reached us in a complete form.

In Part I, I present a thoroughly revised text of the Four shorter Catholic Epistles, which are not found in the Peshitta, but of which this anonymous Version is, and has for nearly three centuries been, included in the printed editions of the Syriac New Testament. And in the Introduction I have set forth the grounds on which I claim for it that it belongs to the Philoxenian New Testament of A.D. 508.

Part II consists of Extracts from the Version of the Old Testament, after the Hexaplar Greek text of the Septuagint, which is known to have been made between A.D. 613 and 619. They are all (except the first two) taken from the Books of Chronicles and of Nehemiah. None of these extracts,—in fact, no portion of the Syro-Hexaplar text of these Books—has hitherto been published.

To have placed these Old Testament Extracts before the New Testament Epistles would have been a more obvious arrangement.

But I have preferred to follow the order of priority in date as between the Versions, and to treat the work of the Sixth Century as Part I, and that of the Seventh, as Part II.

The History of the Woman taken in Adultery (St. Joh. vii. 53–viii. 12) I have subjoined to the other New Testament writings,—in two distinct recensions. Of these, though the one usually printed (assigned to one Paul as translator) is probably of the seventh century, the other has come to us from a sixth-century source, through a sixth-century translator. It therefore properly belongs to Part I, and I have not thought it worth while to separate from it the later but better known recension.

REMNANTS OF THE LATER SYRIAC VERSIONS
OF THE BIBLE.

PART I.

THE FOUR MINOR CATHOLIC EPISTLES.

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.

This edition is limited to 150 copies

THE FOUR MINOR CATHOLIC EPISTLES

IN THE SYRIAC OF THE ORIGINAL

PHILOXENIAN VERSION

MADE IN THE SIXTH CENTURY BY POLYCARPUS THE CHOREPISCOPUS

2 PETER : 2 AND 3 JOHN : JUDE

AND

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY

(ST. JOHN VII. 53—VIII. 12)

IN TWO RECENSIONS (SIXTH AND SEVENTH CENTURIES)

A REVISED TEXT

EDITED, WITH INTRODUCTION AND ANNOTATED RECONSTRUCTION
OF THE UNDERLYING GREEK TEXT,

BY

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ACKNOWLEDGMENTS

IN the task of collecting and verifying the materials for this edition of the Four Minor Catholic Epistles in Syriac, I have benefited by the counsel and assistance of many other workers in the field of Semitic and Biblical studies.

Of these, two of the most eminent are no longer within reach of the expression of my gratitude, Professor William Wright and Professor R. L. Bensly.—From the former I obtained from time to time much information and guidance when I first entered on the examination of the Syriac MSS available for my purposes, especially those of the British Museum Library, to which his great *Catalogue* supplies the key.—The latter generously and unasked communicated to me his notes of two of the principal texts of my list of authorities (Codd. 9 and 14); and afterwards, while on his homeward journey in 1893 from his memorable sojourn on Mount Sinai, within the last month of his life, contributed a valuable and unlooked-for addition to that list, by sending me a full collation of a text from one (Cod. 18) of the Syriac MSS, found and catalogued by Mrs. Lewis, of the Library of the Sinaitic Convent of St. Catherine.

For a second unexpected accession to my authorities, from the same Library—the unique copy (no. 154 of Mrs. Gibson's *Catalogue*) of an Arabic Version made from the Syriac text of these Epistles, I am indebted to one of Prof. Bensly's companions in that sojourn, Mr. (now Professor) F. C. Burkitt, who on his return voluntarily sent me ample memoranda of the textual evidence yielded by that Version as representing its Syriac basis, and who has ever since been a helpful adviser in the course of my work.

To the two ladies, Mrs. Lewis and Mrs. Gibson, who have done such inestimable service to Biblical literature by their researches, especially among the treasures of the Sinaitic Library, I desire to offer my thanks for their kindness in sending me several Numbers of their *Studia Sinaitica*, from which I have gathered much knowledge not elsewhere attainable, of value in my investigations.

To Dr. Rendel Harris I am under very special obligations, for access to three important MSS brought by him from the East. From one of

these (Cod. 20) he was so good as to photograph for me the needful pages. The other two (Cod. 19 and the Harklensian Cod. γ) he kindly placed in my hands for collation.

My acknowledgments are also due to the Rev. Professor W. Emery Barnes, for his ever-ready responses to the applications for information and advice which I have repeatedly had occasion to make to him. Also to the Rev. Dr. J. B. Mayor, for useful suggestions and corrections affecting my Greek Text and Notes attached to it.

To the Rev. G. H. Gwilliam, B.D., Editor of the Peshitta Gospels, I desire to repeat my thanks, already offered elsewhere, for making me acquainted with the remarkable MS which in his List of Authorities, as in mine, is noted as Cod. 12.

I have also to thank the Rev. Professor D. S. Margoliouth, and Mr. A. F. Cowley (Sub-Librarian of Bodley's Library), for many kind offices,—the latter especially for the pains he was so good as to take in tracing out for me the history of the MS (Cod. 8) from which the text of these Epistles was first printed.

In this First Part of my work, and yet more frequently in the Second, I have had frequent occasion to consult the Rev. George Margoliouth, of the Oriental Book and MSS. Department, British Museum, and I owe much to his wide and exact knowledge, and his unfailing kindness.

I have also to acknowledge with cordial thanks the material services rendered me by members of my own University.—The Rev. Dr. H. J. Lawlor, Professor of Ecclesiastical History, has recollated for me with minute care the texts of the above-mentioned Codd. 9 and 14, and also of Codd. 15 and 16.—The Rev. A. Edward Johnston, formerly Principal of the Church Missionary Society's College, Allahabad, has made for my use a full and exact examination of the Arabic Version, comparing it point by point with the Syriac.—From the Rev. Arthur A. Luce, now Tutor and Assistant Chaplain of St. Columba's College, I have received invaluable assistance throughout, in every part of my labours; not only in re-collating MSS, but in careful reading of all the proof sheets, and in correcting errors of omission or inadvertence, and ambiguities or inaccuracies of expression. Without his aid, I should have been ill able to bring my task to a satisfactory completion. If (as I hope) the book as produced is found to reach a high standard of correctness, the credit is largely due to his painstaking diligence, quickness of eye, and sound scholarship.

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ADDENDA ET CORRIGENDA.

- Page 1 (under 7): *for* XIV, *read* xv.
 2 (under 11): *dele* Gospels.
 3, line 4: *for* Lawler, *read* Lawlor.
 4, line 12: *for* A, *read* II.
 10 (notes), line 6: *for* 3 writes, *read* 3 5 write.
 12 (notes), line 18: *after* hkl, *add* *.
 14 (notes), line 1: *dele* arb.
 19 (text), line 3: *write* قسيس (with *ribbui*).
 19 (notes), line 16: *for* 13 (*after* 11), *write* 13*.
 20 (notes), line 17: *after* 13 18 19, *insert* (11, 13, final ب).
 25 (notes), line 7: *correct* as in Suppl. N. on 2 Joh. 10, p. 121.
 26 (text), line 1: *add* final | to حب.
 30 (notes), line 6: *dele* arb, and *correct* as in Suppl. N. on
 3 Joh. 12, p. 127.
 31 (notes), line 9: *after* 1 2, *insert* 6.
 32 (notes), line 6: *after* edd, *insert* (exc. L).
 34 (notes), line 14: *after* 8, *insert* (corr.).
 35 (notes), line 3: *for* (similarly hkl), *read* (hkl om.).
 37 (notes), line 3: *for* ϞσσαιϛδδϞ, *write* ϞσσϛδδϞ.
 38, line 5: *for* (9), *write* (9, omitting the rest).
 46, line 26: *dele* and translated.
 57 (notes), line 7: *for* (some), *read* (m).
 57 (notes), line 18: *after* authority, *insert* except hkl as
 regards (a).

Pages 58 to 61: see p. 104, note * for omissions in these pages.

- Page 58 (notes), line 12: *after* lat, *insert* vg.
 59 (notes), line 15: *after* lat, *insert* vg.
 61 (notes), line 12: *dele* arb.
 62 (notes), line 5: *after* lat, *insert* (correction as in Suppl. N.
 on 2 Pet. ii. 4, p. 104).

- Page 62 (notes), line 9: *for* καί⁽²⁾, *write* καί⁽³⁾.
- 62 (notes), lines 13, 14: *place* (8) *before* S *in* 13, and *dele* *in* 14.
- 63 (notes), line 5: *for* A *write* A*.
- 63 (notes), line 8: *for* N A*, *write* N* A.
- 64 (notes), line 23: *before* sing., *insert* gen.
- 65 (notes), line 6: *dele* So *before* N* B, and *ins. om* *after* eth.
- 66 (notes), line 8: *after* mss., *ins.* hkl.
- 73 (heading): *for* IOANNOY, *write* ΙΩΑΝΝΟΥ.
- 74 (notes), lines 13, 14: *dele* hkl *in* 13, and *ins. bef. lat* *in* 14.
- 75 (notes), line 22: *ins. οὐκ* *before* ἐβουλήθην (*for* ἡβουλ.) and *before* ἤθελον.
- 78 (notes), lines 4 and 6: (correct as in Suppl. N. on Jud. 5, p. 130, note †).
- 81 (text), line 2: *for* αὐτῶν, *write* ἐαυτῶν (see p. 140, on Jud. 16).
- 81 (notes), line 25: *dele* gr.
- 82 (notes), line 3: *for* D *write* P.
- 83 (notes), lines 26 and 27: (correct as in Suppl. N. on Jud. 25, p. 137).
- 90 (notes), line 3: *dele* *in* hkl.
- 96, line 10: *dele* 5, and *for* nine, *write* ten.
- 98, line 37: *before* ὄλο- *insert* καί.
- 101, line 15: *for* ii. 9, *write* i. 19.
- 109, line 12: *for* , *write* .
- 110, line 12: *for* γελῶτα *write* γέλωτα.
- 115, line 15: *for* ׀ *write* ׀ *bis*.
- 121, line 16: *for* 1 alone, *write* 1 and 20.
- 121, line 34: *for* 12 *read* 18.
- 130, line 18: *in*  *insert* א *before* ׀.
- 132, line 34: *in*  *write* ׀ *for* א.
- 133, line 3: *for* from noun to participle, *read* from absol. to *emphat.*
- 143, line 30: *after* , *insert* |  (as 1).

INTRODUCTION TO PART I.

INTRODUCTION

SECTION I.—*The Peshitta New Testament first printed.*

1. The Syriac Version of the Four Minor Catholic Epistles,—the Second of St. Peter, the Second and Third of St. John, and that of St. Jude—of which a revised text is here offered, has for more than two centuries and a half been included in all printed editions of the Syriac New Testament. But from the earlier editions it is lacking. When the *Editio Princeps* was published in 1555,* Widmanstad, the editor, was obliged to call attention to the fact of the absence from his volume, not only of a few passages here and there,† but of five whole Books,—the Revelation and these Four Epistles. For this omission he apologizes in such terms as to imply that he believed it to be due to the imperfection of the manuscript whence he derived his text,—a copy which the Jacobite Patriarch of Antioch‡ had sent to Europe from Mardin in Mesopotamia by the hands of a priest named Moses, with the object of having it printed.§ Widmanstad must therefore have been unaware that the Canon of the current Syriac New Testament—the Peshitta—was, in respect of these Books, deficient according to the standard of the Greek and Latin Churches.

* The history of this Edition is to be gathered from the *Dedicatio* prefixed to it by the editor, and from his subjoined *Epistola*. In these he gives some account of his life and studies. He was born in 1506 or 1507, and died not long after the issue of his work.

† Of these the most considerable is the *Historia Adulterae* (St. Joh. vii. 53—viii. 12), for which see pp. 39 *et sqq.*, and pp. 85 *et sqq.*, *infr.*

‡ Probably Ignatius XVII, or his successor. The dates of these Patriarchs in the sixteenth century are not clearly ascertained. They all have for many centuries assumed the name Ignatius.

§ “*Reliquae Sanctorum Petri Ioannis et Iudae epistolae, unà cum Apocalypsi, etsi extent apud Syros, tamen in exemplaribus quae sequuti sumus defuerunt.*” Widmanstad, fo. *BB*, 1r°. The MS brought by Moses was written at Mosul, but its date is not recorded. The seat of the Jacobite Patriarch was, and still is, Deir Zaferan, a monastery near Mardin.

2. This deficiency, as regards the Four Epistles, had been noted as early as the sixth century by the Greek traveller Cosmas (known as Indicopleustes),* and has since been abundantly verified by the concurring evidence of the earlier Peshitta manuscripts, all of which, like the Mardin copy, give only three Catholic Epistles (James, 1 Peter, 1 John). Whatever may be the age of the Peshitta New Testament,—whether its literary structure, and its Canon, were of gradual growth or due to a definitive act at a more or less determinable date,—it is agreed by all that never, from the time when it first attained acceptance as the Syriac Authorized Version, did it include the Books which (after the Mardin manuscript) the *Editio Princeps* omits. Moses, however, assured Widmanstad that all the missing portions of the sacred text were extant in Syriac, and undertook to bring back copies of them from the East, whither he was about to return.† This undertaking was not fulfilled; he appears to have proved untrustworthy, to have left Europe under a cloud of suspicion, and never to have resumed communications with the West.

3. Nor was it through any Jacobite agency, nor from Mesopotamia, that the Syriac text of these Four Epistles first reached Europe, and found its way into our printed Syriac New Testaments: it came from the Lebanon, and is due to the Maronite Church.

This Church indeed had already, before the time of Widmanstad and his edition, become the medium through which the Syriac Scriptures were first introduced to European scholars. It had submitted itself to the Roman See as early as the time of the Fourth Lateran Council (1211); and at the Fifth (1513) its Patriarch was represented by three of his priests. From one of these, the learned Teseo Ambrogio of Pavia acquired a knowledge of Syriac, being thus the first European to study that tongue; and he was also the first to possess a Syriac manuscript—a copy of the Gospels and the Psalter, obtained no doubt from his teacher. This Teseo, though he never succeeded in printing more than a few fragments of the Gospel text in Syriac, yet was an important agent in bringing about its ultimate publication; for in his latter years (in 1529) he instructed Widmanstad, the future

* *Topographia Christ.*, lib. vii. 292.

† “Moses noster Meredinaeus . . . ex Mesopotamia favente Deo reversus . . . reliquas SSS. Petri Ioannis et Iudae Epistolas cum Apocalypsi quae ad perfectionem Novi Testamenti nobis defuerunt . . . adportabit.” Widm., fo. KK. 3.

editor of the first Syriac New Testament—then a youthful student of Biblical literature—in the elements of that language, and entrusted to him his Syriac Gospels, charging him to commit it in due time to the Church of Christ.*

It was not, however, till after the lapse of more than five and twenty years (Teseo having died in the interval), that Widmanstad was enabled to fulfil the charge thus laid upon him. But his Syriac New Testament of 1555 more than fulfilled it. That edition, though Teseo's Maronite manuscript of the Gospels was used for reference by its editor, presents (as above stated) a completer text—not the Gospels merely, but the entire Peshitta New Testament as exhibited in the Mardin manuscript. And to the Patriarch who sent that manuscript to Europe in order to have it printed for the use of his people, and to Widmanstad who carried out its publication, belong the honour of having enriched Biblical literature by the *Editio Princeps* of the New Testament as read in all the Churches, Jacobite, Maronite, and Nestorian alike, whose Vulgate Bible was the Peshitta.

SECTION II.—*The extra-Peshitta Epistles.*

1. Thus, though it was from the Jacobite Church of Mesopotamia that the New Testament in the Peshitta Version first came complete into the hands of Western scholars in the middle of the sixteenth century, the way had been prepared for its publication by a series of causes, ultimately due to the action some forty years earlier (in the time of the Fifth Lateran Council) of the Maronite Church of the Lebanon. And it is noteworthy that from the same Maronite Church—apparently at or soon after the close of the same century—came the first copy that is known to have reached Europe of the supplement to the Peshitta text with which this Introduction deals—the Four Epistles which the Peshitta omits.

2. Nicolas Serarius, a learned Jesuit of Mainz, in his *Prolegomena*

* “Obtestatus ut quo me beneficio tum complecteretur, id olim apud Ecclesiam Iesu Christi collocarem.” Widmanstad, *ut supr.*—Some account of this Teseo Ambrogio is to be found in Tiraboschi, *Letteratura Italiana*, vol. viii, pt. iii; and in his own *Introductio in Chaldaicam Linguam*, &c.,—a rare book, published in 1539, which contains the short passages from the Gospel text above mentioned. He was born in 1469, and died in 1540.

Biblica (1612), informs us that a copy of these Epistles in Syriac had been brought to Rome by some Maronites, and thence to Mainz; * where it was translated into Latin by Balthasar Etzel, Professor of Hebrew in the Jesuit College of that city. This translation Serarius prints at the end of his *Commentary* on the New Testament (1612).† What became of this copy is unknown; but his Latin, which is very literal, is still reckoned among the authorities for the Syriac text of these Epistles, and agrees in the main, though not without variations, with other copies which have since become accessible,—especially late copies of Maronite origin.

3. The publication of the actual Syriac text followed after no long interval. A copy of the Acts and all seven Catholic Epistles in Syriac, presented to the Bodleian Library in 1611, by Paul Pindar, British Consul at Aleppo, attracted the notice of Edward Pococke, of Corpus Christi College, Oxford, from his early youth an eager student of the Semitic tongues. From it he derived the text of his edition, the *Editio Princeps* of our Four Epistles, which he published at Leiden in 1630.‡ To this work he was stimulated by the example and in it he was aided by the services of Louis De Dieu, of Leiden, who in 1627 had published there a Syriac text of the Apocalypse. The two volumes, De Dieu's and Pococke's, issued from the same press, are exactly uniform in shape and arrangement; taken together they supply the Books of the New Testament Canon which are not in the Peshitta, so as to enable the student to read the whole of it in Syriac.

4. It only remained to put the parts together in due order, and exhibit the Syriac New Testament as a whole. This was done by Gabriel Sionita, a Maronite, who edited the Syriac text of the great Paris Polyglot published by Le Jay in 1645, in which our Four Epistles and the Revelation appear each in its place as in the Bibles of Western Christendom: and so likewise in the better known and more con-

* Serarius, writing at Mainz, says of the parts of the N.T. that were lacking in Widmanstad's edition, "nunc a Maronitis Romam et inde huc perlata habentur, scil., 2 Petr., 2 et 3 Joann., Jud., et Apocalypsis." (*Prolegg. Bibl.*, p. 80.)

† See below, Sect. XIV, "Versions"; also p. 4.

‡ For the Bodleian MS (our Cod. 8), and the *Editio Princeps*, see below (Sect. XII, "Manuscripts"; XIII, "Editions," and pp. 1, 4). For Edward Pococke (1604—1691), see his *Life* by Dr. T. Wells, prefixed to his collected *Works* (1740). He was Lecturer in Arabic (1640), and afterwards Professor of Hebrew (1649), in the University of Oxford.

veniently arranged London Polyglot, commonly called Walton's, which followed twelve years later.*

It is not to be assumed that (as some have supposed) Sionita merely inserted into his text, in their places, the Epistles and Apocalypse as edited by Pococke and De Dieu. A careful comparison of his texts with theirs leads to a contrary conclusion. Of the Apocalypse this is not the place to treat : † as regards the Epistles, the *Apparatus* attached to the text of the present edition shows clearly that Sionita has given them from an independent manuscript, better (on the whole) than Pococke's. It appears, moreover, that Thorndike, who edited the Syriac for Walton, was content to reproduce Sionita's text of them, with very few (apparently casual) deviations. The only addition made to the Syriac New Testament in Walton's volume, is that of the *Historia Adulterae*, ‡ which the Peshitta omits, and no edition before Walton's supplies.

The whole of the supplementary matter then introduced into these great Polyglot Bibles has ever since held its ground, and is included in every edition of the Syriac New Testament since issued. Yet its two main components — the Four Epistles and the Apocalypse — differ widely in point of congruity with the main text to which they have thus been attached. No one could possibly mistake the Apocalypse of De Dieu's text for a part of the Peshitta — its differences of diction and method lie on the surface, and in point of fact it has never been found in any manuscript associated with any Book of the Peshitta. But it may well be doubted whether these Four Epistles, if they had been first published as they appear in the Polyglots, arranged as in the Greek New Testament in their places as four of the series of Seven Catholic Epistles, would have been challenged by critics as the work of a later age. If the manuscript whence Widmanstad printed his *Editio Princeps* had been one of those which (as our Codd. 11 and 12) exhibit them so placed, it is not improbable that they would have passed for a long time, perhaps to the present day, as an integral part of the Peshitta New Testament. The translator's idiom is pure ; he has shown himself a skilful continuator by successfully maintaining the

* See below, Sect. XIII, "*Editions*;" also p. 4.

† See for it Appendix III, *infr.*, p. 154.

‡ See note † to p. xvii, *supr.*; also Postscript, p. lxxi, *infr.*

manner and linguistic usage of the Peshitta, of which he must have been a diligent student.

SECTION III.—*Date and Authorship of our Version of the extra-Peshitta Epistles.*

We are thus led to enter on the inquiry, In what age, and by whom, was this translation made?

1. The major limit of its age may be unhesitatingly fixed. It is a production of the Monophysite Church. Of the manuscripts which exhibit it not one is Nestorian. It cannot, therefore, claim to be coeval with the Peshitta, the "Authorized Version" of all Syriac-speaking Christendom,—of Nestorian and Jacobite alike, presumably prior to the earlier of the schisms in which those names arose. It belongs, therefore, to a period later than that of the Council of Ephesus (431), later probably than that of Chalcedon (451).

The evidence of Cosmas (above referred to) may be supposed to bring the limit yet lower down, into the sixth century, to which his work belongs. Yet his statement is not to be pressed so far. It testifies to the general and public Syriac use in receiving but three Catholic Epistles; it merely tells us what we know on other testimony, that none but those three were contained in the Syriac Vulgate, and it does not exclude the possible existence in his time (though unknown to him, and perhaps not widely known nor ever generally accepted) of a Syriac translation of the other four.

2. Later, thus, than the Peshitta, where does it stand in order of time relative to the other extant Syriac New Testament, the Harklensian?

Here we are on firm ground, for concerning the Harklensian our information is at first hand, full and precise. The official colophon subscribed by the translator to most copies of it, including the oldest, states that it was made at Alexandria, A.Gr. 925 (A.D. 614), by one Thomas, otherwise known as "of Harkel," Jacobite Bishop of Mabug (Hierapolis). It includes all the Books of the New Testament (with the doubtful exception of the Apocalypse), our Four Epistles with the rest, each in its place among the Seven, as in the Greek.—Two complete copies of it,* and many portions of it (especially of the Gospels) have

* See *infr.*, p. 146. The copies above noted as complete are the α and β there described. The former has, however, lost by mutilation a few leaves at the end.

been preserved. Its character (as a translation which has attained a singular degree of accuracy by sacrificing propriety of idiom as well as literary quality) is such that it lends itself readily to critical comparison. And we shall have advanced a step towards fixing the age of our Version, if we can satisfy ourselves whether it, or the text of the same Four as given in the Harklensian, is the earlier.

The question thus raised has been confidently answered by White, the editor of the Harklensian.* He lays it down as certain that our Version is later—not only than the Harklensian, but also—than the time of Bar-Salibi, who (writing in the middle of the twelfth century) in his *Commentaries* on the Acts and Epistles follows the Harklensian text of these Four Epistles, and states that they were not found in Syriac except in that Version.† This statement, however, is demonstrably erroneous; for we have tangible evidence that these Epistles in our Version, though Bar-Salibi had not met with them, were known and transcribed in and before his time. Our oldest copy of them, dated A.Gr. 1134 (A.D. 823), was in fact three hundred years old before he wrote. And an Arabic Version of them, undoubtedly based on it, is also believed to belong to the ninth century.‡ Thus the evidence of Bar-Salibi, and White's inference from it, fall together to the ground.§

Putting aside, accordingly, as inadmissible, the low date assigned by White, we return to the question above stated, Is our Version prior or posterior to the Harklensian? It cannot well be dated (as we have seen) so early as the fifth century, nor so late as the ninth. Does it belong to the eighth, or to the seventh, or to the sixth?

3. And here a fact presents itself, of cardinal importance towards the solution of our problem. Thomas of Harkel, who in his colophon

* Dr. Joseph White was Laudian Professor of Arabic (1775), afterwards Regius Professor of Hebrew (1802), in the University of Oxford. His edition (under the title *Versio Syriaca Philoxeniana*) was published at Oxford (1778—1803), in successive volumes.

† This statement White cites (in his opening note on 2 Peter, p. 43) from Pococke's *Præfatio* to the *Editio Princeps*. Pococke found it in a (still inedited) *Commentary* by Dionysius (better known as Bar-Salibi, Bishop of Amid (Diarbekr), 1166—1171, the most learned of the Jacobite divines of the twelfth century) contained in the Bodleian MS Or. 560, on the Apocalypse, Acts, and Epistles. This MS has lost many leaves; a more complete one is in the British Museum (Rich 7185).

‡ See below, Sect. XII, "*Manuscripts*," Cod. 1, p. xlii, Sect. XIV, "*Versions*"; also pp. 1, 4.

§ On this mistake, see further in Sect. VII, p. xxxii *infr.*

above referred to, appended to the several divisions of his work,* is himself the primary authority for all we know of his Version of the New Testament, expressly and with exact detail of time and place describes it as being—not a fresh translation, but rather—a revision of a previous translation, modified by comparison with one or more Greek texts. Of that earlier translation likewise he gives a particular account: it was made (he tells us) at Mabug (Hierapolis), in A.Gr. 819 (A.D. 508), “in the days” of the famous Philoxenus (or Xenaias),† his predecessor by a century as Bishop of that city. And he distinctly intimates that our Four Epistles were included in that primary version as they are in his revision of it; for at the close of the second division of his work,—the Acts followed by the Catholic Epistles (all seven),—he repeats in somewhat more precise terms the colophon as before—subjoining it in immediate sequence to the Epistle of Jude.

This Philoxenian Version, however, failed to supersede the Peshitta, and as a whole it has disappeared, itself superseded by the Harklensian—or at most surviving only in its revised form as in the Harklensian.

SECTION IV.—*Identification of it as part of the Philoxenian N.T.*

These facts have suggested the surmise that the Four Epistles of our Version may be in fact the Epistles as they stood in the original and unrevised Philoxenian—retained (while the rest was left to lapse) to supply the defect of the Peshitta where it falls short of the Greek.‡

A careful examination of the two texts will enable us to determine — (1) Whether there is between them a relation of interdependence? (2) If they are so related, which is the original work, and which the derivate?

(1) In the first place, it may be accepted as certain that the two

* See, for this colophon, White, *ut supr.*, vol. i, p. 561; ii, p. 274.

† Bishop of Mabug, 485; an active upholder of the Monophysite doctrines; banished by Justin in 518, along with the Patriarch Severus of Antioch, and many other Bishops who refused to accept the decrees of Chalcedon; died in exile (probably by violence) a few years later. See Assemani, *Biblioth. Orient.*, t. ii, pp. 19, 20.

‡ Dr. Davidson seems to have been the first to suggest this identification (*Biblical Criticism*, p. 642). From him it was adopted by Dr. Tregelles (*Dict. of Bible*, vol. iii, p. 1636); and afterwards by Dr. I. H. Hall (*Syr. Antilegomena*, p. 2, and elsewhere).

versions are not independent. Here again it is necessary to set aside the judgment of White, who has laid it down as a self-evident fact that the Harklensian Version of 2 Peter [and, by implication, of all the four] “has nothing whatever in common with the Version published by Pococke.”* He gives no reasons for this decision, he alleges neither differences of diction nor divergences of substance, such as undeniably present themselves: he treats the question as one to be disposed of without argument. — In opposition to his *dictum*, it is to be emphatically affirmed that the relation between the two is so close as to compel the conclusion that one of them is founded on the other. Farther on in this *Introduction* it will be shown in detail (Sectt. x, xi) that, underneath differences and divergences which lie on the surface, there is a solid and extensive substratum of agreement, amounting to affinity—both in the language and in the matter represented by it—an affinity which can be adequately expressed only by stating that one of them is a revision of the other, rewritten throughout as regards diction and style, and altered in substance here and there into accordance with a fresh Greek text. They are not two translations made each of them direct from a different Greek text, each by a scholar independently rendering the Greek before his eyes in his own words and way. Thus the problem remaining to be solved is, whether (*a*) our Version is the Harklensian rewritten into purer Syriac after a freer method of translation?—or (*b*) the Harklensian is our Version corrected by a scholarly (not to say pedantic) hand so as to attain a servile fidelity of reproduction?—in either case with some readjustment of text after a second Greek exemplar.—Or in other words, and more briefly, the question is: Of these two Versions of the Four Epistles, ours and the Harklensian, which is the primary, and which the derivate? †

* White, *ut supr.*, p. 43. It is to be noted that in this matter Pococke, with less material to judge on, judged more sagaciously than White. In the *Commentary* of Bar-Salibi (see note † on p. xxiii *supr.*) he had found many citations from these Epistles in a version by a translator unnamed, whom he designates *Syrus alter* [“S.A.”]. This version he discerned to be, though distinct from that which he edited, yet so obviously akin to it that he cites its renderings all through his notes. They are now identified as belonging to the Harklensian, which in Pococke’s time was unknown: but it is strange that White, its editor 150 years later, should have failed to recognize the kinship which the earlier scholar had the acuteness to detect in the short and scattered fragments he had lighted on.

† A third alternative might be supposed: that the two Versions are related not as primary and derivate, but as two derivates from a lost primary, their common

(2) In deciding between the alternatives (*a*) and (*b*), one consideration forces itself into notice which goes far towards determining our judgment. The two alternatives do not stand before us on an equal footing of probability. Of these two Versions of the Four Epistles, one (the Harklensian) is professedly a revision of a previous one (the Philoxenian); and this fact raises a strong presumption against the theory (of alternative *a*), that it may also be the primary version from which ours was derived. For that theory would require us to suppose three successive versions, — the original Philoxenian, the Harklensian (admittedly derived by revision from it), and our Version (again by re-revision derived from the Harklensian). To postulate thus two revisions where only one is necessary and sufficient to account for the facts of the case, — and three versions where the evidence points to the existence of but two, — would be idle; and in point of fact no one has ever advanced alternative (*a*) as an hypothesis worthy of notice. I have stated it here only as logically possible, not as entitled to practical regard. Dismissing it therefore, we fall back on alternative (*b*), and accept the theory that our version is the primary whence the Harklensian is the derivate.—But, inasmuch as the author of the Harklensian presents it as a revision of the Philoxenian, the identification of our Version with the Philoxenian follows by necessary inference. Thus the surmise above indicated (p. xxiv) takes shape in the definite conclusion that the Version of the Four Epistles, into whose age and origin we are inquiring, is a part of that previous Version, the Philoxenian, on which the Harklensian was based,—surviving while the rest of it has disappeared.

(3) In confirmation of this conclusion, we shall find in the details given in the Sections (x, xi) above referred to, proof that our Version is exactly such as the Philoxenian basis of the Harklensian must have been;—that it is a version which, if modified in its diction after the graecizing method which Thomas affected, and altered in substance here and there after a Greek text (or texts) such as he tells us he employed, would yield as result a version answering exactly to the description of the Harklensian. We are justified, accordingly, in closing the inquiry here, and accepting the solution of the question proposed which thus offers itself.

original. But (seeing that the parent of the Harklensian was admittedly the Philoxenian) this supposition would merely mean that our Version, though not the Philoxenian, is directly derived from the Philoxenian,—a theory not only baseless, but so needless that it may safely be dismissed.

And in answering the question of the age of the Version we have found moreover the answer to the question of its authorship. We have learnt not only that it is prior to the Harklensian of A.D. 614, and therefore not later than the sixth century, but that it belongs to the original Philoxenian New Testament, the Syriac Version made for Philoxenus of Mabug, in the first decade of that century.

SECTION V.—*The Philoxenian New Testament.*

(1) How it has chanced that the Philoxenian Version, as a whole, has passed into oblivion, we cannot tell. It never seems to have gained acceptance. Probably it was altered too much to find favour with readers who clung to the accustomed words of their familiar Peshitta, excellent as all admit it to be,—yet not altered enough to satisfy the desire of the scholarly student, who wanted to have the Syriac Scriptures brought into strict conformity with the Greek—a desire fulfilled not long after by the Harklensian. But why these Epistles have survived while the bulk of the works perished is easily understood. As above suggested, they supplied to Syriac-speaking readers and hearers what the Peshitta failed to give—the text of Epistles, short but precious as bearing the names of three holy Apostles, and widely accepted by great Greek Fathers of the Churches, not only of Antioch but of Alexandria. Writings known to form part of the New Testament as read by the “Faithful” (*M'haimne*)* of the Monophysite Church of the Copts in Egypt,† could not fail, when presented in the Syriac tongue, to be welcomed by their brother “Faithful” of the Church, Monophysite likewise, of the Syrians, the Jacobites in Mesopotamia.—How, or when, these Epistles first came to be read in Church, does not appear.

* By this title the Monophysites designated themselves, regarding the adherents of the Fourth General Council, the “Chalcedonians,” as having fallen away from the Faith.—The name “Jacobite” came to be applied to the Syrian Monophysites when Jacob (usually known as “Baradaeus”) had revived their Church from its collapse under the persecutions which had nearly put an end to it. He was Bishop of Edessa, 541–578. It is usual to call the Coptic Church also “Jacobite,” the Coptic and the Syrian Churches being alike Monophysite, and in close communion. The Life of Baradaeus has been written by John of Ephesus (see for it Land’s *Anecdota Syr.*, t. ii, pp. 249 *et sqq.*, 264 *et sqq.*).

† Not only the text of all Greek manuscripts of the N.T., but that of the Coptic Versions, includes our Epistles; and also (though not without signs of doubt) the Apocalypse.

The earliest copy of them (see above, p. xxiii, and below, p. xlii) is included in a volume of Miscellanies, not in a book for ecclesiastical use; but copies from the twelfth century down (codd. 12, 13, &c.) bear rubrics marking parts of them for Lessons,—not of the ordinary yearly course, but for special Festivals.

(2) Concerning the previous history of this Philoxenian New Testament, and especially these Epistles, the sum total of our information is brief, but definite. It is first mentioned by Moses of Agel,* a writer of the middle of the sixth century (a Monophysite), who states that one Polycarpus, whom he designates “Chorepiscopus,” “translated the New Testament and David into Syriac from the Greek, for Xenaias [Philoxenus] of Mabug.” This was written apparently about the year 550, when the Version spoken of was only about forty years in existence; and Moses evidently supposed it to be probably unknown to his readers. His evidence thus not merely confirms that of Thomas (above cited, p. xxiv), who wrote a generation or two later, but throws light upon it by explaining how the Version came to bear the name of Philoxenus to whose “days” Thomas assigns it; and it further gives us the name of the actual translator. It is, however, from Thomas, not merely in his colophon, but in his Version at large, that we gain our fullest and most important knowledge of its Philoxenian prototype; for in that Version we may presume that he has retained much of the general substance and leading features of the work of Polycarpus. And, moreover, in his asterisks and marginal notes (to be dealt with presently†) he has apparently preserved traces of it.—But beyond these indirect indications, and a few minute fragments of the Pauline Epistles that have casually survived,‡ our Four Epistles are the only part of the Philoxenian New Testament—with the probable exception of the Revelation §—that is now forthcoming.

(3) The earliest evidence of their existence appears (as above stated, p. xxiii) in the ninth century, in a MS volume dated A.D. 823

* See for Moses of Agel (or Aggil), Assemani, *B.O.*, t. ii, p. 82. His statement (as above) occurs in an *Epistle* prefixed to his Syriac translation of the *Glaphyra* of Cyril of Alexandria, in which he warns his readers to expect to find that Cyril's citations from the Greek Bible often differ from the Peshitta, and refers them to the more recent and exact version of Polycarpus. This is probably the version of the *Glaphyra* that is extant (though mutilated) in MS. Add. 14555 (Br. Mus.).

† In Sectt. x (*d*) and xi (*c*), *infr.*, pp. xxxvii, xl.

‡ See below, Sect. vi (*a*), p. xxx.

§ *Ib.*

(our Cod. 1); and in it they are not set apart, but associated with the three Catholic Epistles of the Peshitta—2 and 3 John subjoined to 1 John (which stands first of the Seven), 2 Peter to 1 Peter, Jude following,—with no note to mark them as belonging to a different Version. They appear also, probably within the same century, in another shape, rendered from our Syriac into Arabic,* in a copy of the Acts and Epistles, in which all the Seven stand on equal terms, in the usual order as in the Greek.—After this there is a blank in their history. No other copy of them can be dated with confidence earlier than the twelfth century,† to which three of our five oldest MSS (9, 12, 14) apparently belong. The later ones are mostly of the fifteenth century (as Codd. 11, 13, 20),—or of the sixteenth and seventeenth (as Codd. 8, 10, 15, 17), or even more recent. Cod. 1 (Add. 14623) was written in an Egyptian (Copto-Syrian) monastery; the twelfth century group, and apparently a few of the later ones (Codd. 19, 20), come from Tûr-'Abdîn (a district of Mesopotamia); the rest are mostly from the Maronite Church of the Lebanon,—except one, recent but of much importance (Cod. 18), which was probably written in the convent on Mount Sinai where it is preserved. The manuscripts also which Etzel's Latin and the Paris Polyglot text represent, though not forthcoming, are known to have been Maronite (see pp. xx *supr.*, lvii *infr.*).

Thus the materials by which is established the text of the present edition, testify to the fact that these Epistles have been preserved, read, and transcribed by Syriac-reading Christians dispersed over many regions, through many centuries.

SECTION VI. *Other surviving Remains of the Philoxenian.*

The question may be conveniently treated at this point, which naturally arises, whether any other portions survive of the Version to which Philoxenus gives his name and authority.

(a) As regards the New Testament, one or two copies of the Harklensian Gospels have been with some confidence put forward by successive critics as Philoxenian, on the ground of certain divergences

* See below, Sect. XIV (b).

† For the date of our Cod. 2 (Add. 14473), which may be older, see below, Sect. XII, p. xliii.

from the Harklensian manner and from the consent of most other copies, which appear in the text presented by them,—as the Florentine MS of A.D. 757 by Adler,* the Cod. Angelicus of Rome by Bernstein,†—and (more recently) an early MS (not later than 900) now at Beirût, by Dr. Isaac Hall.‡ But of none of these has the identification been, or can be, admitted as even probable; though the peculiarities noted in each of them may be due to the retention of some Philoxenian words or forms of words—just as many (probably most) Latin Vulgate MSS exhibit in their text an admixture of “Old Latin” readings. The only relics of the unrevised Philoxenian (other than our Epistles) that are to be accepted as such without doubt, are the five minute fragments, above referred to (p. xxviii), of the Pauline Epistles found by Cardinal Wiseman on the margin of his “Karkaphensian” MS, and published by him in 1828.§ They are from Rom. vi. 20, 1 Cor. i. 28, 2 Cor. vii. 13, *ib.* x. 4, Eph. vi. 2.

But the Version of the Apocalypse, of which a short account is given in Appendix III (p. 154 *infr.*), discovered and published by me in 1898, has a good claim to be reckoned Philoxenian, bearing to the Apocalypse, as published by De Dieu in 1627 (and printed in the ordinary editions of the Syriac New Testament), much the same relation as our Four Epistles bear to the Harklensian text of the same. Of this Apocalypse the only known copy forms part (along with the Four Epistles) of our Cod. 12,|| which is the only complete Syriac New Testament MS that has reached Europe from the East. If this identification of it as Philoxenian be admitted, it follows that this MS is to be regarded as a copy of the Peshitta supplemented into conformity with the Greek canon by interpolation of these books from the Philoxenian,—or, in other words, that it preserves for us just so much of the Philoxenian as suffices to supply the defect of the Canon of the Peshitta.

(b) Further, our primary authority in the matter, Moses of Agel, informs us (see p. xxviii *supr.*) that besides the New Testament the Philoxenian translator extended his labours to one Book of the Old—

* *N.T. Versiones Syr.*, p. 55. † *Das heil. Evang. des Joh.*, Syr., pp. 3, 25.

‡ In *Journal of Society of Bibl. Lit. and Exeg.*, 1882. Dr. Hall issued also a phototype reproduction of two pages of this MS.

§ *Horae Syr.*, p. 178, note 11.

|| See below, Sect. XII, p. xlv.

the Psalter, which (it is implied) he rendered from the Greek. Of this Version no fragment is known to have been preserved as a citation, nor is any trace of it identifiable now. Yet it is probable that the text of the Psalms as they appear in the existing Peshitta, may have been (in parts at least) modified somewhat into approximation to the Philoxenian text. The large use made of this Book, far beyond all other Old Testament writings, in the offices of the Church, would naturally dispose the Syriac-speaking "Faithful" to favour a Psalter based (as the Philoxenian was) on the Greek, as a means of assimilating their psalmody to that of the Greek-speaking fellow-members of their communion.—If this be so, it seems to account for the fact that in very many places the Psalter, unlike the other Books of the Peshitta Old Testament, represents the text of the LXX rather than that of the Hebrew.

Moses, as above cited, mentions no other Old Testament Book as translated by Polycarpus. But we have direct evidence that his work comprised at least one great Book of the Prophets—that of Isaiah. The great Milanese MS of the latter half of the Syro-Hexaplar Old Testament (Cod. Ambros. C. 313, *infr.*), which bears on its margin a wonderfully complete *apparatus* of the readings and renderings of the later Greek translators, exhibits also in one place (Esai. ix. 6) an alternative rendering which it definitely cites as from "the version that was translated by the care of holy Philoxenus."—Being thus assured that this Version extended to Isaiah, we are justified in following the judgment of Dr. Ceriani who accepts as Philoxenian a series (preserved in a seventh-century MS) of large fragments of Isaiah* in Syriac in a translation made from the LXX; distinct, therefore, from the Peshitta, but agreeing neither textually nor in diction with the Syro-Hexaplar.†

* These fragments (B.M., Add. 17106) have been printed in *Monumenta S. et P.*, t. v, fasc. i, by Dr. Ceriani (Milan, 1868). They are, Esai. xxviii. 3–17, xlii. 17–xlix. 18, lxvi. 11–23.

† The Syriac translation of the *Glaphyra* of Cyril of Alexandria, made by this Moses of Agel, has been mentioned above (note* to p. xxviii). To it the Syriac fragment of that treatise extant in MS. Add. 14555 presumably belongs. It is reasonable therefore to infer that the passages of Isaiah which occur in it belong likewise to the Philoxenian; for inasmuch as Moses commends that Version to his Syrian readers, he would no doubt himself borrow its renderings to represent the Prophet's words where cited by Cyril in the *Glaphyra*. See my article *Polycarpus Chorepiscopus* in *Dict. of Christian Biography*, vol. iv, p. 433.

SECTION VII. *The Harklensian New Testament.*

Compared with the Philoxenian New Testament, the Harklensian has not fared amiss. Many copies of the Gospels in this Version exist: two (α , β) of the whole New Testament except the Apocalypse.* Portions of the Epistles are to be found in some manuscript lectionaries. In one MS (γ) these Four Epistles alone, though of the Harklensian Version, are in a subscription† wrongly described as Philoxenian. This mistake suggests the suspicion that the two Versions, the primary and the derived, had in course of time become confused in ordinary usage, regarded perhaps as merely first and second editions of the text sanctioned by Philoxenus. Some such confusion has prevailed even among modern Biblical scholars,‡ and to it in fact the wording of Thomas's colophon naturally leads. Possibly this usage may account for the apparent misstatement of Bar-Salibi above noticed, which seems to ignore our Version, and which has so far misled White in his estimate of its age and its relation to the Harklensian.

SECTION VIII. *Comparative Value of the two Versions.*

We claim then that our Version, though it has reached us without a name, is properly to be designated as The Philoxenian. And we claim also that it is worthy of the care bestowed on it by the scribes to whom its preservation is due, and by the editors of later times who have included it in every edition of the Syriac New Testament, from the Paris Polyglot of 1645 to the present day. Its evidential value ranks high; it is that of a witness to the text of these Epistles as read in Greek by a scholar belonging to the Church of Edessa in the first decade of the sixth century. That text he has reproduced with such careful exactness that the textual witness borne by his work is equivalent in most respects to that of a Greek copy certainly not later in date than the fifth century,—inferior, therefore, in age to none of the Greek manuscripts available for the text of this part of the New Testament, save only the four great uncial Bibles. The points are few, scarcely one of them other than trivial, at which his render-

* See Appendix II, p. 146, *infr.* † *Ib.* See for this subscription, p. 152 *infr.*

‡ So White:—see title of his edition, given in note * to p. xxiii *supr.*

ing leaves the reader in any doubt what the Greek words were which he meant to represent. And this merit of faithfulness he has attained without sacrificing—as Thomas throughout and of set purpose has sacrificed—the propriety of the Syriac tongue. His translation is as idiomatic as the Peshitta, while it keeps closer to the Greek. Two of the Four Epistles (2 and 3 John) are simple in style and pass readily into Syriac; but the other two, often obscure in their wording, and full of unusual forms of speech, present difficulties that tax a translator's resources seriously. The Philoxenian translator has proved himself equal to the task: he has, with admirable effect, in instance after instance, conveyed by brief periphrasis the full sense of an expression—especially in the case of compound words, for which Syriac neither supplies, nor can be made to supply, an equivalent. To his success in these trials of skill and resource his Harklensian reviser has paid emphatic though silent tribute by retaining in nearly every such case of difficulty the rendering of his predecessor.

The merit of the later worker is of a different order from that of the earlier; it is critical, not literary. His work, as a witness to the text of the Greek, is more nearly equivalent to a Greek manuscript than any other existing Version can claim to be.—But at what a sacrifice of propriety of Syriac idiom, and by what a strain on the resources of Syriac vocabulary and syntax, he has secured this exactness of rendering we have already seen, and the fact is well known to all who have even cursorily examined his Version. To describe in detail his methods of translation would be out of place here;* it may suffice to say that in his rendering of the Greek of the New Testament he has systematically done just such violence to the Syriac as Aquila before him did to the Greek in forcing it into verbal conformity with the Hebrew of the Old Testament.

Yet it would be unfair to ignore the fact that now and then his alterations of the Philoxenian are neither petty nor pedantic: in some cases he has improved on it. Thus, he does well to give ܐܘܢܘܢܐ for σκήνωμα (2 Pet. i. 13) instead of ܐܘܢܘܢܐ (= σῶμα), ܐܘܢܘܢܐ ܐܘܢܘܢܐ for φώσφορος (*ib.* 20) instead of ܐܘܢܘܢܐ (= ἥλιος). So, again, ܐܘܢܘܢܐ represents τεφρῶ (ii. 6) better than ܐܘܢܘܢܐ (= κατακαίω), and ܐܘܢܘܢܐ more adequately expresses προπέμψας (3 Joh. 6) than ܐܘܢܘܢܐ (= ἐφο-

* See my article *Thomas Harklensis*, in *Dict. of Christian Biography*, vol. iv.

διάσας). On the other hand, for the only really gross blunder in either Version he is solely responsible,—the **ܕܘܨܘܠܐ ܕܝܘܕܐ** (Jude 7) by which he misrepresents in his text the still stranger misreading of his margin, *μεμψιμυροί* for *μεμψίμοιροι* (see p. 135 *infr.*).

SECTION IX. *The affinity between the two Versions, twofold.*

The conclusion above drawn (Sect. iv, p. xxvi *et sqq.*), that the two Versions of the Four Epistles are closely akin,—ours being the primary of which the Harklensian is a revision—is based on the affirmation that when compared together they reveal an affinity such as can be accounted for in no other way. Of this affinity the proper evidence lies in the *Apparatus* subjoined to the Syriac and Greek Texts as printed in this edition, where the Harklensian readings and renderings are set forth for comparison; and it is more fully stated in such instances as seem important and illustrative, in the Supplementary Notes. The strength of the case cannot be adequately appreciated without a careful study of these texts and annotations. But in the two following Sections it is proposed to state the main heads of the evidence they yield, and to illustrate them by examples.

The relation between the Versions, its nature and extent, would best be exhibited by printing them side by side, as our Authorized and Revised English Versions are often printed, and marking their agreements and disagreements (whether of substance or of form) by distinctive type. The comparison between the Versions thus facilitated would disclose many examples of textual divergence, and moreover it would place them in instructive contrast as regards literary method. Such differences, textual and literary, are to be expected; they are consistent with—in fact, necessary to—our hypothesis that ours is the text which Thomas re-handled in his graecizing manner, and emended after an auxiliary Greek copy.—But along with the occasional disagreements in text there would be apparent a preponderating amount of textual coincidence; and the dissimilarity of literary form would be seen to be grammatical merely and superficial, insufficient to disguise an intimate and fundamental affinity in diction and phraseology. For the purpose of our present inquiry, therefore, we set aside such minor differences, whether of substance or of form, and we address ourselves to show that the affinity which

subsists between the two Versions is twofold,—(i.) in diction, and (ii.) in text; and is of such a nature, so intimate, and manifested in so many ways and at so many points, as to negative the possibility of regarding them as independent of one another.

SECTION X. *Their Affinity (i.) in Diction.*

Under this head the evidence is so abundant that to do justice to it would be impracticable within the limits of an Introduction. Its force can be fully learnt only (as has been said above) by a thorough comparative study of both texts. An idea of it, sufficient to carry conviction, may, however, be given within small compass by setting down a representative collection of examples of Greek words or phrases that are unfamiliar, or that find no adequate equivalent in Syriac, which both Versions render or represent alike. Such examples are as follows:—

a. Coincidences in rendering unusual or difficult expressions.

The Versions coincide in their rendering of *ισότιμος, φιλαδελφία,** *μεγαλοπρεπής, αἰχμηρός, τρυφή, σπῖλος, μῶμος, κύλισμα, κατακλυσθείς, δυσνόητος* (2 Pet. i. 1, 6, 7, 17, 19; ii. 13, 22; iii. 6, 16): *χαίρειν* (of salutation), 2 Joh. 10: *φλυαρῶ* (3 Joh. 10): *ἐπαγωνίζομαι, παρεισδύω, ἐνυπνιάζομαι, ἐπιτιμῶ, ἐκχέω, ἀντιλογία, φθινοπωρινός, ἐπαφρίζω* (Jud. 3, 4, 8, 9, 11, 12, 13).

It is not credible that two translators dealing independently with words such as these (and the list might be extended) should in all cases light upon identical renderings. A few such instances might be casual; some measure of coincidence is likely to occur between any two translations of one and the same original. But as between the two Versions we treat of the points of identity are too frequent and uniform in recurrence to be thus fortuitous.—This observation applies especially to the examples in which the coincidence is not merely in the selection by both of the same word to render a Greek word, but in the employment of the same periphrasis to represent a Greek word for which Syriac offers no equivalent (as often happens in the case of Greek compounds). Such are the first three of the ten examples from 2 Peter, and five (the

* Their rendering of this word is different from that of the Peshitta, in signification as well as in form.

first three and last two) of the eight from Jude, of those above given. It is hardly possible to question that in these instances the later Version borrowed from the earlier,—especially as the periphrases are neither easy nor obvious, but formed with skill and study.—Moreover (it may be fairly added), they are in the freer manner of our Version,—not in that of the Harklensian with its word-for-word laboriousness; and the latter, therefore, may be presumed to be the borrower.

b. Coincidences in erroneous or imperfect Renderings.

Further, the Versions coincide, not only in renderings, but now and then in mis-renderings. The reviser has in some places followed his predecessor, not in well-chosen equivalents or happy periphrases, but in his (by no means frequent) errors or failures. Thus, both treat *μυωπάζων* (2 Pet. i. 9) as signifying merely *οὐχ ὁρῶν*, both misconstrue *ἐπιλύσεως* (*ib.* 20) as a nominative,* both force on *πυρούμενοι* (iii. 12) the sense of *πυρὶ δοκιμαζόμενοι*, both render *δίκην ὑπέχουσαι* (Jud. 7) as if it were *εἰς δίκην κατακρινόμεναι*, both pervert *διακρινομένους* (*ib.* 23) to mean *μεταμελομένους*. But under this head the leading example is in Jud. 6, where both are misled by a false etymology into translating *ἄιδίους* as if equivalent to *ἀγνωστοῖς*. This error appears, it is true, to have had some currency,† and is not, therefore, peculiar to these Versions. But inasmuch as the Harklensian translator renders *ἄιδιος* correctly where it occurs in the Epistle which follows next in order (Rom. i. 20), it is fair to infer that his mistranslation of it here in Jude is due to his too faithful adherence to his Philoxenian precursor.

c. Simultaneous variation in Renderings.

Another class of coincidences carries the evidence farther, and convincingly. They are found to agree not only in single renderings, but in simultaneous variation of renderings where a word recurs. Such instances appear where 2 Peter and Jude run parallel.—Thus in the case of [*συν*]ενωχούμενοι. In 2 Pet. ii. 13 both render it by the verb (a rare one) ; in Jud. 12 by the still rarer

* Possibly both followed a Greek reading (unattested), *ἐπίλυσις* (see Greek Text, p. 61 *infr.*). If so, this is an instance of textual coincidence, to be added to those given in the following Section (XI,—see p. xl).

† See Note, p. 130, *infr.*

ⲉⲃⲉⲛⲓⲛⲓⲛⲓ. The passages in which the verb occurs are closely alike—in both it is used in one and the same sense; no reason can be assigned for the change of rendering: the former Version has arbitrarily varied, and the latter has mechanically followed.—Again: For ὑπέρογκα, in 2 Pet. ii. 11, both give ⲛⲓⲛⲓⲛⲓ; in Jud. 12 both vary to the equivalent and cognate but distinct form ⲛⲓⲛⲓⲛⲓⲛⲓ,—a coincidence in itself petty, but none the less telling as evidence of the mutual relation between the Versions. So again, both distinguish the σπιλάδες of Jud. 12 from the σπῖλοι of 2 Pet. ii. 13, by making the minute change from ⲛⲓⲛⲓⲛⲓⲛⲓ to ⲛⲓⲛⲓⲛⲓⲛⲓ.—Other cases, affecting less unfamiliar words, point the same way;—as that of κρίμα, translated in both by the usual ⲛⲓⲛⲓ in 2 Pet. ii. 3; but by ⲛⲓⲛⲓⲛⲓ where it is used, with no alteration of meaning, in Jud. 4.—In like manner, in comparing 2 John with 3 John, we note that the verb ἐργάζομαι is rendered in 2 John by both translators by the ordinary ⲛⲓⲛⲓ; in 3 John by the less familiar ⲛⲓⲛⲓ.—A coincidence the converse of this, but equally pointing to affinity, appears in the use of the verb ⲛⲓⲛⲓ (properly equivalent to πείθω) which both exceptionally employ to represent two other Greek verbs,—ἔρωτῶ in 2 Joh. 5, παρακαλῶ in Jud. 5.—In all such cases the fact that the two vary needlessly, yet vary together and alike, amounts to a proof of their interdependence. Moreover, inasmuch as of the two, the one is nowhere studious to maintain, while the other habitually affects, precision in uniform rendering, it follows that the latter, which in the above-cited instances of variation deviates from its ordinary practice, has in these cases been led so to deviate by the example of the other,—in other words, is the derivate Version.

d. Philoxenian Renderings retained on the Harklensian margin.

Another line of investigation leads also to a like conclusion. It lies in the critical *apparatus* attached by Thomas to his text,—his asterisks and his marginal notes. The former usually relate to variations of reading in the Greek original as to the presence or absence of the words marked by them, and belong to our next Section. The latter for the most part offer alternative renderings of the Greek (where no doubt exists as to the reading); and in these are to be found distinct proofs of the relation we allege, for some

of them prove to be words or phrases belonging to our Version, which the reviser has discarded from his text and replaced by renderings of his own, but has thought worth retaining on his margin. The two most important of these for our purpose are as follows:—(a) In 2 Pet. ii. 4 our Version renders *ταρταρώσας* by **ܐܘܪܘܫܐܝܡܐ ܥܘܕܐ** (as if *καταβάλλον εἰς τὰ κατώτερα*). The Harklensian follows, as regards the form of the periphrasis, and retains the verb employed (a rare one), **ܥܘܕܐ**. But for the noun he substitutes **ܘܘܨܝܗܘܝܐ** (*εἰς Τάρταρον*), transliterating the Greek word; and in explanation he inserts as a note the **ܐܘܪܘܫܐܝܡܐ** which he has displaced from his text.—(b) Again, in 3 John 6, where our Version translates *προπέμψας* by **ܘܘܨܝܗܘܝܐ** (which strictly means *ἐφοδιάσας*), the reviser (as above noted, Sect. VIII, p. xxxiii) with greater accuracy writes **ܐܘܪܘܫܐܝܡܐ** in his text, but places the former participle on his margin.—In neither of these cases is there any question as to the Greek word represented: they are merely examples of the endeavour of the later translator to improve on, and of his carefulness at the same time to record in a note as an alternative, the rendering of the earlier.*—It is not to be expected that more than a few instances of this kind should appear; but even one such would be evidence that Thomas had our Version before him as he worked, that it is the Version which he revised, and therefore is the Philoxenian.

SECTION XI.—*Their Affinity (ii.) in Text.*

Under this head it is to be premised that only a limited extent of textual agreement is to be expected, in view of the known facts. Thomas informs us (as we have seen) that in revising the work of his predecessor he used a Greek copy or copies. Hence we must be prepared to find more or less of textual divergence in his Version from the other. And, moreover, in examining the two Versions from this point of view, it is to be borne in mind that the relation between them cannot be determined by comparing them in isolated places chosen as test-passages because they furnish notable examples of disputed text,—such as 2 Pet. ii. 13 (where there are the rival

* See below, pp. 109, 112, for instances where, by insertion of a Greek word on his margin, Harkl. calls attention to his correction of our Version.

readings, ἀδικούμενοι and κομιούμενοι, ἀγάπαις and ἀπάταις),—or iii. 10 (where some authorities give κατακαίσεται for εὐρεθήσεται)—or as the passage Jude 22, 23, with the complicated variations recorded on it. For it is on such passages that the hand of the reviser, guided by his auxiliary Greek copy, is most likely to have operated. The only trustworthy method is to select for examination a fairly complete list of passages in which textual variations, great or small, affecting the sense, are recorded in critical editions of the Greek. If on a scrutiny it proves that in their reading of a large number of such passages the Versions agree, that fact will outweigh as evidence of affinity the counter-fact that they diverge in a limited number of conspicuous passages.

a. Shown by frequency of agreement.

In forming such a list it will, of course, be proper to disregard variations so petty as to be attributable to accident, and those in which the intention of the translator is doubtful. Putting aside all such, and confining ourselves to the textual variations attested by the Greek uncials only, it will be found that the *Apparatus* attached to our Greek Text records more than one hundred places where there exists textual variation of such nature as to show itself in the Syriac translation.—It would take up too much space to print the list of these passages here in full,—and it would be needless, inasmuch as for the purpose of our present inquiry the question is of the amount of agreement on the whole, not of the importance of each individual instance. It suffices to state as the result that, of the hundred instances, in about two-thirds the Versions coincide in the reading they represent; in one-third they differ. The amount of agreement thus shown is evidently greater than would probably be found to exist between two Versions made independently by two translators, neither of whom had knowledge of the work of the other, directly from two distinct and unrelated Greek exemplars.—This result is such as might reasonably be expected when of the two Versions compared one is a revision of the other, made with the help of a fresh Greek text; and it is therefore consistent with our hypothesis as to the two Versions under consideration. It confirms us in the view that ours is the previous Version on which Thomas of Harkel based his; and it gives us a measure of the extent of his textual alterations, showing how far he

retained the text of his basis, and how far he emended it on the authority of his auxiliary Greek text. (See further in Sect. XXI.)

b. Shown by agreement in singular readings.

It is possible, no doubt, that the extensive textual affinity thus ascertained may be in part due to agreements in text between Thomas's Greek copy and the copy which the Philoxenian translator followed. But though such agreements are not improbable in cases where the affinity shows itself in readings which (as those of our list) are attested by existing Greek MSS, there are over and above these not a few examples of coincidence between our two Versions in readings weakly or doubtfully supported by Greek authority,—some even where our Philoxenian and the Harklensian stand together against all Greek authority whatever. About twenty such are recorded in the *Apparatus* of our Greek Text (*infr.*),—such as 2 Pet. i. 3 (omission of ἡμῶν), i. 20 (ἐπίλυσις for ἐπιλύσεως), iii. 2 (διά prefixed to τῶν ἀποστόλων); 3 Joh. 10 (ἐποίησεν for ποιεῖ), *ib.* 15 (insertion of ἕκαστον before κατ' ὄνομα, and αὐτοῦ after it); Jud. 9 (ὅς for ὅτε), *ib.* 18 (ἐπ' ἀσέβειαν for τῶν ἀσεβειῶν). Of these, and such as these the natural explanation is that they are textual individualisms, possibly errors, of the prior translation, retained by the reviser.

c. Also by the Apparatus attached to the Harklensian Text.

1. Evidence less obvious, and more limited, yet more distinct where it exists, is to be found in the *asterisks* (⌘) above referred to, attached to certain words and phrases in the Harklensian text. It may safely be assumed that Thomas in using this sign was led by the famous example of Origen in his Hexapla, and that he thus marked whatever in his text was not found in his Greek exemplar, but inserted on some other authority. Sometimes the other authority so referred to may be a second Greek copy; for in one or two cases the sign relates to nothing found in the Philoxenian text. But in most places where they occur they are capable of being explained as references to this text;—and not a few of them refuse to admit of any other explanation, inasmuch as in it, and it alone, are to be found the word or words on which the Harklensian sets this mark.—Thus (2 Pet. i.) no authority except the Philoxenian vouches for the insertion of ἐμᾶς (after καθίστησιν, *ver.* 8), or of αὐτῷ (after ἐνεχθείσης, *ver.* 17); and therefore,

when we note that in these verses the Harklensian writes $\text{ⲉⲃⲗ} \#$, $\text{ⲉⲃⲗ} \#$, we are bound to infer that in each case he refers to the word present in the text of the prior Version, and that he prefixes $\#$ to denote the absence of the word so marked from his Greek exemplar. A more conspicuous instance—an absolutely conclusive one—is the $\text{ⲓⲃⲟⲩ} \#$ (= κολάσεως) of 2 Pet. ii. 4 (Harkl.);—and to it are to be added, $\text{ⲓⲟⲩⲓ} \#$ (= οὔσαν)* of 2 Pet. ii. 13; the $\text{ⲉⲃⲗ} \#$ (= αὐτοῦ , after διδασχῆ) of 2 Joh. 9; the $\text{ⲉⲃⲗ} \#$ (= πάσης , before τῆς ἐκκλησίας) of 3 Joh. 6. Many other words with $\#$ may be in like manner accounted for,—as $\text{ⲉⲃⲗ} \#$ (= πᾶσαν , after σπουδήν), 2 Pet. i. 5; $\text{ⲉⲃⲗ} \#$ (= αὐτοῦ , after ὀνόματος), 3 Joh. 7; but in these cases there exists Greek authority for the marked words, to which the asterisk may possibly refer.

2. *The marginal notes* also of the Harklensian (which in Section x, *d* (p. xxxvii *supr.*) have been used as evidence of affinity between the Versions in *diction*) yield in a few places evidence to like effect, of affinity in *text*. Thus, the ⲉϥⲣⲉⲑῆⲥⲉⲧⲁⲓ (= εὐρεθήσεται), given in the Harklensian margin as alternative for the ⲕⲁⲧⲁⲕⲁῆⲥⲉⲧⲁⲓ (= κατακαήσεται) of its text, points to our Version as its source. And so in other instances,—as the ⲉⲓⲃⲉⲃⲟⲩⲟⲩⲥ (= ἐπιδεχομένους), for ⲃⲟⲩⲟⲩⲟⲩⲥ (= βουλομένους), 3 Joh. 10; and the insertion of $\text{ⲕⲁⲓ ὑπ' αὐτῆς τῆς ἐκκλησίας}$, *ib.* 12,—the like inference is at least probable.

Thus by these two independent lines of inquiry into the relation between these two Versions—the line of Affinity in Diction, as shown (Section x) in coincidences of rendering,—and the line of Affinity in Text, as traced in the examples adduced in the Section (xi) just completed—we have justified the assumptions on which the argument of Section iv is founded. And we have confirmed the result there arrived at, that the Versions are related one to another as primary and derivate, the Harklensian (professedly a revision) being the derivate and ours the primary; whence the conclusion drawn in that Section irresistibly follows, that our Version is the translation which alone is properly entitled to bear the name of Philoxenus, issued under his sanction A.D. 508.

* Probably in the Greek text (p. 63 *infr.*) οὔσαν ought to have been inserted before τρυφήν .

SECTION XII.—AUTHORITIES FOR OUR TEXT: MANUSCRIPTS.

A brief list of the *Manuscripts* on which the text of this Edition of our Four Epistles has been constructed is given below (pp. 1, 2), prefixed to the Syriac Text. In this Section I proceed to give such fuller details concerning them as seem worth recording.* I deal first with the MSS of the earlier group (see p. 96 *infr.*), which I distinguish as A, the later being B, with an “Intermediate” group between.

(i.) *MSS of Group A (Early).*

Cod. 1. (British Museum, Add. 14623, *Catal.* DCCLXXXI.)

Of our MSS this stands first, alike in age and in textual value. It is free from the corrupt readings which here and there disfigure the printed texts, and though it is not without errors of its own, they are mostly errors of sight on the scribe’s part, and not due to editorial attempts at correction. Examples of such errors are:—**ܡܩܝܐ** for **ܡܨܝܐ** (2 Pet. i. 4), **ܢܩܣܬܐܘܢ** for **ܢܩܣܬܐܘܢ** (*ib.* ii. 13, and Jud. 12), **ܡܠܟܐ** for **ܡܠܟܐ** (*ib.* iii. 4), **ܐܫܬܝܢ** for **ܐܫܬܝܢ** (*ib.* 7). But the interpolation **ܐܠܐ** (*ib.* iii. 2), and the great divergences (by omission and insertion) in Jud. 24 are grave exceptions to the general trustworthiness of its text. On the whole, however, its superiority to all the rest is so marked as to place it at the head of group A, and seems to warrant us in accepting its readings, as in some cases has been done in our text, even where it stands alone.—The MS as a whole is not to be classed as Biblical; it is a miscellany of which the other contents are extracts from approved divines, Syriac, or Greek in a Syriac translation; its only Biblical section is No. 7, which exhibits our Epistles. But it is not therefore to be presumed that the compiler of the MS regarded our Four Epistles as non-canonical, for he includes them with the Three of the Peshitta, arranging all Seven as on an equal footing (though not in their normal Greek order), 1, 2, 3 John; James; 1, 2 Peter; Jude:—Alone of all our MSS it was written in Egypt, but by a Mesopotamian monk of Dara (not far from Mardin), and was

* It may be taken for granted that all of them are (directly or indirectly) Jacobite (the Maronite being presumably derived from Jacobite sources), as follows from the fact that they include these Epistles, which were unknown to the Nestorian Churches.

presented some thirty years later to the monastery of the Theotokos, in the Nitrian Desert. It bears date A. Gr. 1134 (A.D. 823), being thus older by at least three centuries than any of our other MSS which can be dated with certainty. Its age thus gives weight to its textual authority:—while, on the other hand, we are to remember that it is later, also by three centuries, than the time of Philoxenus; an interval long enough for the entrance of many errors into the text had it been transmitted to our scribe by less competent or careful copyists.—It is on vellum, palimpsest, written in a clear, cursive script, and in good preservation. This MS, and Codd. 2, 3, 4, 5, 6, belong to the great Nitrian collection acquired by the Museum in 1839–47.

Cod. 2. (Br. M., Add. 14473(2), *Catal.* cxxxii.)

An undated MS of which the age cannot be determined with confidence. Dr. Wright's opinion is, "of about the xith century." But its script gives no trustworthy evidence in the matter, for it is evidently not the normal handwriting of the scribe, but a somewhat clumsy attempt to imitate the fine estrangela character of the MS (see *Catal.* cxxvi) to which it is appended, a copy of the Acts and Three Epistles (Peshitta). It consists of nine leaves of vellum, supplying our Four.—Its text agrees closely with Cod. 1 in most of the crucial passages, and even in its most notable misreadings, as noted above (2 Pet. iii. 2, 4, and 7,—in the second of which 1 and 2 stand alone), and also in the remarkable double aberrant reading in Jud. 24. It avoids, however, in 2 Pet. ii. 13 the ܩܘܣܠܐܢܝ of Cod. 1, yet inconsistently adopts it in the parallel, Jud. 12 (correcting it, however, in the margin). Yet its agreement with Cod. 1 is so much less strong in 2 and 3 John* than in 2 Pet. or Jude, as to suggest the suspicion that in 2 and 3 John the text follows a different exemplar. But on the whole, while there is enough of divergence between Codd. 1 and 2 to preclude the supposition that 2 was copied from 1, their internal evidence proves them to represent a common archetype. Hence follows the important inference, that the readings common to 1 and 2 (which, as we shall see, are the readings for the most part which characterize group A) were not originated by the scribe or editor of 1, but represent an earlier authority—how much earlier we cannot tell.

* See notes *infr.* on Syr. text, 2 Joh. 1, 5, 8, 13; 3 Joh. 4, 6, 7, 9.

After Codd. 1 and 2 it will be convenient to disregard numerical order, and to pass on to the other MSS (9, 12, 14), which may be distinguished from 1 and 2 as forming a later subdivision of group A.

Cod. 9. (Cambridge University Library, Oo. 1, t. 2.)*

This is the second volume of the great Syriac Pandect (the "Buchanan Bible"), which, though the vellum of which it is composed is much damaged by damp and decay, is one of the most notable monuments of Syriac Biblical antiquity. It was presented to the University of Cambridge by Dr. Buchanan in 1809. The New Testament in it is complete, except that it lacks the Apocalypse. Though it exhibits our Four Epistles, it places them, not in their proper order, but together, subjoined to the Three of the Peshitta. It adds, however, a note in which it reckons them all together and on a par, as "The Seven Catholic Epistles of the Apostles." This tacit recognition of their canonicity is hardly weakened by the fact that next after them it places "the Six Books of Clement,"—documents coinciding in the main with those which are known as the "Syrian Octateuch." †—From this MS Dr. Lee ‡ derived many corrections of the text of our Epistles, and of the Syriac New Testament at large, for his editions.—It gives a general, but far from uniform, support to the text of Cod. 1, deviating now and then into the readings of the later MSS. But in no case does it follow 1 in its exceptional lapses (as noted above), save in the instance of the word ܩܬܝܒܝܢ (see above, p. xlii; also notes on 2 Pet. ii. 13, Jud. 12 (Syr. text), and Note on p. 107 *infr.*).

Its script is estrangela, of the modified form affected in the twelfth century in Tûr 'Abdin, the district of N.E. Mesopotamia,

* See *Cambridge Catal. Syr. MSS*, p. 1037.

† For these six documents, see *Journal of Theological Studies*, vol. iii, pp. 59 *et seq.*, where Book 3 is printed by Dr. Arendzen, partly from this MS and partly from one at Mosul. It is the 'Apostolic Church Order' (see Bishop Wordsworth's *Ministry of Grace*, p. 34), the Greek of which has been edited by Harnack and others. Books 1 and 2 are the *Testament of Our Lord*—edited in Syriac by the Patriarch Rahmani (1899), in English by Dr. Cooper and Dean Maclean (1902).

‡ See a memorandum by Dr. Lee, *Classical Journal*, vol. xxiii, p. 248, where he states that he collated it ("the Travancore MS") for his Syriac N.T. of 1816. He notes that it is "a Jacobite copy," and remarks that it "could not have been brought into India earlier than 1663" (referring to Assemani, *B.O.*, t. III, pt. ii, p. 463, for the arrival of the Jacobites in India in that year). See also Milne Rae's *Syrian Church in India*, ch. xvii, p. 269.

near Mardin, which was then and still is the headquarters of the Jacobite Church—now a feeble remnant.*—However, it was not there, but in Malabar, that it came into the possession of Dr. Buchanan in 1806, a gift from Mar Dionysius [Thomas] VI, Metropolitan of the Syro-Indian Church, the “Christians of St. Thomas.” The donor believed it to be an immemorial heirloom of his Church, “near a thousand years old,”—that is, to belong to the ninth century. But as we have seen, its date is shown by the character of the writing to be probably three hundred years later. And inasmuch as the Church of Malabar was Nestorian until Mar Gregorius, the first Jacobite Metropolitan (whence this Mar Dionysius had his succession), was sent from Mesopotamia in 1663-5, it may be presumed that this MS, including as it does the Epistles which are unrecognized by Nestorians, and written in a Tur‘abdinese hand, did not reach Malabar before that date.†

Cod. 12. (The “Crawford MS, No. II,” now in the John Rylands Library, Manchester.)

The late Earl of Crawford and Balcarres acquired this MS by purchase from a dealer, but its previous owners are unrecorded, except that it was written for one Gabriel, a priest, and that in 1534 it was sold to “Simeon of Hatacha, Patriarch.”‡—It is unique,

* For Tûr-‘Abdîn and its scribes, see the *Memoir* in *T.R.I.A.* (cited in note †, below), p. 356 *et sqq.*

† That Cod. 9 is of Cent. XII is further indicated by the occurrence in it, in two places, of notes naming the Patriarch Michael—presumably “Michael the Great,” who transferred his see from Amid [Diarbekr] to Mardin, and died in 1199.—See further in *Cambridge Catalogue*, as above.—See also Buchanan, *Christian Researches* (Foy’s edition, 1858), p. 40; and Pearson’s *Memoir of Dr. Buchanan*, vol. ii, pp. 70-115.—At first it was “reputed to be as old as the Alexandrine MS”; another estimate was “as early as the fifth or sixth century,”—which, however, Dr. Buchanan rejected as “certainly too high.”—It was at Caudenate, a village near Diamper [Udiampur], both close to Cochin in Travancore, that Buchanan received it from the Metropolitan.—Had it been forthcoming in 1599, it would presumably have been produced at the “Synod of Diamper” held in that year, at which the authorities of the Church of Rome severely censured the Churches of Malabar for (*inter alia*) the absence of these Epistles from their New Testament. See Geddes, *History of the Church of Malabar* (1694), p. 132 *et sqq.* (ch. xiv, Decr. II).

‡ See for a full account of this MS, my *Memoir* in *Transactions of Royal Irish Academy*, vol. xxx, pp. 347 *et sqq.*; also, *Preliminary Dissertation* prefixed to *The Apocalypse in Syriac, from the Crawford MS*, ch. viii, pp. cvi *et sqq.*

as being the only known Syriac MS (brought from the East, and not written in Europe, as Cod. 16 was—see below, p. lv) which contains the entire New Testament as recognized by all non-Syrian Churches; for it not merely includes all seven Catholic Epistles in their normal order, but after the Fourth Gospel it places the Apocalypse, in a version nowhere else extant. I have elsewhere* endeavoured to show that this Apocalypse, as well as our Four Epistles, is the work of Polycarpus. If this be so, Cod. 12 may be described (as above, p. xxx) as the Peshitta N.T. supplemented by the Philoxenian, so as to conform to the Greek canon. It claims to have been written in “the monastery of Jacob the Egyptian Recluse and of Bar-Shabba,† beside Ṣalach in Tûr-‘Abdîn in the Sultanate of Ḥesna d’ Kipha.” Its script is of the same well-marked character as that of Cod. 9, and it may be confidently assigned to the same period. As compared with Cod. 9 it is somewhat superior in text when measured by the standard of Cod. 1, with which it agrees closely,—in one case too closely, repeating the error of 2 Pet. iii. 7 (ܐܘܨܝܢܐ). But in this comparison Cod. 9 is at a disadvantage, being damaged in many places, whereas the strong vellum of Cod. 12 is in sound preservation. This MS is one of the forty-two collated for Mr. Gwilliam’s standard edition of the Peshitta Gospels, *Tetraeuangelium Sanctum*, where it is numbered 12, as here.

Cod. 14. (Paris, Biblioth. Nat., *Suppl.* 27, *Catal.* 29.)

Of this MS (which originally contained the entire New Testament, excepting, probably, the Apocalypse), many leaves are wanting from both ends. In it, as in 9, the Four Epistles are placed after the Three. It now gives no note of time or place, but it may be confidently set down as Tur‘abdinese of the twelfth century, like Codd. 9 and 12. Not only does its script show the same characteristics, but it is one of a large group of Biblical MSS (on vellum) in the same division (*Supplément*) of the great Library to which it belongs, all closely alike in script, evidently the work of one and the same school of caligraphy, nearly all of them dated shortly before or after A.D. 1200, and signed by scribes who call themselves monks of some monastery of Tûr-‘Abdîn.—Its text for the most part agrees with that of the two

* See references in note †, p. xlv *supr.*; also Appendix III, p. 154 *infr.*

† The colophon which contains this statement is given in full in *Apoc. Syr. Crawford* (cited in same note †), pp. 32, 98.

preceding, but conforms less closely to the A standard, and lapses not infrequently into the errors of the B-text.

Thus it appears that the MSS of our A-group are all of Jacobite origin; that (possibly excepting Cod. 2) they represent the text as read in a region of Mesopotamia which had its ecclesiastical centre first at Amid and then (as now) at Mardin; and that none is later than A.D. 1200, one being as early as the ninth century.

(ii.) *MSS of Intermediate Character.*

(a) *Of Earlier Date.*

After these I place two MSS, Codd. 4 and 5, possibly of the same period as Codd. 9, 12, 14, but written with less care, on paper, and in a cursive hand; intermediate in text between the A- and B-groups, but tending mostly to the latter; neither complete; both without note of date or place.

Cod. 4. (Br. M., Add. 14474, *Catal.* cxxi.)

Eight leaves (now ff. 105–12), hardly earlier than the twelfth century, containing 1 Pet. of the Peshitta, followed by 2 and 3 John and Jude of our Version. These have been inserted (to make up a volume of Acts and Epistles) into a ninth century MS of singular construction, whose contents are—(1) The Pauline Epistles, (2) The Acts, (3) The Epistles 2 Peter, James, 1 John—(1) and (2) being of the Peshitta Version, (3) of the Harklensian (the δ of p. 146 *infr.*). Between James and 1 John the binder has interpolated our eight leaves.—It is noteworthy that the scribe of the original MS, in choosing his three Catholic Epistles from the Harklensian, should have preferred 2 Peter to 1 Peter; and again, that the scribe of these supplemental leaves should go back to the older Version for 2 and 3 John and Jude.—The text of these is mainly of the B-type, but in a few instances agrees with that of the A-group.

Cod. 5.* (Br. M., Add. 14681, *Catal.* cxxiii.)

This appears to have been a complete Peshitta New Testament, but the earlier part is not forthcoming, and it now begins with the Acts (at ii. 42), to which Book it subjoins the Three Catholic Epistles. After them followed (as in Codd. 9 and 14, but arranged as in Cod. 1)

* I had at first reckoned this MS in group B (p. 96 *infr.*), but on re-consideration I now rank it as intermediate.

our Four, beginning with 2 and 3 John; 2 Peter breaks off in ii. 4, and Jude is lost; then (after a gap) come the Pauline Epistles. It is probably a century later than Cod. 4; but its text, though intermediate like that of Cod. 4, exhibits a larger proportion of A-readings, some of them important, as for example the ϰϱϱ for ϰϱϱϱ of 2 Pet. ii. 1. The MS is furnished all through with marginal variant readings, some from the Harklensian (see note *, p. 101 *infr.*)*

Neither of these MSS yields any note of place. Apart from them stands another group (Codd. 3, 11, 13, 20), likewise intermediate in textual character, all of the fifteenth century, and all tending more than 4 and 5 to the A-text.

(b) *Of Fifteenth century.*

Cod. 3. (Br. M., Add. 17226, *Catal.* cxxiv.)

This MS contained, when entire, the Acts and Catholic Epistles, the Four being subjoined to the Three, but has unfortunately lost most of the Acts, and the end of Jude, breaking off in *ver.* 20. No note of time or place is now forthcoming, but it is probably of the fourteenth century. Its text is appreciably nearer to the A-type than that of Cod. 5, and it shows in places a distinct affinity with Cod. 1 (as, *e.g.*, in Jud. 7), repeating even its errors, as in 2 Pet. iii. 2 (ϰϱϱϱ), iii. 7 (ⲁϱϱϱ). But it follows the A-text in 2 Pet. ii. 1, 10, 11, 17, 18,—though not in omitting the negative in iii. 10.

Cod. 11. (The “Williams MS.”) This MS (Acts and Epistles) is now in the possession of Mr. Robert S. Williams, of Utica, New York. It was acquired by his brother, a missionary at Mardin; and an Arabic note records that it was written at Hēsna d’ Kīpha, in Tūr-‘Abdīn, in A.Gr. 1782 (= A.D. 1471). It is thus locally connected with group A, especially with Cod. 12. It was copied for the owner, David of El-Homs (in the Lebanon country), from a MS acquired by him† at El-Keifa

* Also its corrections of 2 Pet. ii. 4, 2 Joh. 10 (see pp. 103, 121, *infr.*), may be Harklensian.

† If Dr. Hall rightly interprets the words of this David, the original of this MS was a compilation by the unnamed writer of a poem which concludes it. He suggests that this writer may have been one of the Christians of the [Syro-Indian] Church of Malabar, but does not state what the “indications” are which (as he says) “favour this conjecture.” It seems improbable; and the fact that the compilation includes *Prooemia* taken from the *Horreum Mysteriorum* of Gregory bar-Ebraya (*ob.* A.D. 1286), marks it as the work of a Jacobite, probably not earlier than the fourteenth century. I have not found El-Keifa elsewhere mentioned.

(apparently a place visited by him in a journey from his home to Tûr-'Abdîn). The Four Epistles were published from this MS in photographic facsimile by Dr. I. H. Hall, *The Syrian Antilegomena Epistles* (1886). From it were derived many corrections of the text of our Epistles in the New York edition (N) of 1886,—as (*e.g.*) \circ (for ܐ) prefix to ܐܠܘܗܐܘܢ (2 Pet. i. 3), ܐܠܘܗܐܘܢ (*ib.* 4), ܐܠܘܗܐ (ii. 1), ܐܠܘܗܐ (*ib.* 17), insertion of ܐܠܘܗܐ (iii. 5), and ܐܠܘܗܐ (*ib.* 13); also of ܐܠܘܗܐ (2 Joh. 5), ܐܠܘܗܐ (2 Joh. 6), ܐܠܘܗܐ (3 Joh. 9); and of ܐܠܘܗܐ (Jud. 10). But the editor has not followed its omission of the negative (2 Pet. iii. 10), nor its readings, ܐܠܘܗܐ (2 Pet. iii. 1), ܐܠܘܗܐ (3 Joh. 10).—In all these places, it agrees with the A-group; and on the whole, its text is about on a par with that of Cod. 3.

Cod. 13. (Wetstein's MS, Amsterdam, *Biblioth. des Remonstr. Gemeente*, No. 184.)

This MS now exhibits only the Acts and Epistles, but the numbering of the quires (quinions) shows that it has lost the first 173 leaves (17 quinions and 3 leaves of an eighteenth), no doubt containing the Gospels.* It now begins with Acts i. 1 (on the fourth leaf of quinion 18, having evidently been intentionally divided at that point from the preceding quires). The order of the Epistles is, (1) the Three Catholic of the Peshitta, (2) the Pauline, (3) the Four. The scribe Cuphar (ܕܩܦܗܪ) states in the colophon that he began it in a monastery of Gargar, and completed it in the monastery of the Theotokos at Mardin, A.Gr. 1781 (A.D. 1470). Gargar is a bishop's see, suffragan to Melitene,† belonging therefore to the specially Jacobite region of N.E. Mesopotamia. Thus, in place as well as in date, it is closely akin to Cod. 11. In text, however, it leans less towards the A-type than either Cod. 11 or Cod. 3. Yet it agrees with the A-text in a few of the places above cited (under Codd. 3, 11); *scil.*, 2 Pet. ii. 17, iii. 10, 13; 3 Joh. 10; Jud. 10: and, moreover, it has the very important A-readings ܐܠܘܗܐܘܢ (2 Pet. ii. 18), \circ prefixed to ܐܠܘܗܐ (Jud. 4), ܐܠܘܗܐܘܢ (for ܐܠܘܗܐ , *ib.* 7), none of which is given by 11, and only the first by 3. In the last-named place, however, it has evidently been

* As these 173 leaves would give room for other matter besides the Gospels, it may be that the Apocalypse followed them (as in Cod. 12).

† Assemani, *Biblioth. Orient.*, t. ii, p. 260.

corrected from the Harklensian (see Note, p. 130 *infr.*), as was noted by Wetstein (*Prolegomena in Clem. R.*, p. v [*ad calc. N.T.*, 1752]). From this MS he edited (*eodem anno*) the [pseudo-]Epistles of Clement of Rome *Ad Virgines*,* which it appends to the Biblical text, as Cod. 9 (see p. xlv) appends other documents bearing the name of Clement.

Cod. 20. (The Peckover MS.)

This MS, the property of Lord Peckover, is a complete Peshitta New Testament, with our Four Epistles subjoined to the Three, and followed by the Pauline. Prefixed to them is the superscription "Four Epistles of the Apostles which are not found in all copies." A note at the end of the volume describes it as "the New Testament, the Peshitta Version, exceedingly accurate." Apparently, therefore, the scribe regarded our Epistles as belonging to that Version, though not always included in all copies of it. He gives, further, the date and place of writing,—“in the former Canun, A.Gr. 1787” (= Dec., A.D. 1475), “in the monastery of Jacob the Egyptian Recluse, beside Şalach in Tûr-‘Abdîn.”—Thus it was written under the same roof as Cod. 12, but some three hundred years later, its age being nearly the same as that of Codd. 11 and 13. Its text too is, on the whole, of the same intermediate character as theirs, but with much closer approach to that of the A-group. Yet it lapses into B-readings at a few signal points (notably 2 Pet. ii. 1, and iii. 10); while in the opposite direction it transgresses (like 13) by deviating (in three places, 2 Pet. i. 15, ii. 6, and Jud. 7)† after the Harklensian. But for these blemishes, it might almost rank as equal in excellence of text to Cod. 12, to which it adheres closely—even in the place where they both err with 1 in reading  for  (2 Pet. iii. 7).—Another peculiarity it exhibits in common with Codd. 1 and 2, but more frequently,—the insertion of B-readings on its margin while the A-reading stands in the text,—as 2 Pet. ii. 17, 18 (see pp. 109, 142, *infr.*; and *cp.* Sect. XIX, 4).‡

It appears, then, that of these four MSS, alike in their intermediate textual character, three at least (11, 13, 20) were written contempo-

* Since edited by Beelen (1856). See also under Cod. 19 *infr.*

† See Notes, pp. 101, 105, 130, *infr.*

‡ I have collated the text of our Epistles from photographs of this MS kindly given me by Dr. Rendel Harris, to whom I owe my knowledge of its existence.

aneously, in the latter part of the fifteenth century, and within the narrow region of Mesopotamia where the Jacobite Church at that time most prevailed, with Mardin as its patriarchal centre, and the Tûr-'Abdîn district as its stronghold. Comparing the subdivision thus formed with that which comprises the three earlier MSS, 9, 12, 14, we perceive that in that region the tradition of the A-text as we find it exhibited in these twelfth-century copies survived, though more or less impaired in purity, down to the fifteenth. The characteristic form of the estrangela script, and the vellum, which are noted in the earlier three, in the latter three disappear; they are written on paper, in a cursive character,—as also is Cod. 3 (paper), a manuscript similar to them in script and in text, and probably of the same region, and not much earlier in date.

The affinities above noted between Codd. 12 and 20 are interesting evidence of the care with which, in the monastery where they were written, the tradition of the text was preserved.

(c) *Of Recent Date.*

Two other MSS of much later date may be here conveniently described, as being closely akin in textual character to the four last described; they are Codd. 18 and 19.

Cod. 18. (Library of the Convent of St. Catharine on Mt. Sinai, no. 5.*)

Of all the MSS used in the text of this edition, this is the only one which I have not seen, either directly or as reproduced by photography. I know it only through a collation of it made by the late Professor Bensly in 1893, for which I am indebted to his kindness. In it the Four Epistles are a supplement to a late copy (on paper) of the Acts and Three Catholic Epistles (Peshitta), which is itself a supplement to a much earlier manuscript (on vellum, probably of sixth century) of the Pauline Epistles. In the letter which contains his collation, Prof. Bensly writes, "The above Catholic Epistles [2 Pet., 2 and 3 Joh., and Jud.] have been added in a hand apparently of last [xviii] century." The text, however, is farther removed from the B-type than that of any other of our entire list of twenty, except Cod. 1, and it is free from the errors above noted (p. xlii) as blemishes in that

* In *Catalogue* (Mrs. Lewis's), *Studia Sinait.*, No. 1, pp. 2, 125.

MS,—except the ܩܘܨܠܐ of 2 Pet. ii. 13 and Jud. 12. On the other hand, it has a few aberrations of its own, of which the most notable is recorded on p. 25 *infr.* (2 Joh. 10). Again, instead of omitting ܩܘܨܠܐ from 2 Pet. ii. 11, it (with Cod. 19) substitutes ܩܘܨܠܐ for ܩܘܨܠܐ ; and though it avoids the misreading of Cod. 8 in 3 Joh. 10 (ܩܘܨܠܐ), it has instead the similarly erroneous ܩܘܨܠܐ of Cod. 9, which is found also in the Arabic. As to the original whence this copy was made, no information is forthcoming; it must have been a MS of the highest value. The Convent has no ecclesiastical connexion with Mesopotamia or any part of the Antiochian Patriarchate, being subject to the Patriarch of Jerusalem; but its connexion with the sister convent of the same dedication at Cairo points to Egypt as the region where the archetype of the MS is to be sought,—if so, presumably in the Syrian Convent of the Nitrian Desert, whence the Library of the British Museum and so many other libraries have drawn their most precious documents of Syriac literature and theology. However this may be, the isolation and remoteness of its abode enhances the value of the text of Cod. 18.

Cod. 19. (In the possession of Dr. Rendel Harris.)

This is the most recent MS of our list, being a transcript made within the last few years in the East. It is a MS (cursive, on paper) of the *Commentaries* of Bar Salibi on the New Testament, and gives the text of the Acts and Seven Catholic Epistles in full, Acts and the Three in Peshitta Version, followed by our Four, with a note prefixed describing them as “from Thomas of Harkel.”* To these it subjoins (like Cod. 13) the Epistles of [ps.] Clement *To Virgins*. Its text, in point of adherence to the A-type, stands next after Cod. 20; yet of the two notable B-errors recorded against 20, it falls into but one (ܩܘܨܠܐ of 2 Pet. ii. 1),—while, on the other hand, it follows the Harklensian, with Cod. 20 and also Cod. 13, in its interpolation in Jud. 7 (ܩܘܨܠܐ). About the exemplar whence this transcript was made, I have no information; but a singular misreading (ܩܘܨܠܐ for ܩܘܨܠܐ , Jud. 24) indicates that it represents, directly or indirectly, an estrangela predecessor, for in that script (though not in cursive) ܩܘܨܠܐ might readily pass into ܩܘܨܠܐ .

If these two MSS were not so recent, they would be entitled in point of text to take their places,—Cod. 18 in group A, Cod. 19 among

* This is a further instance of the tendency, above remarked on (p. xxxii), to confuse the two Versions.

those of the intermediate MSS which approach nearest to group A and are most free from the corruptions of group B.

(d) *An Unclassed Fragment.*

Another MS may be conveniently mentioned here, a fragment so brief that it cannot be classed definitely, but may be set down as of intermediate text.

Cod. 6. (Br. M., Add. 17115.) A pair of leaves, assigned by Dr. Wright to the ninth or tenth century, subjoined to a vellum MS (fragmentary), of sixth century, of SS. Matthew and John. They are numbered ff. 87, 88; and on the *verso* of 87 is given the text of Jude 1-13 (with lacunae). A few verses of Hebr. i. are on the *recto*, and of Acts vii. on f. 88.—Even in this short space the text shows affinity with that of Codd. 1 and 2, by reading ἰσοϋο in *ver.* 2, ἰσοϋ in 3,* Ἀλλ᾽ ἰσοϋο in 7, and (wrongly) σοϋοϋο in 12: but there are other points in which it sides with the B-group.

(iii.) *MSS of Group B (Late).*

The remaining six MSS, Codd. 7, 8, 10, 15, 16, 17, form group B, and belong in date to the fifteenth, sixteenth, and seventeenth centuries.

Cod. 7. (Br. M., Rich 7162, *Catal. R.-F.*, xviii.)

Alone of the British Museum MSS of our list, this does not come from the Nitrian Convent. There is no reason to question the judgment laid down in the Rosen-Forshall *Catalogue* (p. 25, no. xviii) that it is Maronite; but Dr. Wright (*Catal.*, Appx. A, p. 1203) corrects the date there given, and substitutes "fifteenth" for "fourteenth" century. It is a copy (paper) of the Acts and Epistles, very carefully written, but in text exhibiting almost uniformly the corrupt readings of the later MSS of this group. Yet it (along with Cod. 10) avoids the grave blunder of Cod. 8 in reading ἰσοϋ for ἰσοϋο (3 Joh. 10); also (again with Cod. 10) it escapes the snare into which not only Cod. 8 but even Cod. 1 and others of the better MSS have fallen in the parallel passages, 2 Pet. ii. 13 and Jud. 2.

Cod. 8. (Bodleian Library, Oxford, Or. 119, *Catal.* 35).

This is the MS (Acts and Catholic Epistles, in Greek order; paper)

* Correct note on p. 31 accordingly.

whose text of our Four Epistles Pococke reproduced, with some well-judged emendations, in his *Editio Princeps* (II). “It is one of a collection of Oriental MSS presented to the Library by Paul Pindar in 1611 [the gift is entered in the Benefactors’ Book under the year 1612]. Pindar was consul at Aleppo from 1609 to 1611, and was requested by Bodley to get books there for the new Library. . . . It seems most probable that Pindar had the copy made, and that Fadhl-allah bar-Jacob” [who signs it as scribe] “was employed on it about 1610. It cannot be earlier.”* Whether the scribe was Jacobite or Maronite does not appear. Either would be easily found at Aleppo;† but Dr. Payne Smith’s judgment that he was Jacobite (*Catal.*, col. 109) is probably right, as appears from the request at the end of the volume for the prayers of the **ܐܘܪܘܫܝܡܝܢ**—the *ὀρθόδοξοι*, as the Jacobites styled themselves. Yet it is not certain that this title was assumed exclusively (as **ܡܫܬܬܘܒܝܢ**, “the Faithful,” was) by them. Its text unquestionably agrees most closely with that of MSS known to be Maronite,—as Codd. 10, 15 (below), and the copies used by Etzel and by Gabriel Sionita. It is unfortunate that so admirable an editor as Pococke did not light upon a better MS; its text is, on the whole, the most corrupt of all that are forthcoming.

10. (Ussher’s MS, Trinity College Library, Dublin, B. 5. 16, *Catal.* 1509.)

The history of this MS is similar to that of Cod. 8, and its date is but little later (1625). Thomas Davies, a British merchant at Aleppo, procured it for Ussher with other transcripts, all on paper, most of them in the same hand, from the Lebanon region. The handwriting identifies the scribe as being the Joseph bar David, of Van in Lebanon, who in 1627 wrote in the Maronite Convent of Kenobîn the greater part of a Syriac Old Testament, formerly in Ussher’s collection,

* I quote these words from a memorandum kindly furnished by Mr. Cowley, Sub-Librarian of Bodley’s Library.

† A few years later (1624–27), Thomas Davies, residing at Aleppo, was able to find scribes to make transcripts for Ussher of many Syriac MSS; among others, a Peshitta Old Testament (now in Bodl. Library, Or. 141), the joint work of “Joseph of Van on Mount Lebanon” (a *Maronite* therefore) and “Cyrillus, *Jacobite* Priest and Monk.” It was copied from a MS at the Convent of Kenobîn on Lebanon, where the Maronite Patriarch resided. See below, under Cod. 10. See also *Ussher’s Works*, vol. xv, pp. 215, 376; and *Bodl. Catal.*, coll. 10, 14.

now in the Bodleian (Bod. Or. 161).* The contents of Cod. 10 are, in Ussher's words, "those parcels of the New Testament, viz. the History of the Adulterous Woman, the second Epistle of Peter, the second and third of John, the Epistle of Jude, with the Book of the Revelation,"† —that is, the portions of the New Testament which the Peshitta lacks. They are placed in the order as named above by Ussher; but the quire-signatures show that the Revelation originally stood first.—Its text of the Epistles is very closely in agreement with that of Cod. 7, and it also has points of coincidence with that of the Polyglots where they differ from Cod. 8.—From it the Syriac text of the passage, John vii. 53—viii. 12 (the "Pericope de Adultera"), was first printed (1631), by De Dieu (in his *Commentarius in Evangelia*, p. 443), to whom Ussher lent this and other MSS; and a few years later it was inserted in the Gospel text of Walton's Polyglot (1657), whence it has passed into all subsequent printed editions. It is disfigured by an egregious blunder—the omission of the negative in *ver.* 11, so as to read "Go and sin more"! The ¶ accordingly appears in brackets in the text as printed by De Dieu and by Walton.—This MS was long supposed to be lost, the account of it by Ussher (as above) having been misunderstood as describing a complete Syriac New Testament.‡

15. (Paris, Biblioth. Nat., Anc. F. 31, *Catal.* 60.)

This is a (paper) MS of earlier date than Codd. 8 and 10, but ranks in age with Cod. 7, being dated [A.D.] 1482 § (*١٤٨٢*). It was written at Kuzhayê (*كوزايه*) in the Lebanon.|| It appears to have been originally a copy of the Seven Catholic Epistles, on six small quires, or rather semi-quires (paper); but the first three are missing, and thus James and most of 1 Peter are lost. What remains of 1 Peter is Peshitta, and it and 2 Peter occupy quire 4. Quire 5 (presumably containing 1 John (Peshitta)) is also missing; 2 and 3 John and Jude fill three leaves of quire 6, the fourth leaf being blank. After this is inserted a smaller leaf, containing the *Pericope de Adultera*. It seems clear that this

* *Catal.*, coll. 1, 10.

† Ussher's *Works*, vol. xv, p. 342 (Letter cx).

‡ For a full account of it, see my *Memoir* in *Transactions of R.I.A.*, vol. xxvii, pp. 269 *et seq.*

§ Zotenberg, *Catal.*, p. 22, wrongly says 1582.

|| See *Thes. Syr.*, s.v.

copy has been intentionally mutilated, in order to separate (so far as the quire-arrangement would permit) the non-Peshitta portions from the rest.—Its text of 2 and 3 John and Jude is of the B-type. As regards 2 Peter, it is not available for our purposes, for it offers a translation distinct from Peshitta and Harklensian alike, otherwise unknown, and of no merit,—of interest only as showing how widely a really independent version will deviate from previous ones. The *Pericope* of this MS also differs much from all other known texts (except one; see p. 45 *infr.*).

17. (Bodl. Libr., Dawk. 23 (1), *Catal.* 34.)

This is a fragmentary copy of 2 and 3 John and Jude only; filling three mutilated paper leaves, probably of the seventeenth century (or later;—“*haud ita antiquum*” is Dr. Payne Smith’s judgment).* They are prefixed to a New Testament, perhaps as old as the fourteenth century, which appears to have come from Egypt, its leaves being numbered in Coptic figures. Its text is of the B-type, yet not so uniformly as 7, 8, and 10. Its mutilated condition, its late date, and the absence of indication of place, render it almost useless as a witness to the text.

[16. (Paris, Bibl. N., *Suppl.* 79, *Catal.* 5.)

This is vol. 5 of a Syriac Bible (paper), written in Paris 1675. Its text of our Epistles is of the same type as that of the preceding five. But as it dates thirty years after the printing of the Epistles in the Paris Polyglot, it cannot rank as an independent witness, and I have not included it among my authorities, except for the *Pericope*, which it inserts in its place after John vii. 52.]

Thus it appears (*a*) that all the four MSS which most constantly attest the B text are Maronite (7, 8, 10, 15), in date ranging from the fifteenth to the seventeenth century; and (*b*) that no Maronite copy belongs to Group A, or to the Intermediate list. Hence, combining these results with those stated above (pp. xlvi, l) as to the Earlier and Intermediate MSS, we find reason to believe that these witnesses to the text may be classified in place as well as in date,—that there is a group from N.E. Mesopotamia (Jacobite), and a group from the Lebanon (Maronite); the latter closely coincident with group B, the former including group A and part of the Intermediate.

* *Catal.*, no. 34, col. 106.

(a) Of Etzel and his Latin translation, and the publication of it, a sufficient account has been briefly given above (p. xx.—see also p. 4 *infr.*). Here it is only necessary to repeat that the exemplar (not now forthcoming) whose text it represents was Maronite, and to add that it agrees in the main with the B-text,—though with some exceptions, of which the most considerable are,— \circ for ܐ before ܠܘܝܢܘܫܐ ($\kappa\alpha\iota$ ἀρετῆ, for $\kappa\alpha\iota$ ἀρετῆς, 2 Pet. i. 3), ܠܝܡܝܐ (τίμια, for τιμάς, *ib.* 4), ܠܠܐܢܐ (λαίλαπος, for ἄνωθεν, 2 Pet. ii. 17), and ܐܘܣܘܠܐ (ὑπομνήσω, for ὑπομνήσθητι, 3 Joh. 10). It thus avoids in all these places the errors of Cod. 8, in which (except the last) Codd. 7, 10, and P share; and is to be classed perhaps (with 3) as intermediate, rather than with the B-group.

(b) Of the Arabic, there will be occasion to treat further in another Section (xviii, p. lxvi): here a few facts only need be stated. The MS* no. 154 of the Library of St. Catharine's Convent on Mt. Sinai (see p. 4 *infr.*) contains the only known copy of this Version. This MS includes (with other documents) the Acts and Catholic Epistles in Arabic, all seven in their Greek order. I have no knowledge of Arabic, and make no claim to judge of the Version as a whole. But it is pronounced by Professor Burkitt (to whom I owe my first knowledge of its evidence) and by other competent Arabic scholars to be translated from the Syriac as above stated. As regards our Four Epistles, the fact (of which I am assured) that it represents (2 Pet. ii. 13) the reading, on all hands admitted to be a blunder, ܠܘܣܘܠܐܢܝܐ (=ίματίους), for ܠܘܣܘܠܐܢܝܐ (=ἀγάπαις)—a blunder impossible in Greek but easy in Syriac—suffices to prove the Arabic translator to have worked on the Syriac as his basis, not on the Greek.—The Acts (mutilated in the early parts) and the Three Epistles follow the Peshitta; the Four, our Version.† The text of these latter, as represented by it, is largely but not uniformly of the B-type. Thus, while it follows the B-readings which represent $\kappa\acute{o}\sigma\mu\omicron\varsigma$, ἄνωθεν, καλήν (2 Pet. i. 3, 4; ii. 1, 17; iii. 1), the doubled $\kappa\alpha\iota$ χαίρειν (2 Joh. 10), ὑπὸ πῦρ (Jud. 7),—on the other hand it avoids many others, such as σπουδάσατε, γελοῖον, οὐχ (before εὔρεθήσεται) (2 Pet. i. 15, ii. 18, iii. 10), and the significant omission of $\kappa\alpha\iota$ before

* See Mrs. Gibson's *Catalogue* of Arabic MSS in Convent of St. Catharine (*Studia Sinaitica*, no. III).

† See Mrs. Gibson's Introduction, p. viii, to her edition, as above (p. lvii); also her Appendix, pp. 52 *et seq.*

Κρίσιον (Jud. 4). On the whole, however, it leans decidedly to the B-side. If it is rightly assigned, as Mrs. Gibson with other authorities of the highest competence assign it on palaeographic grounds, to the ninth century, it is, as a witness in great measure to the B-text, coeval with our oldest witness to the A-text (Cod. 1). And thus it proves that many of the most serious corruptions of the B-text are not, as the MSS evidence would otherwise lead us to conclude, recent in date and Maronite in origin.

SECTION XV.—*The Text of the Earlier as against the Later MSS adopted in this Edition.*

From the materials described in the foregoing Section the text of the present Edition has been formed, irrespective of all previous printed texts. All those texts are based ultimately, as we have seen, on two manuscripts—one, our Cod. 8, the other not now forthcoming,—which are reproduced, the former in the *Editio Princeps*, the latter in the Paris Polyglot;—the former being (see p. liv *supr.*) of the seventeenth century, the latter nearly identical with it in text, and probably little if at all earlier in date. One or other of these has been assumed as the *Textus Receptus* by subsequent editors; two only of whom (both of the nineteenth century) have corrected it here and there—Dr. Lee in L after Cod. 9, and the American editor in N, after Cod. 11.* The text of all these, even of L and N, presents a considerable number of readings which diverge widely from the text of the original as attested by Greek authorities, most of these divergences being unconfirmed by any other evidence. Many, but not all, of these divergent readings have been made known to Biblical students in the *Apparatus* subjoined to Tischendorf's Greek Testament (eighth edition).†—The text as now presented, based on the combined testimony of some twenty manuscripts, varying in date from the ninth century to the seventeenth or later (including every one which I have been able directly or indirectly to reach), and thus completely reconstructed, will be found to differ frequently—in not a few places materially—from the text as hitherto edited.—The

* See p. lvii *supr.*

† Tischendorf cites the Syriac New Testament from Schaaf's edition (or rather from the Latin version attached to its text) as "Syr^{sch}"—except in the Four Epistles, where he writes "Syr^{bood}"; assuming Schaaf to have uniformly repeated Pococke's text, which is not always the fact. See my article in *Hermathena*, vol. vii, pp. 281 *et sqq.*

twofold result of this process has been that (chiefly on the authority of the older manuscripts)—

(1°) The weight of our Version as a textual authority, in many cases of dispute as to the reading of the Greek, is transferred from one side to the other :

(2°) The greater part of the readings which deviated most widely from the *consensus* of the Greek authorities disappear.

Connected with head (2°), another result appears :—that

(3°) The text of the Philoxenian is brought closer to that of the Harklensian.

Every instance of such approximation is to be accounted as a confirmation, by the authority of the Harklensian, of the textual evidence on which our emendation of the Philoxenian has been made,—the evidence (that is) of our earlier group of Philoxenian manuscripts.—Or, to state the case more justly, in each such instance the Harklensian is to be recognised as the earliest witness to the true text of its Philoxenian prototype—its testimony, which is that of a careful scholar, not of a mere transcriber, reaching back to a date (614) long prior to that of any extant copy, little more than a century later than the date (508) when the Philoxenian was given to the Syriac-speaking Church.

SECTION XVI.—*The Text of the Later MSS upheld by Professor Merx.*

Another view of the facts disclosed by the collation of our manuscripts is, however, possible. It may be said that in these earlier manuscripts of the Philoxenian we have it, not in its genuine and original form, but as re-handled by some editor or editors in order to bring it into conformity with the Harklensian revision ; while the later manuscripts preserve the text as derived by them from copies that had escaped such meddling of correctors. Such a view has in fact been put forward by Professor Merx. This eminent scholar holds that the true text of the Philoxenian is on the whole correctly exhibited by our later manuscripts and the printed editions based on them. The readings of our earlier manuscripts he rejects as corruptions in the form of editorial corrections : the agreement of the Harklensian with these he sets down not as testimony in their favour but as indications that it is the source whence they have been derived.—In confirmation of this judgment, and to meet the *prima facie* improbability of the later copies

having preserved the original form of the text more truly than the earlier, he invokes the support of the Arabic Version, which (as above shown) was made not from the Greek but from the Philoxenian, of which Version the only known copy is supposed to be of the ninth century,—older therefore than any of our manuscripts except probably Cod. I, which bears date A.Gr. 1134 (A.D. 823). This secondary Version, in many (yet not in all) instances, proves to agree with the readings of our later copies as embodied in the ordinary printed text; and Dr. Merx accepts it as decisive in favour of that text against the evidence of our earlier copies.

In Professor Merx's view, then, the readings in which the ordinary printed text, with the bulk of the later manuscripts of the Philoxenian,—as against the text now presented, amended after the earlier manuscripts—diverges from the Greek as read by all other authorities, are not mere errors of transcription in the Syriac, but represent genuine (but otherwise unattested) variants in the Greek exemplar which the Philoxenian translator has faithfully reproduced. And on the other hand, our earlier manuscripts present a text which, though more nearly conformed to that of other witnesses, is not the Philoxenian as originally issued, but as re-handled by editors who have corrected it into conformity with the Harklensian, which adheres closely to the Greek.

These two opposite views of the facts presented by the manuscripts of Philoxenian text admit of an easy comparative test, addressed to the eye as well as to the understanding.

SECTION XVII.—*Professor Merx's Theory tested by Juxtaposition of Examples of rival Readings.*

Let us write down, side by side, some leading examples of the readings in which the manuscripts of our later differ from those of our earlier group, placing under each the corresponding Greek, and judge in each case by inspection whether of the two hypotheses is more probable,—that the Syriac as exhibited by the later group is a scribes' perversion of the earlier,—or, that it represents a variant which, though found in no extant Greek manuscript and supported by no other Version, really existed in the underlying Greek.

As above, in Section XII, we call the earlier group A;—the later, B. It will be found that, in every case, the Syriac as given by printed texts and the B-group represents a reading of the *Greek* which is not known—and which resembles none that is known—to the Greek

its own fitness and by all Greek evidence is attested as right, and to reject the other as a mere error of transcription.

(ii.) The following examples are less conclusive only in that the B-reading is a possible variant in the Greek though not recorded as such,—or, as in example (i), an actual though weakly attested variant.

(h) 2 Pet. i. 4 (τὰ μέγιστα καὶ τίμια).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ of B
 = (all Gr.) καὶ τίμια } = καὶ τιμάς (unattested).

(i) 2 Pet. i. 15 (σπουδάσω ἔχειν ὑμᾶς).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$
 = (nearly all Gr.) σπουδάσω } = (3 Gr. mss only) σπουδάσατε.

(j) 2 Pet. i. 16 (οὐ γὰρ . . . ἐγνωρίσαμεν ὑμῖν).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ of B
 = (all Gr.) ἐγνωρίσαμεν } = ὅτι ἐγνώρισα (unattested).

(k) 2 Joh. 6 (ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ of B
 = (all Gr.) τὰς ἐντολὰς αὐτοῦ } = τὴν ἐντολήν (unattested).

(l) 3 Joh. 9 (ὁ φιλοπρωτεύων αὐτῶν).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ of B
 = (all Gr.) αὐτῶν } = ὑμῶν (unattested).

(m) Jud. 2 (εἰρήνη καὶ ἀγάπη πληθυνθείη).

With A we read $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ of B
 = (all Gr.) καὶ ἀγάπη } = ἐν ἀγάπῃ (unattested).

(iii.) A third class of examples (which might have been classed under i.) consists of passages where B, against A (and the Greek), omits or inserts letters (mostly prefixes) or small words, which might easily be overlooked or interpolated. Some of these are material to the meaning or connexion.—Such are—

2 Pet. ii. 3, $\{\text{ⲓⲛⲁⲓⲟ}\}$ for $\{\text{ⲓⲛⲁⲓⲟ}\}$ before $\{\text{ⲓⲛⲁⲓⲟ}\}$ (λόγων for καὶ λόγοις); ii. 6, $\{\text{ⲓⲛⲁⲓⲟ}\}$ before $\{\text{ⲓⲛⲁⲓⲟ}\}$ (καὶ before πόλεις); ii. 8, $\{\text{ⲓⲛⲁⲓⲟ}\}$ after $\{\text{ⲓⲛⲁⲓⲟ}\}$ (ὁ before οἰκίαιος); iii. 5, $\{\text{ⲓⲛⲁⲓⲟ}\}$ (γὰρ after λανθάνει); iii. 10, $\{\text{ⲓⲛⲁⲓⲟ}\}$ before $\{\text{ⲓⲛⲁⲓⲟ}\}$ (οὐχ before εἰρεθήσεται); iii. 13, $\{\text{ⲓⲛⲁⲓⲟ}\}$ after $\{\text{ⲓⲛⲁⲓⲟ}\}$ (καιρὸν after γῆν); 2 Joh. 5, $\{\text{ⲓⲛⲁⲓⲟ}\}$ before $\{\text{ⲓⲛⲁⲓⲟ}\}$ (ὡς before ἐντολήν); Jud. 4, $\{\text{ⲓⲛⲁⲓⲟ}\}$ prefix to $\{\text{ⲓⲛⲁⲓⲟ}\}$.

With these may be classed, 2 Joh. 10, the repetition of **كاي** (καὶ χαίρειν); 3 Joh. 6, the omission (by homœoteleuton of **ΔΙ**) of **كاي** **ΔΙ** (προπέμψας); also, Jud. 10, of **كاي** after **كاي** (ἀλογα before ζῶα).

Most of these examples, though trivial to the eye, affect the text appreciably—some of them gravely. The reading of 2 Pet. iii. 10 is of great critical interest; the omission from 3 Joh. 6 leaves the passage unmeaning; that from Jud. 4 (of a single letter) appears to be an intentional tampering with the text in mistaken zeal, to compel it to attest the Godhead of Our Lord.

In all of them, the B-text is absolutely without Greek support, and its deviations can only be ascribed to inexactness on the part of the scribes. Under this head therefore we have further confirmation of our estimate of it as being untrustworthy where it is opposed to the A-text.

SECTION XVIII.—*The Arabic Version and the B-text.*

Turning now to the Arabic Version and the support it lends to the B-text,—which is really the only fact of importance that has been adduced in favour of that text,—it is to be noted that its support is by no means given to all the B-readings. Thus under head i., it sides with A against B in two (*d, f*) of the seven examples there cited (representing with A, ὑπέρογκα of 2 Pet. ii. 18, φλυαρῶν of 3 Joh. 10). Likewise under head ii., in one out of six (σπουδάσω of 2 Pet. i. 15). Under iii. there are eleven examples, in but three of which the Arabic agrees with B;—namely, **كاي** before **كاي** (=λόγων) in 2 Pet. ii. 3, the omission of **كاي** (=γάρ) in 2 Pet. iii. 5, and the insertion of a second **كاي** (=καὶ χαίρειν) in 2 Joh. 10. Of the remaining eight, in which the Arabic supports the A-text, some are very important.

The evidence therefore of this secondary Version (under heads i. and ii.) merely proves that of those corruptions of the B-text which are due to mistake between words which look and sound alike, most are as early as the tenth or even the ninth century,—older than the manuscript evidence alone would have led us to suppose,—though probably later by three centuries than the time of Philoxenus. But its evidence under head iii. proves further that the B-text, where it errs in the matter of inconspicuous (yet, as the examples of 2 Pet. iii. 10, Jud. 7 prove, far from insignificant) insertions or omissions, has suffered not a little from the carelessness of transcribers of much more recent date.

SECTION XIX.—*The Harklensian Version and the A-text.*

1. As regards the coincidences between the A-text and the Harklensian, and the suggestion that they are due to editorial corrections made in the former to conform it to the latter, I have remarked (pp. 98, 99, 110, *infr.*) on the perversity of the criticism to which that suggestion belongs. I have now to point out that (as we have seen in last Section that the Arabic does not always corroborate the B-text, so likewise) the A-text is not uniformly in agreement with the Harklensian. As we there saw that A sometimes has the Arabic on its side, so we now meet the counter fact that B sometimes (though rarely) has erred in company with the Harklensian. A notable instance of this occurs 2 Pet. i. 15, where the Harklensian leads, and all the B-group (but not the Arabic) with most of the intermediate follow, in adopting against the A-group the plainly erroneous reading *σπουδάσατε*. So again, 2 Pet. ii. 10, the Harklensian with the B-text, not the A-text, reads *ἐν ἐπιθυμίαις* for *ἐν ἐπιθυμία*; *ib.*, 11, omits *παρὰ Κυρίῳ*; and, 2 Joh. 5, omits *ὡς* before *ἐντολήν*. In these cases therefore Professor Merx's theory of the A-text fails absolutely.

2. Further, even in the cases where the A-group agrees (as against the B-group) with the Harklensian as regards the Greek text represented, it differs as regards the Syriac word employed.—Thus, (α) 2 Pet. i. 4, the Harklensian is with A against B in representing *ἐπαγγέλματα* (see Sect. xvii, head i., α, p. lxii); but the Syriac equivalent used by Harklensian is ܡܩܠܘܒܝܢܐ,—not (as Philoxenian, A-text) ܡܩܠܘܒܝܢܐ. Again, (β) *Ib.*, Harkl. (head ii., h, p. lxv) renders *τίμια* by ܡܩܠܘܒܝܢܐ— not (as Philox., A) by ܡܩܠܘܒܝܢܐ (which is rather = *τιμητά*). Again, (γ) 3 Joh. 6, Harkl. (head iii., p. lxv) renders *προπέμψας* by ܡܩܠܘܒܝܢܐ— not (as Philox., A) by ܡܩܠܘܒܝܢܐ. Lastly, (δ) Jud. 10, Harkl. (again head iii., p. lxvi) renders *ἄλογα* by ܡܩܠܘܒܝܢܐ,—not (as Philox., A) by ܡܩܠܘܒܝܢܐ.— It is obvious that if the A-readings in these places were corrections made by an editor of the Philoxenian to assimilate it to the Harklensian, the assimilation would have extended to the Syriac equivalent employed, as well as to the Greek text followed.

3. Moreover, in one of the above examples, the Harklensian, in discarding the A-rendering, attests the A-reading against the B-reading,— namely, 3 Joh. 6. Here, its margin, though its text renders *προπέμψας*

more exactly by ܐܠܘܐ , retains as an alternative the ܕܘܢܐ of the A-text which the B-text omits.—A like case occurs, 2 Pet. iii. 10, where the Harklensian, though in its text it adopts the rival reading of some Greek authorities (κατακαήσεται for the better attested εύρεθήσεται which the Philoxenian follows), on its margin records the ܕܘܢܐܠܘܐ of the latter,—but in so doing confirms our A-text by omitting the negative ܘܠ (= οὐχ) which the B-group interpolates before it. Thus these two Harklensian notes prove not only (as pointed out in a previous Section) that the translator had the Philoxenian before him, but that he had it in the form exhibited by group A, not by group B.—It is worth while in passing to remark that in the case of this last-cited passage, the facts are against Professor Merx's theory in three respects. For the A-reading (εύρεθήσεται without the οὐχ of B) (1) cannot be borrowed from the Harklensian, which in its text substitutes κατακαήσεται for εύρεθήσεται :—(2) is not contradicted, but supported, by the Arabic in omitting the negative:—(3) is actually attested by the Harklensian margin where it is placed as an alternative to the reading of the text.*

Finally, an examination of the MSS discloses other facts worthy of record as bearing on the matter in hand.

4. Where the MSS of the A-group show traces, as here and there happens, of the corrector's hand, the corrections are in the direction not of the Harklensian, but of the B-text. Even the earliest and best of them, Cod. 1, has been so dealt with in two places, where a later hand has introduced B-readings:—2 Pet. i. 4, ܐܘܪܘܚܐ (= τιμάς); and 2 Pet. iii. 1, ܕܘܢܐ (= καλήν).† Similarly in Cod. 2, the B-interpolation ܘܠ (= οὐχ) has been placed in the margin of 2 Pet. iii. 10.‡ Also Cod. 20, which, though of fifteenth century, has a text largely coinciding with A, in three places where it exhibits A-readings inserts the B-readings in its margin;—2 Pet. ii. 17 (text, ܕܘܢܐ ; marg., ܕܘܢܐ): ii. 18 (text, ܕܘܢܐ ; marg., ܕܘܢܐ): iii. 16 (text, ܕܘܢܐ ; marg., ܕܘܢܐ).§

5. Where instances are detected, as admittedly happens now and

* Note that, *e contra*, the very recent Cod. 19 inserts on its margin the Syr. equivalent for the κατακαήσεται of Harkl.

† See pp. 10, 18, 98, 113 *infr.*

‡ See pp. 20, 115 *infr.*

§ See pp. 142, 143 *infr.*

then, of tampering with the text of our MSS with the purpose of conforming it to the Harklensian, they occur not in the A-group, but in some of the later MSS which are intermediate in text between it and the B-group, and give to the latter only a partial and intermittent support,—namely, Codd. 5, 11, 13, 19, 20.* Of these, 11, 13, 20 (good copies written with scholarly care) are of the later part of the fifteenth century; 19 is a very recent transcript of unknown origin; 5 alone has a claim, though a doubtful one, to be assigned to the twelfth, and the Harklensian note found in it is by a later hand.

SECTION XX.—*Summary.*

On these grounds then (explained more fully in detail in the Supplemental Notes) I submit that we are bound to reject the theory which attributes to editorial manipulation the large agreement of the A-text with the Harklensian. That agreement is due to the fidelity (1) of the early caligraphers who produced the A-group of MSS, and (2) of the Harklensian reviser in reproducing all that he retained of the original Philoxenian,—so that in his Version we have the best, and (by two centuries) the earliest, witness to the authentic Philoxenian text.—And in confident reliance on the basis (confirmed by this attestation) furnished by our earlier codices, I present the text constructed on it, as a restoration, complete so far as the extant evidence warrants, of the text of these Epistles as it came, just fourteen centuries ago, from the translator's hands.

SECTION XXI.—*The Underlying Greek Text.*

The Syriac Text, thus restored, is represented with the closest attainable exactness in the Greek Text subjoined to it. By reference to this, and to the appended foot-notes, which contain an ample *Apparatus Criticus* of the various readings of the Greek, a reader though unacquainted with Syriac may obtain an accurate knowledge of the textual evidence yielded by our Version, and of the relation which the Greek Text represented by it bears to that of the principal

* See pp. 101 and footnote, 103, 130 *infr.* Other instances are found in Cod. 15, which is one (though the earliest) of the B-group, and exhibits Harklensian readings throughout, and moreover gives 2 Pet. in the Harkl. version.

Greek witnesses severally — especially the seven available uncials (Σ A B C K L P) — and to that of the Latin and other primary Versions.

For my own guidance in this part of my work, I have made a Table of the passages in which the seven vary appreciably *inter se* (neglecting variations of such nature as to be incapable of reproduction in Syriac), and have noted the agreements of each MS with the texts attested by the Philoxenian and the Harklensian severally. It is unnecessary to print this Table at length; but it is worth while to state the results it yields, which are as follows.

1. The passages it includes are in number 115. In these, the instances in which the Philoxenian text agrees with each several uncial are:—With Σ, 65; with A, 60; with B, 53; with C, 44; with K, 51; with L, 55; with P, 51.—It is to be borne in mind that C lacks 2 John, and that but for this defect its figure would presumably exceed 50. Setting it aside then as doubtful, we learn that, of the rest, Σ and A support our text in rather more than half the 115 places; B and the three later MSS (K L P) in rather less than half,—the highest number of instances of agreement being markedly with Σ, the lowest with K and P.

2. Moreover, the important result discloses itself (briefly stated by anticipation above in Section XI, *a*, p. xxxix), that the agreements of our Philoxenian with the Harklensian are more numerous than with any of these Greek texts,—being 76 in all, about two-thirds of the 115 passages recorded in my Table. Besides these, it has been pointed out above (XI, *b*, p. xl) that there are some twenty places in which Philoxenian and Harklensian agree together against the consent of the semi-uncials and all other Greek authority.—These facts, taken together, demonstrate forcibly the closeness of the textual affinity that subsists between these Versions.

To estimate the comparative value of the texts followed by them severally, and to investigate the character of each, would be an interesting task; but it lies outside the range of this Introduction.

December, 1908.

POSTSCRIPT.—*The Pericope de Adultera.*

Concerning the Syriac MSS in which the passage, John vii. 53—viii. 12, is to be found, sufficient particulars will be found on p. 3 *infr.* (see also pp. 41—49, 87—92). The facts may be summed up as follows:—

1. Its translation into Syriac, in the form in which it appears in Walton's Polyglot and subsequent Syriac New Testaments (distinguished as I., p. 41 *infr.*), is ascribed in some copies, including the earliest, to "the Abbot Paul, who found it in Alexandria" (see pp. 41, 42 *infr.*), presumably the Paul of Tella of the early seventh century, to whom we owe the Syro-Hexaplar Old Testament (see Introduction to Part II, *infr.*)* Of the eight copies of it (p. 3 *infr.*), cited in the *Apparatus* which accompanies the text (Codd. *a, b, c, d, e, f, 10, 16*), one only (16) reads it in the Gospel text (Peshitta), one only (*b*) as part of a Lection from the Gospel (Peshitta), one only (*e*) in the Gospel text (Harklensian). The rest include it as an extract (as *f, 10, 15*), or (as *c*) append it to, or (as *d*) set it on the margin of, the Fourth Gospel (Harkl.), or finally (as *a*, the oldest) write it on a fly-leaf of an early MS of the Peshitta Gospels.†—Another recension of the narrative, *infr.*, p. 45, differing only in wording, is found in Codd. *g* and 15; the former of which includes it in the Peshitta text of the Gospel, the latter inserts it on a separate leaf attached to a copy of the Catholic Epistles.—Of the above, the two (Codd. *g* and 16), which alone treat it as part of the Peshitta Gospel text, are of the seventeenth century.

2. The story in a form substantially different, of which the Syriac text is preserved in the eighth Book (ch. vii.) of the *Chronicle* which bears the name of Zacharias of Mitylene,‡ is given (distinguished as II) at p. 46 *infr.*, from Codd. *h* and *i*, of which the former is a copy of the *Chronicle*, the latter an extract from the same. In Cod. *f* also (a copy of Bar-Salibi's *Comm. on the Gospels*), it is cited *in extenso* after the comments on Joh. vii., followed by the other (Paul-) form of the same.

* Or else his contemporary, the "Abbot Paul," who in A.D. 624, in Cyprus, translated into Syriac the works of Gregory Nazianzen. See Assemani (*B.O.*, t. i, p. 171), who calls him Bishop of Cyprus; Wright, *Catal.*, p. 423; also his *Syriac Lit.*, p. 135.

† For the history of its appearance in print, and of its admission into the printed Syriac New Testament, see under Cod. 10 (p. lv *supr.*).

‡ Printed by Land, *Anecdota Syr.*, t. III.—Dr. Hamilton and Mr. Brooks have published an English translation of the *Chronicle* (1899), to which the latter has prefixed an important Introduction.

This eighth Book and those that follow are the work of a continuator, and were completed in A.D. 569. He tells us that it "was found [*i.e.*, apparently, the Greek of it] in the Gospel of Mara, Bishop of Amid" [died circ. 527]. Whether Mara, or this continuator, or some other, translated it into Syriac, is uncertain. It seems to be extant neither in Greek nor any other language. This Syriac version of the story in this form belongs (as the date of the eighth Book above given proves) to the sixth century,* and is earlier by nearly half a century than the better known version by Paul of the story in its familiar form. Both forms (it is to be noted) claim to have been "found" by Syrian ecclesiastics at Alexandria.†

3. Below (p. 46) I have referred to a version of the Paul-form of the *Pericope*, appended to a very recent copy of the Gospels (Bodl. Or. 625) bearing date 1801, the work of a Malabar scribe,—which I have forborne to print, judging from internal evidence that it was merely a translation from the Latin Vulgate probably connected with the action of the Synod of Diamper. I have found, since p. 46 was written, that in Decr. 2, cap. XIV of Actio III of that Synod, A.D. 1599, after noting the defects of the Peshitta Bible, the Synod orders that they are to be supplied "according to the Chaldee copies which are emended and the Vulgate Latin Edition"; and that this is to be done by Francisco Roz, a Jesuit, Professor of Syriac in the Jesuits' College at Vaipicotta, founded a few years previously (see Geddes, *Hist. of Malabar Church*, as cited above, p. xlv, note †). To him, therefore, we may without hesitation attribute this translation of the *Pericope*. But there seems to be no evidence that he fulfilled the directions of the Synod by translating also our Four Epistles.—Possibly the version of the Revelation, of which two copies are among Dr. Buchanan's Malabar Syriac MSS in Cambridge University Library,‡ may be the work of the same translator.

* The MS *h* (Br. M., Add. 17202), which contains the *Chronicle*, is probably to be dated not later than A.D. 600.

† For Zacharias, see Land, *Anecdota Syr.*, t. III, Introduction; also that of Mr. Brooks (above mentioned): for Mara, Land (as before), pp. 245, 250 (v. and vii. of *Chronicle*, Book VIII): for both, Assemani, *B.O.*, t. ii, pp. 52, 54.

‡ *Catal.*, Oo. 1, 11 (7); Oo. 1, 21.—Whether the Syriac version of the Revelation (with Commentary), of the same Library, Add. 1970, is identical with the above, I have not ascertained. It professes to be translated from an Arabic translation from the Latin. All these MSS are Nestorian, of the eighteenth century.

SYRIAC TEXT

THE FOUR SHORTER CATHOLIC EPISTLES

2 PETER, 2 JOHN, 3 JOHN, JUDE

AND

THE SYNTAXIS DE ADULTERA

(ST. JOHN VII. 53—VIII. 12)

SYRIAC TEXT

MANUSCRIPTS CITED.

THE Manuscripts on which the following texts are based, and to which the *Apparatus Criticus* refers, are as follows:—

(A.) FOR THE FOUR EPISTLES.

1. London, British Museum, Add. 14623 (Catal. DCCLXXXI). No. 7 of a Miscellany of Extracts. It contains the Seven Catholic Epistles. Order: 1, 2, 3 John; James; 1, 2 Peter; Jude.—2, 3 John begin fol. 26^v; 2 Pet., fol. 28^r; Jude, fol. 30^v. Dated A.G. 1134 (=A.D. 823).
2. *Ib., ib.*, Add. 14473 (Catal. CXXXII). The Four shorter Cath. Epp., appended by a later hand (ff. 140–148) to an early MS of Acts with the Three longer Epp. (Catal. CXXV). Estrangela. Cent. XI [or XII?].
3. *Ib., ib.*, Add. 17226 (Catal. CXXIV). Acts and Seven Cath. Epp.; the Four shorter following (fol. 33^v et sqq.) the Three longer; mutilated at end (from Jude 20). Cent. XIII or XIV.
4. *Ib., ib.*, Add. 14474 (Catal. CXXI). [2 Pet. (Harkl.) (ff. 102–104),] 2, 3 John, Jude (ff. 109–112); part of insertion into a IXth Cent. MS of Acts preceded by Pauline and followed by Cath. Epp. Cent. XI or XII.
5. *Ib., ib.*, Add. 14681 (Catal. CXXIII). Acts and Epp.; the Four (originally) following the Three, but preceding the Pauline. Order: 2, 3 John (beginning fol. 68^r); 2 Pet. (f. 69^v, breaking off in ii. 5); Jude lost. Cent. XII or XIII.
6. *Ib., ib.*, Add. 17115 (Catal. XCVI). One of two leaves appended to a VIth cent. MS of SS. Matth. and John. It contains (fol. 87^v) only Jude 1–13. Of Cent. IX or X.
7. *Ib., ib.*, Rich 7162 (Catal. R.-F. XVIII). Acts and Epp.; Cath. before Paul., in usual Gr. order (2 Pet., fol. 123; 2, 3 John, Jude, fol. 137). The Seven complete. Cent. XIV.
8. Oxford, Bodleian Libr., Or. 119 (Catal. 35). Acts and the Seven Cath. Epp. in Gr. order (2 Pet., fol. 123; 2, 3 John, Jude, fol. 137). Complete. Probably of early XVIIth Cent. Edited by Pococke (see below (II) under “Editions”).
9. Cambridge, University Libr., Oo. i. (vol. 2 of Syr. Bible known as “Buchanan’s”). New Test.; Cath. Epp. following Acts (the Four placed (after the Three), fol. 309^r). Complete, but in places illegible. Estrangela. Late XIth or early XIIth Cent. Used by Lee for his edition (L: see below).

10. Dublin, Trin. Coll. Libr., B. 5. 16 (Catal. 1509). The Four Epp. (ff. 2–14), preceded (fol. 1) by *Pericope de Adultera*, and followed by Apocalypse. Complete. Known as “Ussher’s.” Dated A.D. 1625.

11. Utica (New York State, U.S.A.), Library of Mr. Williams. Gospels, Acts, Epp. (Cath. in Gr. order (2 Pet., fol. 58 *r*^o; 2, 3 John, Jude, fol. 64 *v*^o), followed by Paul.). Complete. Dated A.G. 1782 (= A.D. 1471). Used by editor of (N) New York Syr. N.T. (see below).

12. Manchester, John Rylands Libr. [formerly Earl of Crawford’s, Haigh Hall, Wigan, no. II]. New Test.; Apoc. following Gospels and preceding Acts; then Epp. (Cath. in Gr. order (2 Pet., quire 17, fol. 4 *r*^o; 2, 3 John, Jude, *ib.*, fol. 10 *r*^o), followed by Paul.). Complete. Estrangela. Cent. XII (late) or XIII (early).

13. Amsterdam, Libr. of Seminary of Remonstrants, no. 184. Acts and Epp. (Three Cath., Paul., followed by the Four (fol. 145 *v*^o)). Complete. Known as “Wetstein’s.” Dated A.G. 1781 (= A.D. 1470).

14. Paris, Bibliothèque Nationale, Supplément 27 (Catal. 29). Gospels, Acts, Epp. (the Three, followed by the Four (fol. 124 *r*^o), and then Paul.). Complete. Estrangela. Cent. XII (late) or XIII (early).

15. *Ib.*, *ib.*, Ancien Fonds 31 (Catal. 60). The Cath. Epp.; but only 2, 3 John, Jude (fol. 5) are of our version;—followed (fol. 9 *r*^o) by *Peric. de Adult.* (see under MS *g*, p. 3). Dated A.D. 1482.*

16. *Ib.*, *ib.*, Suppl. 79 (Catal. 5). New Test., being tom. 5 of a Bible.—*Peric. de Adult.* in text of St. John vii, viii; Cath. Epp. in Gr., Lat. order (after Pauline). Dated A.D. 1675. [Used in the present work only for the *Pericope*.]

17. Oxford, Bodl. Libr., Dawk. 23 (1) (Catal. 34). A fragment of three leaves, containing 2, 3 John, Jude (mutilated here and there). Cent. XVII or XVIII.

18. Mount Sinai, Libr. of Convent of St. Catherine (Catal. 5). A supplement (Acts and Cath. Epp. in Gr. order) to an early Estrangela MS of Paul. Cent. XVII or XVIII.

19. (Belongs to Dr. Rendel Harris.) A recent transcript by an Eastern scribe, from a Tûr-‘Abdîn MS, unknown. Contains the Seven Epp. in Gr. order, following Acts.

All the above I have myself collated and re-collated (no. 11 from Dr. Isaac Hall’s phototypes); except 8, for which I have trusted

* Catal. wrongly says 1582.

Pococke, and 18, which is known to me only by a collation kindly given to me by the late Professor Bensly (who also allowed me to use his collations of nos. 9, 14). Moreover, 9, 14, 15, 16 have been recollated for me by Rev. Professor Hugh Jackson Lawler, D.D., and 2, 7 by Rev. Arthur Aston Luce.

(B.) FOR THE *Pericope de Adultera*.

a. London, Brit. Mus., Add. 14470 (Catal. LXIII). A note in a later hand (probably of Cent. IX) on fol. 1 v^o of a MS of the Gospels (of Cent. V or VI).

b. Paris, Biblioth. Nat., Anc. Fonds 37 (Catal. 59). Gospel Lectionary (Pesh. mixed with Harkl.): *Pericope* stands as part of Gospel text on fol. 105 v^o. Estrangela. Cent. XII.

c. *Ib., ib.*, Anc. F. 12 (Catal. 56). Harkl. Gospels: *Pericope* appended to St. John, fol. 190 v^o. Dated A.G. 1575 (= A.D. 1264).

d. *Ib., ib.*, Anc. F. 25 (Catal. 54). Harkl. Gospels, Estrangela (dated A.G. 1503 = A.D. 1192): *Pericope* on margin of St. John viii., fol. 206 v^o, in a hand probably of Cent. XV.

e. Oxford, Library of New College, no. 334. Harkl. Gospels: *Pericope* in its place in text of St. John. (See White's edition, t. i, pp. 559, 628, 640). Of Cent. XII.

f. Dublin, Library of Trinity College, B. 2. 9 (Catal. 1512). Bar Salibi's Commentary on the Gospels: *Pericope* cited *in extenso*; in its ordinary (Paul) form, fol. 544b, preceded by the other (Mara) form, p. 543b. Dated A.G. 1508 (= A.D. 1197). See *infr.*, p. 46 *sqq.*

g. Florence, Bibliot. Medic. Laurent. (Catal. i, p. 56). Printed by Bernstein, *Syrische Stud. für Zeitschr. der Deutsch. morgenl. Gesellsch.*, t. iii, p. 197. A complete N.T. (Pesh.): *Pericope* (with deviations*) in its place in text of St. John. Dated A.D. 1611.

h. London, Brit. Mus., Add. 17202 (Catal. DCCCCXIX). Ecclesiast. Hist. of Zacharias Rhetor (edited by Land, *Anecdota Syr.*, t. iii). In libr. viii. 7 (fol. 144 v^o) the *Pericope* is cited from Mara. Estrangela. Cent. VI (late) or VII.

i. *Ib., ib.*, Add. 17193, 3 (Catal. DCCCLXI). Catena. *Pericope* (Mara), fol. 2 v^o. Estrangela. Dated A.G. 1185 (= A.D. 874).

MSS 10, 15, 16, *supr.*, also exhibit the *Pericope*.

* The *Pericope* in MSS 15, g is of a divergent type; see p. 45 *infr.*

Note that all these MSS follow (with variations, see especially 15 and *g*) the Paul-form of the *Pericope*, except *h* and *i*, which give the Mara-form, while *f* gives both. Presumably the copies of Bar Salibi's Commentary in the Brit. Mus. (Catal., R.-F., XLIII, Wright, DCCXXII) and in the Biblioth. Nat. (Catal., 67, 68) also include both forms.

All the above I have myself collated, except *g*, for which I have followed Bernstein. The Rev. George Margoliouth, of the Brit. Mus., has kindly re-collated for me MSS *h* and *i*.

VERSIONS CITED (FOR THE EPISTLES ONLY).

hkl. The N.T. (Syr.) of Thomas of Harkel (A.G. 927 = A.D. 616), which contains the Four Epp. placed as usually in Gr. MSS. Edited by White (vol. ii, 1778), Oxford. (See also Appendix A.)

arb. An Arabic version of our Syr. text, contained in a MS of Acts and Cath. Epp. (all seven in Gr. order), Library of St. Catharine's on Mt. Sinai. Edited by Mrs. Gibson, *Studia Sinait.*, no. VII. No. 154 in Catal.

etz. A Latin version of the Four Epp. only, from our Syr. text, by Balthasar Etzel, printed by Nicolaus Serarius in his *Comment. in Epp. Canonicas*, pp. 53... Mainz, 1612.

EDITIONS CITED (II, P, FOR THE EPISTLES ONLY).

II. Pococke's *Editio Princeps* of the Four Epistles, Leiden, 1630. From MS 8.*

P. Paris Polyglot, 1645. The Four Epistles in this work are edited by Gabriel Sionita from an unknown MS distinct from all the above.

A. London Polyglot (Walton's), 1657. Hardly to be counted as independent of P. Contains the *Pericope de Adultera* (derived from 10), as well as the Four Epistles; as do also the two following:—

L. Lee's Syriac New Test., London, 1816. Text of the Four Epp. emended after MS 9.

N. American Edition, New York, 1886. Text of the Four Epp. emended after MS 11.

For a fuller account of the above MSS, versions, and editions, see Introduction.

* In the *Apparatus Criticus* I designate the text of the Bodleian MS by "8"; by "II," the text as Pococke gives it in his marginal column in Hebrew character.

நதி

நதி . நதி . நதி

நதி

SUPERSCRPTIONS, &c.

Of our MSS, 1 alone prefixes a general superscription to all Seven Catholic Epistles, which it arranges in the usual Greek order (only placing St. John's Epp. before St. Peter's), making no distinction among them as to canonicity ; as follows :—

אֲרִיִּי בְּקִלְיָא בְּקִרְבָּא .

(“The Epistles of the blessed Apostles.”)

13 alone prefixes to the Four shorter Epp., which it separates from the others by interposing the Pauline Epp., a distinct heading ; thus :—

בְּקִלְיָא לְאֲרִיִּי בְּהַדְמָא . סְדֵי אֲרִיִּי בְּקִלְיָא . אֲרִיִּי
בְּלֵא פְתִיבָא בְּחַדְשֵׁי קִיסָא .

(“We join to the Epistles of Paul, these Epistles of the Apostles, which are not found in all copies.”)

2 Peter is introduced by 1 thus :—

אֲרִיִּי בְּלֵא בְּקִלְיָא בְּהַדְמָא .

(“The Second Epistle of the same blessed Peter.”)

By 9, and similarly by 3 (but it omits בְּקִלְיָא) :—

אֲרִיִּי בְּלֵא בְּקִלְיָא בְּהַדְמָא .

(“The Second Epistle of [the same] Peter Chief of the Apostles.”)

Of 2 John the heading in 4 is :—

אֲרִיִּי בְּלֵא בְּקִלְיָא בְּהַדְמָא .

(“The Second Epistle of John the holy Apostle and Evangelist.”)

Of Jude, in 4 :—

אֲרִיִּי בְּקִלְיָא בְּהַדְמָא בְּחַדְשֵׁי קִיסָא .

(“The Epistle of Jude the Apostle brother of James the Apostle and first Bishop of Jerusalem.”)

11 𐤊𐤁 𐤁𐤓𐤓𐤁 𐤏𐤁𐤓𐤏. 𐤀𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤁𐤓𐤓𐤁. 11 𐤊𐤁 𐤏𐤁𐤓𐤏
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 12 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏. 12 𐤊𐤁 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏
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 14 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏. 14 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏
 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏
 15 𐤏𐤁𐤓𐤏. 15 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏. 𐤏𐤁𐤓𐤏

[see note on Gr. text, and Suppl. N.]. | (II) (𐤏𐤁𐤓𐤏) (𐤏𐤁𐤓𐤏) |
 1 2 9 11 14 18, hkl:—3 7 8 10 12 13 19, edd, (𐤏𐤁𐤓𐤏) 𐤏𐤁𐤓𐤏;
 8 writes 𐤏𐤁𐤓𐤏, but II corr. | 9 13 19, L. read 𐤏𐤁𐤓𐤏 (no suffix). |
 (12) 9 om 𐤏𐤁𐤓𐤏 (1). | 𐤏𐤁𐤓𐤏] 1 3 7 8 9 (mg) 11 13 14, II L N,
 (so too 10, P A, but in contraction with 𐤏𐤁𐤓𐤏 following):—2 12
 13 (corr) 18 19, 𐤏𐤁𐤓𐤏. | 𐤏𐤁𐤓𐤏] 1 3 7 9 11 12 13 14 18 19,
 hkl, P A L N:—2 8 10, II, om 1. | 9 transp, writing 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏. |
 For 𐤏𐤁𐤓𐤏, 14 (but corr), etz ("Domini"), have 𐤏𐤁𐤓𐤏. | 𐤏𐤁𐤓𐤏]
 I (om with three following words, but ins in mg) 2 3 7 8 10 11 13 14 19,
 edd:—9 18, hkl. 𐤏𐤁𐤓𐤏 (12, 𐤏𐤁𐤓𐤏) [see Suppl. N.]. | For
 𐤏𐤁𐤓𐤏, see II, note in loc. [also Suppl. N.]. | (13) 𐤏𐤁𐤓𐤏] 1, hkl,
 N:—all else om 𐤏. | 𐤏𐤁𐤓𐤏 (after 𐤏𐤁𐤓𐤏)] 1 2 3 9 11 12 13 14 18
 19 (pref ?), hkl arb, L N:—7 8 10, II P A, etz, om. | For 𐤏𐤁𐤓𐤏, 18
 has 𐤏𐤁𐤓𐤏 𐤏𐤁𐤓𐤏. | 1 writes 𐤏𐤁𐤓𐤏; and in next r, 𐤏𐤁𐤓𐤏 [see
 Suppl. N. on ii. 19]. | (14) 3 writes 𐤏𐤁𐤓𐤏; 18. 𐤏𐤁𐤓𐤏. | From 𐤏𐤁𐤓𐤏.
 I om first ? (but corr). | For 𐤏𐤁𐤓𐤏, 2 18, hkl, have 𐤏𐤁𐤓𐤏. |
 (15) II 13 write 𐤏𐤁𐤓𐤏. | 1 writes 𐤏𐤁𐤓𐤏 | 2 writes 𐤏𐤁𐤓𐤏

חַיִּים: בְּלֹא חַיִּים, מִיָּד בְּחַיִּים. אִלּוּ אִינִי מִלְּמַנְיָא
 לְחַיִּים. 9 וְכֵן אֵינִי בְּיָד; וְלֹא מִמֶּנּוּ חַיִּים מִלְּמַנְיָא:
 אֲלֵכֶם אֲנִי חַיִּים: חַיִּים מִמֶּנּוּ חַיִּים מִלְּמַנְיָא: חַיִּים מִלְּמַנְיָא
 אֲנִי חַיִּים. 10 אֵינִי אֲלֵכֶם: חַיִּים מִלְּמַנְיָא לֹא מִלְּמַנְיָא: לֹא
 לְמַלְאָכֵי שָׁמַיִם חַיִּים. מִיָּד לֵב לֹא אֲנִי חַיִּים. 11 חַיִּים מִלְּמַנְיָא
 אֲנִי חַיִּים מִיָּד לֵב. מִלְּמַנְיָא חַיִּים לְחַיִּים חַיִּים. 12 חַיִּים
 חַיִּים אֲנִי חַיִּים לֵב לְמַלְאָכֵי שָׁמַיִם: לֹא חַיִּים מִיָּד חַיִּים
 חַיִּים. אִלּוּ מִלְּמַנְיָא אֲנִי חַיִּים לְמַלְאָכֵי שָׁמַיִם.

most MSS, and apparently arb etz ("perfectam") :—but 2 3 4 13 (mg) 19, hkl, read מִלְּמַנְיָא. | (9) 4 pref o to חַיִּים. | 8, hkl, (not II), drop suffix of חַיִּים (1). | For חַיִּים, 14 17, hkl, have חַיִּים. | חַיִּים] 1 2 8 10 11 13 15 17 18 19, hkl etz, Π P A N;—3 4 5 7 9 12 14, L, pref o:—4 add חַיִּים, also arb. | From חַיִּים, 18 om prefix prep. | (10) 4 pref o to אֵינִי. | 5 transp אֵינִי אֲנִי. | For אֲנִי, 1 writes אֲנִי. | חַיִּים מִיָּד לֵב] 1 2 3 4 5 (corr) 9 12, hkl (with חַיִּים), L N :—5 7 8 10 11 13 14 15 17 19, Π P A, add חַיִּים:—18 subst חַיִּים חַיִּים; (arb repeats verb, but varies rendering; and so etz, "ave et vale non dicetis"). | (11) After חַיִּים, I alone ins חַיִּים; 18 for חַיִּים subst חַיִּים. | חַיִּים חַיִּים] I alone:—all else, חַיִּים [see Suppl. N.]. | (12) 10, P A, om חַיִּים. | For חַיִּים, 1 writes חַיִּים, but interl חַיִּים after it. | 1 om חַיִּים before חַיִּים, against all else, hkl, edd. Cp. (for construction) 3 Joh. 9, 13. | 10 writes חַיִּים, and חַיִּים. | חַיִּים] All (exc. 14, חַיִּים (aph.)) apparently write pael; also hkl, edd,—here, and 3 Joh. 14. [For aph., see 2 Pet. iii. 9 and note (supr.); also Suppl. N. on 2 Pet. ii. 19.] |

אה ידעו כי הם יודעים. וידעו כי הם יודעים. וידעו כי הם יודעים.
 13 13 וידעו כי הם יודעים. וידעו כי הם יודעים. וידעו כי הם יודעים.
 14 וידעו כי הם יודעים. וידעו כי הם יודעים. וידעו כי הם יודעים.
 15 וידעו כי הם יודעים. וידעו כי הם יודעים. וידעו כי הם יודעים.
 וידעו כי הם יודעים. וידעו כי הם יודעים. וידעו כי הם יודעים.

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word variously ; 1 2 12 18 leave it unpointed. | 101] 1 3 4 5 7
 8 9 11 12 13 14 18 19, II L N:—2 10 17, P A, 101; 15, 101. |
 18 writes וידעו. | 1 alone om וידעו; all else ins (18,
 וידעו), and so arb etz, edd:—hkl om from text, but in mg writes
 וידעו. | 11 om וידעו: 5 writes וידעו for וידעו. |
 14 om וידעו; 3 writes it twice. | וידעו] 1 9 12 14 19, arb, L:—
 2 3 4 5 7 8 10 11 13 15 17, hkl etz, II P A N, plural; (5 om וידעו, but
 corr; 18 is doubtful). | For וידעו, 2 3 4 5 19 have
 וידעו. | For וידעו, 2 writes וידעו; 5, hkl, וידעו. |
 (13) After וידעו, 10 om וידעו; | and after וידעו, om וידעו (but corr). | 18
 places the stop before וידעו. | (14) וידעו] See on 2 Joh. 12. |
 1 om וידעו; 2 3 4 subst וידעו. | For וידעו, 2 5 write וידעו. |
 (15) 14 has וידעו for וידעו. | 2 pref וידעו to וידעו. | After וידעו,
 2 om וידעו, and writes וידעו twice, but (sec. m.) suppl וידעו in
 mg. | וידעו] 1 2 3 5 (ידעו interl) 11 12 14 18 19, hkl:—4 7 8 9 10
 13 15 17, arb etz, edd, om prefix.

כחיה

בגמולו עליו

1 וְהָיָה זָכָרָא בְּנֵפֶשׁ מַעֲשֵׂי. אִנּוּ בִּי בְּנֵפֶשׁ. לְחַיִּי
 2 חַיִּי בְּחַיִּי אִתָּא תְּשַׁמְרֵי: סְחִיפֵי מַעֲשֵׂי לְהִיבִי: 2 תְּשַׁמְרֵי
 3 סְחִיפֵי סְחִיפֵי תְּשַׁמְרֵי לְחַיִּי. 3 שְׂחִיפֵי: דְּכִי תִּשְׂחִיפֵי
 4 זָכָרָא לְחַיִּי לְחַיִּי: דְּלֹא תִּיבִי בְּיָהּ: אִנּוּ אִתָּא אִתָּא לְחַיִּי
 5 לְחַיִּי לְחַיִּי. דְּכִי מַעֲשֵׂי אִתָּא: דְּאִתָּא לְחַיִּי. סְחִיפֵי
 6 סְחִיפֵי אִתָּא בְּיָהּ אִתָּא לְחַיִּי. 4 מִנֵּי יָהּ: אִתָּא אִתָּא

Codd.
 1, 2, 3, 4,
 6, 7, 8, 9,
 10, 11, 12,
 13, 14, 15,
 17, 18, 19.

(1) After לחייה, 2 om חיה, and ins a word, partly erased, so that חיה alone is legible, no doubt חיה. In mg appears also another erasure, in which ח can be discerned, probably of חיה. | Before חיה, 8 om ח; also H L N (but not arb etz, nor P A). | (2) חיה] 1 2 3 4 6, hkl:—7 8 9 10 12 13 14 15 18 19, arb etz, edd, חיה; (11 doubtful; 17 hiat.). | (3) I writes חיה. | For חיה(1), 3 has חיה; also 4, for חיה(2). | For חיה, 2 has חיה (but corr). | 2 om חיה (but sec. m. ins in mg); 4 subst חיה. | To חיה, 3 4 6 pref ח. | חיה] 1 2, N:—all else subst final ח for ח; also hkl, H P A L. But 15 writes חיה; hkl, חיה. [See Suppl. N.] | To חיה, 18 adds חיה (probably also 9, as space indicates). | For חיה, 18 writes חיה. | (4) For חיה, 3 writes חיה. | For חיה, 3 4 6 subst חיה. | For חיה, 19 has חיה. | For חיה.

מִלְּמִנְהָלָי : אֵלַי בָּעַרְתָּ וְהִנֵּה מִיָּמֶיךָ אֲלֹהֵיכֶם חֲסֵדָה לִּי :
 אִנְךָ תִּפְדֶּנִּי : בְּלִפְנֵיכֶם אֶלֶּם וְכִלְיֵיכֶם מִשְׁחָרְתֵי אֲלֹהֵיכֶם . וְחֲסֵה
 דְּאִלְמִסְתִּיב חֲלִישֵׁי־וְסִיב : מִיָּנִי אֶלֶּם מִיָּנִי יָעֵשׂ מִיָּמֵיכֶם .
 5 חֲזִיבֵי . 5 לִפְנֵיכֶם לִפְנֵיכֶם בְּיָדֵי אֵלֶיךָ . בְּיָדֵי אֵלֶיךָ חֲסֵה־
 בְּכִלְיֵי אֵלֶיךָ אֵלֶּם לִפְנֵיכֶם מִיָּנִי חֲזִיבֵי : אֵלֶּם בְּלִפְנֵי
 6 לֵאמֹר בְּלִי אֶלֶּם אֵלֶיךָ אֵלֶיךָ בְּלִי אֵלֶיךָ זִמְנֵיכֶם אֵלֶיךָ :
 אֵלֶּם וְחֲסֵה דִמְיֵיכֶם בְּכִלְיֵיכֶם : לִפְנֵיכֶם בְּכִלְיֵיכֶם זִמְנֵיכֶם .
 7 לִפְנֵיכֶם חֲסֵה־וְסִיב . 7 אֵלֶיךָ בְּכִלְיֵיכֶם חֲסֵה־וְסִיבֵיכֶם בְּכִלְיֵיכֶם :
 בְּכִלְיֵיכֶם חֲסֵה־וְסִיבֵיכֶם אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ : חֲסֵה־וְסִיבֵיכֶם

3 6 write אֲלֹהֵיכֶם (retaining מִיָּמֶיךָ) . | For לִי, 19 reads לִי . |
 For אֵלֶיךָ, 10 writes אֵלֶיךָ . | 10 writes בְּלִפְנֵיכֶם (no suffix) . |
 [בְּכִלְיֵיכֶם] 1 2 12 18 (corr) ; so hkl (בְּכִלְיֵיכֶם) :—3 4 6 7 8 10 11 13
 14 15 17 19 (9 doubtful), arb etz, edd, בְּכִלְיֵיכֶם . | For מִיָּנִי, 2 (corr) 12,
 P A, have מִיָּנִי . | 6 pref ם to אֶלֶּם . | [מִיָּנִי] 1 2 12 13 14 18 19,
 hkl (מִיָּנִי בְּכִלְיֵיכֶם) arb :—3 4 6 7 8 10 11 15 17 (9 hiat.), etz, edd,
 om ם . [See Suppl. N.] | (5) 2 15 write לִפְנֵיכֶם לִפְנֵיכֶם without
 ן ; 12, without א . [חֲסֵה־וְסִיבֵיכֶם] 1 2, hkl :—3 4 6 7 8 9 10 11 12 13
 14 15 17 18 19, arb etz, edd, חֲסֵה־וְסִיבֵיכֶם . | Before אֶלֶּם, 2 om ך (but
 sec. m. corr) . | For אֵלֶיךָ, 18 has אֵלֶיךָ . | (6) 9 pref ן to אֵלֶיךָ . |
 אֵלֶיךָ (= אֵלֶיךָ) 1 2 3 12 14 :—7 8 11 13 15 17 19, hkl etz, edd, אֵלֶיךָ (=
 אֵלֶיךָ) ; (6 doubtful ; 9 10 unpointed) ; 18, אֵלֶיךָ . | (7) [בְּכִלְיֵיכֶם חֲסֵה־וְסִיבֵיכֶם]
 1 2 9 12 14 19, L :—3 4 6 7 8 10 11 13 15 17, hkl, II P A N,
 בְּכִלְיֵיכֶם חֲסֵה־וְסִיבֵיכֶם :—18, בְּכִלְיֵיכֶם חֲסֵה־וְסִיבֵיכֶם . | 11 15, hkl, N, for אֵלֶיךָ, have
 אֵלֶיךָ . | From בְּכִלְיֵיכֶם, 2 om ך (but sec. m. corr) . | 12
 om ך before אֵלֶיךָ . | For אֵלֶיךָ, 6 has אֵלֶיךָ . | [אֵלֶיךָ] So (with

בְּמֵה זֶה שָׂא שְׂתֵּה . אֲתִלְיָא בְּאִשְׁה אִשְׁתֵּה . בְּאִשְׁתֵּה בְּלָא בְּאִשְׁתֵּה .
 בְּמֵה לְאִשְׁתֵּה . מֵהֵה מֵה חֲמִשְׁתֵּה .¹³ בְּלָא חֲמִשְׁתֵּה בְּמֵה :
 בְּחִי זֶה שְׂתֵּה מֵהֵה חֲמִשְׁתֵּה . מֵהֵה חֲמִשְׁתֵּה . לְשֵׁה
 בְּמֵהֵה בְּמֵהֵה לְשֵׁה לְשֵׁה .¹⁴ לְאִשְׁתֵּה בְּ אִשְׁתֵּה :
 שְׂתֵּה בְּאִשְׁתֵּה בְּמֵה מֵה אִשְׁתֵּה . מֵהֵה : בְּ אִשְׁתֵּה : בְּ אִשְׁתֵּה
 לְאִשְׁתֵּה בְּמֵהֵה :¹⁵ בְּמֵהֵה בְּמֵהֵה : מֵהֵה מֵהֵה : מֵהֵה מֵהֵה
 בְּמֵהֵה : מֵהֵה מֵהֵה חֲמִשְׁתֵּה בְּאִשְׁתֵּה : מֵהֵה מֵהֵה

(אִשְׁתֵּה), hkl, P A N :—II (*e* conject.), אֲתִלְיָא, which L follows (9 *hiat*). |
 17 writes בְּאִשְׁתֵּה for בְּאִשְׁתֵּה אִשְׁתֵּה . | 10 writes שְׂתֵּה for
 אִשְׁתֵּה . | בְּאִשְׁתֵּה] 1 2 (similarly hkl) :—the rest, arb etz, edd, *pref*
 ֹ for בְּ . | 10 drops final ֹ of בְּאִשְׁתֵּה . | 1 2 (but *corr*), arb, *pref* ֹ
 to לְאִשְׁתֵּה . | 17 drops final ֹ from מֵהֵה . | חֲמִשְׁתֵּה] 1 2 ;
 (similarly hkl, but without suffix) :—the rest, etz, edd, singular. |
 (13) 1 writes מֵהֵה [but see Suppl. N. on 2 Pet. ii. 19.] | 3 writes
 בְּמֵהֵה : as hkl. | לְשֵׁה] 1 2 :—the rest, edd, *om* prefix :
 hkl has מֵהֵה (but *om* מֵהֵה further on); 9 *hiat*. | 18 writes
 בְּמֵהֵה . | לְשֵׁה] 1 2 18, hkl :—the rest, etz, edd, give מֵהֵה . |
 (14) 10, P A, *om* בְּ . | 11 *om* אִשְׁתֵּה . | From לְשֵׁה , 12 *om* prefix. |
 7 writes מֵהֵה . | 15 writes מֵהֵה . | 9, followed by L, also hkl, *om*
 בְּ before שְׂתֵּה . | מֵהֵה] 1 2 :—the rest, hkl, edd, *transp*. |
 (15) Before מֵהֵה , 13 *om* prefix בְּ . | מֵהֵה] 1 2 :—the rest (but 15
 writes מֵהֵה חֲמִשְׁתֵּה), hkl, edd, מֵהֵה . | מֵהֵה] 1 2, hkl
 (which also writes מֵהֵה before) :—the rest, fut (3 4 9 11 14 18,
 L N, מֵהֵה ; 7 8 10 12 13 15 17 19, II P A, מֵהֵה). | מֵהֵה]
 1 2 [see note on gr txt] :—the rest, hkl arb, edd, מֵהֵה (but
 some *transp*; 8 writes מֵהֵה ; 11 *om* מֵהֵה ; 12 has מֵהֵה). |
 מֵהֵה] 1 2 9 11 12 14 18, hkl :—3 4 7 8 10 13 15 17 19,

16 כִּלְאֵי סִפְיָא . אֵלֶּם בְּמַלְאֵה בְּהַלְתָּ תִּפְעֵדָא . 16 אֵלֶּם אִנְשֵׁי
 בְּמִנְהַנְתֵּי מִדְּבָרֵי חַלְלָא וְצַמֵּי : חַבֵּי אִמְרֵי קִרְיָאֵי אֵלֶּם
 מִסְלָחֵי . מִפְּסִימֵם מִמְּלָאָה קִרְיָאֵי . מִפְּסִימֵי לְהַרְגֵּם
 17 מְלָאָה נְהַלְתָּ . 17 אֵלֶּם בְּבִטְחָב : אֵלֶּם לְקִלְאֵי אֵלֶּם בְּמִסְרֵם
 18 אֵלֶּם מִן קִרְיָאֵי מִסְרֵם בְּמִן נִפְשֵׁי מִפְּסִימֵם : 18 אֵלֶּם מִסְרֵם
 לְחַם : בְּחִסְרָא בְּאִתְּרָא מִסְרֵם אֵלֶּם בְּמִסְרֵם : אִמְרֵי קִרְיָאֵי
 19 בְּמִסְרֵם אֵלֶּם חַלְלָא זִמְרָא . 19 אֵלֶּם אִמְרֵם אֵלֶּם בְּמִסְרֵם :
 20 תִּפְעֵדָא . בְּזִמְרָא לְחַלְלָא מִסְרֵם : 20 אֵלֶּם בְּבִטְחָב : מִסְרֵם לְחַלְלָא
 § בְּמִסְרֵם מִפְּסִימֵם אֵלֶּם מִן בְּזִמְרָא . חַבֵּי מִפְּסִימֵם חַבֵּי מִסְרֵם .

§ here cod. 3 fails.

edd, *transp.* | [אֵלֶּם בְּזִמְרָא] 1 2 4 9 11 12 13 14 17 18 19, N:—
 3 7 8 10 15, hkl, II P A L, *om* אֵלֶּם ; | for the verb, 9 12 write
 בְּזִמְרָא ; 3 15, בְּזִמְרָא . | 12 13 14 18 19, *om* ֹ before מְלָאָה.⁽²⁾ |
 For אֵלֶּם, 18 has אֵלֶּם . | For תִּפְעֵדָא, 8 (followed by II N)
 writes תִּפְעֵדָא . | (16) For אִנְשֵׁי, 10 has אֵלֶּם . | [בְּמִנְהַנְתֵּי
 8 12 18, II L N:—7 11 13, P A, בְּמִנְהַנְתֵּי (the rest give no points). |
 אֵלֶּם :—all else (exc. 9 *hiat*), and 10 (*om*)). edd. have אֵלֶּם . |
 3 *om* חַבֵּי . | [קִרְיָאֵי] 1 writes with initial אֵ ; 13 19, *suff* מִסְרֵם, retain-
 ing בְּמִסְרֵם . | 11 *om* prefix ֹ before מִפְּסִימֵם . | (17) אֵלֶּם אֵלֶּם
 1 18:—7 8 10 11 13 14 15 17, hkl, II P A L, בְּמִסְרֵם אֵלֶּם (N,
 12:—12: בְּמִסְרֵם אֵלֶּם אֵלֶּם : 2: בְּמִסְרֵם אֵלֶּם אֵלֶּם :—3 4 19, בְּמִסְרֵם אֵלֶּם אֵלֶּם
 [קִרְיָאֵי] | אֵלֶּם . (18) 3 *om* אֵלֶּם . | (18) 3 *om* אֵלֶּם . (Cp. 2 Pet. iii. 2.) |
 1 (see v. 16) 18, *pref* אֵ :—12 has קִרְיָאֵי מִסְרֵם, 15 קִרְיָאֵי מִסְרֵם,
 (both *om* בְּמִסְרֵם). | (19) 11 reads אִנְשֵׁי for אֵלֶּם . | 4 *om*
 אֵלֶּם . | 18 writes תִּפְעֵדָא . | [לְחַלְלָא] 1 18 (also 10, but erased),
 hkl:—the rest (but 9 *hiat*), arb etz, edd, חַלְלָא . | (20) 11 *om*

21 וְהָיָה בְּיָמֵי חֲשֹׁמֶיךָ בְּלֹאֵי יָדָיִךְ . כִּי מִשְׁחֵבֶיךָ לִשְׁמֵיךְ וְיָמֶיךָ
 22 וְהָיָה מִשְׁחֵבֶיךָ : לִשְׁמֵיךָ בְּלֹאֵי יָדָיִךְ . 22 לִשְׁמֵיךָ מִן מִן
 23 וְהָיָה בְּיָמֵיךָ . 23 כִּי בְּיָמֵיךָ אֲלֻמְּכָה דְלִשְׁמֵיךָ כִּי־בְלֹאֵי .
 24 כִּי מִן אֲלֻמְּכָה אֵל לְחֵלְבֵיךָ מִן חֲמֵיךָ וְמִבְּלֹאֵיךָ . 24 לִשְׁמֵיךָ
 בְּיָמֵיךָ וְמִבְּלֹאֵיךָ : לִשְׁמֵיךָ בְּלֹאֵי יָדָיִךְ וְהָיָה בְּלֹאֵי יָדָיִךְ .
 25 מִבְּלֹאֵיךָ . 25 דְלִשְׁמֵיךָ אֲלֻמְּכָה חֲמֵיךָ חֲמֵיךָ מִן מִן מִן מִן :
 כִּי מִן מִן אֲלֻמְּכָה אֵל לְחֵלְבֵיךָ מִן חֲמֵיךָ : מִן מִן מִן מִן :
 לִשְׁמֵיךָ מִן מִן . מִן מִן מִן מִן . אֵל מִן מִן מִן .
 חֲמֵיךָ . אֵל מִן .

קטורה קח'ק ח'ק
 :: ח'ק

בְּלֹאֵי . | For חֲמֵיךָ, 15 reads בְּמִן . | For מִן מִן, 10 has
 מִן מִן . | (21) 18 reads מִן מִן . | (22) 9 writes
 מִן מִן ; 10, מִן מִן . | (23) אֲלֻמְּכָה 1 :—all else,
 hkl. edd, מִן, and | 18 suff' to it מִן . | 14 writes מִן, appa-
 rently omitting prefix בְּ . | (24) מִן מִן] 1 :—all else, arb etz,
 edd, מִן מִן ; (and so hkl as to suffix) edd :—but 19 has מִן מִן . |
 4 writes מִן . | מִן מִן] 12 13 14 19 :—2 4 7 8 10 11 13 (corr) 15
 17, arb etz, edd, suff' מִן :—18 suff' מִן ; 9 hiat ; 1 om verb ; hkl has
 verb in infin., without suffix. | (25) 18 om חֲמֵיךָ . | 1 2 om from
 מִן מִן to מִן מִן inclusive (1 also om מִן מִן),—and subst
 מִן מִן מִן [see Suppl. N.]. | 14 (with
 1 2) om מִן מִן ; and also (with 1, not 2) om מִן מִן . |
 מִן] 1 4 (but before מִן מִן) 13 19, arb :—all else, etz, edd,
 om. | After מִן מִן, 13 19 ins מִן מִן . | 4 om אֵל .

avförelse af nordiska

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אָלע תּוֹרָהּ . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .
 אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי . אֵי אֶשְׁמַח מִלְּךָ אִמְנֵי אֵי .

(6) אֵי אֶשְׁמַח (after אֵי אֶשְׁמַח) | After it, f alone ins אֵי . | a b :—c d e f 10 16, edd, om. | d alone writes אֵי אֶשְׁמַח for אֵי אֶשְׁמַח . | After אֵי אֶשְׁמַח, b e f 16 ins אֵי אֶשְׁמַח :—against a c d 10, edd. | אֵי אֶשְׁמַח (pacl) | So a c 16, L :—e f, A, אֵי אֶשְׁמַח (aph.) :—b, N, אֵי אֶשְׁמַח (peal) [as v. 8 infr.] ;—(d 10, אֵי אֶשְׁמַח (neutr.)) . | (7) f alone om אֵי אֶשְׁמַח . | So a b (om אֵי אֶשְׁמַח) 10 16, edd :—c d e transp :—f om אֵי אֶשְׁמַח . | אֵי אֶשְׁמַח | So a c d e 10 16, edd :—b (with ribb.) f, אֵי אֶשְׁמַח . | f alone writes אֵי אֶשְׁמַח for אֵי אֶשְׁמַח . | אֵי אֶשְׁמַח | 16 alone transp, to follow אֵי אֶשְׁמַח ; b subst אֵי אֶשְׁמַח . | f writes אֵי אֶשְׁמַח . | (8) b om whole ver. | e om אֵי אֶשְׁמַח . | (9) For אֵי אֶשְׁמַח (prefix to אֵי אֶשְׁמַח), d has אֵי אֶשְׁמַח . | אֵי אֶשְׁמַח] a b c e 10 16, edd :—d f pref אֵי אֶשְׁמַח . | (10) 16 om אֵי אֶשְׁמַח . | (11) From אֵי אֶשְׁמַח, a seems to om אֵי אֶשְׁמַח . | For אֵי אֶשְׁמַח, f writes אֵי אֶשְׁמַח . | אֵי אֶשְׁמַח] So d e, edd ;—b c f write אֵי אֶשְׁמַח ; (a 10 16, neutr.) . | f om אֵי אֶשְׁמַח (2) . | After it, b 16, ins אֵי אֶשְׁמַח . | e writes אֵי אֶשְׁמַח for אֵי אֶשְׁמַח (but corr in mg) . | b writes אֵי אֶשְׁמַח for אֵי אֶשְׁמַח (but sec. m. corr) . | אֵי אֶשְׁמַח (before אֵי אֶשְׁמַח)] a d e f :—b c 10 16, edd, transp. | אֵי אֶשְׁמַח] So a b 16,

I. *נֶעֱמָד*. אִהְיֶה אֲנִי לְכַד מְסִיחָא. אֲנִי. אֲכִד מִכֶּן סִפְּרִי לֹא לִי
 2 לִמְסַבֵּי. ¹² כִּי סִפְּרִי לִלְחִימֵהּ. מִלְּא נֶעֱמָד כִּי אִתְּנִי. אֲנִי אֲנִי
 תֵּשְׁתִּיזִי בְּלִמְכָא . . . עֹ

[A] LN:—c d e, transp:—f om *אֲכִד*; 10 om *לִי* (hence A, which follows 10, ins [*לִי*] in brackets). | (12) *כִּי סִפְּרִי לִלְחִימֵהּ* So a c d e 10:—b 16, edd, subst (as psh), *נֶעֱמָד*; f stops short. | a c 10 proceed, . . . *אֲנִי אֲנִי אֲנִי*:—d stops short; b 16 proceed with psh txt; e with hkl.

Another translation of this form of the *Pericope*, found only in g and 15, with neither heading nor subscription, is as follows:—

I. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁵³ כִּי מְסִיחָא. Codd. g, 15.
 2. *אֲנִי אֶהְיֶה אִלּוּמִין* ¹ כִּי מְסִיחָא. ² כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ³ כִּי מְסִיחָא.
 3 *אֲנִי אֶהְיֶה אִלּוּמִין* ³ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁴ כִּי מְסִיחָא.
 4 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁴ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁵ כִּי מְסִיחָא.
 5 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁵ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁶ כִּי מְסִיחָא.
 6 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁶ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁷ כִּי מְסִיחָא.
 7 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁷ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁸ כִּי מְסִיחָא.
 8 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁸ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ⁹ כִּי מְסִיחָא.
 9 *אֲנִי אֶהְיֶה אִלּוּמִין* ⁹ כִּי מְסִיחָא. *אֲנִי אֶהְיֶה אִלּוּמִין* ¹⁰ כִּי מְסִיחָא.
 10 *אֲנִי אֶהְיֶה אִלּוּמִין* ¹⁰ כִּי מְסִיחָא.

(7) *אֲנִי אֶהְיֶה אִלּוּמִין* g pref ? . | (9) g om *אֲנִי אֶהְיֶה אִלּוּמִין*. | So g:—15 writes *אֲנִי אֶהְיֶה אִלּוּמִין*. | (10) *אֲנִי אֶהְיֶה אִלּוּמִין* So g:—15 om o. | For *אֲנִי אֶהְיֶה אִלּוּמִין*, g

כ

כתיבא דמסכת אלעזר

Codd. f, h, i.

VIII. 2, 3

1. וְהָיָה כִּי יִשְׁמַע הָעָם אֵת אֵלֶּיךָ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 2. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 3. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 4. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 5. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 6. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 7. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 8. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ
 9. וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ וְיֹאמְרוּ אֵלֵינוּ יֵשׁוּעַ

[In this recension, v. 1 does not appear; vv. 6 and 8 are combined into one and placed after v. 9.]

(2) *i om* וְיֹאמְרוּ, *f pref* ו, *h pref* ו. | *i* writes וְיֹאמְרוּ. | (3) *h* writes וְיֹאמְרוּ. | (4) *f i om* ו before וְיֹאמְרוּ; also | *om* prefix ו from וְיֹאמְרוּ; also | *om* ו. | (5) *h i ins* stop after (not before) וְיֹאמְרוּ. | *f om* ו. | *f om* וְיֹאמְרוּ; *i* writes וְיֹאמְרוּ. | (7) After וְיֹאמְרוּ, *f i ins* וְיֹאמְרוּ. | For וְיֹאמְרוּ, *f i* have וְיֹאמְרוּ. | For וְיֹאמְרוּ, *f* has וְיֹאמְרוּ. | After וְיֹאמְרוּ, *i om* וְיֹאמְרוּ. | *h i* place a stop after וְיֹאמְרוּ, and another after וְיֹאמְרוּ: — *f* in neither place, but only between וְיֹאמְרוּ and וְיֹאמְרוּ. | For וְיֹאמְרוּ, *f* has וְיֹאמְרוּ; *i*, וְיֹאמְרוּ. | [וְיֹאמְרוּ] So *f i*: — *h* has וְיֹאמְרוּ. | For ו

GREEK TEXT

PREFATORY NOTE.

THE following Greek Text is offered for the use of Biblical students who do not read Syriac.

It is a reconstruction of the text on which the Syriac translator presumably worked. His translation is so exact that, for the most part, where there is variation among the authorities for the Greek text, the reading which he followed can be determined with certainty.

In nearly all the (not very numerous) places where the evidence of the Syriac is inconclusive as to the underlying Greek, the variation of reading is immaterial—affecting the presence or absence of the article, or of a superfluous preposition, or the choice between two nearly equivalent words, or between moods or tenses of the verb which Syriac fails to distinguish. All these, as well as the very rare instances where the version has not decided clearly between two readings which differ substantially, are pointed out in the *Apparatus Criticus* at foot of each page, or (where the variation is very minute) indicated by square brackets in the text.

Of the *Apparatus Criticus*, the object (apart from such exceptional cases) is: (a) to note the evidence of the Syriac, on this or that side, wherever the reading of the Greek is disputed; (b) to record every instance in which it appears to follow a text otherwise unattested; (c) to distinguish among its textual deviations those which seem due merely to inexactitude of rendering, or to the incapacity of the Syriac idiom to represent the Greek with precision, rather than to variation in the underlying Greek.

In the still rarer instances where the translator plainly indicates the Greek he had before him, but has rendered it wrongly or imperfectly, his error or failure is not reproduced in this Text, but is noted in the *Apparatus*. The Text gives the Greek as he presumably read it, not as he has inadvertently misrepresented it.

The above applies primarily to the Greek Text of the Epistles; but the Greek Text of the *Pericope* (Paul-version) has been formed on like lines. That of the two which follow it is of course conjecturally reconstructed.

THE FOUR SHORTER CATHOLIC EPISTLES

2 PETER, 2 JOHN, 3 JOHN, JUDE ;

AND

THE SYNTAXIS DE ADULTERA

(ST. JOHN VII. 53—VIII. 12).

GREEK TEXT

AS REPRESENTED IN THE FOREGOING SYRIAC TEXTS.

ABBREVIATIONS AND SYMBOLS

USED IN THE *Apparatus Criticus*.

MSS The consent of the Greek uncial manuscripts, viz. \aleph A B C K L P (as commonly noted).*

mss The consent of the Greek cursives, as numbered in Tischendorf's eighth edition of N.T., tom. II; and in Dr. C. R. Gregory's Supplemental tom. III.

[An asterisk added distinguishes the reading of the first hand; an accent, that of a corrector.]

gr Greek authorities in general.

lat The consent of the Latin texts (so far as ascertained by Editor).

lat *vt* The Old Latin texts, so far as known to Editor: (d h m represent the readings of Cod. Bezae, of Cod. Floriac., and of the "Speculum"; lcf, those of Lucifer Calarit.).†

lat *vg* The Vulgate of St. Jerome: (am fu tol represent *vg* as read in Codd. Amiat., Fuld., Tolet.: cl, the Clementine edition, 1592).

S The Syriac text of the present Edition (S_1 , S_2 , &c., the Syriac MSS noted as 1, 2, &c., in the Notes to the Syriac text).

syr Syriac texts in general; psh, the Peshittâ version; hkl, the Harklensian (hkl #, readings so marked in text of hkl; hkl (mg), its marginalia).

syr-hxp The Syro-Hexaplar version of O.T. from the LXX.

arm The Armenian version

egp The consent of the Egyptian (viz. cop, the Coptic; sah, the Sahidic)

eth The Ethiopic

} as cited by Tischendorf.

* C lacks 2 Joh., and 3 Joh. 1, 2; P lacks Jud. 4-15.

† d (Scrivener, *Cod. Bezae*) gives only 3 Joh. 11-15: h (Buchanan, *O. L. Bibl. Terts*, No. v), 2 Pet. i. 1-ii. 7: m (Mai, *Nova Patr. Biblioth.*, t. i), 2 Pet. i. 2-9; ii. 11-15, 21, 22; iii. 9-12; 2 Joh. 7, 10, 11; Jud. 6, 7: lcf. (Hartel, *Corpus Scr. Lat.*, t. xiv; *De non Conven. c. Haeret.*, pp. 28, 33), 2 Joh. 4-11; Jud. 1-8, 11-13, 17-19.

ΕΠΙΣΤΟΛΑΙ

ΠΕΤΡΟΥ Β, ΙΩΑΝΝΟΥ Β, ΙΩΑΝΝΟΥ Γ, ΙΟΥΔΑ.

ΠΕΤΡΟΥ

τοῦ Ἀποστόλου Ἐπιστολῆ Β.

1. 1 Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ
 2 τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν, ἐν δικαιοσύνῃ τοῦ
 3 Κυρίου ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· 2 χάρις
 4 ὑμῖν καὶ εἰρήνῃ πληθυνθείη, ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν
 5 Ἰησοῦ Χριστοῦ. 3 ὡς [τὰ] πάντα τὰ τῆς θείας δυνάμεως

I. (1) The omission of καὶ ἀπόστολος (which most editions of *S* require) is a mere blunder of one very late copy (8) with no Greek or other support. | ἐν δικαιοσύνῃ] *Or*, εἰς δικαιοσύνην, as *N* and some lat:—not διὰ δικαιοσύνης (as the “*per iustitiam*” of the Polyglots suggests). | Κυρίου] So *N*, 9 68, sah:—all else (*incl hkl*), Θεοῦ. | ἡμῶν] (after σωτῆρος) A few mss, arm egp eth:—*hkl* and all else *om*. | (2) τοῦ *K*. ἡμῶν Ἰησοῦ Χρ.] So 69 137 163 214 216, *hkl lat vt* (some) *vg* (some):—*P*, lat *vg* (am fu, &c.), τοῦ *K*. ἡμῶν merely:—nearly all else *ins* Θεοῦ καί, after τοῦ, and proceed, Ἰησοῦ (*or* Ἰησοῦ Χρ., *or* Χρ. Ἰησοῦ) τοῦ *K*. [ἡμῶν]. | (3) ὡς [τὰ] πάντα . . . δεδωρημένου] *S* (not *hkl*, which deviates) apparently understood these words thus: “Inasmuch as He (Ἰησ. of *ver.* 2) hath given all the things that belong to divine power towards life and godliness.” (Similarly the lat of Polyglots [see *Suppl. N.*].) *S* must therefore have read the Greek as (a) *om* ἡμῖν after πάντα, (b) *ins* τὰ before τῆς, (c) *om* τὰ before πρὸς, (d) with δεδωρημένου (for —μένης), gen. absol. agreeing with αὐτοῦ,—this pron. being thus detached in construction from τῆς δυνάμεως, and the latter connected with πάντα τὰ. In none of these variations is it supported by any authority. The gr vary, and *S* is indeterminate, as to τὰ before πάντα, which *N A*,

αὐτοῦ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένου, διὰ τῆς
 ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς, ἰδίᾳ δόξῃ καὶ ἀρετῇ·
⁴ δι' ὧν τὰ μέγιστα καὶ τίμια ἐπαγγέλματα ὑμῖν δεδώ- 4
 ρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως,
 ἀποφεύγοντες τῆς ἐν τῷ κόσμῳ ἐπιθυμιῶν φθορᾶς. ⁵ καὶ 5
 αὐτὸ δὲ τοῦτο σπουδὴν πᾶσαν παρεισενεγκόντες, ἐπιχορη-
 γήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
 τὴν γνῶσιν, ⁶ ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ 6
 ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέ-
 βειαν, ⁷ ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ 7
 φιλαδελφίᾳ τὴν ἀγάπην. ⁸ ταῦτα γὰρ ὑμῖν παρόντα καὶ 8

5 13 137 216 251 *ins*:—the rest *om*. | ἰδίᾳ δόξῃ καὶ ἀρετῇ] **N** A C P,
 13 15 25 36 66 68 69 73 80 137 163 214 216, *lat vt (m) vg egr*,—*hkl*
 similarly, but *add* τοῦ λόγου αὐτοῦ:—B K L, most *mss*, διὰ δόξης καὶ
 ἀρετῆς. | (4) μέγιστα καὶ τίμια] So A C P, 5 13 31 68, *lat vg*:—the
 rest, *τίμ. κ. μέγ.* | For *τιμίας* (*subst* for *τίμια*), which many copies of *S*
 represent, see note on *syr txt*, [and *Suppl. N.*]. | ἐπαγγέλματα] Late
 copies of *S*, followed by Pococke and Lee (but not by Polygiots or New
 York *txt*) represent, by an easy error of one letter in *syr*, an unsuitable
 and unattested reading ἐπιγνώσεις. [See note on *syr txt*, and *Suppl. N.*]
 | ὑμῖν] A, 68, *hkl (mg)*, but placed after *τίμια*:—the rest, ἡμῖν (mostly
 before *καί*). | ἀποφεύγοντες] *S* with *hkl*:—all else, ἀποφυγόντες. | ἐπι-
 θυμιῶν φθορᾶς] *S* alone; but 13 43 65, *lat egr*, ἐπιθυμίας (*genit. sing.*)
 φθ.:—C P(?), few *mss*, *hkl*, ἐπιθυμίας καὶ φθ.:—A B K L, most *mss*,
 ἐν ἐπιθυμίᾳ φθ.; (**N** deviates). | (5) αὐτὸ δὲ τοῦτο] **N** C', 5 13 68 69
 137 163 214 216, &c., *hkl, arm*:—B C* K L P, most *mss*, αὐτὸ τοῦτο δέ.
 (A, *lat*, diverge.) | πᾶσαν] C, 41 69 163 214 216, *om*:—all else *ins* (*hkl*
 with *). | παρεισενεγκόντες] *S* perhaps read this *ptep* (as 137 214) for
 —έγκαντες (of all else), and mistook it for *pres.*—*S* and *hkl* here and
 elsewhere neglect force of compound (*e.g.* ii. 1 *infr.*). | For ἐν with
dat., *S* represents εἰς with *accus.*; and so *vv.* 6, 7. | (8) παρόντα]
 A, 5 8 9 73, *lat sah*:—all else, ὑπάρχοντα. (The *syr verb* used, though

πλεονάζοντα, οὐκ ἀργοὺς οὐδ' ἀκάρπους καθίστησιν ὑμᾶς,
 9 εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. ⁹ ὧ
 γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν, μυωπάζων· λήθην
 λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἀμαρτημάτων.
 10 διὸ μᾶλλον ἀδελφοὶ σπουδάσατε, ἵνα διὰ τῶν καλῶν
 ὑμῶν ἔργων, βεβαίαν ὑμῶν τὴν κλήσιν καὶ [τὴν] ἐκλογὴν
 1 ποιήσθε· ταῦτα γὰρ ποιοῦντες, οὐ μὴ πταισθητέ ποτε. ¹¹ οὕτως
 γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν
 αἰώνιον βασιλείαν, τοῦ Κυρίου [ἡμῶν] καὶ σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ. ¹² διὸ οὐκ ἀμελήσω ὑπομιμνήσκειν ὑμᾶς
 ἀεὶ περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ
 2 παρουσίᾳ ἀληθείᾳ. ¹³ δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν

sometimes = ὑπάρχειν, is = παρεῖναι in v. 9 *infr.*, which seems decisive for *παρ.* here.) | ὑμᾶς] So hkl (≠), arm:—all else *om.* | (9) λήθην λαβῶν] *Lit.*, ἐπιλαθόμενος (*cp.* Judic. iii. 7, syr-hxp.). | ἀμαρτημάτων] As \aleph A K, many mss,—also lat (“delictorum”);—or ἀμαρτιῶν, as the rest. | (10) ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων . . . ποιήσθε] \aleph A, 5 8 15 36 68 69 73 99 137 214 216, hkl lat *vg* egp arm eth (but of these only A, 5, hkl (≠) eth, *ins* ὑμῶν):—all else *om* ἵνα . . . ἔργων. The verb is fut. in *S* and hkl, which may represent ποιείσθε (as A, 15 99), but rather ποιῆσθε (as 5 8 25 36 69 73 214; so lat, “faciatis”). (\aleph , and those which *om* ἵνα . . . ἔργων, read ποιείσθαι.) | (11) *S* (not hkl) represents τῆς αἰωνίου βασιλείας (but probably by mere laxity of rendering). | A, 106, *om* ἡμῶν after Κυρίου, but *ins* after σωτῆρος:—all gr else *ins* after Κυρ. only; as also hkl: egp alone as *S*. | (12) οὐκ ἀμελήσω] (*Lit.*, οὐκ ἀμελῶ) K L, most mss, hkl:— \aleph A B C P, 25 27 29 126, lat egp arm eth, μελλήσω (without neg.). | ὑπομιμν. ὑμᾶς ἀεὶ] So 69 214 216, and hkl:— \aleph B C K L, many mss, place ἀεὶ first (\aleph with περὶ τούτων following) and ὑπομιμν. last,—also lat *vt* (h) (but *om* ὑμᾶς):—A, some mss, lat *vg* cop eth, ὑμᾶς ἀεὶ ὑπομ.: P, few mss, sah, *om* ἀεὶ. | τῇ παρουσίᾳ] *Lit.*, ταύτῃ τῇ (but probably no variation of reading

I.
 τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει. ¹⁴ εἰδώς, ¹⁴
 ὅτι ταχινή ἐστίν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς
 καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι. ¹⁵ σπου- ¹⁵
 δάζω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς, καὶ μετὰ τὴν ἐμὴν ἔξοδον,
 τὴν τούτων μνήμην ποιεῖσθαι. ¹⁶ οὐ γὰρ σεσοφισμένοις ¹⁶
 μύθοις ἐξακολουθοῦντες, ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν· ἀλλ' ἐπόπται
 γεινηθέντες τῆς ἐκείνου μεγαλειότητος· ¹⁷ λαβὼν γὰρ παρὰ ¹⁷
 Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ
 τοιαῦσδε, ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ
 υἱός μου ὁ ἀγαπητὸς εἰς ὃν [ἐγὼ] εὐδόκησα. ¹⁸ καὶ ταύτην ¹⁸
 τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν αὐτῷ,
 σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. ¹⁹ καὶ ἔχομεν βεβαιό- ¹⁹
 τερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες,

in the gr is to be inferred). | (13) σκηνώματι] *S* (not hkl) renders
 as if σώματι were read (so also in *ver.* 14, σώματος); but here again *S*
 is not to be regarded as implying a gr variant. *Cp.* in lat *vt* (h),
 “corpore,” “corporis,” here. In 14, however, a few gr mss give
 σώματος; and so lat *vi* (tol) sah arm. | (15) σπουδάζω] So best txt
 of *S*, with **N**, 31, arm; nearly all else σπουδάσω (but note that *S*
 often renders fut. by pres.):—later copies of *S*, with mss 37 58 216,
 hkl, σπουδάσατε. | καί⁽²⁾ *S* and hkl alone. | (16) ἐξακολουθοῦντες]
 So best txt of *S* (not hkl), for aor. ptep. of gr. | (17) ἐνεχθείσης] *Lit*,
 ἐλθούσης: and so in *vv* 18, 21. | Before Οὗτος, *S* seems to have
 read ὅτι (*narrantis*). | εἰς ὃν] *Or*, ἐν ᾧ, with 13 24 69 137 214. |
 ἐγώ] So most copies of *S*, with nearly all gr; but *S*₁ *S*₂, with 13 24
 32 37 69 214, hkl, *om.* | (18) *S*, and hkl (*), alone *ins* αὐτῷ. |
 (19) *S* suggests the comparat. βεβαιότερον, by rendering as if the gr were
 βέβαιον καί; hkl by supplying before βέβαιον advb. = μᾶλλον,—but
 retains the καί of *S* after it. | *S* renders as if reading τῆς προφητείας
 for τὸν προφητικόν: | also as if ἥλιος for φωσφόρος. In neither case is a gr.

ὡς λύχνῳ φαίνονται ἐν αὐχμηρῷ τόπῳ· ἕως οὗ [ἢ] ἡμέρα
διαυγάση καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

20 τοῦτο πρῶτον γινώσκοντες· ὅτι πᾶσα προφητεία γραφῆς
ιδίας ἐπίλυσις οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου
ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος Ἁγίου φερό-
μενοι, ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι.

1 Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ· ὡς καὶ ἐν
ὑμῖν ἔσονται ψευδοδιδάσκαλοι· οἵτινες παρεισάξουσιν αἰρέ-
σεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
2 ἀρνούμενοι ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 καὶ
πολλοὶ ἐξακολουθήσουσιν αὐτῶν τῇ ἀσελγείᾳ, δι' οὓς ἡ
3 ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ
καὶ [ἐν] πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκ-
4 παλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ
ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο· ἀλλὰ σειραῖς

variant to be supposed. | (20) ἐπίλυσις] So *S* must have read (unless he mistook ἐπιλύσεως for *nominat.*), leaving *ιδίας* to agree with *γραφῆς*, and construing *γραφῆς* with ἐπίλ., not with *προφητεία*. Similarly *hkl* as regards ἐπίλ.; but renders as if reading πᾶσα προφητείας γραφή ἐπίλυσις *ιδία* [?] οὐ γίνεται. [See *Suppl. N.*] | (21) ἅγιοι Θεοῦ] So *Σ A K L*, most mss, lat *vt* (*h*) *vg* *cop*:—*B P*, 68 69 137 216, *hkl arm*, ἀπὸ Θ.:—*C* 27 29, *eth*, (by conflation) ἀπὸ Θ. ἅγιοι.

II. (1) λαῷ] A blunder of some later scribes of *S* represents κόσμῳ [see *Suppl. N.*]. | *S* and *hkl* neglect παρά in παρεισάξουσιν (see on i. 7 *supr.*). | (2) ἀσελγείᾳ] So most copies of *S* (but no *gr*):—others, with most *gr*, and *hkl*, ἀσελγείαις,—but no *syr* supports ἀπωλείαις (of some *gr*). | (3) Only *S*₁ *S*₂, *arb*, *ins* καί⁽²⁾: no *gr* add ἐν. | οἷς] *S* represents ὧν. | (4) σειραῖς] So *K L P*, most mss and versions (*hkl translit*):—against *Σ A B C*, σ[ε]ιροῖς. | ταρταρώσας . . . παρέδωκεν] *S* renders as if κατέβαλεν εἰς τὰ κατώτερα . . . καὶ παρέδωκεν: *hkl*, καταβαλὼν εἰς τάρταρος (*translit*

ζόφου ταρταρώσας [αυτούς], παρέδωκεν [αυτούς] εἰς κρίσιν
 κολάσεως τηρεῖσθαι· ⁵ καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο· ⁵
 ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν· κατα-
 κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· ⁶ καὶ πόλεις Σοδόμων καὶ ⁶
 Γομόρρας τεφρώσας καὶ καταστροφῇ κατέκρινεν [αὐτάς]·
 ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς· ⁷ καὶ δίκαιον ⁷
 Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ
 ἀναστροφῆς, ἐρρύσατο· ⁸ βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ⁸
 ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν αὐτοῦ δι-
 καίαν ἀνόμοις ἔργοις ἐβασάνιζεν· ⁹ οἶδεν Κύριος τοὺς ⁹
 εὐσεβεῖς ἐκ πειρασμοῦ ρύεσθαι, ἀδίκους δὲ εἰς ἡμέραν
 κρίσεως κολαζομένους τηρεῖν· ¹⁰ μάλιστα δὲ τοὺς ὀπίσω ¹⁰
 σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος

sic in txt; in mg (gr), ταρταρωσ[as]) παρέδωκεν. | αὐτούς (bis)] *S* and hkl *ins* pron., probably without gr equivalent; and so *S*, αὐτάς, v. 6. | κολάσεως τηρεῖσθαι] Reading otherwise unattested, except by hkl (which marks κολ. with †). Among gr, the nearest to it is ms 13 (also *ap* Joh. Damasc.) κολαζομένους τηρεῖσθαι. So lat *vg* (with variations) “cruciandos reservari.” Similarly *N* A, 5 25 33 65 73, read κολαζομένους τηρεῖν (*cp.* close of *ver.* 9), which *S* may have meant to express here. All else τηρουμένους (*or* τετηρημ.) and *om* κολαζ. | (6) Καί⁽¹⁾] So best copies of *S*, with gr and hkl. | καί⁽²⁾] *S* alone. | τεφρώσας] *S* renders as if κατακαύσας: hkl better [see Suppl. N.]. | καταστροφῇ] So hkl and nearly all:—B C* (but *corr*), few mss, *cop*, *om* (P deviates). | ἀσεβέσιν] B P, 69 137 214:—the rest, hkl, ἀσεβεῖν [see Suppl. N.]. | (7) ὑπό] *S*₁ punctuates as if reading ἀπό, construed with ἐρρύσατο. | *S* and hkl, with all gr except B, express ὁ before δίκαιος. | (8) *S* alone *ins* αὐτοῦ. | (9) πειρασμοῦ] So nearly all:—*N'*, some mss, hkl *cop*, read —μῶν. | *S* may represent τηρεῖν (as gr, hkl), or —εἰ, or —ήσει. | (10) ἐπιθυμία] So best copies of *S*, with most gr, lat arm eth:—C P, some mss, hkl *cop*, —μίασι. | *S* alone *ins* καί (before αὐθάδεις); | *S* with hkl alone

καταφρονοῦντας· τολμηταὶ καὶ αὐθάδεις· οἱ δόξαν οὐ τρέ-
 1 μουσιν βλασφημοῦντες. ¹¹ ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει
 μείζονες ὄντες [αὐτῶν]· οὐ φέρουσιν κατ' αὐτῶν παρὰ
 2 Κυρίου βλάσφημον κρίσιν. ¹² οὗτοι δὲ ὡς ἄλογα ζῶα γε-
 γεινημένοι φύσει εἰς ἄλωσιν καὶ [εἰς] φθοράν, ἐν οἷς ἀγνοοῦσιν
 βλασφημοῦντες· ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται.
 3 ¹³ ἀδικούμενοι, μισθὸν ἀδικίας ἡδονὴν ἠγούμενοι, τὴν ἐν
 ἡμέρᾳ τρυφῆν, σπῖλοι καὶ μεστοὶ μώμων, ἐντρυφῶντες ἐν
 4 ταῖς ἀγάπαις αὐτῶν· [συν]ευωχούμενοι. ¹⁴ ὀφθαλμοὺς ἔχοντες
 μεστοὺς μοιχαλίας, καὶ ἀκαταπαύστους ἀμαρτίας, δελεά-

ins οἷ. | δόξαν] So *S*; but perhaps intends plur. | (11) παρὰ Κυρίου] So
 the best copies of *S*, followed by hkl (*), with some mss;—and similarly
 Ν Β C K L P most mss, lat *vt* (m) *vg* (tol) arm, παρὰ Κυρίῳ :—against
 A, some mss, lat *vg* (most) cop eth, which *om*. | (12) γεγεννημένοι] *S*
 alone :—all else neut. (Ν Α' K L, many mss, and hkl, γεγεννημένα; A B C P,
 many mss, γεγεννημένα). | φύσει] So *S* and hkl;—95, lat *vt* (m) *vg*,
 have φυσικῶς (which possibly *S* intends):—all else, φυσικά. | καταφθαρή-
 σονται] So Ν' C' K L, many mss, lat *vt* (m) *vg* (some) egr :—Ν Α* B C* P,
 some mss, hkl lat *vg* (am, &c.), καὶ φθαρ. | (13) ἀδικούμενοι] So Ν* B P,
 arm. This reading is probably represented by *S*, whose rendering
 is = ἐν οἷς ἐστὶν ἀδικία (ἀδικούμενοι being treated as middle, not passive,
 and μισθὸν construed with ἠγούμενοι [see Suppl. N.]):—against Ν' A C
 K L, all mss, lat *vt* (m) *vg* egr eth, κομιούμενοι, (so hkl = ἀγοράζοντες). |
 μεστοὶ μώμων] *S* and hkl only,—possibly a periphrasis for μῶμοι (of
 all gr), or for a variant (unrecorded) μωμητοί. | ἀγάπαις] So Α' B, lat
vt (m) *vg* hkl (mg):—hkl (txt) and all else, ἀπάταις. Note that whereas
 hkl (mg) renders ἀγάπαις literally, *S* employs a syr word which is
 properly = κατάπανσις or the like [see Suppl. N.]; *cp.* the pll. Jude 12.
 Many copies of *S* err, here and in Jude, by substituting a similar syr
 word = ἱματίοις. | *S* alone *om* ὑμῖν at end of *ver*. | (14) μοιχαλίας] So
 Ν Α, 63 68 73, hkl lat (most) egr :—B C K L P, the rest, μοιχαλίδος. |
 ἀκαταπαύστους ἀμαρτίας] So Ν C K L P, most mss, hkl lat (some) sah :—

ζοιτες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεον-
 εξίας ἔχοντες, κατάρας τέκνα, ¹⁵ οἱ καταλιπόντες [τὴν] εὐθείαν ¹⁵
 ὁδὸν ἐπλανήθησαν· ἑξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ
 τοῦ Βεώρ, ὃς μισθὸν ἀδικίας ἠγάπησεν· ¹⁶ ἔλεγξιν δὲ ἔσχεν ¹⁶
 ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
 φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
¹⁷ οὗτοί εἰσιν πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἔλαυ- ¹⁷
 νόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ¹⁸ ὑπέρογκα ¹⁸
 γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις
 σαρκὸς ἀσελγέσι, τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ

A B, ἀκαταπάστους :—13 27 40 68 105 215, &c., lat (most), ἀκαταπαύστου.
 But S and hkl treat ἀμαρτίας as acc. pl. (ἀκαταπ. agreeing with it, and
 both governed by ἔχοντες), not as gen. sing.; moreover, some copies of
 S represent [ὀφθαλμοὺς] ἀκαταπαύστους ἀμαρτιῶν [see Suppl. N.]. |
 (15) καταλιπόντες] B' C K L P, most mss :—N A B*, 13, hkl lat vg,
 καταλείποντες. S and hkl seem to have read οἱ (or ὅτι) before this
 pter. | τὴν] So apparently S, with some mss. | ἑξακολουθήσαντες
 τῇ ὁδῷ] S alone renders as if the gr were καὶ ἐπορεύθησαν ἐν τῇ ὁδῷ
 (cp. i. 16; ii. 2, *supr.*), — but no variant is to be inferred. | Βεώρ]
 B, 81, lat (some) arm sah :—N' A C K L P, most mss, hkl lat (most)
 cop eth, Βοσόρ. | (16) ἔλεγξιν] The later copies of S, with hkl,
 render this by a word = “correptricem” (*sc.*, asinam). | (17) νεφέλαι
 (without καί before it)] So L, many mss :—N A B C, most mss, καὶ
 ὀμίχλαι,—P, 31, hkl (txt and gr mg), καὶ ὀμίχλη. | For ὑπὸ λαί-
 λαπος, a few of the later copies of S, and arb (not hkl), have a corrupt
 reading [see syr txt and note *in loc*; also Suppl. N.] = ἀπ' (or ἐξ)
 ἄνωθεν (cp. Mt. xxvii. 51, Joh. xix. 23, Jac. i. 17—psh and hkl). | S,
 with N B, hkl lat egr, om εἰς αἰῶνα :—against all else. | (18) ὑπέρογκα]
 The same late copies of S as in case of ὑπὸ λαίλ. (*ver.* 17), with little
 further syr support (not hkl or arb), have here corrupted the syr into
 similar word = γελοῖον (or γέλωτα); [see syr txt and note *in loc*; also Suppl.
 N.]. | ἀσελγέσι] S alone. Possibly this adject. may represent ἀσελγείας
 sing.), which P, many mss, hkl (but using a syr word of different

ἀναστρεφόμενους. ¹⁹ καὶ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι,
αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἤττηται
τούτῳ καὶ δεδούλωται. ²⁰ εἰ γὰρ ἀποφυγόντες τὰ μιάσματα
τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ σωτῆρος ἡμῶν, τούτοις πάλιν ἐμπλακέντες ἠττῶνται,
γέγονεν αὐτῶν τὰ ἔσχατα, χείρονα τῶν πρώτων. ²¹ κρείσσον
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἣ
ἐπιγνοῦσιν εἰς τὰ ὀπίσω ἐπιστρέψαι ἐκ τῆς παραδοθείσης
αὐτοῖς ἀγίας ἐντολῆς. ²² συμβέβηκεν δὲ αὐτοῖς τὰ τῆς

root) lat cop, read here:—the rest, [ἐν] ἀσελείαις. | ὀλίγως] (*Or* ὀλίγον) *S* with **N** A B, 8 9 13 25 69 73 142 214 &c., hkl lat egp eth:—
N* C K L P, most mss, arm, ὄντως. | ἀποφεύγοντας] **N** A B C, 5 7 13
27 68 142 &c., hkl lat: the rest, ἀποφυγόντας. | (19) καί (before
ἐλευθερ.)] *S* alone *ins*. | ἐπαγγελλόμενοι] (*Or* ἐπαγγέλλονται). All gr
give ptcp., and so hkl. | καί (before δεδούλ.)] So **N*** B, egp eth. |
(20) ἡμῶν (after Κυρ.)] **N** A C L P, 5 27 68 73 127 180 214 &c., hkl
and all verss:—B K, most mss, *om*. | καὶ σωτῆρος ἡμῶν] So 4 18 25
38 39 106 (mg) 177 193, sah:—L, a few mss, cop eth, *om*:—all else,
hkl lat, *om* ἡμῶν only. Thus *S* alone writes ἡμῶν twice (cp. iii. 2, 18);
but copies vary as to placing καὶ σωτ. ἡμ. | τούτοις] All gr, but no
lat, *add* δέ. | *S* rather represents ἐμπλεκόμενοι, against all gr, hkl. |
αὐτῶν] Some copies of *S*, αὐτοῖς αὐτῶν. All gr, hkl, αὐτοῖς. | *S*, τὸ ἔσχατον
. . . τοῦ πρώτου, but probably no variation of text is implied. | (21) εἰς
τὰ ὀπίσω] So **N** A, 5 8 9 13 25 33' 69 137 180 214 &c., hkl lat:—all
else *om*. | ἐπιστρέψαι] So probably *S* (in view of its like rendering of
ἐπιστρ. in next *ver*.) with K L, mss;—or else ὑποστρ., with B C P, few
mss;—or perhaps rather ἀνακίμψαι, as **N** A and some mss (5 8 13 25 33
180) which support *S* in *ins* εἰς τὰ ὀπ. | (22) δέ] So *S* and hkl, with
most gr:—**N*** A B, lat *vt* (m) *vg* (am) arm, *om*; lat *vg* (fu cl) *subst* γάρ. |
τά] *S* (but some copies *om*) and hkl:—all else, τό. | τὸ . . . ἐξέραμα]
[Possibly *S* here read τὸν . . . ἔμετον, as 137 214, &c.,—which word is
rendered in syr-hxp (Prov. xxvi. 11) by the syr word here used by *S*
and hkl. | Only one copy (8) of *S*, but most edd, *om* καί:—the rest,

ἀληθοῦς παροιμίας, Κύων ἐπιστρέφιας ἐπὶ τὸ ἴδιον ἐξέραμα·
καὶ ὅς λουσαμένη εἰς κύλισμα βορβόρου.

¹ Ταύτην ἤδη ἀγάπητοί [μου] δευτέραν ὑμῖν γράφω ἐπι-
στολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ
διάνοιαν, ² μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν
ἀγίων προφητῶν, καὶ τῆς διὰ τῶν ἀποστόλων ἐντολῆς τοῦ
Κυρίου ἡμῶν καὶ σωτῆρος ἡμῶν. ³ τοῦτο πρῶτον γινώσκοντες
ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαίζοντες ἐμ-
παῖκται, κατὰ τὰς ιδίας [αὐτῶν] ἐπιθυμίας πορευόμενοι·
⁴ καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας
αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἡμῶν ἐκοιμήθησαν· πάντα
οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. ⁵ λανθάνει γὰρ αὐτοὺς
τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος
καὶ δι' ὕδατος συνέστη· τῷ τοῦ Θεοῦ λόγῳ. ⁶ δι' ὧν ὁ τότε
κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. ⁷ οἱ δὲ νῦν οὐρανοὶ

and all gr and other authorities, *ins*. | κύλισμα] Or κυλισμόν,—*S* and hkl are indecisive.

III. (1) *S* alone *ins* μου after ἀγαπητοί here and *ver. 8*. [See Suppl. N., 3 Joh. 1.] | (2) *S* and hkl alone *ins* διὰ before τῶν ἀποστόλων. | After ἀποστόλων, *S* and hkl with very scanty support *om* ὑμῶν:—all MSS and nearly all mss, lat arm, *ins*; (a few mss, ἡμῶν). | ἡμῶν after Κυρίου, *S* with hkl egp only. | ἡμῶν after σωτῆρος (as ii. 20), *S* with egp eth. | (3) ἐσχάτου] K L P (C*, ἐσχάτω), most mss:—the rest, ἐσχάτων. | ἐμπαίζοντες] So *S*; (possibly meant as equivalent to [ἐν] ἐμπαιγμονῆ, as N A B C P, some mss, lat *vg* egp eth;—or to ἐμπαιγμονῆς, as hkl with 137):—K L, most mss, *om*. | After ιδίας (here expressed in syr by the separate pron.), *S* and hkl seem to *om* αὐτῶν, as 214, lat *vg*:—all else *ins*. | (4) *S* and hkl, with 69 137 214, egp, *ins* ἡμῶν after πατέρες:—against all else. | (5) Late copies of *S* *om* γάρ:—all else *ins*. | In syr txt (p. 19) the stop indicated after γῆ is probably wrongly

II.

καὶ ἡ γῆ. τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσίν, πυρί
 τηρούμενοι, εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν
 8 ἀνθρώπων. ⁸ Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς ἀγαπητοί [μου]:
 ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη ἐστίν, καὶ χίλια
 9 ἔτη ὡς ἡμέρα μία. ⁹ οὐ βραδύνει [ὁ] Κύριος ταῖς ἐπαγγελίαις
 αὐτοῦ ὡς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ δι'
 ὑμᾶς· μὴ βουλόμενός τινα ἀπολέσθαι, ἀλλὰ πάντας εἰς
 10 μετάνοιαν χωρῆσαι. ¹⁰ ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτῃς,
 ἐν ἣ [οἱ] οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυ-
 σούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθή-
 11 σεται. ¹¹ Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ

placed. | *S* and *hkl* alone write *συνέστη* for *συνεστῶσα*. | (7) τῷ αὐτοῦ] *Ⲛ C K L*, most *mss* (of which a few *om* preceding τῷ), *hkl eth*:—*A B P*, a few *mss*, *lat egp arm*, τῷ αὐτῷ. | *S* and *hkl* connect *πυρί* with *τηρούμενοι*, as *LP*; the *gr* vary in interpunction; *Ⲛ A B C* write no point. | (8) *S* alone *ins* ἐστίν. | (9) βραδύνει] *S, hkl lat*:—not βραδυνεῖ, as *P, egp*. | ταῖς ἐπαγγελίαις αὐτοῦ] *S* and *hkl*:—all else, τῆς ἐπαγγελίας (*om* αὐτοῦ). | δι'] So *Ⲛ A*, 5 13 69 73 137 214, *hkl lat sah eth*:—*B C K L P*, most *mss*, *arm*, εἰς. | ὑμᾶς] *Ⲛ A B C P*, 5 9 13 27 73 114* 117* 127 137 216 &c., *hkl lat sah arm eth*:—*K L*, many *mss*, *cop*, ἡμᾶς. | τινα] *P*, 13 43 98 99, *lat vt (m) vg (am, &c.) cop arm*:—all *gr* else, *hkl, lat vg* (*fu cl*), *τινας*. | (10) After κλέπτῃς, *C K L*, most *mss*, *hkl*, *add* ἐν *νυκτί*:—*S*, with *Ⲛ A B P*, 5 13 25 27 68' 180 &c., *lat egp arm eth, om*. | ῥοιζηδόν] *S* renders as if = ἀφνω, but probably through misapprehension of the meaning of the word, or inability to convey it;—*hkl*, as if ἐν ῥοίζῳ (rather ἐν κραυγῇ). | λυθήσονται] *A K L*, most *mss*, *hkl*:—*Ⲛ B C P*, 36, λυθήσεται. | εὐρεθήσεται] *Ⲛ B K P*, 27 29 66*, *hkl (mg) arm sah (?)*:—*A L*, most *mss*, *hkl (txt) lat vg* (some, but *am, &c., om*) *cop eth, κατακαήσεται*:—*C*, ἀφανισθήσονται. [See note on *syr txt*, and *Suppl. N.*] | (11) οὖν] *Ⲛ A K L*, most *mss*, *hkl (mg) lat (most) cop*:—*B*, 5 69 214, *hkl (txt)*, οὕτως:—*C P*, 29 39 100, δὲ οὕτως. Other variations are recorded. | ὑμᾶς] So *Ⲛ' A C K L P*, most *mss*, *hkl lat sah*:—*Ⲛ**, few

ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς ὑμῶν καὶ εὐσεβεία,
¹² προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ ¹²
 Θεοῦ ἡμέρας, ἐν ᾗ οὐρανοὶ πυρούμενοι [ἐν πυρὶ] λυθή-
 σονται καὶ στοιχεῖα καυσούμενα τακῆσονται; ¹³ καινοὺς ¹³
 δὲ οὐρανοὺς καὶ καινὴν γῆν, κατὰ τὸ ἐπάγγελμα αὐτοῦ
 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. ¹⁴ Διὸ ἀγαπητοὶ ¹⁴
 [μου] ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώ-
 μητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ. ¹⁵ καὶ τὴν τοῦ Κυρίου ¹⁵
 μακροθυμίαν σωτηρίαν ἠγείσθε· καθὼς καὶ ὁ ἀγαπητὸς
 ἡμῶν ἀδελφὸς Παῦλος, κατὰ τὴν δοθείσαν αὐτῷ σοφίαν
 ἔγραψεν ὑμῖν, ¹⁶ ὡς ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν ¹⁶
 αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα ἃ οἱ ἀμαθεῖς,

mss, cop, ἡμᾶς:—B om. | ὑμῶν (after ἀναστρ.)] S and hkl alone. |
 εὐσεβεία] S alone sing. | (12) Θεοῦ] So N A B K L, most mss, hkl,
 lat vg (some) sah arm:—C P, few mss, lat vt and vg (am cl, &c.) cop,
 Κυρίου. | ἐν ᾗ] S alone:—all else, δι' ἣν. | S (also hkl) represents δοκι-
 μαζόμενοι ἐν πυρὶ. Cp. Apoc. iii. 17 [both versions], where the syr verb
 here employed renders πεπυρωμένον (but with subjoined ἐκ πυρός). |
 τακῆσονται] So S with P, lat; or (perhaps) with C, many mss, τακῆσεται:
 —the rest, τήκεται (hkl apparently λύεται, or λυόμενα (which 13 pre-
 fixes)). | (13) τὸ ἐπάγγελμα] So B C K L P, most mss:—N A, 5,
 hkl lat vg egr arm, plural. | (14) Here, and ver. 17, as in ver. 1, S
 alone ins μου after ἀγαπητοί. | (15) After Κυρίου, S om ἡμῶν, with
 P, 15 18 26 36 40 47, arm:—all else ins. | (16) Two good copies
 of S (S₀, S₁₂, see note on syr txt) ins καί after ὡς, with all gr, and hkl:—
 but most of them om. | S renders as if ἐπιστολαῖς αὐτοῦ, probably
 thus expressing the ταῖς, which N K L P, most mss, pref:—against A B C,
 few mss. | λαλῶν] S properly represents ἐλάλησεν, against all else. |
 ἐν αἷς] N A B, 5 8 13 25 27 68 69 73 137 180 214 &c., hkl:—C K L P,
 many mss, ἐν οἷς (antec. τούτων). | S renders as if δυσνόητόν τι, but
 this does not seem to indicate variation of text, for he represents the
 following ἄ by a plur. pron. He may however have read ἄς (sc., ἐπιστολάς)

I.

καὶ ἀστήρικτοι, στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς·
 7 πρὸς τὴν ἰδίαν [αὐτῶν] ἀπόλειαν. ¹⁷ Ἔμεις οὖν, ἀγαπητοί
 [μου], προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσ-
 μων πλάνῃ ἐξακολουθοῦντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ·
 8 ¹⁸ αὐξάνετε δὲ ἐν χάριτι καὶ [ἐν] γνώσει τοῦ Κυρίου ἡμῶν
 καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρός· ᾧ
 ἡ δόξα καὶ νῦν καὶ πάντοτε καὶ εἰς ἡμέρας αἰώνων. Ἀμήν.

for *ἄ*,—seeing that the syr pron. may represent either fem. or neut. |
 For *αὐτῶν*, which *S* and *hkl* doubtfully *om*, after *ἰδίαν*, see on *ver.* 3
supr. | (17) *ἐξακολουθοῦντες*] So apparently *S* (*cp.* i. 16, ii. 2, *supr.*):—
 all else, *συναπαχθέντες*. | (18) *αὐξάνετε*] Or *αὐξάνεσθε*, as *C P*, 15 40. |
καὶ Θεοῦ πατρός] So 9 40 69 137 214, *hkl*:—all else *om*. | *ᾧ*] *S* with
hkl only:—all else, *αὐτῷ*. | *S* alone writes *ἡμῶν* after *σωτῆρος* (as ii. 20,
 iii. 2); and | *ἰns καὶ πάντοτε* after *νῦν*, and | *subst ἡμέρας αἰώνων* for
ἡμέραν αἰῶνος. | *ἀμήν*] So all except *B* and two or three *mss.*

ΙΩΑΝΝΟΥ

ΤΟΥ Ἀποστόλου Ἐπιστολῆ Β.

¹ Ὁ πρεσβύτερος ἐκλέκτη Κυρία καὶ τοῖς τέκνοις αὐτῆς, ¹
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, οὐκ ἐγὼ δὲ μόνος· ἀλλὰ
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν· ² διὰ τὴν ἀλήθειαν τὴν ²
μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἐστὶν εἰς τὸν αἰῶνα.
³ ἔσται μεθ' ἡμῶν χάρις καὶ ἔλεος καὶ εἰρήνη· παρὰ Θεοῦ ³
πατρός, καὶ παρὰ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ τοῦ υἱοῦ
τοῦ πατρός, ἐν ἀληθείᾳ καὶ [ἐν] ἀγάπῃ. ⁴ Ἐχάρην λίαν ὅτι ⁴
εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ· καθὼς
ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός. ⁵ Καὶ νῦν ἐρωτῶ σε ⁵

(1) οὐκ ἐγὼ δέ] Α, 73 :—all else, *incl* hkl, καὶ οὐκ ἐγὼ (L *add* δέ). | After ἀλλά, all except S *ins* καί. | (2) ἐστίν] S, with 31 only; hkl, οὔσαν :—all else, ἔσται. | (3) μεθ' ἡμῶν] S B L P, many mss, *lat* *vg* (am) sah eth :—A *om* :—K, most mss, *lat* *vg* (most) cop, μεθ' ὑμῶν ;—so hkl, ὑμῖν (also, with A, *om* ἔσται). | S alone *ins* καί before ἔλεος, and (with hkl, which *om* ἔλ.) before εἰρήνη. | παρὰ . . . παρὰ] S repeats, without varying, the prep. :—S* and some gr *subst* ἀπό for παρὰ⁽¹⁾; S*, 99 194, *lat* *vg* (am), *om* παρὰ⁽²⁾. | Κυρίου] So the best text of S, with S K L P, many mss, hkl *lat* *vg* (tol) cop arm :—A B, *lat* *vg* (most) sah eth, *om*. (S alone *add* ἡμῶν, probably only by syr usage.) | S and hkl alone repeat ἐν before ἀγάπη. | (4) ἐλάβομεν] S, 13 28, have ἔλαβον. | παρὰ] Or ἀπό (as A, 73 ;—in syr there is but one prep. to represent “from”). | (5) S places καινήν after ἐντολήν, with S A, 5 13 31 68 217, hkl *lat* cop :—B K L P, most mss, sah, after γρ. σοι. | γράφω] So apparently S and hkl, with 64 65 66

Κυρία· οὐχ ὡς ἐντολὴν καινὴν γράφω σοι, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ καὶ αὕτη ἐστὶν ἡ ἀγάπη· ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἡ ἐντολή ἐστὶν καθὼς ἠκούσατε ἀπ' ἀρχῆς· ἵνα ἐν αὐτῇ περιπατῆτε. ⁷ ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐληλυθότα ἐν σαρκί, οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸ βλέπετε [εἰς] ἑαυτούς· ἵνα μὴ ἀπολέσητε ὃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. ⁹ πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ αὐτοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ¹⁰ εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ

106 217 &c., arm eth :—all else, lat, γράφων. | εἶχομεν] So B K L P, most mss :—N A, εἶχαμεν :—some mss, ἔχομεν. | (6) ἡ ἐντολή] A B K, 5 13 35, hkl, lat *vg* (am &c.), place thus before ἐστὶν :—N L P, most mss, lat *vg* (cl) *egp* arm, *transp.* | *S om ἵνα*⁽¹⁾ (before καθὼς), but *ins ἵνα*⁽²⁾ (before ἐν αὐτῇ), with B L P, many mss, hkl lat *vt* (lcf) :—N A, 31 73, *ins* both :—K, many mss, lat *vg* *egp* arm, *ins ἵνα*⁽¹⁾ but *om ἵνα*⁽²⁾. | περιπατῆτε] So *S*, with gr (L, —εἴτε) :—except N, which has —ήσητε (as also probably hkl). | (7) ἐξῆλθον] N A B, many mss, hkl, lat *vt* (m lcf) *vg* (most) sah arm :—K L P, many mss, cop, εἰσῆλθον. | *S* seems to read ἐληλυθότα (or ἐλθόντα), lat (“venisse”) :—all gr, hkl, ἐρχόμενον. | (8) ἑαυτούς] N A B P, most mss, hkl lat *vg* :—K L, few mss, lat *vt*, αὐτούς. The prefixed εἰς (*S* alone) is probably due to syr. idiom. | ἀπολέσητε . . . ἀπολάβητε] N A B, 5 13 40 66 68 73 137 194 217 219, &c., hkl lat arm *egp* eth :—K L P, some mss, —λέσωμεν . . . —λάβωμεν. | ὃ] So *S* and hkl :—all else *ā*. | εἰργάσασθε] N A, mss nearly as last note, hkl (txt) lat cop arm eth :—B K L P, many mss, hkl (mg), —σάμεθα. | (9) παραβαίνων] K L P, most mss, hkl cop arm ; (and so lat *vt* (lcf) *vg* (cl, &c.), “recedit”) :—N A B, lat *vg* (am &c.) sah eth, προάγων. | Θεὸν οὐκ ἔχει] *Lit.*, Θεὸς οὐκ ἔστιν ἐν αὐτῷ. | αὐτοῦ] *S* with hkl (*), lat *vt* (lcf) :—K L P, most mss, cop eth, τοῦ Χριστοῦ :—N A B, some mss, lat *vg* sah arm, *om.* |

λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε.
¹¹ ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς ¹¹
 πονηροῖς. ¹² Πολλὰ ἔχων γράφειν ὑμῖν, οὐκ ἐβουλήθη διὰ ¹²
 χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ
 στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρω-
 μένη. ¹³ Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ¹³
 ἐκλεκτῆς. [Ἡ χάρις μεθ' ὑμῶν.] Ἀμήν.

(10) χαίρειν] *Lit.*, χαῖρέ σοι (here and in next *ver.*); [see note on syr txt, and Suppl. N.]. | (11) ὁ γὰρ λέγων] So K L P, most mss, hkl lat:—
 N A B, 5 13 31, ὁ λέγων γάρ. | αὐτῷ] K and many mss *om.* | (12) ἔχων]
 So N' A' B K L P, most mss, hkl lat *vg*: but N* A*, some mss, ἔχω. S
 might represent εἶχον (as 3 Joh. 13); but this, or ἔχω, would require
 ἀλλά (as there) before οὐκ. | γράφειν] Or γράψαι, as A, 17 73 193. |
 ἀλλὰ ἐλπίζω] So most gr, hkl sah:—but A, few mss, lat cop arm eth,
 ἐλπ. γάρ. | ἐλθεῖν] K L P, most mss, lat *vg* (some) sah arm eth:—N A B,
 many mss, hkl *vg* lat *vg* (most), γενέσθαι. | ἡμῶν] N K L P, many mss,
 hkl arm:—A B, many mss, lat *vg* cop eth, ὑμῶν. | ᾗ πεπληρωμένη]
 A K L P, all mss, hkl lat *vg* (am):—N B, lat *vg* (most), *transp.* |
 (13) At end, some copies (mostly inferior) of S *ins* ἡ χάρις μεθ' ὑμῶν,
 with 68 69 103, hkl ≠ arm. | ἀμήν] K L, most mss, hkl lat *vg* (fu):—
 the rest *om.*

ΙΟΑΝΝΟΥ

τοῦ Ἀποστόλου Ἐπιστολὴ Γ.

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν
 2 ἀληθείᾳ. ἡ ἀγαπητὴ [ἡμῶν], περὶ πάντων εὐχομαί σε εὐ-
 3 οδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχὴ.
 4 ἔχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων
 5 σου τῇ ἀληθείᾳ· καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. ἡ μει-
 6 ζοτέραν ταύτης χαρὰν οὐκ ἔχω· ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν
 7 τῇ ἀληθείᾳ περιπατοῦντα. ἡ Ἀγαπητὴ [ἡμῶν], [ἐν] πίστει

(1) After ἀγαπητῷ, most copies of *S* *ins* μου,—but the best *om*, with all gr, and all versions incl. hkl. | (2) Here and in *vv.* 5, 11, *S* *ins* ἡμῶν after ἀγαπητέ:—against all gr, hkl, and all versions. [See Suppl. N.] *Cr.* 2 Pet. iii. 1. | περὶ πάντων] So all gr. *S* renders as if ἐν παντί (*or* πᾶσιν); but no divergence from the gr is to be inferred here (nor in next note): hkl represents περί. | After εὐχομαι, *S* renders as if reading ὑπὲρ σοῦ for σε, and (as is its habit) ὅπως with subjunctive for infinitives εὐοδοῦσθαι, ὑγιαίνειν,—but no variation of txt is to be inferred. | (3) γάρ] So all; except **κ**, few mss, lat *vg* sah arm eth, which *om*. | (4) ταύτης] So 27 29 31 40 66 68 69 73 217, &c., *egp*:—MSS, most mss, hkl lat *vg* arm eth, τούτων. | χαρὰν] So all:—except B, 7 35, lat *vg* (am cl) cop, χάριν. | *S* places οὐκ ἔχω after χαρὰν, with C', 38, hkl eth:—all else, before it. | (5) [ἐν] πίστει] *S* alone:—all else,

ποιεῖς ὃ ἐὰν ἐργάζῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους·
⁶ οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον πάσης τῆς ἐκκλη-
 σίας, οὓς καλῶς ποιεῖς προπέμψας, ἀξίως τοῦ Θεοῦ· ⁷ ὑπὲρ
 γὰρ τοῦ ὀνόματος αὐτοῦ ἐξῆλθον, μηδὲν λαβόντες ἀπὸ τῶν
 ἔθνων. ⁸ ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους·
 ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. ⁹ Ἐγραψα ἂν τῇ ἐκ-
 κλησίᾳ, ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπι-
 δέχεται ἡμᾶς. ¹⁰ διὰ τοῦτο ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ
 ἔργα ἃ ἐποίησεν, λόγοις πονηροῖς φλυαρῶν ἡμᾶς. καὶ μὴ

πιστόν (which perhaps *S* may intend). | ἐργάζῃ] So *S* and hkl, with A, lat *vg*:—all else, ἐργάση. | *S* represents the gr, καὶ μάλιστα οἱ (or ὅτι) εἰσιν ξένοι,—evidently a periphrasis, not a variant,—for καὶ τοῦτο ξένους, as read by **N** A B C, 27 29 68, &c., hkl lat *egp arm eth*:—K L P, many mss, read καὶ εἰς τοὺς ξ. | (6) πάσης τῆς] *S*, with hkl * alone *ins*. | ποιεῖς] 7 18 27 29 68, hkl lat *vg* (some, not am):—all else, ποιήσεις (except as in next note). | προπέμψας] *S* (but some inferior copies *om*) with all else:—except C, lat *vg* (cl) *arm*, which read ποιήσας προπέμψεις. | (7) ὑπὲρ] Some copies of *S* represent a variant, ὀπίσω. | αὐτοῦ] *S*, hkl *, some mss, lat *vg* (some, not am) *arm* (some) *eth*:—all else *om*. | For λαμβάνοντες, of all else, *S* and hkl seem to have read λαβόντες. | ἔθνων] So K L P, most mss, hkl lat *vg* (am cl, &c.) sah:—**N** A B C, some mss, lat *vg* (fu, &c.) *cop*, ἐθνικῶν. | (8) ἀπολαμβάνειν] So C' K L P, many mss, hkl:—**N** A B C*, some mss, ὑπολαμβ. (which possibly *S* and hkl may have read). | *S* and hkl apparently represent γινώμεθα, as most gr:—against K, few mss, which read γενώμεθα. | (9) ἔγραψα ἂν] This no doubt is what *S* and hkl mean to express (by rendering as if ἤθελον γράφειν (or —ψαι)), with **N'**, 13 15 18 26 29 33' 36 40 49 73 180 217, lat *vg* (*cp. ver.* 13 *infr.* and 2 Joh. 12):—against **N*** A B C, 7 68, *egp arm*, which give τι for ἂν:—also against K L P, most mss, which *om* both. | αὐτῶν] Many copies of *S* *subst* ὑμῶν, against all else. | (10) ἐὰν ἔλθω, ὑπομνήσω] The reading of *S* (as if ἐὰν ἔλθῃ, ὑπομνήσθητι), as in Poccocke's against all gr and other authority, is (as a whole) weakly attested by the syr copies, and (as regards the

ἀρκούμενος ἐπὶ τούτοις, οὐκ αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς·
καὶ τοὺς ἐπιδεχομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκ-
1 βάλλει. ¹¹ Ἀγαπητὲ [ἡμῶν], μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ
ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν, ὁ κακοποιῶν
2 οὐχ ἑώρακεν τὸν Θεόν. ¹² Δημητρίῳ μεμαρτύρηται ὑπὸ
πάντων [καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας] καὶ ὑπ' αὐτῆς τῆς
ἀληθείας, καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρ-
3 τυρία ἡμῶν ἀληθῆς ἐστίν. ¹³ Πολλὰ εἶχον γράψαι σοι, ἀλλ'

last word) by but one (*S*₈). [See Suppl. N.] | ἐποίησεν] *S*, hkl:—all else, ποιεῖ. | φλυαρῶν] The editions of *S*, with some late copies [see note on syr text] represent ποιῶν (*or* ἐργαζόμενος),—a mere scribe's blunder. | οὐκ] So *S*:—all else, οὔτε. | ἐπιδεχομένους] *C*, 5 7 27 29 66', hkl (mg) lat *vg* (some) sah arm:—the rest, hkl lat *vg* (am fu) cop, βουλομένους. | (11) *S*₁, *S*₁₉, read ὁ κακοποιῶν without copulative, as do **N** A B C K P, most mss, hkl lat *vt* (d) *vg* (am cl, &c.):—other copies of *S*, with L, some mss and versions, read ὁ δὲ [*or* καὶ ὁ] κακοπ. | (12) All copies of *S* but one, with *C*, hkl (mg) arm, *ins* καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας after πάντων:—*S*₁ om, with all gr, hkl (txt), &c.—Note that A seems to have originally had ἐκκλησίας for ἀληθείας, but *corr. prima m.*; so too *S*₁₄ (after καὶ ἐκκλησ.) om καὶ ἀληθ. | οἶδας] So most of the better copies of *S*, with **N** A B C, many mss, lat *vt* (d) *vg* egp arm:—but nearly all later copies of *S*, with K L P, most mss, hkl (txt and gr mg) eth, οἶδατε. A few mss, οἶδαμεν. | (13) γράψαι σοι] So **N** A B C, some mss; (also hkl lat *vt* (d) *vg* egp arm eth, *ins* σοι):—against K L P, most mss, which have γράφειν (*om* σοι). The syr does not distinguish between the tenses of infinitive; but as *S* and hkl both read σοι, it is to be presumed that they read γράψαι, and not γράφειν to which no gr here subjoins σοι. | οὐ θέλω] *S* and hkl represent pres., with nearly all gr, and lat *vt* (d) *vg* (tol) (“nolo”):—but A has ἡβουλήθην, 27 has ἤθελον, lat *vg* (am cl, &c.) “nolui.” | γράφειν] The MSS which write γράψαι above (see last note but one) have γράφειν here, and *vice versa*; therefore it is probable that *S* follows the former here, as there. | *S* and hkl, with A, 13 73, hkl lat *vt* (d) *vg*

οὐ θέλω διὰ μέλανος καὶ καλάμου γράφειν σοι· ¹⁴ ἐλπίζω ¹⁴
 δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.
¹⁵ Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς ¹⁵
 φίλους ἕκαστον κατ' ὄνομα αὐτοῦ.

egp give γρ. σοι:—the rest *transp.* | (14) *S*₂ *S*₃ *S*₄, lat. *et* (d), read γάρ
 for δέ. | *N* *K* *L* *P*, most mss, with ἰδεῖν σε:—the rest *transp.* But in
 this case the evidence of *S* and hkl in favour of ἰδεῖν σε is inconclusive,
 the other order being impossible in syr. | (15) φίλοι] So nearly all:
 —except *A*, few mss, hkl (mg) eth, which read ἀδελφοί. | φίλους]
 33 81 160, followed by hkl, read ἀδελφούς. | *S* and hkl alone *ins*
 ἕκαστον before κατ' ὄνομα: also | they alone *ins* αὐτοῦ after ὄνομα. |
S and hkl close without ἀμήν, which *L*, 15 26, lat. *et* (few) *ins*.

ΙΟΥΔΑ

τοῦ Ἀποστόλου Ἐπιστολή.

¹ Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἔθνεσιν τοῖς ἐν Θεῷ πατρὶ ἠγαπημένοις, καὶ [ἐν] Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς, ² ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη. ³ Ἀγαπητοί [μου], πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν, περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔχω γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. ⁴ παρεισέδυσαν

(1) Ἰησοῦ Χριστοῦ] **N** A B L, many mss, hkl lat *vg* (am cl, &c.) egr arm eth:—K P, many mss, lat *vg* (some), *transp.* | τοῖς ἔθνεσιν] *S* and hkl, with 27 29 66', arm:—all else *om.* | ἠγαπημένοις] **N** A B, 5 33' 68 73 98 (mg) 126 (mg) 163, hkl lat *vt* (lcf) *vg* egr arm:—K L P, most mss, ἠγιασμένοις. | καὶ [ἐν] Ἰησοῦ Χριστῷ τετηρημένοις] *So* (but without ἐν, which the syr idiom requires) all gr, except 163 which (with hkl) *om.* | *S* (probably for mere convenience of rendering) places [τοῖς] κλητοῖς immediately before τοῖς ἐν Θ. Π. ἠγαπ., so as to connect it with ἔθνεσιν. | (2) καὶ ἀγάπη] Many copies of *S* read ἐν ἀγάπῃ, but unsupported: hkl (alone) *add* ἐν Κυρίῳ. | (3) For μου subjoined to ἀγαπητοί (here and in vv. 17, 20) *cp.* 2 Pet. iii. 1, 3 Joh. 1 [and Suppl. N. on the latter]. | γράφειν . . . γράψαι] Neither *S* nor hkl attempts to distinguish between these two infinitives. (*Cp.* 2 Joh. 12, 3 Joh. 13 with note on gr). | ἡμῶν] *So* nearly all copies of *S*, with **N** A B C(?), many mss, hkl lat *vt* (lcf) sah arm:—but *S*₄, ὑμῶν, with few mss, lat *vg*:—K L P, most mss. cop, *om.*; also *S*₂ (*prima m.*). | (4) *S* separates ἄνθρ. from τινες (same syr word for both), and joins it with ἀσεβεῖς. |

γάρ τινες οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα·
 ἄνθρωποι ἀσεβεῖς· τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες
 εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον
 ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ⁵ Ὑπομνήσαι δὲ ὑμᾶς ⁵
 βούλομαι, εἰδότας [ὑμᾶς] πάντα, ὅτι ὁ Θεὸς ἅπαξ λαὸν ἐξ
 Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλε-
 σεν. ⁶ ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ⁶
 ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης
 ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. ⁷ ὡς Σόδομα ⁷
 καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον
 τούτοις ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς

Θεόν] K L P, many mss, hkl:—the rest *om.* | καὶ Κύριον] So MSS, nearly all mss, hkl and all verss., and the best copies of *S*:—some late copies *om* καί [see Suppl. N.]. Similarly a few mss read Θεὸν καὶ δεσπότην τὸν Κύριον Ἰ. X. | (5) ὑμᾶς⁽²⁾] **N** K L, many mss, *ins*; and so the copies of *S* which (see next note) read πάντα. But the better copies which read πάντα, and hkl, apparently *om* ὑμᾶς, with A B C' [P *hiat*, *vv.* 5-15], and all else. [See note on syr txt, and Suppl. N.] | πάντα] So our oldest copies (*S*₁ *S*₂), with **N** A B C', 6 7 13 27 29 68 163, hkl lat *vt* (*lef*) *vg* cop arm eth:—K L, most mss, sah, τοῦτο. Most copies of *S* read πάντα. | ὁ Θεός] C', 5 8 68 (also Clem. A.), lat *vt* (*lef*) *vg* (*tol*) arm:—A B, few mss, lat *vg* (*am* *cl*, &c.) *egp* eth, Ἰησοῦς:—**N** C* K L, most mss, hkl, [ὁ] Κύριος. | ἅπαξ (before λαόν)] *S*, hkl, with **N**, 68, lat *vg* (*tol*) *egp* arm (and so Clem. A.):—A B C L, most mss, lat *vg* (*most*) eth, after εἰδότας (K, a few, after τοῦτο,—see note on πάντα). [See Suppl. N.] | (6) For τε of most gr, after ἀγγέλους, A and a few mss, with hkl, lat *vg* cop, have δέ (lat *vt* (*lef* *m*), “quoque”):—*S* has simple copulative. | αἰδίοις] *S* and hkl, misled by false etymology, render as if ἀγνώστοις (as hkl, Act. xvii. 23). | τετήρηκεν] Copies of *S* vary between pres. and preter.; either may mean the gr perf.; no gr reads τηρεῖ. | (7) σαρκὸς ἐτέρας] So hkl and most of our better copies (*S*₁ *S*₂ *S*₃ *S*₁₂), with all gr and other authorities:—*S*₁₄ and later copies

ἑτέρας· πρόκεινται [ὑπὸ] δείγμα πυρὸς αἰωνίου, δίκην
 ὑπέχουσαι. ⁸ ὁμοίως καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν
 μαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, καὶ δόξαν βλασφη-
 μοῦσιν. ⁹ ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος ὃς τῷ διαβόλῳ
 διακρινόμενος διελέγετο, περὶ τοῦ Μωσέως σώματος, οὐκ
 ἐτόλμησεν κρίσιν ἐπενεγκεῖν [αὐτῷ] βλασφημίας, ἀλλὰ
 εἶπεν Ἐπιτιμήσαι σοι Κύριος. ¹⁰ Οὗτοι [δὲ] ὅσα οὐκ
 οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα
 ἐπίστανται, ἐν τούτοις φθείρονται. ¹¹ Οὐαὶ αὐτοῖς ὅτι τῇ
 ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ

write as pl. (See, for like disagreement, the two versions of Apoc.
 xix. 18.) | Before πρόκεινται, hkl, and two of our copies (S_{13} S_{19}), both
 of which elsewhere show signs of Harklensian interpolation, *ins* τέφρα
 (*cp.* 2 Pet. ii. 6, τεφρώσας): also render the verb so as to express the
επι-, which *S* (in all other copies) neglects. Moreover, lat *vt* (lcf *m*)
 agrees in both these points. [See Suppl. N.] | δείγμα πυρός] So all
 gr, and all versions else; and so (a) some copies of *S* (including S_{12}).
 Most of the other copies (incl. S_{14}) read (b) ὑπὸ πῦρ:—the rest, (incl.
 S_1 S_2) read (c) ὑπὸ δείγμα πυρός. Of these, (b) is to be rejected as a
 blunder of a Syr. scribe [see note on syr txt, and Suppl. N.]; (c) seems
 to be formed by conflation of (a) (b), unless it is an error for ὑπόδειγμα
 (as 2 Pet. ii. 6). Note that all these diverging texts of *S* agree in
 construing πυρός (or πῦρ) with what precedes, not with the following
 δίκην; and so hkl. | (8) ἐνυπνιαζόμενοι] *S* and hkl paraphrase, ἐν
 ἐνυπνίῳ [—ίοις] ποθοῦντες. | κυριότητα] One good copy (S_{14}) writes
 plur., with **Ν**. | καὶ δόξαν] So *S*:—hkl, nearly all gr, δόξας δέ. But
 3 5 55, lat, δόξαν δέ. | (9) ὃς] *S* and hkl:—all gr, ὅτε (except B,
 which *subst* ὅτε for ὁ δέ before Μιχαήλ, and τότε for ὅτε here; similarly
 lat *vg*, but without τότε). | Most late copies of *S* read διαλεγόμενος
 διεκρίνετο, but unsupported. | αὐτῷ] *S* and hkl alone *ins*; but probably
 only in order to express the ἐπ- in ἐπενεγκεῖν (*sc.*, ἐπ' αὐτὸν ἐνεγκεῖν). |
 (10) δέ (after οὗτοι)] S_1 S_2 alone *om.* | Some later copies of *S* *om*
 ἄλογα:—against all else. | (11) *S* and hkl render ἐπορεύθ. as *S* renders

μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπόλωντο.
 12 Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις αὐτῶν σπιλάδες συνευωχοῦ- 12
 μενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
 ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινά, ἄκαρπα ὄντα,
 δις ἀποθανόντα, ἐκριζωθέντα, 13 κύματα ἄγρια θαλάσσης 13
 ἐπαφρίζοντα τὴν ἑαυτῶν αἰσχύνην, ἀστέρες πλανῆται,
 οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 14 Προεφ- 14
 ἤτευσεν δὲ καὶ τούτοις ὁ ὢν ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ,
 λέγων, Ἴδου Κύριος ἔρχεται ἐν μυριάσιν ἀγίων, 15 ποιῆσαι 15
 κρίσιν κατὰ πάντων, καὶ ἐλέγξαι πᾶσαν ψυχὴν, περὶ
 πάντων τῶν ἔργων ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν

ἐξακολουθ., 2 Pet. ii. 15 ; but no variation in gr need be suspected. |
 (12) οἱ ἐν ταῖς] So **N** A B L, 13 27 29 &c., hkl :—**N*** C K, most mss,
 lat *vt* (*lcf*) *vj*, *egp*, *om* οἱ. | ἀγάπαις] So *S* (except some copies which
 have a misreading (= ἱματίοις), with **N** B K L, most mss, hkl and verss :
 —A C, three mss, ἀπάταις. Cp. 2 Pet. ii. 13 [also Suppl. N. on same]. |
 αὐτῶν] A, lat *vj* arm :—all else, ὑμῶν. | ἀφόβως] *S* and hkl connect
 with ποιμαίνοντες, not with συνευωχοῦμενοι. | παραφερόμεναι] Or (as
 some gr) περιφερ. | φθινοπωρινά] *S* (also hkl) paraphrases, ὧν ἔφθιτο ἡ
 ὀπώρα. | *S* alone *ins* ὄντα (*lit.*, ἅ ἐστιν). | (13) ἐπαφρίζοντα] *S* (also
 hkl) paraphrases, δι' ἀφροῦ αὐτῶν δηλοῦντα. | (14) *S*₁₀ and Polyglots
om δέ, with A, few mss. | *S* alone *ins* ὁ ὢν (hkl ὁ merely) before
 ἑβδομος. | [ὁ] Κύριος] Of the copies of *S*, only *S*₁ *S*₂ place before verb
 (as in μαρὰν ἀθά, 1 Cor. xvi. 22) ; the rest, with hkl, *transp*, and so
 probably the gr. | ἔρχεται] *S* and hkl only :—all else, ἦλθεν. | μυριάσιν
 ἀγίων] So (but *add* ἀγγέλων) **N**, 8 25 56, sah arm :—all else, and
 versions (*incl* hkl), ἀγίαις μυριάσιν [*or* μυρ. ἀγ.] αὐτοῦ. | (15) πᾶσαν
 ψυχὴν] So *S*₁ *S*₂ (not the rest) with **N**, sah :—all else (*incl* hkl),
 πάντας τοὺς ἀσεβεῖς. | Before περὶ⁽¹⁾, *S* with **N** A B C, many mss,
 hkl lat *vt* (some) *vj* *egp* arm eth, *om* αὐτῶν :—K L, most mss, *ins*. |
 After ἔργων, *S* *om* ἀσεβείας αὐτῶν, with **N**, 6 7 26 29 66', sah (also
 C, 15 18 36 68 117, arm, *om* ἀσεβ., retaining αὐτῶν) :—A B K L,

σκληρῶν λόγων ὧν ἐλάλησαν ἁμαρτωλοὶ ἀσεβεῖς. ¹⁶ Οὗτοί
 εἰσιν γογγυσταὶ καὶ μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν
 πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμά-
 ζοντες πρόσωπα ὠφελειῶν χάριν. ¹⁷ Ὑμεῖς δέ, ἀγαπητοί
 [μου], μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν
 ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁸ ὅτι ἔλεγον
 ὑμῖν [ὅτι] ἐν ἐσχάτῳ τῶν χρόνων ἔσονται οἱ ἐμπαίζοντες, κατὰ
 τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι ἐπ' ἀσέβειαν. ¹⁹ οὗτοί

most mss, hkl lat *vg* cop eth, *ins*. | λόγων] **N** C, 6 8 13 18 25 27 29
 36 43 56 68 99, hkl lat *vg* (tol) sah arm eth:—A B K L P, most mss, lat
vg (am cl, &c.) cop arm, *om*. | After ἐλάλησαν, *S* alone *add* nothing:—
 all else, *ins* κατ' αὐτοῦ (or the like). | (16) μεμψίμοιροι] *S* alone *pref*
 καί, and it paraphrases, μεμφόμενοι ἐν παντὶ [μέρει, or πράγματι]: hkl
 gives in mg μεμψίμυροι, and renders unmeaningly by μεμφόμενοι μυριάδα
 (which White mistranslates). | ὠφελειῶν] *S* and hkl only:—all else,
 gen. sing. | (17) τῶν ῥημάτων τῶν προειρημένων] So *S*, with nearly all
 gr, and verss (*incl* hkl):—A, 6 29 163, lat *vt* (lcf), τῶν προειρ. ρημ. |
 (18) ὅτι⁽¹⁾] So *S*, with hkl and all else:—*exc* lat *vg*, (“qui” =) οἱ.
 This latter reading Tischendorf wrongly attributes to *S* (misled by the
 editors' Latin, which repeats lat *vg*). | ὅτι⁽²⁾] *S* and hkl are here
 indecisive as to *ins* or *om*, for the particle which they employ here is
 often prefixed where the gr has no ὅτι. In this case the gr and other
 authorities are divided. | ἐν ἐσχάτῳ] *S* with K L P, most mss, hkl
 lat *vg* cop: (or perhaps with **N** A B C, 5 6 7 8 13 15 18 22 27 29 33
 36 66' 73 106 180, ἐπ' ἐσχάτου):—a few have ἐπ' ἐσχάτων. | τῶν
 χρόνων] 6 7 15 17 18 26 27 29 36 66' 68 106 126 (mg) 130:—**N** A B C,
 5 8 13 22 33 73 180, hkl, [τοῦ] χρόνου:—K L P, many mss, lat *vg* cop,
 [τῷ] χρόνῳ. | ἔσονται] **N*** B C* K L P, most mss, hkl lat *vt* (lcf.)
 arm:—**N**' A C', 5 6 7 8 13 22 26 29 33 36 66 73 81 126 130 180, lat
vg egp eth, ἐλεύσονται. | οἱ ἐμπαίζοντες] All else, ἐμπαῖκται. | ἑαυτῶν]
 Or (perhaps) ἰδίας, with slight gr support:—all else, ἑαυτῶν, or (before
 or after ἐπιθ.) αὐτῶν. | ἐπ' ἀσέβειαν] (Or, ὀπίσω ἀσεβείας) So *S*, and
 hkl similarly, but pl.;—all gr else, τῶν ἀσεβειῶν. | (19) Neither *S* nor

εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. ²⁰ Ὑμεῖς ²⁰
 δέ, ἀγαπητοί [μου], τῇ ἀγία ὑμῶν πίστει ἐποικοδομεῖτε
 ἑαυτούς, ἐν πνεύματι ἀγίῳ προσευχόμενοι, ²¹ ἑαυτούς δὲ ἐν ²¹
 ἀγάπῃ Θεοῦ τηρήσωμεν, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν ἡμῶν αἰώνιον. ²² καὶ οὓς ²²
 μὲν ἐκ πυρὸς ἀρπάζετε, ²³ διακρινομένους δὲ ἐλεᾶτε ἐν φόβῳ, ²³
 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

hkl *ins* ἑαυτούς after ἀποδιορίζοντες: as do C, many mss, lat *vg* (am tol cl), against all other gr, lat *vt* (lcf), &c. | (20) *S* places τῇ ἀγ. ὑμῶν πίστει before ἐποικοδομ., with K L D, most mss, arm:—**N** A B C, 5 13 68 73 163 217, hkl, lat *vg* *egp* eth, *transp.* | ἀγία] *S* and hkl, for ἀγιωτάτη of all else,—perhaps for lack of superlative in syr. | ὑμῶν] So nearly all:—C, few mss, ἡμῶν. | ἐποικοδομεῖτε] *S* alone (rather ἀνοικοδομεῖτε, —*cp.* Act. xv. 16 (hkl)):—all else (*incl* hkl) ἐποικοδομοῦντες. | (21) *S* alone *ins* δέ. | τηρήσωμεν] *S* and hkl, with B C*:—nearly all else, τηρήσατε. | *S* alone *ins* ἡμῶν⁽²⁾. | (22) ἐκ πυρὸς ἀρπάζετε] So *S*, with Clem. Alex. alone of gr, and Jer. of lat [see Suppl. N.]:—the rest read σώζετε ἐκ π. ἀρπάζοντες, and place in next *ver.*—In this *ver.*, after οὓς μέρ, **N** B C' K L P, many mss, hkl, read ἐλεᾶτε (*or* —εἶτε):—A C*, many mss, lat *vg* *cop* arm eth, ἐλέγχετε. | (23) διακρινομένους δέ] So Clem. Alex., Jer., as above:—all else place διακρινομ. (without δέ) in *ver.* 22, joining it with ἐλεᾶτε (*or* ἐλέγχετε). Of these, **N** A B C, many mss, hkl lat (*vg*), have διακρινομένους (with *S*):—K L P, many mss, arm, read διακρινόμενοι). But all *ex* *S*, Clem., and Jer., agree in beginning this *ver.* with οὓς δέ σώζετε (except that B *om* οὓς δέ). (Note that the syr verb properly = μεταμελομένους *or* μετανοοῦντας). | ἐλεᾶτε] (Many texts which have ἐλεᾶτε in last *ver.* (22), read ἐλέγχετε here). Before this word, **N** A B, many mss, hkl, lat *vg* *cop* arm eth, *ins* σώζετε ἐκ π. ἀρπάζοντες, adding (except B) οὓς δέ (see last two notes):—C, and (with slight change) K L P, many mss, hkl, *subst* σώζ. ἐκ. π. ἀρπάζοντες for ἐλεᾶτε, and *om* οὓς δέ and what follows (but C, hkl, retain ἐν φόβῳ). [For *vv.* 22, 23, see further in Suppl. N.] | Among the variations of the authorities, note that *S* is one of those which here recognize two

24 Τῷ δὲ δυναμένῳ φυλάξαι ἡμᾶς ἀπταίστους καὶ ἀσπίλους,
καὶ στηῆσαι [ὕμᾶς] ἀμόμους, 25 μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ
Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν, [καθαρισθέντας κατὰ τὸ
θέλημα τῆς δόξης αὐτοῦ,] κατενώπιον τῆς δόξης αὐτοῦ
ἐν ἀγαλλιάσει, [αὐτῷ] δόξα καὶ κράτος καὶ τιμὴ καὶ μεγα-
λωσύνη, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

classes of persons; not three, as many others do. | (24) ἡμᾶς] S_1 , with A:—the other copies of S , with \aleph B C L, many mss, hkl lat *vg* cop arm eth, ὑμᾶς:—K P, many mss, αὐτούς. | καὶ ἀσπίλους] C, 6 17 27 29 43 66' 68 163 195, &c., hkl arm:—all else *om*. | After ἀσπίλους, S proceeds, καὶ στηῆσαι (later copies *add* ὑμᾶς (not hkl); S_{18} , ἡμᾶς) ἀμόμους, *exc* S_1 , which has καὶ ἀμόμους (*om* verb). Thus all copies of S end the *ver.* with ἀμόμους:—all gr, hkl and other verss., *ins*;—(a) before ἀμόμ., κατενώπιον τῆς δόξης αὐτοῦ,—(b) after ἀμόμ., ἐν ἀγαλλιάσει,—(with all which words S deals as below, in next *ver.*). | (25) κατενώπιον τῆς δόξης αὐτοῦ ἐν ἀγαλλιάσει] The copies of S which retain these words, *ins* them in this *ver.* (between διὰ Ἰησ. Χρ. τοῦ Κυρίου ἡμῶν and δόξα [καὶ] μεγαλωσύνη). This apparent dislocation two copies (S_1 S_{14}) avoid by *om* the words; another (S_2) *om* κατενώπ. τῆς δ. but retains ἐν ἀγαλλ. S_1 S_2 (not S_{14}) *om* also all the preceding part of the *ver.* (μόνῳ Θ. σωτ. ἡμ.); and for the words they *om*, they *subst.* καθαρισθέντας κατὰ τὸ θέλημα τῆς δόξης αὐτοῦ (but unsupported by other authority). In none of the above deviations in *vv.* 24, 25 from the gr, does hkl or any other vers. support S_1 . | S *om* σοφῷ after μόνῳ, with \aleph A B C, 6 7 13 17 27 29 40 56 66* 68 73 160 163, hkl lat *vg* cop arm:—against K L P, most mss. | δι' Ἰ. Χ. τοῦ Κ. ἡμῶν] \aleph A B C L, many mss, hkl lat *vg* cop:—K P, most mss, *om*. | [For the placing of the bracketed words, see Suppl. N.] | τὸ θέλημα] Or, τὴν πρόθεσιν (as 2 Tim. i. 9 (*ps*)). | αὐτῷ] So S_1 and a few other copies; similarly \aleph (Ϝ), lat *vg* (am, &c.) “cui”:—all else *om*. | S with K P, most mss, *om* πρὸ παντὸς τοῦ αἰῶνος:—against \aleph A B C L, some mss, hkl lat *vg*. | πάντας] S hkl (txt), with all, *exc* \aleph , cop, a few mss, which *om*, as also hkl (mg); with τῶν αἰώνων added after τοὺς αἰῶνας.

Ἡ περὶ τῆς Μοιχαλίδος

Περικοπή.

The Greek MSS which give the *Pericope*, with or without note of doubt, are (as cited by Tischendorf) D E F G H K M S U Γ Λ Π (but in F only viii. 10, 11 are extant). It also appears in more than 300 mss.

The Old Latin versions preserved in the copies known as c (Cod. Colbert), e (Cod. Palat.), ff (Cod. Corbei.), also exhibit it.*

In the Notes appended to the following Greek Text (I.), the readings of the Greek MSS are taken from Tischendorf, *N.T.*, t. 1 (eighth ed.); those of the Old Latin from Sabatier, *Latinae Verss.*, t. 11 (c); Tischendorf, *Evang. Palat.* (e); Buchanan, *O.L. Bibl. Texts*, no. v. (ff).

The Old Latin d, which is interpaged with the Greek D (Cod. Bezae), also gives a text independent in a few places of the Greek.

* The Old Lat mss l, r, include the *Pericope*; but apparently as borrowed from the Vulgate.

The mss g, h, belong to the Old Lat. class only in St. Matthew.

The ms b has lost the *Pericope* by excision of two pp., retaining only viii. 12

Ἐκ

τοῦ κατὰ ἸΩΑΝΝΙΝ Ἐυαγγελίου.

I.

(p. 43, *supr.*)

I. 53 Ἐπορεύθη οὖν ἕκαστος [αὐτῶν] εἰς τὸν οἶκον αὐτοῦ.

I. 2 1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 ὄρθρου δὲ πάλιν ἦλθεν εἰς τὸ ἱερόν· καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. 3 προσήνεγκαν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐν μοιχείᾳ καταληφθεῖσαν, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4 λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρω

VII. (53) This verse lat *vt* (ff₂) *om*; as do two syr. | *S* alone writes οὖν after ἐπορεύθ., instead of καὶ before it. | D M S Γ and some mss, lat, write verb in plur. | No gr expresses αὐτῶν,—probably a syr pleonasm.

VIII. (1) Ἰησοῦς δέ] U Γ Λ, some mss, write καὶ [ὁ] Ἰησοῦς. | (2) ἦλθεν] So U Γ, many mss, lat *vt* (c d ff) *vg* (“venit”):—most gr, παρεγένετο (D, παραγίνεται).—In the syr and these lat the verb used is the same as renders ἤρχετο just after. | πρὸς αὐτόν] So D M S U Γ Λ, most mss, lat:—E G H K Π, some mss, *om*. | (3) προσήνεγκαν] Nearly all gr read ἄγουσιν, and so lat *vt* (ff) *vg*:—but lat *vt* (c e) as syr. | After Φαρισ., *S* with D M S U Γ Λ, most mss, lat *vt* (e) *vg*, *om* πρὸς αὐτόν (but for “ad eum,” e gives “autem”):—which E G H K Π, many mss, lat *vt* (c ff) *ins*. | καταληφθεῖσαν] Or, κατειλημμένην;—gr vary as to tense; D writes εἰλημμένην (*om* κατ). | (4) κατελήφθη] Or, [κατ]-εληπται,—gr vary much. | (Here, D writes with κατ-, M S Λ with-

μοιχευομένη. ⁵ ἐν δὲ τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς ⁵
 τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; ⁶ τοῦτο δὲ εἶπον ⁶
 πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ
 Ἰησοῦς κάτω κύψας ἔγραφεν εἰς τὴν γῆν. ⁷ ὡς δὲ ἐπέμειναν ⁷
 ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· Ὁ ἀναμάρτη-
 τος [ἐξ] ὑμῶν, πρῶτος βαλέτω ἐπ' αὐτὴν [τὸν] λίθον. ⁸ καὶ ⁸
 πάλιν κύψας ἔγραφεν εἰς τὴν γῆν. ⁹ Οἱ δὲ ἀκούσαντες ⁹
 ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων,

out). | μοιχευομένη] *Lit.*, μοιχείας. | (5) ἡμῶν (before Μωσῆς)] So
 S Γ, many mss:—D H, few mss, *om*:—the rest, *lat*, (placed variously)
 ἡμῖν. | ἐνετείλατο] *Or* ἐκέλευσεν, as D. | λιθάζειν] (*Lit.*, ἵνα λιθάζομεν)
 So D M S U Λ, most mss, *lat vt* (e) *vg*:—the other MSS, some mss, *lat*
vt (c ff), λιθάζεσθαι *or* λιθοβολεῖσθαι. | D has δὲ νῦν for οὖν, *lat vt* (c ff)
 “autem” only. | M S U Λ, many mss, *lat vt* (c ff) *add* περὶ αὐτῆς after
 λέγεις. | (6) D M, one ms, *om* τοῦτο κατηγορεῖν αὐτοῦ, [but
 see Suppl. N.] | εἶπον] So M S Γ, some mss, *lat*:—the rest, ἔλεγον. |
 κάτω κύψας] Some gr have κατακύψας; some, κάτω νεύσας. | Between
 ἔγραφεν and κατέγρ., gr vary (here and in *ver.* 8). | Λ with three mss
 supports syr in *om* τῷ δακτύλῳ:—all else *ins* before ἔγραφεν. | (7) ἐπέ-
 μειναν] All gr, ἐπέμενον. | D, few mss, *om* αὐτόν. | ἀνέκυψεν καί] So
 D M S, some mss, *lat*:—the rest, ἀνακύψας. | αὐτοῖς] So D S U Γ Λ,
 most mss, *lat vt* (most) *vg*:—all else, πρὸς αὐτούς (*exc* M, *om*). | ὑμῶν]
 Rather ἐξ ὑμῶν (but no gr *ins* ἐξ). | πρῶτος] So most gr, and *lat*:—
 E G H, few mss, πρῶτον. | Some mss, αὐτῆ. | As to *ins* τόν, gr vary;
 also | as to order of placing (i) βαλ., (ii) ἐπ' αὐτ., (iii) [τὸν] λίθον.
 M supports syr exactly; D in placing iii last (but with ii before i);
 most gr, and *lat*, place i last. | (8) κύψας] *Or* κατακύψας, as D, few
 mss:—the other gr, κάτω κύψας (*lat* indecisive). | D, few mss, *lat vt*
 (ff), *ins* τῷ δακτύλῳ before εἰς τὴν γ. | (9) For the earlier part of
 this *ver.* (οἱ δὲ . . . εἰς), D *subst* ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο. |
 οἱ δὲ ἀκούσαντες] So most gr (with small variations), Λ and a few
 mss *om*. | Many gr *add* καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι; but
 D M U Γ Λ, many mss, *lat*, *om* as syr. | ἐξήρχοντο] Some gr;

III.

¹⁰ καὶ κατελείφθη μόνη ἡ γυνή, οὕσα ἐν μέσῳ. ¹⁰ ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν τῇ γυναικί· Ποῦ εἰσίν; οὐδεὶς σε κατέκρινεν;
¹¹ κρινεν; ¹¹ ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. εἶπεν δὲ ὁ Ἰησοῦς. Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι
¹² ἀμάρτανε. ¹² Ὅτε οὖν συνήχθησαν, ἐλάλησεν κ.τ.λ.

ἐξῆλθον (or —θεν). | After πρεσβ., S U Γ, some mss, add ἕως τῶν ἐσχάτων (D, ὥστε πάντα ἐξελεῖν, and similarly lat vt (c ff)); all else om as syr. | For μόνη (syr alone), most gr lat vt (e ff) vg (cl) μόνος ὁ Ἰησοῦς (or [ὁ] Ἰησ. μόν.) καί:—D, few mss, lat vt (c) vg (am, &c.), om ὁ Ἰησ.:—some gr, om μόνος. | οὕσα] (Lit. ὡς ἦν) So all MSS, nearly all mss, lat vt (ff):—many mss, lat vt (c “erat stans”;—e om) vg, ἐστῶσα. | (10) After ὁ Ἰησ. many gr ins καὶ μηδένα θεασάμενος πλὴν τῆς γυν.: others, εἶδεν αὐτήν καί:—D M S Γ, many mss, lat, om with syr. | τῇ γυναικί] So D, lat vt (c):—the rest, αὐτῇ (or πρὸς αὐτήν); or om. | Before ποῦ, many gr, lat vt (e ff) vg, ins γύναι (or ἡ γυνή):—D E F G H K, many mss, lat vt (c), om, as syr (but observe that syr with D and c subst for γύναι, the τῇ γυναικί of last note). | A few mss om ποῦ εἰσίν. | Most gr, lat vg (cl), ins [ἐκείνοι] οἱ κατήγοροί σου (ff, “qui te perduxerunt”):—D M Γ Λ, many mss, lat vt (c e) vg (am), om as syr. | (11) ἡ δέ] Or κάκείνη, as D. | D add αὐτῷ after εἶπεν⁽¹⁾, and | writes ὁ δὲ εἶπεν for εἶπεν δὲ ὁ Ἰησ. | D E F G H K M S, many mss, lat vg (not vt), om αὐτῇ as syr. | πορεύου] D has ὑπαγε (but syr uses same verb as *supr.*, vii. 53, viii. 1). | ἀπὸ τοῦ νῦν μηκέτι] So D M S U Γ, most mss, lat vt (c ff, “ex hoc jam”) vg “amplius jam”:—the rest μηκέτι only. | (12) ὅτε οὖν συνήχθησαν] So lat vt (b e):—but all gr, πάλιν [οὖν], without συνήχθ.; and so lat vt (c ff) vg.

I.

[Similar text, from unknown source (see p. 45, *supr.*.)]

⁵³ Καὶ ἐπορεύθη ἕκαστος [αὐτῶν] εἰς τὸν τόπον αὐτοῦ.

¹ Καὶ ἐπορεύθη Ἰησοῦς εἰς τὸ ὄρος τῶν ἔλαιων. ² καὶ ὄρθρου προήγαγεν πάλιν εἰς τὸ ἱερόν· καὶ ἦλθεν πρὸς αὐτὸν πᾶς ὁ λαός, καὶ καθίσας ἐδίδασκεν αὐτούς. ³ καὶ προσήγαγον αὐτῷ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι γυναῖκα εὐρεθεῖσαν ἐν πορνείᾳ, καὶ ἔστησαν αὐτὴν ἐν μέσῳ, ⁴ καὶ εἶπον αὐτῷ· Διδάσκαλε, ταύτην τὴν γυναῖκα εὗρομεν ἐν πορνείᾳ· ⁵ ἐν δὲ τῷ νόμῳ Μωσέως ἐντέταλται λιθάζεσθαι· τί λέγεις σὺ; ⁶ τοῦτο δὲ εἶπον ἵνα εὗρωσιν κατ' αὐτοῦ αἰτίαν. ὁ δὲ Ἰησοῦς ἔκνυψεν καὶ ἔγραψεν τῷ δακτύλῳ [αὐτοῦ] εἰς τὴν γῆν. ⁷ καὶ ὡς προσεδόκησαν ἐπερώτημα αὐτοῦ, ἐπῆρεν τὴν κεφαλὴν καὶ εἶπεν αὐτοῖς· Τίς ἐξ ὑμῶν ἀναμάρτητος; λιθαζέτω αὐτήν· πρῶτον. ⁸ Καὶ ἔκνυψεν καὶ ἔγραψεν εἰς τὴν γῆν. ⁹ ἀκούσαντες δὲ τοῦτο [ἀπ' αὐτοῦ] καὶ συιέντες τὴν ἔλεγξιν αὐτοῦ, ἤρξαντο εἰς καθ' εἰς ἐξερχόμενοι, ἕως οὗ ἐξῆλθον οἱ πρεσβύτεροι καὶ πάντες. καὶ ἐγένετο Ἰησοῦς μόνος, καὶ ἡ γυνὴ οὖσα ἐν μέσῳ. ¹⁰ καὶ ἐπῆρεν ὁ Ἰησοῦς τὴν κεφαλὴν καὶ εἶπεν αὐτῇ· Γύναι, ποῦ εἰσὶν ἐκεῖνοι οἱ κρίναντές σε; ¹¹ ἡ δὲ εἶπεν· Κύριε, οὐδένα ὄρω. λέγει αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μὴ ἐπίστρεφε εἰς ἁμαρτίαν.

VIII. (3, 4) πορνεία (for μοιχεία) is common to this text with text II (see next p.). | See notes, p. 88, on *rv.* 6, 8 (τῷ δακτύλῳ). | (7) προσεδόκησαν] The syr verb so rendered here is usually = προσδοκᾶν in hkl. | ἐπερώτημα] Cp. 1 Pet. iii. 21, and see hkl. for the syr equivalent.

II.

(p. 47, *supr.*)

II.

² Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος Ἰησοῦ, ³ προσ-
 ἤνεγκαν αὐτῷ γυναῖκά τινα εὐρεθείσαν ἐν γαστρὶ ἔχουσαν ἐκ
⁴ πορνείας, ⁴ καὶ ἐγνώρισαν αὐτῷ περὶ αὐτῆς. καὶ εἶπεν αὐτοῖς
 ὁ Ἰησοῦς, εἰδὼς ὡς Θεὸς τὰ πάθη αὐτῶν τὰ ἐν αἰσχύνῃ καὶ
⁵ τὰ ἔργα αὐτῶν, ⁵ Ἐν τῷ νόμῳ τί ἐνετείλατο; Οἱ δὲ εἶπον
 αὐτῷ ὅτι Ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων λιθασθή-
⁷ σεται. ⁷ ὁ δὲ ἀπεκρίθη καὶ εἶπεν αὐτοῖς ὅτι Κατὰ νόμον
 ὅστις καθαρὸς καὶ ἐλεύθερος ἀπὸ τούτων τῶν παθῶν τῆς
 ἁμαρτίας, καὶ μετὰ πεποιθήσεως καὶ ἐξουσίας, ὡς ἄμεμπ-
 τος ὢν ἐν ταύτῃ τῇ ἁμαρτίᾳ μαρτυρῶν μαρτυρησάτω κατ'
 αὐτῆς, καὶ πρῶτον βαλέτω ἐπ' αὐτήν [τὸν] λίθον, καὶ ὁ
⁹ καθεξῆς, καὶ λιθασθήτω. ⁹ Ἐκεῖνοι δέ, ὅτι κατεγνωσμένοι
 ἦσαν καὶ μεμπτοὶ ἐν ἐκείνῳ τῷ πάθει τῆς παραβάσεως,
 εἰς καθ' εἰς ἀνεχώρησαν παρ' αὐτοῦ, καὶ κατέλιπον τὴν
 γυναῖκα. καὶ ὅτε ἀπῆλθον, ⁽⁶⁾⁸ ἦν ἀτενίζων ὁ Ἰησοῦς εἰς τὴν

[For the order of the verses, see first note on syr text, p. 48.]

(3) πορνείας] *Cp.* note on *ver.* 3 (text I'), p. 90. | (5) ἐνετείλατο]
Scil., Μωσῆς (as in text I., p. 88). | (7) μετὰ πεποιθήσεως καὶ ἐξουσίας]
Lit. πεποιθότως καὶ ἐξουσιαστικῶς. | μαρτυρῶν μαρτυρησάτω] The copies
 of syr text differ in interpunction; see note on it, p. 48 [and Suppl. N.].

γῆν· καὶ γράψας ἐν τῷ κοινοβίῳ αὐτῆς. ¹⁰ εἶπεν τῇ γυναικί. ¹⁰
'Εκεῖνοι οἱ ἤγαγόν σε ὧδε καὶ ἤθελον μαρτυρῆσαι κατὰ σοῦ,
κατανοήσαντες ἃ εἶπον αὐτοῖς, ἃ ἤκουσας, κατέλιπόν σε καὶ
ἀνεχώρησαν. ¹¹ πορεύου καὶ σὺ ἐντεῦθεν, καὶ μηκέτι ποίει ¹¹
ταύτην τὴν ἁμαρτίαν.

POSTSCRIPT.

In addition to the nineteen Manuscripts cited in the Critical Apparatus subjoined to the texts of the *Four Epistles* (see pp. 1, 2, *supr.*), another has been made known to the Editor since the foregoing sheets were printed. A full collation of its text is given in Appendix I; and a description of it will be found in the section "*Manuscripts, &c.*" of the *Introduction*.

In Appendix II is added a collation (with White's text) of three inedited Manuscripts of the Harklensian Version of these Epistles.

These Appendices are subjoined to the Supplemental Notes.

SUPPLEMENTAL NOTES

ON THE ABOVE SYRIAC AND GREEK TEXTS.

In the following Notes the Syriac version of the Four Minor Catholic Epistles, as above printed, is assumed to be the original (or "unrevised") Philoxenian of A.D. 508; of which assumption the grounds are fully stated in the *Introduction (supr.)*. In them, accordingly, it is referred to as "Philox." (or "Phx."), or (in its relation to the underlying Greek) as *S*; while the codices of the Syriac text are distinguished by their proper numerals (see pp. 1, 2, *supr.*), or, as in the footnotes to the Greek, by the notation S_1 , S_2 , &c.

The codices classed as the "earlier" group are 1, 2, 9, 12, 14; those of the "later" group are 5, 7, 8, 10, 15, 17. The remaining nine are of intermediate but unequal age and value.

SUPPLEMENTAL NOTES.

2 PETER.

I. 1. The omission from this verse of **ܟܝܝܘܢܐ** (= καὶ ἀπόστολος) rests on the sole authority of the Bodleian manuscript (8) whence Pococke derived the text of his *Editio Princeps* (Π) of these Epistles. No Greek or other authority confirms it. This is the first of the instances in which subsequent editors have been misled by this very inaccurate and recent text. The Polyglots duly insert the word.

Ib. The Harklensian coincides with Philoxenian in the rendering **ܝܫܘܬܝܡܘܢ** for *ισότημον*. This agreement is the more notable as it involves the anomalous use of the construct followed by a preposition-prefix. There is but one other instance in these Epp. (Phx.; but for Hkl., see Jud. 16) of this rare usage (*infr.*, *ver.* 17, where see Note). In the New Testament, *ισότημος* is ἄπαξ λεγόμενον: the only similar compound is the (also ἄπ. λ.) *ισόψυχον* (Phil. ii. 20), which Peshitta paraphrases, and Harkl. represents by **ܝܫܘܫܘܚܘܢ** (using absol. not constr.).—Note that in both these instances (*vv.* 1, 17) a Greek *compound* is represented:—similarly, both versions of the Apocalypse* exhibit a like instance in rendering the (ἄπ. λ.) compound *ποταμοφόρητον* (Rev. xii. 15).

3. Note that **ܟܝܝܘܢܐ** is here pron.; (**ܟܝܝܘܢܐ ܟܝܝܘܢܐ** = ὡς αὐτοῦ δεδωρημένου). So Polygl., “quippe qui . . . dedit.” Philox. treats *δεδωρ.* as act., here and *ver.* 4.

4. In this verse, 8 has two misreadings which have passed from it through Π into most editions (*e.g.*, Gutbir’s and Bagster’s), though neither has any Greek or other except Syriac (direct or indirect) authority. Both had been noted by Pococke (*Noate*, pp. 41, 42), and for each he had suggested a conjectural emendation,—since abundantly verified by other codices, including (with slight exception in each case)

* See footnote to p. 99, *infr.*

but early hand has attempted to emend this by inserting 𐤀 before 𐤁 (and perhaps marking with *ribbui*),—so that the word now stands as 𐤀𐤁𐤌. Hence the spurious reading 𐤀𐤁𐤌 of 2 (which codex is undoubtedly in this Epistle closely akin to 1) and of the later texts in general (except as above, 18(?), 19, 20, and Etzel's), including even that which is represented by the Arabic. This reading would obviously be the more readily adopted because of the occurrence of 𐤀𐤁 (= *τιμή*) in *vv.* 1 (*supr.*) and 17 (*infr.*).—Here again the remark suggests itself that, though the Harkl. supports *τίμια* in common with 9, 12, 14, 19, these codices cannot have derived their text here by correction after that version; for its rendering is not 𐤀𐤁 as theirs, but the cognate and equivalent 𐤀𐤁𐤌. It is to be noted that this latter adjective is throughout the N.T. substituted by Harkl. for 𐤀𐤁, which Pesh. like Philox. prefers. Similarly in the Apocalypse, the earlier (presumably Philox.) version (S) renders *τίμιος* by 𐤀𐤁, and the later (Σ, presumably Harkl.) in every case substitutes 𐤀𐤁𐤌.* Seeing that Σ is evidently a revision of S, their usage as regards these two words serves to confirm the reading 𐤀𐤁 here.

Ib. All copies of Philox. read 𐤀𐤁𐤌 (= *ὑμῖν*, against nearly all Greek authorities—see note on Gr. text *in loc.*, p. 58). Harkl. in its text has 𐤀𐤁 (= *ἡμῖν*, as all Gr. copies except A and 68), but adds the alternative 𐤀𐤁𐤌 in its margin; † probably referring to the Philox. reading (*ὑμῖν* is rarely found in Gr. copies). See, for a like instance, Note on *ver.* 8 (*infr.*).

5. Of our codices, 14 (Paris, 29) alone omits 𐤀𐤁𐤌 (= *πᾶσαν*), but with some Gr. support. Harkl. inserts it, but (*α* only) with 𐤀 prefixed (*γ* diverges). This symbol may imply that the translator was aware of Gr. evidence for and against the word; but (in view of such instances as those in *vv.* 4, 8, &c.) it is rather to be taken as signifying that *πᾶσαν* was absent from his Gr. exemplar, but 𐤀𐤁𐤌 was retained by him because he found it in Philox.

* By the earlier (S) version is meant that edited by me (Dublin, 1897). The later (Σ) is that first edited by De Dieu (Leiden, 1627), and included in the Polyglots and all subsequent Syr. New Testaments. For the grounds on which the former is to be accepted as Philoxenian, and the latter as Harklensian, see Appendix III. *infr.*

† Of the three codices of Harkl. distinguished as β, γ, δ, collated in Appendix II. (*infr.*) with cod. α and White's text, β and γ give no marginal notes or textual marks; δ (like α) gives several, in this place and elsewhere.

6. The word ܘܠܘܝܘܬܘܬܘܟܘܢ is not found in Pesh. ; but in Harkl. it = $\epsilon\gamma\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha$, as here, in the only other places (Act. xxiv. 25 ; Gal. v. 23) where that word occurs in N.T.

7. So too ܘܠܘܚܠܐܘܬܘܟܘܢ (= $\phi\iota\lambda\alpha\delta\epsilon\lambda\phi\acute{\iota}\alpha$, i.e. "love of the brotherhood," not "brotherly love" merely) is the usual (and correct) rendering of the word in Harkl., but never in Pesh.

In this case, therefore, and in that from *ver.* 6, we have words not drawn from the Pesh. vocabulary. But we have no reason to doubt that if the rest of the Philox. N.T. were forthcoming, we should find that Philox., as well as Harkl., employed these words in rendering $\epsilon\gamma\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha$ and $\phi\iota\lambda\alpha\delta\epsilon\lambda\phi\acute{\iota}\alpha$ elsewhere.

8. Here again, as in *ver.* 4 (*supr.*), all our codices support ܘܠܘܚܠܐܘܬܘܟܘܢ after ܘܠܘܚܠܐܘܬܘܟܘܢ , while Harkl. inserts it, marked (α only), as ܘܠܘܚܠܐܘܬܘܟܘܢ in *ver.* 5, with $\#$. In this instance the word inserted has no Gr. attestation : the inference therefore is here certain that Harkl. in retaining ܘܠܘܚܠܐܘܬܘܟܘܢ is following Philox., while by prefixing $\#$ he notes its absence from the Gr. text or texts used by him in revising that version.

9. Both versions here alike fail in representing $\mu\upsilon\omega\pi\acute{\alpha}\zeta\omega\upsilon\iota$, and agree in giving for it ܘܠܘܚܠܐܘܬܘܟܘܢ (= $\delta\ \sigma\acute{\upsilon}\chi\ \delta\rho\omega\iota$)—a rendering so inadequate as to be almost a mistranslation.

10. All our codices read as if $\upsilon\mu\omega\iota$ occurred not only after $\kappa\lambda\eta\sigma\iota\upsilon$, but also after $\epsilon\kappa\lambda\omicron\gamma\eta\iota$. In all the Gr. it is read once only, before both nouns. Harkl. also writes it once only, but after the former noun, representing it, as he usually does, by the separate pronoun ܘܠܘܚܠܐܘܬܘܟܘܢ (not, as Philox., by the suffix ܘܬܘܟܘܢ), to which is prefixed $\#$ ($\alpha\ \delta$). This mark cannot well refer to his Gr. text (*cp.* note on *ver.* 8), for no Gr. fails to insert $\upsilon\mu\omega\iota$ once. It appears therefore to be misplaced, and perhaps belongs to a second ܘܠܘܚܠܐܘܬܘܟܘܢ now missing, which may have stood (*a*) after ܘܠܘܚܠܐܘܬܘܟܘܢ (= $\epsilon\kappa\lambda\omicron\gamma\eta\iota$), as in Philox. the suffix ܘܬܘܟܘܢ ; or (*b*) after the preceding ܘܠܘܚܠܐܘܬܘܟܘܢ (= $\epsilon\rho\gamma\omega\iota$), as in Philox. we have ܘܠܘܚܠܐܘܬܘܟܘܢ (= $\epsilon\rho\gamma\omega\iota\ \upsilon\mu\omega\iota$),—where the Gr. copies vary (see note, in which (*b*) is assumed, on Gr. text *in loc.*, p. 59) as to the insertion of $\upsilon\mu\omega\iota$ in $\delta\iota\acute{\alpha}\ \tau\omega\iota\upsilon\ \kappa\alpha\lambda\omega\iota\upsilon$ [$\upsilon\mu\omega\iota$] $\epsilon\rho\gamma\omega\iota$. Again (*c*) it may be that the $\#$ ought to be so placed as to mark the doubt about this insertion ($\delta\iota\acute{\alpha}\ \tau\omega\iota\upsilon\ \dots\ \epsilon\rho\gamma\omega\iota$), as Wetstein* supposed. If so, it ought to stand before ܘܠܘܚܠܐܘܬܘܟܘܢ , thus— $\text{ܘܠܘܚܠܐܘܬܘܟܘܢ}\ \#\ \text{ܘܠܘܚܠܐܘܬܘܟܘܢ}$.

* *N.T. Græcum*, note *in loc.*

17. The rendering (both versions) of the compound *μεγαλοπρεπούς* here by ܘܠܘܥܘܩܘܠܘܢܐ ܕܘܠܘܥܘܩܘܠܘܢܐ is similar in form to that of *ισότιμον* in *ver.* 1 (see Note *supr.* there). The Gr. word does not again occur in N.T. It appears in Deut. xxxiii. 26 (LXX), where Syr.-Hxp.* has a like periphrasis, ܘܠܘܥܘܩܘܠܘܢܐ ܘܠܘܥܘܩܘܠܘܢܐ, only with the absol. ܘܠܘܥܘܩܘܠܘܢܐ, instead of the constr. as here. Again, in Clem. R., where *μεγαλοπρεπής* is not infrequent, the Syr. gives the inverse rendering ܘܠܘܥܘܩܘܠܘܢܐ ܕܘܠܘܥܘܩܘܠܘܢܐ (no prefix to ܘܠܘܥܘܩܘܠܘܢܐ). The verb ܘܠܘܥܘܩܘܠܘܢܐ is not used in Pesh., and is rare in Harkl.; but frequent in Syr.-Hxp., which also has ܘܠܘܥܘܩܘܠܘܢܐ ܘܠܘܥܘܩܘܠܘܢܐ for *μεγαλοπρέπεια* (e.g. Ps. viii. 2), corresponding to the rendering of *μεγαλοπρεπής* in the Syr. Clement.

18. The ܘܕ in this verse, representing a repetition of *αὐτῷ* after *ἐνεχθείσαν*, which all our MSS attest, and in which all copies of Harkl. concur (*α δ* marking it with †), is to be coupled with the ܘܕ † of *ver.* 8 *supr.* as an indubitable instance of reference made by the latter version to the former; for no Gr. or other authority than Philox. has *αὐτῷ* here.

19. In neither version does ܘܠܘܥܘܩܘܠܘܢܐ occur except in this place, nor anywhere in either Pesh. or Harkl. N.T.; and *αὐχμηρός* is ἄπ. λ. in N.T., and is not in LXX. But ܘܠܘܥܘܩܘܠܘܢܐ is to be found in Pesh. and Syr.-Hxp. O.T.,—in the latter once = *αὐχμηρός* (Mic. iv. 8). For ܘܠܘܥܘܩܘܠܘܢܐ see 2 Pet. ii. 4, 17, and second Note *infr.* on 4; and the parallels in Jude (6, 13).

20. Here the two versions, though otherwise differing in their treatment of *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται*, agree so far as this, that they render as if *ἐπιλύσεως* were nominative. If this is not merely an example of loose rendering, it must either be a grammatical error, or represent an otherwise unattested variant *ἐπίλυσις*. In any case it is a signal instance of coincidence between Philox. and Harkl. But in Philox. the result of it is, that *ἰδίας* is left to agree with *γραφῆς* (see Gr. text), —“No prophecy is the interpretation of its own Scripture” (*lit.* “of the Scripture of itself”). Not so in Harkl., which gives ܘܠܘܥܘܩܘܠܘܢܐ ܘܠܘܥܘܩܘܠܘܢܐ ܘܠܘܥܘܩܘܠܘܢܐ ܘܠܘܥܘܩܘܠܘܢܐ (= *πᾶσα γραφή προφητείας ἐπίλυσις ἰδία οὐ γίνεται*), “No Scripture of prophecy is the interpretation

* See Masius in *Critici Sacri*, t. I, pt. ii, *in loc.*—Deuteronomy is one of the lost books of this version, but is cited by Masius from a MS not now forthcoming. See the art. *Polycarpus Chorep.*, *Dict. Chr. Biogr.*, vol. iii.

Ib. ܘܢܘܩܘܢ ܘܢܘܩܘܢ ܘܢܘܩܘܢ ܘܢܘܩܘܢ] This would represent καὶ παρέδωκεν [αὐτοὺς] τηρεῖσθαι εἰς κρίσιν κολάσεως,—an unattested reading. Probably Philox. here paraphrases the well-supported reading (see note on Gr. text) παρεδ. εἰς κρ. κολαζομένους τηρεῖν [or τηρεῖσθαι].

Note that here the Old Lat. text h (see p. 54 *supr.*, and note †) independently confirms the Vulg. (“*cruciandos reservari*”) in support of κολαζομένους τηρεῖσθαι, by rendering “*puniendos servari*.”*

With this peculiar rendering Harkl. deals in a remarkable way;—retaining it *verbatim*, only (α δ) marking ܘܢܘܩܘܢ with †. He thus at once shows his relation with Philox., and his recourse to a different text. For with ܘܢܘܩܘܢ his version repeats Philox.; omitting it, he represents the better-attested Greek text, παρέδωκεν εἰς κρίσιν τηρουμένων.

For ܘܢܘܩܘܢ = κόλασις, *cp.* Mt. xxv. 46 (ܘܢܘܩܘܢ, Pesh. and Harkl.), also 1 Joh. iv. 18 (Harkl., not Pesh.); likewise ܘܢܘܩܘܢ = κολάζειν, *ver.* 9, *infr.* It more properly = βάσανος (or βασανισμός).

5. ܘܢܘܩܘܢ] See first Note *infr.* on Jud. 14.

6. Harkl. renders τεφρώσας by ܘܢܘܩܘܢ, better than ܘܢܘܩܘܢ of Philox. See first Note *infr.* on Jud. 7, where Hkl. interpolates ܘܢܘܩܘܢ.

Ib. Both versions render καταστροφή by ܘܢܘܩܘܢ; as Harkl. also, 2 Tim. ii. 14 (where alone καταστρ. recurs in N.T.); not found in Pesh.

Ib. ܘܢܘܩܘܢ ܘܢܘܩܘܢ ܘܢܘܩܘܢ] These words are ambiguous, and may be taken to mean—

(a) “An example for the ungodly who were hereafter to be” (as the Lat. versions of Etzel, Pococke, and Sionita (P) render). So understood, the Syr. may be taken to represent (though inexactly) the reading of most Gr. MSS, followed by Lat. Vulg. and by Rec. Text and Rev.—also Arab.—*ὑπόδειγμα μελλόντων ἀσεβεῖν* = “an example for those who should hereafter be ungodly” (μελλόντων and the equivalent ܘܢܘܩܘܢ being taken as masc.).

But the Syr. may equally well mean—

(b) “An example for the ungodly of things [or persons] about to be” (μελλόντων and ܘܢܘܩܘܢ taken as neuter); which exactly reproduces

* The following readings of h (which breaks off in ii. 7) on chapter i., which have been by oversight omitted in the footnotes of Gr. text, may conveniently be recorded here :

i. 3, “*propria virtute*.”—(4) “*in cupiditate corruptionem*.”—(8) “*vos*” (*interlined*).—(9) “*per bona opera*.”—(12) “*non differam semper*” (“*vos*” *interl.* before “*semper*”).—(20) “*omnis prophetiae scriptura*” (as Harkl.).

the better reading of the Gr., *ὑπόδειγμα μελλόντων ἀσεβέσιν* (so MSS B P, followed by W-H). This reading, as more truly represented by the Syr., has been adopted in the Gr. Text, *supr.*, p. 62.

In this case there is no variation in our Syriac copies, except that 11 and 20, with Harkl.,* represent *μελλόντων* by *ܩܘܣܡܐ ܕܥܘܠܡܐ* (fem., equivalent to neut.), thus definitely adopting the rendering (b). In this variation from the other codices, 11 and 20 give an instance of a correction into conformity with Harkl., introduced into Philox. by painstaking editors at a late date (Cent. xv.). So again, codd. 13 and 20 in Jud. 7; where see first Note *infr.*

9. *ܩܘܣܡܐ*] This reading rests, as regards the consonants, on the authority of codd. 1 and 2, but is written by them *ܩܘܣܡܐ* (presumably = *ܩܘܣܡܐ* = *τηρεῖ*). For this there is no Gr. support. The rest read *ܩܘܣܡܐ* (= *τηρήσει*). But as this also is unknown to the Gr., *ܩܘܣܡܐ* can only be understood as if *ܩܘܣܡܐ* (? being carried on from the preceding fut. *ܩܘܣܡܐ*) so that *ἵνα ῥύηται . . . [ἵνα] τηρήσῃ = ῥύεσθαι . . . τηρεῖν*. This being so, I have ventured, while adopting *ܩܘܣܡܐ* on the authority of 1 and 2, to disregard their pointing, and to write *ܩܘܣܡܐ* (as on p. 7, *supr.*), which is a more usual form† of the 3 pers. fut. sing. of this verb than *ܩܘܣܡܐ*. With either reading the Gr. represented is *τηρεῖν*.

10. *ܩܘܣܡܐ*] So Codd. 1, 2, 12 (9 is here illegible), and with them 3, 18, 20; representing *ἐν ἐπιθυμίᾳ* with the best Gr. text. Harkl. follows the less approved reading *ἐν ἐπιθυμίαις*, as does 14, with 11, 13, 19, and all later Syr. copies, and with them Arab. and Etzel. Here again recurs a combination of authorities such as we met at i. 15 (see above); the later group of Syr. following Harkl. against the earlier.

Ib. Both versions seem to render *πολημηταί* (here only in N.T.) by *ܩܘܣܡܐ* (as both give *ܩܘܣܡܐ* = *ἐτόλμησεν*, Jud. 9), but to differ as to *αὐθάδεις* (in Phx., *ܩܘܣܡܐ*; in Hkl., *ܩܘܣܡܐ*), which adjct. Hkl. (a δ) writes in Gr. on marg., referring it (according to a) to *ܩܘܣܡܐ*.—But on the other hand, δ clearly marks the marginal *αὐθαδεις* as relating to *ܩܘܣܡܐ*. And so too in the only place where *αὐθ.* recurs in N.T. (Tit. i. 7) Hkl. renders it by *ܩܘܣܡܐ*, writing (as here) *αὐθαδη* in marg., and subjoining the transliteration *ܩܘܣܡܐ*. It is therefore probable

* White, in his Lat. version, mistranslates Hkl. here, treating the ptc. as fem.

† See *Thes. S.*, s.v.; also Pococke's note *in loc.*

that Hkl., in this place as in that, and possible that Phx. also, makes ܐܘܬܐܕܝܣ = *αὐθάδης*. They may have read *αὐθάδεις* before *τολμηταί* in their Greek.

11. ܐܘܬܐܕܝܣ ܕܘܢܐܡܝܐ , by which Philox. and Harkl. alike represent *ἰσχυῖ καὶ δυνάμει*, looks as if they read *δυν. καὶ ἰσχ.* (*cp.* Apoc. v. 12, vii. 12 [in both versions]—the only other instances in N.T. where the two words are combined). *Δύναμις* is rendered ܕܘܢܐܡܝܐ by both in i. 3, 16, the only other places of its occurrence in these Epp.

Ib. Here our authorities for and against insertion of ܐܘܬܐܕܝܣ ܕܘܢܐܡܝܐ are ranked very nearly as for ܐܘܬܐܕܝܣ (*ver.* 10). Our older copies (in this case including 2) give the words,—except 14, which joins most later copies in omitting, as does also Arab.; on the other hand, 3, 20, and (with variation) 18, 19, insert. Harkl. inserts, but with †, presumably implying (as in former instances) that he found the words in Philox., but with no equivalent in his Gr. exemplar. Some extant Gr. mss omit, but of the MSS only A. It is, however, to be noted that ܐܘܬܐܕܝܣ ܕܘܢܐܡܝܐ represents the *παρὰ Κυρίου* of some mss, rather than the *παρὰ Κυρίῳ* of the MSS and most mss: this, however, may be due to grammatical inaccuracy on our translator's part, rather than to variation in his exemplar. (The reading of 18 and 19, ܐܘܬܐܕܝܣ ܕܘܢܐܡܝܐ , may possibly be meant to represent *παρὰ Κυρίῳ*, misunderstood, or misread as *παρὰ Κύριον*).

Thus in each of these consecutive verses, 10 (see note on ܐܘܬܐܕܝܣ) and 11, we have an example of a reading in which the weight of the earlier group (14 in each case alone dissenting) is on the side of the best-attested Greek text; while a reading of inferior authority is preferred by Harkl., followed by the bulk of our later codices, with 14, and also with Arab.—We infer that these are cases of a corruption derived from Harkl., so early as to have affected the Arab. In case of *ver.* 11, the evidence of the adhesion of Philox. (implied by the Harkl. †) to the better reading, is earlier still.

12. The agreement between the versions, in their rendering (or reading) [*ἐν*] *φύσει*, for *φυσικῶς* (*or* —*κά*), is noteworthy.

Ib. The (not very happy) rendering *ἄλωσις* by ܐܘܬܐܕܝܣ (Harkl. better, by ܐܘܬܐܕܝܣ) has only one parallel in Pesh. N.T., Hebr. vii. 1 (= *κοπή*). It is usually = *μάχαιρα or ῥομφαία* (especially in the older Syr. version of Apoc.).

13. By **ܘܒܐܘܪܘܫܐ ܘܘܨܝܘܢܐ**. Philox. seems to paraphrase *ἀδικούμενοι* (as if = *ἐν οἷς ἐστὶν ἀδικία* (or [οἱ] *ἀδικίαν ἔχοντες*),—the better-attested but more difficult reading of this verse). But his rendering does not allow *ἀδικούμενοι* to be read (as by some interpreters) with the preceding verse;—nor (as by others) to be construed (passive) with *μισθὸν ἀδικίας* (following),—“wronged of the hire of wrongdoing,” or (as Rev. Vers.) “suffering wrong as the hire of wrongdoing.” He treats it (as of middle voice) apart in construction from the succeeding words, and leaves *μισθ. ἀδικ.* to be governed by *ἡγούμενοι*,—“These in whom is wrongdoing (= these wrongdoers) by them the hire of wrongdoing is esteemed pleasure” (**ܘܘܨܝܘܢܐ ܘܘܒܐܘܪܘܫܐ ܘܘܨܝܘܢܐ ܘܘܨܝܘܢܐ**), “even the luxury which is in the daytime” (**ܘܘܨܝܘܢܐ ܘܘܨܝܘܢܐ ܘܘܨܝܘܢܐ**). The habitual wrongdoer regards his wrongdoing as the work by which to earn the pleasure of daytime revelling.

Harkl. follows the rival reading *κοιμούμενοι* (which it renders by **ܘܘܨܝܘܢܐ**); yet, though thus necessarily diverging from Philox., betrays dependence on it by retaining not only the leading words (**ܘܘܨܝܘܢܐ ܘܘܨܝܘܢܐ**), but even the redundant **ܘܘܨܝܘܢܐ**, for which (as customary) it refers to Philox. by prefixing **ܘܘܨܝܘܢܐ**.—Neither **ܘܘܨܝܘܢܐ** nor **ܘܘܨܝܘܢܐ** occurs in Pesh. N.T., but both in Syr.-Hxp.;—the former also in Harkl., the latter in Pesh. O.T.

For **ܘܘܨܝܘܢܐ**, see Note *supr.* on i. 13.

Ib. The very remarkable expression **ܘܘܨܝܘܢܐ ܘܘܨܝܘܢܐ** (*lit.*, *μεστοὶ μώμων*),* for *μῶμοι*, is one of the most noteworthy examples of agreement between the two versions, betokening their interdependence.

Ib. **ܘܘܨܝܘܢܐ**] In many codices an early corruption of this appears, **ܘܘܨܝܘܢܐ** (= *ἐν τοῖς ἱματίοις αὐτῶν*). This is notable,—(a) as one of the few instances (to be classed with **ܘܘܨܝܘܢܐ** of i. 4) in which 1 errs gravely;—and (b) of the yet fewer in which 2 differs for the better from 1;—and (c) as an error (which is rarest of all) common to 1 with the Arab.,—a fact which marks it as a very early one. Moreover, (d) when we compare this verse with its parallel in Jude (12), where the word recurs, we find much inconsistency and vacillation about it in

* This expression is met with sometimes among the self-disparaging epithets which Syr. scribes lavished on themselves in their colophons;—*e.g.*, in Cod. 12, and again Cod. 20 (both Pesh. N.T.). See for these the section “*Manuscripts, &c.*,” of Introduction (*supr.*). The colophon of 12 is printed, in Syr. and English, in my *Apocalypse in Syr.*, pp. 32, 98 (pt. II.).

most of our codices. 1, and with it 3, 18, are consistently wrong in both places; 7, 10, 11, 12, 13, 14, 19, 20, consistently right in both. 2, though it avoids the misreading of 1 here, adopts it in Jud. 12 (but corrects in marg.,—apparently *secunda manu*); 9 shares in the inconsistency of 2, but (unlike 2) tries to bring the passages into agreement by inserting the misreading on its marg. here. In both places 8 misreads, but corrects on marg. of Jude only. The Arab. translator is to be added to the list of the inconsistent, but in a different way from the rest; for he misreads here, but reads rightly (though he translates inaccurately) in Jude, rendering “in their *garments*” here, “in their *passions*” there.

It is clear that by ܩܫܘܠܘܬܐ Philox. represents ταῖς ἀγάπαις αὐτῶν, understanding ἀγάπη in its secondary and ecclesiastical sense of “love-feasts.” Elsewhere in N.T. (Pesh. and Harkl.) we find ܩܫܘܠܘܬܐ = ἀνάψυξις (Act. iii. 19), or = κατάπανσις (Act. vii. 49, Hebr. iii. 11 *et passim*). Cp. LXX and Syr.-Hxp., Esai. lxvi. 1; Ps. xciv. [xcv.] 11.—In later usage, as here, it denotes the Ἀγάπη: thus in Ignat., *Smyrn.*, viii, ἀγάπην ποιεῖν is rendered in the Syriac version (*Corp. Ignat.*, pp. 109, 129) ܩܫܘܠܘܬܐ.

Harkl., in text, represents the variant ἀπάταις here; but in marg. gives ܩܫܘܠܘܬܐ, a literal rendering of ἐν ταῖς ἀγάπαις αὐτῶν: while in Jude it reads ἀγάπαις, and renders it by ܩܫܘܠܘܬܐ, as Philox.

Ib. Both versions represent συνενωχούμενοι by ܩܫܘܠܘܬܐ, neglecting to express the *συν*-. Harkl. adds ܩܫܘܠܘܬܐ (= ἐν ὑμῖν), and (a) writes the Greek *ενωχουμενοι εν υμιν* in marg. (also the variant, or alternative, ܩܫܘܠܘܬܐ = ἐν αὐτοῖς), as if his exemplar read these words. Our translator habitually, and Harkl. frequently, neglects the force of prepositions in Greek compounds (as of *παρα*- i. 5, ii. 1, *supr.*). Cp. Jud. 12, where the word *συνενωχ.* recurs, and is rendered by both ܩܫܘܠܘܬܐ instead,—a notable example of simultaneous variation. See further, third Note *infr.* on Jud. 12.

14. ܩܫܘܠܘܬܐ ܕܥܝܢܐ ܩܫܘܠܘܬܐ ܩܫܘܠܘܬܐ] These words, with the participle thus read as masc. (agreeing with ܩܫܘܠܘܬܐ = ἀμαρτίας), represent [ἔχοντες] ἀκαταπαύστους ἀμαρτίας (accus. plur. governed by ἔχοντες—“Having eyes full of adultery, and [having] incessant sins.”*—But 1 and 2 suggest a different

* So the Polygl. and Arab.; but Etzel and Pococke, “eyes full of adultery and (of) incessant sins.” The former is preferable, for the latter, though a possible rendering of the Syr., would imply a Greek reading ἀκαταπαύστων ἀμαρτιῶν, which is nowhere recorded.

reading has passed into most editions; but Lee has corrected it (from 9), and the American editor (from 11). No trace of ἐξ ἄνωθεν appears in any Greek authority, or in any version.

(b) In *ver.* 18, with equal confidence and no less preponderance of authority, we adopt the correction ܘܢܘܩܘܢܐ (= ὑπέρογκα), attested by the same Syr. codices as the previous instance (except that 11 joins the later ones 7, 8, 10, and the Polyglot text). Etzel's also goes with these latter; but Arab. changes places with it, and supports the older text. So also Harkl. (with ὑπερογκα [*sic*] in marg.). The misreading ܘܢܘܩܘܢܐ, which Pococke's text and the Polyglots have thus introduced into all the editions (except that of Lee, which follows 9; but including the American), represents γελῶτα (or γελῶτον), a word quite inappropriate here, and known neither to any Greek authority or any translator; while ܘܢܘܩܘܢܐ is a proper equivalent for the ὑπέρογκα of all Greek texts, as appears from the rendering in both versions of the same word where it recurs in the parallel passage of Jude (*ver.* 16) by the cognate ܘܢܘܩܘܢܐ. By this latter word the ὑπέρογκα of Deut. xxx. 11 (LXX), is rendered in the Syr.-Hxp. version [see Masius, *Syrorum Peculium*, s.v. ܘܢܘܩܘܢܐ]. This is another signal instance of simultaneous variation in both versions, in rendering of a recurring word, as in case of *συννεωχούμενοι* (see last Note *supr.* on *ver.* 13).

Thus in these two notable instances our text as emended after our best codices agrees with Harkl. But it would be a mere perversion of the facts to suggest that these codices borrowed either reading as a correction from Harkl.,—the true inference being that Harkl., itself the earliest witness to the text of our version, on which it is based, here confirms the testimony of the earliest extant manuscripts of that text.

18. The adject. ܘܢܘܩܘܢܐ may (as suggested in note to Gr. text, p. 64) represent the alternative reading ἀσελγείας (gen. sing.,—“lusts of wantonness” for “wanton lusts”). But the suspicion occurs that the translator, reading with best Greek text ἀσελγείαις, may have mistaken it for a dat. plur. feminine from ἀσελγίης.

19. As between the rival readings ܘܢܘܩܘܢܐ and ܘܢܘܩܘܢܐ (after ܘܢܘܩܘܢܐ) in this verse, there arises no doubt touching the Greek text; for ܘܢܘܩܘܢܐ ܘܢܘܩܘܢܐ and ܘܢܘܩܘܢܐ ܘܢܘܩܘܢܐ equally represent ὃ τις ἤττηται (as all Gr. authorities read). In this connexion ܘܢܘܩܘܢܐ (as read by 1 and 2,

supported by 12 and 18) is as adequate as **שׁוּב** to express the power by which “a man is overcome,”—as shown by the use of **בַּשׁוּב** in the second member of the sentence to express the power by which he “is brought in bondage” (**בַּשׁוּב בַּשׁוּב** = *τούτω δεδούλωται*). The reading **שׁוּב** best reproduces the symmetry of the antithetical phrase of the Greek; and seems therefore preferable to the **שׁוּב** of the majority of our codices (including 9 and 14). They are, however, countenanced by Harkl., striving laboriously as usual for accurate expression of the meaning. It may be from Harkl. that **שׁוּב** has made its way into so many of our codices; but more probably it may have been introduced independently by some scribe in a like effort to make the sense more clear. That copyists found difficulty in understanding the passage is shown by the variations in pointing the participle **בַּשׁוּב** (see note on Syr. text *in loc.*).—If by **בַּשׁוּב**, which 1 and 2 write, they meant present participle *act.* (**בַּשׁוּב**), they must have misunderstood the text which (in writing **שׁוּב**) they preserved as regards the letters. I write **בַּשׁוּב**, participle *pass.*—For a like case of doubtful pointing in these two codices, see above, Note on ii. 9 (**בַּשׁוּב**).

Ib. Both 1 and 2 write **בַּשׁוּב** (point on **שׁ**).—If by **בַּשׁוּב** (see last Note) these codices mean ptep. active, they presumably intend **בַּשׁוּב** for **בַּשׁוּב**,—active likewise,—to be distinguished from **בַּשׁוּב**, passive. But in this case, and many others of participles with **שׁ** preformative, the usage of 1 (and sometimes of 2), as regards diacritic points, is peculiar, and needs examination.—The facts are as follows.

(a) Whereas by ordinary usage the participles *paël* and *aphel* are distinguished as (*pa.*) **בַּשׁוּב**, (*aph.*) **בַּשׁוּב**, 1 frequently (and 2 now and then) places point over the preformative **שׁ** where *aph.* is not admissible. One such instance occurs above, *ver.* 14, where **בַּשׁוּב** is written by 1, though the *aph.* of the verb **שׁוּב** is not in use; but *pa.* only.—Other like examples are: iii. 3, **בַּשׁוּב**; iii. 13 and 14, **בַּשׁוּב**; iii. 16, **בַּשׁוּב**; 3 Joh. 2, **בַּשׁוּב**; *ib.* 9 and 10, **בַּשׁוּב**; Jud. 10, **בַּשׁוּב**; *ib.* 12, **בַּשׁוּב**; *ib.* 13, **בַּשׁוּב**. So also 2 writes **בַּשׁוּב** (2 Joh. 2). None of these verbs occurs in *aph.*; all occur in *pa.* [see *Thes. Syr.*, under their several roots]; except that **בַּשׁוּב**, the *aph.* of **שׁוּב**, is found, though rarely; but not in the sense of *εὐχόμεαι*, which in the place above cited (3 Joh. 2) is as usual expressed by *pa.* **בַּשׁוּב** (**בַּשׁוּב**).

(b) Again; the verb ܐܠܦܝܙܘܢ , in *pa.* (ܐܠܦܝܙܘܢ) is usually = ἐλπίζω, as 2 Joh. 12, 3 Joh. 14; but in *aph.* (ܐܠܦܝܙܘܢ) frequently = ἡγοῦμαι, as 2 Pet. iii. 9. Yet 1 writes ܐܠܦܝܙܘܢ in 2 Joh., 3 Joh.; but in 2 Pet., ܐܠܦܝܙܘܢ .*

(c) In very many cases 1 leaves such participles unpointed. Sometimes also it combines the point over ܘܢ with *ribbui* (e.g. ܩܘܪܝܢܘܢ , Jud. 10) over plur. pteps.

In case of the participle *aph.* of ܘܢ , which occurs 2 Pet. i. 5, ii. 1, 1 writes in the former place ܩܘܪܝܢܘܢ , in the latter ܩܘܪܝܢܘܢ ,—inconsistently.

(d) On the whole, it appears that the usage of this manuscript (and others) is, to indicate the participle *pacl* by a point over, the participle *aphel* by a point under, the word;—usually, but not invariably, over, or under, the preformative ܘܢ .

20. The codd. of Harkl. vary here, as do those of Philox. (see note *in loc.* on Syr. text, p. 18 *supr.*), between ܘܢ and ܘܢܘܢ . Thus *a* (which White needlessly corrects), with δ , reads ܘܢ ,—against $\beta \gamma$, ܘܢܘܢ . (See Appx. II., *in loc.*) The pleonastic ܘܢ is idiomatic, and is undoubtedly to be read here: ܘܢܘܢ is apparently a scribe's correction;—perhaps to conform to the Gr. *αὐτοῖς*,—for which Philox. seems to have read *αὐτῶν*, Harkl. to have omitted it.

Ib. Harkl. represents τὰ ἔσχατα by ܐܠܦܝܙܘܢ (more exact than the ܐܠܦܝܙܘܢ of our version), and calls attention to the correction by inserting the Greek on his marg. (as in *ver.* 17, *ομιχλη*).

22. The rendering ܐܠܦܝܙܘܢ , in both versions, for ἐξέγραμα, points to Prov. xxvi. 11, where the same word is used by Pesh., and by Syr.-Hxp. (= ἔμετρον, LXX). It is possible that Philox. and Harkl. may have read ἔμετρον here, with a few Gr. authorities.

Ib. For ܐܠܦܝܙܘܢ = κύλισμα we have a parallel in Syr.-Hxp., Ezech. x. 13 (Symmach.); but it is nowhere found in Pesh. (O.T. or N.T.).

III. 1. ܐܠܦܝܙܘܢ] See first Note *infr.* on Jud. 14.

Ib. ܐܠܦܝܙܘܢ] Here our earlier codices (so far as available;—9 *hiat*) are united in support of this word, and are joined by 11, 18, 19, 20.—

* In notes to Syr. text, on these three verses, the facts (as to cod. 1), here given exactly, are incorrectly stated.

It is the proper equivalent of the Gr. (*εὐλικρινῆ*:—as Clement R., ii. 9, where the Syr. renders *εὐλικρινεῖς* by ܘܠܝܩܪܝܢܝܝܘܬܝܢ (Bensly's *Err. of S. Clement in Syr.*, p. ۱). The commoner word ܘܠܝܩܪܝܢܝܘܬܝܢ (= *καλός*,—so 3, 7, 8, 10, 13) has naturally been substituted by transcribers, so early that it has misled Arab., as well as Etzel, and all editors;—and yet it is found in no extant codex earlier than the xivth century (except probably 3, which may be of xiiith). As a rendering it is quite inadequate.—It is to be noted here, that 1, which heads our list of witnesses to ܘܠܝܩܪܝܢܝܘܬܝܢ, has at this point been altered (whether by the scribe or by a later hand) by interlining ܘܠܝܩܪܝܢܝܘܬܝܢ:—an instance like that noted in the Note (b) *supr.*, on i. 4, to show that whatever rehandling this codex may have undergone, has been in the direction of divergence from, not of conformity to, Harkl.

Ib., 2 and 4. In these verses we have two instances of the concurrence of 1 and 2 in readings which are indefensible:

In *ver.* 2, the insertion by codd. 1, 2 of ܘܠܝܩܪܝܢܝܘܬܝܢ after ܘܠܝܩܪܝܢܝܘܬܝܢ (= *τοῦ Κυρίου ἡμῶν καὶ Θεοῦ ἡμῶν*), has no support from any Greek or other authority,—except from our codex 3 (which elsewhere often agrees with the manuscripts of the earlier group). It is an obvious interpolation in the interests of orthodoxy, to be unhesitatingly rejected, though attested by our best Syr. witness 1 and its associate 2.

In *ver.* 4, ܘܠܝܩܪܝܢܝܘܬܝܢ (= *κατεσκευάσται*), for ܘܠܝܩܪܝܢܝܘܬܝܢ (= *διαμένει*, as all Gr.) is another misreading of 1 and 2, against the rest,—but in this case an accidental one, the words being closely alike to the eye.

3. For the participle ܘܠܝܩܪܝܢܝܘܬܝܢ (= *ἐμπαιζοντες*) in this place, *cp.* the parallel, Jud. 18, and footnotes on Gr. text of both. The two passages seem to have been altered into verbal agreement in the Syr. of our translator, but not of Harkl.

5. The omission of ܘܠܝܩܪܝܢܝܘܬܝܢ after ܘܠܝܩܪܝܢܝܘܬܝܢ in this verse, is a like case with the substitution of ܘܠܝܩܪܝܢܝܘܬܝܢ in verse 1,—being supported by the same late codices (3, 7, 8, 10, 13) with Arab. and the Polyglots, and opposed by the same better evidence (of 1, 2, 11, 12, 14, 18, 20,—but not 19, which here changes sides) reinforced by 9,—also by Etzel (who passes over to the earlier group). In this instance, Lee and the American Editor correct the text (after 9 and 11).

Ib. The words ܘܠܝܩܪܝܢܝܘܬܝܢ are attested by all our codices, as by all Gr. and other authorities; but Harkl. inserts them with the mark †.

joins them; while 9 goes over to the graecized ܠܥܘܠܡܝܢ, and 12 similarly (ܠܥܘܠܡܝܢ). Of the whole number, 18 alone agrees in both places with Harkl.; the rest in *ver.* 12 give ܠܥܘܠܡܝܢ (except 7, 8, 10, which omit). Possibly the scribes of the copies which thus vary may have intended by so doing to correct the apparently tautologous repetition in *ver.* 12 of the words of *ver.* 10. They may have meant to suggest that the *στοιχεῖα* in one place (ܠܥܘܠܡܝܢ) were to be understood as “the heavenly bodies” (as often in Syr.; rarely in late Gr.), while the *στοιχεῖα* in the other (ܠܥܘܠܡܝܢ) were “the elements,” according to the legitimate meaning of the word. But it is not to be supposed that the translator had any thought of such distinction, though it may have been introduced by his transcribers.—On the whole, it seems best to accept ܠܥܘܠܡܝܢ in both verses.

Ib. All texts of Philox. here attest *εὐρεθήσεται* (as read by \aleph B K P and other authorities), by rendering ܥܘܪܥܘܬܐ (11, 13, 14, 20, ܥܘܪܥܘܬܐ)—supported by the margin of Harkl. (*a*), which offers it (ܥܘܪܥܘܬܐ) as alternative for the ܥܘܪܥܘܬܐ ܕܥܘܠܡܝܢ of its text (= *κατακαήσεται*, as read by A and most Greek cursives; see notes on Syr. and Gr. texts, *in loc.*). But our codices, even those of the earlier group, are divided as to omitting or inserting the negative ܘ before the verb. For its omission, we have 1, 2, and 12, with the later but carefully edited 7, 11, 13, reinforced by 18 and 19, and confirmed (as above) by the Harkl. note: while 9 and 14, and also 20, here siding with 3, 8, 10, Etzel, and the Polyglots, are for its insertion. But the Arab. translator by throwing his weight into the scale with 1, 2, and 12, turns the balance in favour of the affirmative reading, in agreement with the Gr. witnesses for *εὐρεθήσεται*, none of which prefixes to it *οὐχ*.—It is to be noted that in 2 (an *estrangela* codex), ܘ is inserted (*prima manu?*) before the verb, in cursive character—clearly by an afterthought. In 7, room seems to have been intentionally left by the scribe for like interpolation. Likewise White, in his edition of Harkl., prints a conjectural [ܘ] before the verb where it appears on the margin.—The conclusions to which these facts lead are:—that Philox. represents a Greek text which with \aleph B, &c. (as above) read *εὐρεθήσεται* (without *οὐχ*); that he rendered it ܥܘܪܥܘܬܐ accordingly, without ܘ; that the copies of his version used by Harkl. in the second decade of the seventh century, and by the Arab. translator early (probably) in the ninth, preserved

his text faithfully; that from the twelfth century (to which 9, 12, 14, belong), to the fourteenth and fifteenth (the age of 7, 11, and 13), and thence down to the present day (represented by 19), the true reading of his text has survived in some of the better edited copies;—but that many later transcribers, finding the passage, so read, to be difficult, attempted to make it clear (as we perceive that the scribe or corrector of 2 did, and as White in later times has done) by the unwarranted intrusion of the negative. In so doing, they acted not as copyists but as editors; and the testimony of their transcripts has no more textual weight than that of the margin of the Harkl. interpolated (as noted above) by White.

The difficulty of the reading so attested is great, as is shown by the many emendations of the original—none convincing—that have been made by copyists or suggested by critics.* It is at least possible that the Gr. uncials have rightly read, and that the Syr. of Philox. rightly retains, the disputed *εὐρεθήσεται* (without negative). In an Epistle in which strained uses of words are not infrequent, it may be understood in the sense of “shall be *discovered*, or *disclosed*”;—*cp.* Hierem. x. 18, ὅπως εὐρεθῇ ἡ πληγὴ σου,—where Syr.-Hxp. (with some difference of reading) renders by ܘܘܪܘܬܐ, as here (the subject of the verb being ܘܘܠܘܣܝܐ = θλίψις). Compare also Ezech. xxviii. 15, εὐρέθη τὰ ἀδικήματα ἐν σοί. Thus εὐρεθήσεται is made to mean φανερωθήσεται,—as a cognate verb is used in the strikingly similar passage, apparently founded on this verse and 12, of [Pseud.] Clem. R. (ii. 16), ἔρχεται ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος, καὶ τακήσονται [. . . .] τῶν οὐρανῶν, καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος, καὶ τότε φανήσεται τὰ κρύφια καὶ τὰ φάνερα ἔργα.

II. Here, for ܘܘܪܘܣܝܐ (= οὖν) of all our texts, Harkl. (codd. α β δ) gives ܘܘܪܘܣܝܐ (= οὕτως), but with ܘܘܪܘܣܝܐ on marg. (α δ) as alternative (γ substitutes it in text), apparently derived from Philox. But inasmuch as οὖν is read by most Gr. texts, it is not unlikely that Harkl., though his exemplar read οὕτως (B and a few mss), may have compared a second Gr. text and thence borrowed οὖν. His marg. (α δ) gives another alternative (or perhaps an addition), ܘܘܪܘܣܝܐ (= γάρ), not otherwise attested.

* Of these the most plausible is *πυρω*[better *πυρευ-*]θήσεται, proposed by Dr. E. A. Abbott and Mr. Vansittart (cited by Dr. Mayor, page cc.).

17. For φυλάσσεσθε, Philox. gives (as if the Gr. were φυλάσσετε εαυτούς) ܩܘܠܐܣܫܘܫܘܬܗ, for which idiomatic rendering Harkl. after his fashion writes ܩܘܠܕ ܩܘܠܐܣܫܘܫܘܬܗ, but marks the pronouns with †. In this case (as in *ver.* 5, *supr.*, where see second Note) this symbol has no necessary reference to Philox., or to any other authority. Both versions, in what they subjoin to the verb, intend to give the force of the middle voice. And Harkl. punctiliously inserts the † to note the pronouns as superfluous, inasmuch as the Syr. verb (ܩܘܠܐܣܫܘܫܘܬܗ) is capable of a reflexive as well as an active meaning.

Ib. For ܩܘܠܐܣܫܘܫܘܬܗ (as in text, = στήριγμός) which all editions give, it seems that we should print ܩܘܠܐܣܫܘܫܘܬܗ. In Pesh. N.T., ܩܘܠܐܣܫܘܫܘܬܗ occurs = συμπόσιον (Mc. vi. 39), κλισία (Luc. ix. 14);—and so in Harkl., in the latter place (but not the former). We find ܩܘܠܐܣܫܘܫܘܬܗ = στήριγμα in Syr.-Hxp., but the vowel-pointing is by no means settled. See *Thes. Syr.*, *s.v.*—For the verb ܩܘܠܐܣܫܘܫܘܬܗ see second Note *supr.* on i. 12.

2 JOHN.

2. All MSS and nearly all mss begin this verse with διὰ τὴν ἀλήθειαν, and so Philox. (ܩܘܠܐܣܫܘܫܘܬܗ ܩܘܠܐܣܫܘܫܘܬܗ). Harkl. omits, his exemplar apparently having been one of those from which the words have dropped out (after τὴν ἀλήθ. immediately preceding in *ver.* 1); but cod. *a* supplies in marg.,—perhaps from Philox., but more probably from a second Gr. exemplar. For his usage seems to be, when he retains a word from Philox. which was not in his Gr., to place it not (as here) on his margin, but in his text with † (see Notes *supr.* on 2 Pet. i. 5, 8, &c.).

3. All our copies, with Arab. and Etzel, support the best-attested Gr. reading, ἡμῶν (= ܩܘܠܐܣܫܘܫܘܬܗ); whereas the Polyglots (giving ܩܘܠܐܣܫܘܫܘܬܗ) represent the less-approved ὑμῶν. Herein they agree (no doubt accidentally) with Harkl. Lee's edition (but not the American) follows them.

Ib. The insertion of ܩܘܠܐܣܫܘܫܘܬܗ (= Κυρίου ἡμῶν) before Ἰησ. Χρ., as in all our older codices except 14, and some later ones (including 3, 18, 20), is confirmed by the support of Arab., as well as Harkl.,—a somewhat unusual combination; and the reading has adequate Gr. attestation (of \aleph K L P, many mss, and other versions).—On the other side, not only our later copies (such as 7, 8, 10, 15), but some of more weight (11,

7. For ܠܐ (= ܠܐ) of Philox. (preter.), Harkl. writes $\text{ܠܐ} = \text{ܠܐ}$ (pres.),—an example of the care of the latter version to follow the Gr. accurately; which in this instance has been happily exercised, so as to represent the *ἐρχόμενον* (not *ἐληλυθότα*) of the Gr.—It may be that Philox. intended the same, but if so his copyists, by misplacing the point, have done him injustice.

Ib. Notwithstanding the plural form of ܐܢܗܘܢ [ܐܢܗܘܢ] (= *οἱ μὴ ὁμολογοῦντες*) preceding, Philox. and Harkl. both (with the Gr.) read the last clause of the verse in the singular ($\text{ܐܘܬܘܫܐܘܢ ܐܠܗܐ ܐܝܢܐ ܐܘܬܘܫܐܘܢ} = \text{οὗτός ἐστιν ὁ πλάνοσ καὶ ὁ ἀντίχρ.}$). But a few late copies of Philox. (13, 18 (*corr.*), 19) read the former words in sing., while Harkl. (marg. of *a*) reads the latter in plur.—Both are obviously editors' grammatical corrections. Neither has any Gr. support; but the latter is countenanced by two Old Lat. authorities,—the *Speculum* (8), and a citation by Lucifer Calar. (217).

8. In this verse, as read by B and some mss and in the Lat. of Lucif. C., there is a grammatical defect—in the change from second pers. (*ἵνα μὴ ἀπολέσητε*, = ܐܘܬܘܫܐܘܢ ܐܠܗܐ) to the first (*εἰργασάμεθα*). Both Philox. and Harkl. avoid this, following \aleph Λ and others which read *εἰργάσασθε* (= ܐܘܬܘܫܐܘܢ); Harkl. (*a*), however, inserts in marg. the variant ܐܘܬܘܫܐܘܢ (= *εἰργασάμεθα*).

Note that, whereas both versions here make $\text{ܐܘܬܘܫܐܘܢ} = \text{ἐργάζομαι}$, both use ܐܘܬܘܫܐܘܢ for *ἐργάζομαι*, 3 Joh. 5 (where alone it recurs in these Epp.),—a remarkable agreement in variation of rendering, from a familiar to an unusual one (see Note *infr.* on 3 Joh. 5).

9. After the second *ἐν τῇ διδαχῇ*, Philox. expresses *αὐτοῦ* by adding the pronominal suffix (ܐܘܬܘܫܐܘܢ). Harkl. to like effect, but (as usual) by adding the separate pron. ܐܘܬܘܫܐܘܢ , which, however, he marks with †. This mark can only be taken as referring to Philox., for no Gr. or other authority supports *αὐτοῦ* (though some supply *Χριστοῦ*).

10. The rendering of *χαίρειν* in both versions by ܐܘܬܘܫܐܘܢ is not after the usage of Pesh., which keeps to the Semitic ܐܘܬܘܫܐܘܢ . In Harkl., however, we have for *χαίρειν* (as salutation) the literal ܐܘܬܘܫܐܘܢ (Act. xv. 23, xxiii. 26; Jac. i. 1).

Ib. The footnote on ܐܘܬܘܫܐܘܢ (p. 25 *supr.*) is incorrect; it ought to be as follows:—

in these places Harkl. in like manner writes ܘܢܘܢ for the more obvious ܘܢܘܢ (or sometimes ܘܢܘܢ), which both versions employ everywhere else.

6. All our copies read ܫܘܢܘܢ (= πάσης τῆς or ὅλης τῆς) before ܘܢܘܢ (= ἐκκλησίας), with no Gr. support. Harkl. inserts the word with #. In this case the asterisk necessarily refers to text of Philox., which is the sole authority for the insertion.

Ib. All editions except the American, but including the Polyglots, with five of the least trustworthy codices (7, 8, 10, 15, 17), and Etzel, omit (homoeot. in Syr. text) ܘܢܘܢ ܘܢܘܢ (= προπέμψας) after ܘܢܘܢ ܘܢܘܢ (= καλῶς ποιῆς). All our early copies, and most of the later, retain the words,—as also Arab. The evidence of Harkl. is to the same effect, but given in an unusual form. He represents προπέμψας by a different Syr. verb, writing ܘܢܘܢ in his text, but in marg. adds as explanation the ܘܢܘܢ of our version, and subjoins the Gr. (προπεψαι [*sic*]), with the rendering ܘܢܘܢ ܘܢܘܢ.—In this case it seems impossible to question that Philox. is the source whence Harkl. derives the alternative rendering in his note, which thus confirms the reading of our earlier against our later copies.—It is to be added that this is one of the instances in which Harkl. has altered Philox. for the better. For ܘܢܘܢ properly = ἐφοδιάσας, “victum praebens” (*cp.* Josue ix. 18 [12], ἐφοδιάσθημεν, LXX (= ܘܢܘܢܘܢ Syr.-Hxp.)); and in Pesh. N.T. only occurs Act. xxviii. 10, where ἐπέθεντο τὰ πρὸς τὰς χρείας is represented by ܘܢܘܢ;—whereas the ܘܢܘܢ of Harkl. belongs to the vocabulary of Pesh., which invariably renders προπέμπω by ܘܢܘܢ; Harkl. sometimes by ܘܢܘܢ (as here in text), or else by the more exact ܘܢܘܢ ܘܢܘܢ (as here in marg.).

7. All our copies write ܘܢܘܢ (= τοῦ ὀνόματος αὐτοῦ), with the inferior Gr. texts which supply the pronoun. Harkl. writes ܘܢܘܢ (= τοῦ ὀνόματος), but subjoins the separate pron. ܘܢܘܢ (= αὐτοῦ), with # prefixed. The # probably (as in previous instances) marks the insertion as due to the text of Philox.

Ib. Philox. writes ܘܢܘܢܘܢ (= τῶν ἐθνῶν, as many Gr. texts read), and the Arab. follows; but Harkl., ܘܢܘܢܘܢ (see Appx. II., *in loc.*, and *corr.* note on Gr. text, p. 74), which represents τῶν ἐθνικῶν, the more approved Gr. reading. This adjective is, however, unknown

the five inferior ones above noted,—that is, of all the five oldest, and eight of the twelve later (eighteen in all being here available).—In this case Arab. agrees with the older text, and with Harkl.—The Harkl. translator notes that *φλναρῶν* was an unusual word, and perhaps betrays his consciousness that his rendering of it is hardly adequate, by inserting it in Gr. characters on his marg.—The Latin of Etzel (“*facit in nos*”), of Pococke (“*facit nobis*”), and of the Polyglots (“*tractat nos*”), alike show the difficulty they felt in dealing with their Syriac text, ܦܢܐܪܘܢ.

Ib. For ܦܢܐܪܘܢ (impersonal, third pers. preter.) the ptep. ܦܢܐܪܘܢ (agreeing with the subject) is more usual, and is read here by some codices.—See Pococke’s note *in loc.*, and *cp.* Mt. vi. 34. Harkl. supports our text as printed *supr.*, and a parallel for it is to be found in Syr.-Hxp. (Prov. xxx. 15).—The various points and other marks attached to the word in many of our copies (see footnote *in loc.*, p. 29 *supr.*) show that it was a difficulty to the scribes.

Ib. Philox. (all texts) writes ܦܢܐܪܘܢ ܦܢܐܪܘܢ = τοὺς ἐπιδεχομένους, with C and some mss, and supported by some Latin. Harkl. follows the other MSS and most mss, and the best Latin, which give τοὺς βουλομένους (ܦܢܐܪܘܢ ܦܢܐܪܘܢ): but in marg. *a* inserts ܦܢܐܪܘܢ as alternative,—whether deriving it from Philox., or from a Greek exemplar, is doubtful.

11. All editions of Philox. prefix ܐ (= καί) to ܦܢܐܪܘܢ ܦܢܐܪܘܢ (= ὁ κακοποιῶν); but codd. 1, 19 omit the copulative, as does Harkl.,—agreeing with all Greek MSS (except L) and many mss. Our other codices insert it, except 18, which instead of it subjoins ܐܘܪܐܘܢ (= δέ) to ܦܢܐܪܘܢ, thus agreeing with L and many mss which write ὁ δὲ κακοπ.); and so also Arab. and Etzel. No Greek reads καὶ ὁ κ.—As the prefix ܐ does not usually or properly represent δέ, and as ܐܘܪܐܘܢ (the proper equivalent of δέ) is so weakly attested, I prefer to follow 1, 19, as in text *supr.*

12. Nearly all our codices, Arab., Etzel, and all editions, read ܦܢܐܪܘܢ ܦܢܐܪܘܢ before ܦܢܐܪܘܢ ܦܢܐܪܘܢ, — as if the Greek were καὶ ὑπ’ αὐτῆς τῆς ἐκκλησίας καὶ ὑπ’ αὐτῆς τῆς ἀληθείας, which is substantially the reading of C and of the Armenian version. Cod. 1 (alone) omits ܦܢܐܪܘܢ ܦܢܐܪܘܢ altogether. Cod. 14, on the other hand, inserts it and omits ܦܢܐܪܘܢ ܦܢܐܪܘܢ (which seems to have been originally the reading of A). But 1

has for its reading the support of A as corrected (*prima m.*), and of B and the rest. In view of the conflict of evidence, I have retained the words, but enclosed them in brackets, to mark the doubt.

Yet ܐܠܗܝܘܬܐ , if not part of the original text of *S*, must have been a very early interpolation; for not only is it attested (as above) by all our codices except 1, and by the Arab., but is also supplied in nearly identical form by the Harkl. (*a*) on its marg. (ܐܠܗܝܘܬܐ). The usual doubt, however, arises whether this marginal note refers to Philox., or to a Greek copy which read as C does or substituted *ἐκκλησίας* for *ἀληθείας*. Moreover, it may be asked, Why, if the Harkl. margin refers to Philox., does it write ܐܠܗܝܘܬܐ and not (as Philox. ܐܠܗܝܘܬܐ ?

Possibly the explanation of the facts may be, that *ἐκκλησίας* was an early variant for *ἀληθείας* (as the alteration made by the scribe of A indicates): that the Philox. translator was aware of both readings, and placed one (ܐܠܗܝܘܬܐ) in his text and the other (ܐܠܗܝܘܬܐ) in his margin; that the scribe of 1, and of the exemplar followed by the Harkl. translator, preferred ܐܠܗܝܘܬܐ (= *τῆς ἀληθείας*), while the scribe of 14 preferred the other, ܐܠܗܝܘܬܐ (= *τῆς ἐκκλησίας*), and the remaining codices, including that followed by Arab., adopted the conflate reading which includes both (as in the editions), and which (among Greek MSS) C also exhibits;—and finally, that the Harkl. marginal reading comes from a second Greek exemplar which either (as 14) substituted *ἐκκλησίας*, or (as C) gave a conflate text.—The conflation was probably formed in the Syr. text independently of that in the Greek.

Ib. Our oldest codices (except 2) read ܐܠܗܝܘܬܐ (sing. = *οἶδας*), with \aleph A B C and many mss,—also Latin and other versions,—instead of ܐܠܗܝܘܬܐ (= *οἶδατε*, as many other Greek), which nearly all our other copies (including 2) give (except 19, which sides with the older text, and 20 (of which presently), [18 is doubtful]); as also Etzel and the Polyglots, and all subsequent editions except Lee's.—It is to be added, in correction of the footnote on these words, p. 30 *supr.*, that Arab. renders as if reading ܐܠܗܝܘܬܐ (= *οἶδα*); also, that this is the reading of 20, not confirmed by any Greek text, though a few mss have *οἶδαμεν*. In this case Harkl. sides with 2 and the later text, inserting *οἶδατε* (in Greek letters) on margin.—This insertion of such a familiar word is not to be classed with such instances as the marginal

φλυαρων (*ver.* 10 *supr.*), or ταρταρωσας and υπερογκα (2 Pet. ii. 4, 18) and others which are notable by reason of strangeness; it can only mean that the translator thus justifies his text by reference to his Greek exemplar, and tacitly corrects (or at least notes his departure from) the Philox. which he was re-handling. It follows therefore that Philox. as known to him read the words, as in our older texts, in the singular.

15. Our codices without variation read ܩܬܘܒܐ and ܩܬܘܒܐܝܢ (= οἱ φίλοι, τοὺς φίλους), strongly supported by the Greek authorities (all MSS except A) as to the former, and almost unanimously (all MSS) as to the latter.—Harkl. (*a*) offers ܩܬܘܒܐܝܢ (= οἱ ἀδελφοί) on his marg. as alternative in the former case, and in the latter his text (all codd.) substitutes ܩܬܘܒܐܝܢ (= τοὺς ἀδελφούς). Here, therefore, we have a Harkl. note which has reference to the variation of the Greek text only, irrespective of the Philoxenian.

JUDE.

1. The prefix ܕ in ܕܘܥܘܒܐ is not to be taken as implying that our translator read ἐν before Ἰησοῦ in his exemplar*: the Syriac idiom demands the preposition.

2. The variant ܕܘܥܘܒܐ (= ἐν ἀγάπῃ), for ܕܘܥܘܒܐ (= καὶ ἀγάπη, as all Gr. read), is strongly attested,—by 9, 12, 14 as well as by 13, 18, 19, 20, and the bulk of our later codices, by Arab. as well as by Etzel. Yet, in view of the lack of Gr. support, it seems best to read ܕܘܥܘܒܐ with 1, 2, confirmed by 3, 4 and the important fragment 6. In some manuscripts ܕ is so written that ܘ may readily be mistaken for it.

3. ܕܘܥܘܒܐ] This form of writing the word so as to naturalize it is authorized by Pesh. usage (as *e.g.* Mt. xviii. 7 ;—so also Curet.†), and Codd. 1, 2 adopt it here. Our other codices write it as a transliterated word (ܕܘܥܘܒܐ = ἀνάγκη), and so Harkl. (ܕܘܥܘܒܐ).

Ib. For ܕܘܥܘܒܐܝܢ (= παρακαλῶν), see Note *supr.* on 2 Joh. 5.

Ib. Both versions render ἐπαγωνίζεσθαι as if it were ἵνα ἀγῶνα ποιήτε,

* As in Westcott and Hort's note *in loc.* ("Select Readings").

† Cod. Sinait. (Lewis) here writes ܕܘܥܘܒܐܝܢ by error for ܕܘܥܘܒܐܝܢ.

retaining the copulative ; also Arab., as well as Harkl. But all the rest, and Etzel, omit ; as also the Polyglots and all editions, except Lee's.*

5. On βούλομαι, rendered ܒܘܠܘܝܐ, see Note *supr.* on 2 Joh. 12.

Ib. Of the rival readings, πάντα and τοῦτο, Philox. ignores the latter ; and most codices, with Arab. and Etzel, read ܘܠܘܡܘܢ (= [ὕμᾱς] πάντας), —unsupported otherwise. But 1, 2, with Harkl., write ܘܠܘܡܘܢܐ (= πάντα), which agrees with the best Gr. authorities (see note † on Gr. text, p. 78 *supr.*). Note that though 1, 2, and Harkl. read ܘܠܘܡܘܢܐ ܘܠܘܡܘܢܐ, they represent εἰδóτας πάντα, without ὕμᾱς, —whereas the ܘܠܘܡܘܢܐ ܘܠܘܡܘܢܐ of the later Syr. text represents εἰδóτας ὕμᾱς πάντας. The ܘܠܘܢܐ in both is enclitic after the ptc., and is not to be regarded as a separate pronoun. It is the suffix ܘܠܘܢܐ, in the latter reading, that represents ὕμᾱς.

6. Here both versions concur in the misrendering of ἀίδίους by ܘܠܘܡܘܢܐ (= ἀγνώστοις), as if formed from εἰδέναι, οἶδα, and not from ἀεί. (So, too, Arab. represents ἀοράτοις.) Into this mistake Harkl. has been led by following Philox.; for in the only place where the word recurs in N.T. (Rom. i. 20) he renders it rightly by ܘܠܘܡܘܢܐ (Pesh. ܘܠܘܡܘܢܐ). A like etymology is cited, from one authority, in *Steph. Thesaur.* (London, 1819),—ἀίδιος, παρὰ τὸ εἶδω, τὸ βλέπω;—and, from another, an equally erroneous guess,—ἀίδιος, παρὰ τὸ ἔζω. This latter, in the original *Thesaur.* (1572) is ascribed to Eustathius, and explained, ὁ μὴ ἔζων, ἀλλὰ βίβαιος καὶ στάσιμος.

7. Before ܘܠܘܡܘܢܐ [or ܘܠܘܡܘܢܐ] (= πρόκειται), three of our copies, 13, 19, 20, which elsewhere show signs of correction after Harkl., follow it in interpolating ܘܠܘܡܘܢܐ (= τέφρα, —cp. τεφρώσας, 2 Pet. ii. 6) ‡ and at the same time prefixing ܘܠܘܡܘܢܐ (to express προ-) to ܘܠܘܡܘܢܐ

* Correct note *in loc.*, p. 32, where this exception has been overlooked.

† In correction of that note, and of Tischendorf's *in loc.*, it is to be stated that B as well as NKL inserts ὕμᾱς after εἰδóτας, —as pointed out by Dr. Mayor, p. clxxxiii. on the authority of Cozza-Luzi's photographic facsimile.

‡ White wrongly renders “cineris” (as if the word were = τέφρας, genit.). Wetstein (*in loc.*) suggests that τέφρας is to be read for ἑτέρας, which in the Gr. text stands before πρόκειται and after σαρκός : and this the Old Lat. favours, by omitting “alteram” after “carnem.” But in *Prolegg. in [pseudo-]Clem. R.*, page v, he correctly reports the reading of his codex (13), and renders it τέφρα. Neither 3, 19, 20, however, nor Harkl., omits the Syr. equivalent of ἑτέρας.

(which properly = *κείνται* only). This interpolation is found also in the Old Latin (*ap. Lucif. Calar.*), "*cinis propositae sunt exemplum.*"*

Ib. The words that follow are read in three different forms:—

- (a) By the editions, with the majority of late codices, and also 14 and (probably) 9, and by Arab., and Etzel, ἰὸα Δουζ (= *ὑπὸ πῦρ*);
 (b) By 12, 13, 18, 19, 20, with Harkl., ἰὸα; ἰΔουζ (= *δείγμα πυρός*);
 (c) By 1, 2, with 3 and (omitting ;) 4, 6, ἰὸα; ἰΔουζ Δουζ (= *ὑπὸ δείγμα πυρός*).

Of these (c), though so strongly attested, looks suspiciously like a conflation of (a) and (b).—Between these two, one can scarcely hesitate to prefer (b);—for (a) is to all appearance a corruption of it— Δουζ for ἰΔουζ —by dropping out two letters, the ο and final ἰ ; and moreover it is opposed by all Gr. texts, which unanimously give *δείγμα*. Yet it is to be borne in mind that (b) is really attested only by 12, 18;—for (as has been pointed out above) 13, 19, and 20 are here merely conforming to Harkl. It may be that (c) is to be preferred as the true reading of Philox., representing a variant *πρόκεινται ὑπόδειγμα* (for *δείγμα*, as 2 Pet. ii. 6) mistakenly read by the translator as *ὑπὸ δείγμα*.—Or again, ἰΔουζ Δουζ ἰὸα may represent *ὑπόκεινται*† (for *πρόκεινται*) *δείγμα*.

In any case, ἰΔουζ must be restored, whether after Δουζ or instead of it. The presence of Δουζ , if a corruption, is a very early one, being common to our earliest manuscript (1) and our earliest version (Arab.).

The construction of *πυρός* with *δείγμα* and not with *δίκην*, as in all copies of Philox., is upheld (see Gr. text, p. 79 *infr.*, and note) not only by the Old Lat. (*ap. Lucif. Cal. ut supr.*) but by Harkl.—though White's Lat. version represents it otherwise.

Ib. The rendering, common to both versions, of *δίκην ὑπέχουσαι*, by ἰὸα; ἰΔουζ , is far from correct; it would properly represent *εἰς δίκην κατακριθεῖσαι* (cp. 2 Pet. ii. 6, where both have ἰὸα = *κατέκρινεν*).

8. Where *ἐνυπνιάζομαι* elsewhere occurs in N.T. (only Act. ii. 17), or in LXX (*passim*), it means simply "to dream" (as Old Lat. here renders, "*somniantes*"). The paraphrase of it (see note on Gr. text,

* *De non conveniendo c. Haeret*, p. 219.

† *ὑπόκειμαι* is not found in N.T.; but in LXX.,—as *ἀντίγραφον ὑποκείμενον*, 1 [3] Esdr. viii. 9.

Ib. For ܘܢܘܠܕܝܢܐ = *σπιλάδες* (in both versions) *cp.* 2 Pet. ii. 13, where both make ܘܢܘܠܕܝܢܐ = *σπίλοι*,—a small but significant coincidence, in the change from noun to participle,—especially as the employment as here of a participle to represent a noun is strange.

Ib. The agreement again of both versions in here representing the rare verb *συνευωχούμενοι* by ܘܢܘܠܕܝܢܐ is made doubly notable by the fact that both render the same verb otherwise (by ܘܢܘܠܕܝܢܐ) in the parallel passage of 2 Pet. (ii. 13,—see Syr. text, p. 16 *supr.*). It occurs nowhere else (and the simple *εύωχούμαι* not at all) in N.T. In Pesh. N.T., neither verb is found;—in Harkl., only ܘܢܘܠܕܝܢܐ , once (1 Tim. v. 6, where it = *σπαταλώ*).—Here, as in 2 Pet., both versions fail to represent the *συν-* of the compound verb. And even the *ύμῶν* after *ἀγάπαις* here,—and similarly the *ύμῖν* after *συνευωχούμενοι* in 2 Pet. (both of which Harkl. represents and thus suggests *συν-*)—disappear in the rendering of Philox., which replaces *ύμῶν* by *αὐτῶν* here, and in 2 Pet. omits *ύμῖν*. Both also connect *συνευωχ.* here with *σπιλάδες*, and make *ἀφόβως* qualify *ποιμαίνοντες* (see Dr. Mayor's note, p. 41).

Ib. For *φθινοπωρινά* (understood as of trees “that cast their fruit”), Philox., taking it as a compound of *φθίνω* with *ὄπωρα* (in its secondary sense of “fruit”), offers the periphrasis ܘܢܘܠܕܝܢܐ . (For the other explanation, “autumnal”—from *φθινόπωρον* = “the declining autumn” (*ὄπωρα*), see Dr. Mayor's Appx., p. 55.) Harkl. in this follows Philox.,—both (1) as to the noun, ܘܢܘܠܕܝܢܐ , which is not in Pesh. N.T., and occurs but once in Apoc. (xviii. 14, where for *ὄπωρα σου* the older version has ܘܢܘܠܕܝܢܐ ; the later, ܘܢܘܠܕܝܢܐ).—and (2) as to the verb, ܘܢܘܠܕܝܢܐ , which Philox. has in the sense of *καταπαύομαι*, 2 Pet. ii. 14 (ܘܢܘܠܕܝܢܐ); Pesh. only Jac. iv. 14 (ܘܢܘܠܕܝܢܐ = *ἀφανιζομένη*);—but Harkl. in neither place.

Ib. The manner in which Philox. deals with *ἐκριζωθέντα* invites remark. Not only does he put aside the obvious and quite adequate rendering of this verb by ܘܢܘܠܕܝܢܐ , which both Pesh. and Harkl. everywhere else employ, but he substitutes a periphrasis ܘܢܘܠܕܝܢܐ ܘܢܘܠܕܝܢܐ , = *ἀναβάντα* (*lit.*, *καὶ ἀνέβησαν*) *ἐκ ῥιζῶν αὐτῶν*, which rather means “grown up” than “plucked up”;—in fact Pococke and others render it “*et ascenderunt a radice sua*”; and the Polyglots even less intelligibly, “*quarum [arborum] e radicibus emergerunt.*”—Probably he here uses ܘܢܘܠܕܝܢܐ as = *ἀνεσπίασθη*,—of which meaning it seems to be

capable;—for though the Lexx. do not record it as thus used in *peal*, we find ܐܕܠܐܘܝܐ (*ethpa.*) = ἀνεσπίασθη (Act. xi. 10, Pesh.); also the ptep. *aph.* ܐܘܡܘܢܐ = ἀνασπίασει (Le. xiv. 5, Pesh. and Harkl.), and the fut. *aph.* ܐܘܡܢܐ = ἀνασπίαση (Dan. vi. [vii.] 19, Syr.-Hxp.).—Harkl. here, while with Philox. he avoids ܐܘܡܢܐ, yet instead of ܐܘܡܘܢܐ uses in his similar periphrasis the better-chosen ܐܘܡܢܐܘܢܐ (ܐܘܡܢܐ = ἐκτίλλω, ἐκσπίαω, belongs to the Syro-Hexaplar vocabulary, see *Thes. S.*, s.v.).

13. Here, on the contrary, for ἐπαφρίζοντα (a rare verb) Syriac offers no equivalent. Both versions alike expand it into δι' [Harkl., ἀπ'] ἀφροῦ αὐτῶν δεικνύντα.

Ib. For ܐܘܡܘܢܐ ܐܘܡܢܐ = ὁ ζόφος τοῦ σκοτους, cp. second Note *supr.* on 2 Pet. ii. 4.

14. ܐܘܡܢܐ (= ἑβδόμος) Philox. here, and always, expresses the ordinal number (as Pesh. does) by the cardinal with prefix ܐ, which is the idiomatic usage. But Harkl. here employs the later adjectival form, ܐܘܡܢܐܘܢܐ; and similarly writes ܐܘܡܢܐܘܢܐ for ὀγδοον (2 Pet. ii. 5, where Philox. has ܐܘܡܢܐܘܢܐ),—and so elsewhere in places where the ordinal denotes *second, third, &c., in a series.*—But in the two remaining instances where an ordinal (δεύτερος) occurs in these Epp. (2 Pet. iii. 1; Jud. 5)—merely meaning *second, or secondly*, as opposed to *first*, Harkl. with Philox., renders by ܐܘܡܢܐܘܢܐ. Cp. on this point (*e.g.*) the Pesh. and Harkl. renderings of Mt. xxii. 26, and of Joh. xxi. 14—17.

14, 15. In these two verses our version exhibits three remarkable agreements with readings in which **N** is singular or nearly so among Gr. authorities.—(a) In 14, it represents ἐν μυριάσιν ἁγίων (for ἐν ἁγίαις μυριάσιν)—but **N**, &c., add ἀγγέλων;—(b) In 15, πᾶσαν ψυχὴν, for πάντας τοὺς ἀσεβεῖς;—(c) In 15, after ἔργων, it omits ἀσεβείας αὐτῶν.—In (a) and (c) the text of Philox. shows no variation; in (b) the reading rests solely on codd. 1, 2;—and in it **N** stands alone among Gr. authorities. The Sahidic alone of the versions agrees with ours and with **N** in all three places: Harkl. in none of them. (See the Gr. and Syr. texts, pp. 35, 80, *supr.*, and the notes on each, *in loc.*)

15. ܐܘܡܢܐܘܢܐ ܐܘܡܢܐܘܢܐ (= ποιῆσαι καὶ ἐλέγξαι)]. This inconsistency in rendering the two Gr. infinitives occurs only in codd. 1, 2. The rest write ܐܘܡܢܐܘܢܐ for the latter,—to all appearance merely a

scribe's grammatical correction; the true reading of Philox., with its irregularity, is no doubt that which the two oldest copies preserve. Harkl. corrects it in the opposite way, by writing the former verb as well as the latter in the infinitive (ܘܠܘܢܘܢ). Notably, it is the habit of Harkl. to render Gr. infin. by infin.; Philox. tends to substitute (where admissible) the fut. with ܘ prefix.

16. Here Philox. once more, in rendering *μεμψίμοιροι*, offers a fairly adequate periphrasis (see note on Gr. text *in loc.*): Harkl., forsaking the guidance of the prior version, is misled—by a reading (else unknown) which he records on his marg., *μεμψιμυροι*—into an attempt to render the word etymologically (as if = *μεμφόμενοι μυριάδα*),* ܘܠܘܢܘܢ ܘܠܘܢܘܢ. White renders “*conquerentes de principatu*,” but the Gr. of Harkl. marg. implies ܘܠܘܢܘܢ (= *μυριάς*, as *ver.* 14), not ܘܠܘܢܘܢ (= *μεγαλωσύνη*, as *ver.* 25).

Ib. For ܘܠܘܢܘܢ (= *ὑπέρογκα*), see note (p. 17), and first Note *supr.*, on ܘܠܘܢܘܢ, 2 Pet. ii. 18.—The form here used is the Syro-Hexaplar rendering of the same Gr. word, Thren. i. 9,—also (as cited by Masius, *Syr. Pecul.*, *s.v.*), Deut. xxx. 11.

20. Neither version attempts to express the superlative *ἀγιωτάτη*,—both render merely as if *ἀγία*, which no Gr. gives, were read here.

22. For ܘܠܘܢܘܢ (= *καὶ οὐς μὲν*), 10 and 20 (and Arab. similarly) read ܘܠܘܢܘܢ; representing *καὶ τὸ ἰμάτιον αὐτῶν* (*sc.*, the *ἐσπιλωμένον χιτῶνα*). The noun ܘܠܘܢ is sometimes written without ܘ, and its use = *ἰμάτιον* is frequent in Pesh. (In the footnote *in loc.*, p. 37, the reading of 10 is wrongly given as ܘܠܘܢܘܢ.)

22, 23. To the notes (p. 82 *supr.*) on the complicated variations in the text of these verses, the following remarks are supplementary.

(a) Philox. here, against Harkl. and the other versions, and the Gr. manuscripts, supports the form in which the passage is cited by a writer so early and so learned as Clement of Alexandria (*οὐς μὲν ἐκ πυρὸς ἀρπάζετε, διακριομένους δὲ ἐλεεῖτε* (*Strom.* vi. 8)—and by Jerome

* For an example of the etymological skill of Harkl., see his note on Act. x. 1, where he explains *Κορνήλιος* as = *κορὴν ἡλίου*: also (assuming the later Syr. version of Apoc. to be his) his rendering of *ἐν μέσῳ οὐρανήματι*, as if it were written, *ἐν μέσῳ οὐρὰν αἵματι* (or —τος) (Apoc. viii. 13).

to reproduce by this ܘܢܝ with suffix. In four of them the intention is obviously to emphasize the pronoun. In 2 Pet. i. 16 (τῆς ἐκείνου μεγαλειότητος), and Jud. 18 (τὰς ἐαυτῶν ἐπιθυμίας), the choice of pronouns marks the emphasis further. So too in 2 Pet. iii. 7 (τῷ αὐτοῦ λόγῳ) the emphasis is reverential, and seems to point to the (somewhat remote) subject (see *ver.* 5, τοῦ Θεοῦ). Again, in Jud. 20, the writer's appeal to his readers for personal effort, on the basis of their existing faith, is pointed by the prominent position given to the pronoun (τῇ ὑμῶν πίστει). In all these cases the ܘܢܝ, ܘܢܝܘܢ, ܘܢܝܢܘܢ of Philox. reproduces the *emphatic* force of the Greek. In the two remaining, the like force takes different forms.—In 2 Pet. ii. 2 (αὐτῶν τῇ ἀσελγείᾳ) the transposition of the pronoun points to the “false teachers” whose “lascivious way” many will follow, and the Syriac ܘܢܝܘܢ ܘܢܝܢܘܢ marks this; whereas ܘܢܝܢܘܢ ܘܢܝܘܢ would rather convey “will follow *their own* lascivious way.” In Jud. 3 (ἡμῶν σωτηρίας) the order of the words indicates that (as the epithet *κοινῆς* requires) by “our salvation” the writer does not mean “salvation for himself and those about him,” but “salvation which is mine and yours,” yours as well as mine: in Syriac, ܘܢܝܢܘܢ ܘܢܝܘܢ, not ܘܢܝܘܢ ܘܢܝܢܘܢ merely.

Similarly, in the remaining instances, in which the Greek though it implies emphasis does not mark it by choice or order of words, the Syriac translator at his own discretion indicates it by ܘܢܝ with suffix. Thus, in 2 Pet. iii. 13 ܘܢܝܘܢ is emphatic for the same reason as in iii. 7, though in *κατὰ τὸ ἐπάγγελμα αὐτοῦ* the pronoun is not placed before the noun as in τῷ αὐτοῦ λόγῳ.—Thus, too, by ܘܢܝܘܢ (2 Pet. i. 15; 3 Joh. 4) there is laid a personal stress on “my departure,” “my children” (τὴν ἐμὴν ἔξοδον, τὰ ἐμὰ τέκνα),—just as in the instance above cited from the Peshitta (Joh. vii. 8). So again in 3 Joh. 12 (ἡ μαρτυρία ἡμῶν), in which place the ܘܢܝܘܢ emphasizes the reference to ἡμεῖς μαρτυροῦμεν, just before.—In 2 Joh. 12 (ἡ χαρὰ ἡμῶν) the force of ܘܢܝܘܢ is to mark that the joy, as in Jud. 3 (see above) the faith, is “ours” in the sense of “mine and yours.”—With this is to be reckoned the ܘܢܝܘܢ of Jud. 21 (where Philox. reads ἡμῶν in the Greek, unsupported), for this verse merely repeats the ܘܢܝܘܢ ܘܢܝܢܘܢ of Jud. 3; *ζωή* and *σωτηρία* being in Syriac alike expressed by ܘܢܝܘܢ.—Yet again, in 2 Pet. ii. 12 (ἐν τῇ φθορᾷ αὐτῶν), ܘܢܝܘܢ has the same distinctive emphasis as in ii. 3,—the translator (wrongly perhaps) taking αὐτῶν to relate to the (persons or) things indicated by the plur. relative pronoun in the words

ἐν οἷς ἀγνοοῦσιν.* (Note that he cannot have understood αὐτῶν to be the ἄλογα ζῶα of *ver.* 12,† for לְזֵאִיָּה (= ζῶα) is feminine, and would require פְּסִיָּה.)

In *Jud.* 16 פְּסִיָּה probably indicates that ἐαυτῶν was read in the exemplar used by Philox. for αὐτῶν (as in *ver.* 18), with C L P and some mss,—a point which I have overlooked in constructing the Greek text.

In the only instance that remains, 3 *Joh.* 9 (ὁ φιλοπρωτεύων αὐτῶν), the genitive pronoun is not possessive; and the ambition for pre-eminence imputed by the phrase is better brought out by פְּסִיָּה than if in the ordinary way the suffix were attached to לְזֵאִיָּה.

SUPPLEMENTAL NOTES ON JOHN VIII. 1-12.

Recension I (pp. 44, 88).

VIII. 4, 6. The omission by D of τοῦτο δὲ εἶπον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ, is compensated in advance by the words which it has introduced into *ver.* 4, ἐκπειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορίαν αὐτοῦ.—In M, which omits the words as D does from *ver.* 6, they appear in slightly varied form after *ver.* 11.

Recension I' (pp. 45, 90).

7. In the note on προσεδόκησαν (p. 90), the words “in hkl” are to be struck out.

Recension II (pp. 48, 91).

7. If the comma be placed before μαρτυρῶν (= פְּסִיָּה), that participle is to be read with μαρτυρησάτω (= פְּסִיָּה) following (“testifying let him testify,”—pleonastically, as often in LXX, and sometimes in N.T., as Mt. xiii. 4).—But if it be placed after μαρτυρῶν, the construction is, ὅστις μαρτυρῶν, ὡς ἄμεμπτος (“whoso [is] testifying, as one free from like blame”). The participle cannot be construed as = μαρτυρούμενος (“attested as free from blame”), for the passive ptcpl. is in Hkl. rendered by פְּסִיָּה, which Pesh. avoids usually by periphrasis, as Acts vi. 3; x. 22.

* This rendering agrees with the explanation of the passage given by Spitta *ap. Mayor*, note *in loc.*, p. 131.

† So Dr. Mayor, no doubt rightly, interprets.

APPENDIX I.

COLLATION OF MANUSCRIPT 20.*

(See above, p. 93, Postscript. MS dated A.G. 1787 = A.D. 1475.)

General Superscription :—

. اَلرَّبِّيَّةُ بِقَدِيْسِيْ اَزْوَاجِ اَلرَّبِّيَّةِ بِلَا وَحِيْتِيْ حَكِيْمِيْ وَتَسْبِيْحِيْ .

(“The four Epistles of the Apostles which are not found in all copies.”)

Superscription to 2 Peter :—

. اَلرَّبِّيَّةُ بِاَلرَّبِّيَّةِ بِهَيْكَلِيْ زَيْدِيْ بِقَدِيْسِيْ .

(“Second Epistle of Peter Chief of the Apostles.”)

Superscriptions to 2 and 3 John :—

. اَلرَّبِّيَّةُ بِاَلرَّبِّيَّةِ بِبَيْتِيْ فَايْسِيْ .

and . اَلرَّبِّيَّةُ بِاَلرَّبِّيَّةِ بِبَيْتِيْ اِسْمِيْ اَلرَّبِّيَّةِ .

(“Second Epistle of John the Apostle,”

and “Third Epistle of the same John the Evangelist.”)

Superscription to Jude :—

. اَلرَّبِّيَّةُ بِاَلرَّبِّيَّةِ بِبَيْتِيْ .

(“Epistle of Jude son of Joseph.”)

2 PETER.

I. (1) اَلرَّبِّيَّةُ (no اَلرَّبِّيَّةُ). | *ins* اَلرَّبِّيَّةُ (= καὶ ἀπόστολος). | (3) اَلرَّبِّيَّةُ . | *om* اَلرَّبِّيَّةُ . | *om* ? prefix to اَلرَّبِّيَّةُ (so as to read ἡ θεία δύναμις [δεδώρηται]); but | *om* اَلرَّبِّيَّةُ (= δεδώρηται). | اَلرَّبِّيَّةُ (with *ribb.*, = καὶ ἀρεταῖς). | (4) اَلرَّبِّيَّةُ (= ἐπαγγέλματα). | اَلرَّبِّيَّةُ (= καὶ τίμια). | writes اَلرَّبِّيَّةُ (pres.). | (6) اَلرَّبِّيَّةُ (by lapse, —the word is rightly spelt in next line). | (9) اَلرَّبِّيَّةُ (= λαβών, not

* The scribe of this MS, when he inserts the vowels, tends to put َ for ِ.

(4) כַּרְסָה (= ἡδὴ) for כַּרְסָה (= ἀφ' ἧς). | זֶמְבַּע (= διαμένει) for זֶמְבַּע (of 1 and 2, = κατεσκευάσται). | (5) זֶמְבַּע for זֶמְבַּע . | *ins* זֶמְבַּע after זֶמְבַּע . | זֶמְבַּע (no *ribb.*, though plur. verb; so likewise in *vv.* 7, 10 (not in *vv.* 12, 13)). | Punctuates after זֶמְבַּע and after זֶמְבַּע ⁽¹⁾; not after זֶמְבַּע or after זֶמְבַּע . | (6) זֶמְבַּע (masc. for fem.). | (7) זֶמְבַּע (= δεδεμένοι) for זֶמְבַּע (= τεθησαυρισμένοι). | (9) זֶמְבַּע (*sic*; the last vowel being due to the subjoined זֶמְבַּע). | זֶמְבַּע for זֶמְבַּע . | זֶמְבַּע for זֶמְבַּע . | (10) זֶמְבַּע . | Writes זֶמְבַּע here and *ver.* 12. | *ins* זֶמְבַּע before it here. | *ins* זֶמְבַּע before זֶמְבַּע . | verb with final זֶמְבַּע . | (11) זֶמְבַּע (= ἀναστροφαῖς), *om* suffix = ὑμῶν. | (12) זֶמְבַּע for זֶמְבַּע . | זֶמְבַּע (with זֶמְבַּע *interl* before it) for זֶמְבַּע which it *ins* in *mg* (πεπυρωμένοι for πυρούμενοι). | (13) *om* זֶמְבַּע from זֶמְבַּע . | *ins* זֶמְבַּע after זֶמְבַּע . | זֶמְבַּע (plur., = τὰ ἐπαγγέλματα). | זֶמְבַּע (= κατοικεῖ); in *mg*, זֶמְבַּע (= κατεργάζεται). | (15) *pref* זֶמְבַּע to זֶמְבַּע . | (16) *ins* זֶמְבַּע (= καί) after זֶמְבַּע , before זֶמְבַּע . | זֶמְבַּע for זֶמְבַּע . | *om* prefix זֶמְבַּע from זֶמְבַּע . | זֶמְבַּע for זֶמְבַּע , which is in *mg*: זֶמְבַּע (*οἱ ἀμαθεῖς*, for *οἱ ἀγνοοῦντες*). | *om* prefix from זֶמְבַּע . | (18) זֶמְבַּע . | זֶמְבַּע (plur., = αἰώνων).

2 JOHN.

(1) זֶמְבַּע . | זֶמְבַּע . | זֶמְבַּע (without suffix). | זֶמְבַּע for זֶמְבַּע (pret. for pres.). | (2 and 3) *om* זֶמְבַּע זֶמְבַּע (*= εἰς τὸν αἰῶνα· ἔσται μεθ' ἡμῶν*) by homoeot. (similarly 9 *om* זֶמְבַּע זֶמְבַּע , *ver.* 3). | *ins* זֶמְבַּע . | זֶמְבַּע (= πατρός) was first written זֶמְבַּע (= Θεοῦ), but *corr.* | (5) *ins* זֶמְבַּע (= ὡς) after זֶמְבַּע (= οὐχ). | *om* זֶמְבַּע זֶמְבַּע זֶמְבַּע (= ἵνα ἀγαπῶμεν ἀλλήλους). | (6) זֶמְבַּע (= τὰς ἐντολὰς αὐτοῦ) for זֶמְבַּע (= τὴν ἐντολήν). | זֶמְבַּע for זֶמְבַּע . | (7) זֶמְבַּע . | (8) זֶמְבַּע . | (9) זֶמְבַּע (= ὁ ποιῶν) for זֶמְבַּע (= ὁ παραβαίνων), by lapse. | *ins* זֶמְבַּע before זֶמְבַּע (*καί* before ὁ [μένων]). | *om* זֶמְבַּע (= καί) before זֶמְבַּע (= τὸν πατέρα). | (10) *ins* זֶמְבַּע ⁽²⁾ (= καὶ χαίρειν). | (11) *om* זֶמְבַּע . | *om* זֶמְבַּע ⁽²⁾. |

APPENDIX II.

COLLATION

OF WHITE'S EDITION (W), WITH THE OXFORD MANUSCRIPT (*a*),
AND THREE INEDITED MANUSCRIPTS ($\beta \gamma \delta$), OF THE
HARKLENSIAN VERSION
OF THE FOREGOING EPISTLES.

a is the first of Ridley's two Harkl. MSS, described by him as *Cod. Heracleensis* in his work *De Syr. Versionibus Novi Foed.*, 1761 (p. 7). It contained the whole N.T., except (probably) the Apocalypse, but breaks off at Hebr. xi. 27. (New College, Oxford, no. 333.)

β is the Cambridge (University Library, 1700) MS. It is complete, and contains the whole N.T., except Apoc.; and like *Cod. Alex.* subjoins to it the *Epistles* of Clement of Rome. See *Cambridge Catal. of Syr. MSS.* Date A.Gr. 1481 (= A.D. 1170). See also Lightfoot's *Clement of Rome* (1890), vol. i., pp. 129 *et sqq.*

γ is an undated MS of Acts and Epp., mutilated at beginning and end, in which our four Epistles only are of the Harkl. version. It belongs to Dr. Rendel Harris.

δ is the MS above designated *Cod. 4* (see p. 1 *supr.*). It contains Acts and Epistles; but only 2 Peter is of Harkl. version.

2 PETER. (MSS *a* β γ δ .)

Superscription to 2 Peter: —

a β place ܐܘܠܘܢ after ܘܠܝܢܝܘܢ; γ after ܘܠܘܠܘܢ; δ at end. | γ writes ܘܠܘܠܘܠܘܢ; *a* β δ , with ܘܠ in first syll. and ܘܠ for ܘܠ final. | γ δ , ܘܠܘܠܘܠܘܢ; *a* ins ܘܠ, β ins ܘܠ, after ܘܠ. | γ om ܘܠܘܠܘܠܘܢ. | β γ δ om ܘܠܘܠܘܠܘܢ.

I. (1) β writes ܘܠܘܠܘܠܘܢ. | On ܘܠܘܠܘܠܘܢ, δ gives same syr note as *a*; γ δ om it and all other marginalia, syr or gr, and all asterisks and like

symbols, throughout these Epp. | (3) None *ins* ܠܢ after ܠܫܘܢܝܢ, which W supplies conjecturally. | (3 and 4) The altern. ܠܢ in mg, which α attaches to ܠܢ of *ver.* 4, seems in δ to be intended for ܠܢ after ܠܫܘܢܝܢ of *ver.* 3. In both places β γ retain ܠܢ in txt. | All *ins* ܠܢ at end of *ver.* 3, and *om* the equivalent of $\delta\iota' \omega\nu$ from beginning of *ver.* 4.—But α *ins* ܠܢܫܘܢܝܢ (needlessly) in mg as altern. for ܠܢܫܘܢܝܢ, farther on in this *ver.*; while the mg of δ (quite unmeaningly) refers it to *ver.* 10 (after ܠܢܫܘܢܝܢ = $\tau\alpha\upsilon\tau\alpha$). It seems pretty certain that the note in mg was meant to assign ܠܢܫܘܢܝܢ to the beginning of *ver.* 4, *subst* for the unattested ܠܢܫܘܢܝܢ, where it would supply the required connecting link between the *vv.* | (4) With α , δ writes *καὶ φθορὰς* in mg. | (5) Before ܠܢܫܘܢܝܢ, α alone places #; which word β δ write in txt; but γ *subst* ܠܢܫܘܢܝܢ. | (8) All *ins* ܠܢܫܘܢܝܢ after ܠܢܫܘܢܝܢ, but α alone *pref* #. | γ *om* ܠܢܫܘܢܝܢ. | (10) All *ins* ܠܢܫܘܢܝܢ, but α δ with #. | α γ δ , ܠܢܫܘܢܝܢ:—but β , ܠܢܫܘܢܝܢ. | (11) All write ܠܢܫܘܢܝܢ: (W wrongly *om* ?; see his note). | (13) For ܠܢܫܘܢܝܢ, γ writes ܠܢܫܘܢܝܢ. | The syr and gr notes of α are also in δ . | (14) For ܠܢܫܘܢܝܢ ܠܢܫܘܢܝܢ, γ writes ܠܢܫܘܢܝܢ ܠܢܫܘܢܝܢ (misled by recurrence of syll. ܠܢܫܘܢܝܢ). | (16) For ? *pref* to ܠܢܫܘܢܝܢ, as in α , β γ δ write ܠܢܫܘܢܝܢ. | (17) β *pref* ܠܢܫܘܢܝܢ to ܠܢܫܘܢܝܢ. | The reference in mg of α , to Matth., is also in δ . | (18) All *ins* ܠܢܫܘܢܝܢ, α δ with #. | (20) With α , δ gives *καὶ εὐσφορὰς* in mg, but does not, as α , translit. into syr letters.

II. (1) For ܠܢܫܘܢܝܢ of α , β γ δ write ܠܢܫܘܢܝܢ (γ alone with *ribb.*). | (3) γ writes ܠܢܫܘܢܝܢ (by lapse). | (4) After ܠܢܫܘܢܝܢ, α (by lapse) writes ܠܢܫܘܢܝܢ, instead of ܠܢܫܘܢܝܢ (which β γ δ give);—W corrects by conject. | For ܠܢܫܘܢܝܢ of α , β γ δ write ܠܢܫܘܢܝܢ (γ δ with *ribb.*; ܠܢܫܘܢܝܢ, δ). | From ܠܢܫܘܢܝܢܝܢܝܢ, β γ *om* first ܠܢ, δ *om* first ܢܝܢ. | In mg δ writes *ταρταρῶσας*,—and so α , but without final *as*. | δ also, with α , repeats in mg the ܠܢܫܘܢܝܢ of Phx. | All write ܠܢܫܘܢܝܢ, α δ with #. | (6) for ܠܢܫܘܢܝܢ of W (α gives no point), β γ δ write ܠܢܫܘܢܝܢ. | α writes ܠܢܫܘܢܝܢ with *ribb.*, but β γ δ do not. | (10) For ܠܢܫܘܢܝܢ of α γ δ , β writes ܠܢܫܘܢܝܢ. | α γ δ write ܠܢܫܘܢܝܢ;

β , $\int\text{לסלס}\int$. | On mg, α writes *arθadai*, referred to $\int\text{לסלס}\int$; also δ , but referred to $\int\text{לסלס}\int$ preceding [see Suppl. N. *in loc.*]. | (11) All *ins* $\int\text{לסלס}\int$ (but α δ with #). | (13) β writes $\int\text{לסלס}\int$ without *ribb.* | α δ *pref* \int to $\int\text{לסלס}\int$:— β γ *om.* | All *ins* $\int\text{לסלס}\int$, α δ with #. | β *om* \int before $\int\text{לסלס}\int$. | α δ give in mg, $\int\text{לסלס}\int$ (= *ἐν τῇ ἀγάπῃ αὐτῶν*) as altern. for $\int\text{לסלס}\int$ (= *ἐν ταῖς ἀπάταις αὐτῶν*). | α (mg) also gives $\int\text{לסלס}\int$ as altern. for $\int\text{לסלס}\int$, and writes *ευωχουμενοι εν υμιν*:—but δ gives neither. | (15) For $\int\text{לסלס}\int$, α (not W) gives by lapse $\int\text{לסלס}\int$. | (16) For $\int\text{לסלס}\int$, γ (*corr*) has $\int\text{לסלס}\int$ (see note on this word, p. 16). | All write $\int\text{לסלס}\int$ ⁽²⁾ without \int prefix (which W *ins* without authority);—so \aleph , and many texts of *lat vg.* | The prefix \int (after \int) to $\int\text{לסלס}\int$ does not appear in β γ δ . | (17) To $\int\text{לסלס}\int$, α δ attach in mg the gr *ομιχλη*; also | (18) to $\int\text{לסלס}\int$, *υπερογκα* (*sic*). | (19) For $\int\text{לסלס}\int$ of α , β γ write $\int\text{לסלס}\int$; δ , $\int\text{לסלס}\int$. | (20) δ writes $\int\text{לסלס}\int$, but marks for transposition. | After $\int\text{לסלס}\int$, α δ write $\int\text{לסלס}\int$ for $\int\text{לסלס}\int$ of β γ , which latter W *subst* conjecturally (*cp.* note on this word, p. 17). | α δ write *τα ερχατα* in mg (= $\int\text{לסלס}\int$). | For $\int\text{לסלס}\int$ of α , β γ write $\int\text{לסלס}\int$; δ , $\int\text{לסלס}\int$. | α δ write $\int\text{לסלס}\int$:— β γ , $\int\text{לסלס}\int$.

III. (1) After $\int\text{לסלס}\int$, γ *ins* $\int\text{לסלס}\int$. | (2) For $\int\text{לסלס}\int$, γ writes $\int\text{לסלס}\int$. | (5) β γ write (by *transp*) $\int\text{לסלס}\int$; also δ (but marks for *re-transp*). | Here, and in *vv.* 7, 10, 12, 13, β γ write $\int\text{לסלס}\int$ (without *ribb.*, though used as plur.); also δ (in *vv.* 7, 12 only). | β *ins* \int after $\int\text{לסלס}\int$. | All *ins* $\int\text{לסלס}\int$; α δ with #. | (6) For $\int\text{לסלס}\int$ of α , β γ δ write plur. (γ without *ribb.*). | β γ δ read $\int\text{לסלס}\int$:— α , $\int\text{לסלס}\int$ (which W rightly *corr*). | (8) γ (by lapse) writes $\int\text{לסלס}\int$ for $\int\text{לסלס}\int$. | (9) For $\int\text{לסלס}\int$ (W), α β γ δ have $\int\text{לסלס}\int$. | (10) α (not δ) *ins* the gr *ροιζηδον, στοιχια* (*sic*), in mg. | For $\int\text{לסלס}\int$, β γ δ read $\int\text{לסלס}\int$; and | α alone gives for it the altern. $\int\text{לסלס}\int$ (see note *in loc.*, pp. 20, 67 [and Suppl. N.]). | (11) For $\int\text{לסלס}\int$ of α β δ , γ reads $\int\text{לסלס}\int$; which α δ give in mg as altern.;—adding $\int\text{לסלס}\int$. | For $\int\text{לסלס}\int$, α (and so W) gives wrongly $\int\text{לסלס}\int$, against β γ δ . | γ writes $\int\text{לסלס}\int$ (without *ribb.*). | δ has *σπευδοντας* in mg (= $\int\text{לסלס}\int$). | (12) Before $\int\text{לסלס}\int$, β γ write $\int\text{לסלס}\int$. None *ins* [$\int\text{לסלס}\int$] after \int before

ⲛⲓⲛⲁ, which W prints conjecturally. | (13) α δ write ⲛⲓⲟⲩⲟⲩⲉ:— β γ om. *ribb*. | (15) α alone writes ⲛⲓⲟⲩⲟⲩⲉ:— β γ δ om |. | β alone places ⲛⲓⲟⲩⲟⲩⲉ before ⲛⲓⲟⲩⲟⲩⲉ. | (17) α om ⲛⲓⲟⲩⲟⲩⲉ, which W rightly supplies:— β γ δ give it. | All write ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ; α δ with #. | β γ δ ins ⲛⲓ before ⲛⲓⲟⲩⲟⲩⲉ:— α om. | (18) γ (by lapse) writes ⲛⲓⲟⲩⲟⲩⲉ for ⲛⲓⲟⲩⲟⲩⲉ. | β alone writes ⲛⲓⲟⲩⲟⲩⲉ (with *ribb*).

Subscription to 2 Peter:—

α γ δ , ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ; β ins ⲛⲓⲟⲩⲟⲩⲉ after ⲛⲓⲟⲩⲟⲩⲉ, writes ⲛⲓⲟⲩⲟⲩⲉ, and om ⲛⲓⲟⲩⲟⲩⲉ.

2 JOHN. (MSS α β γ .)

Superscription to 2 John:—

All add ⲛⲓⲟⲩⲟⲩⲉ (= $\tau\omicron\upsilon\ \alpha\upsilon\tau\omicron\upsilon$)* after ⲛⲓⲟⲩⲟⲩⲉ. | β γ write ⲛⲓⲟⲩⲟⲩⲉ, not ⲛⲓⲟⲩⲟⲩⲉ. | γ om ⲛⲓⲟⲩⲟⲩⲉ before the name. | All write ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (α with a second | after ⲟ); and | β ins before it ⲟ ⲛⲓⲟⲩⲟⲩⲉ. | [β has also the running title, ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ.]

(1 and 5) β γ write ⲛⲓⲟⲩⲟⲩⲉ; α alone places *κῤῥια* in mg, with ⲛⲓⲟⲩⲟⲩⲉ in txt. | α in mg writes, ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (*κῤῥια*, that is, “lady”). | (2) All om ⲛⲓⲟⲩⲟⲩⲉ, but α suppl in mg. | γ points ⲛⲓⲟⲩⲟⲩⲉ. | (5) All ins ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (α with #). | (7) α γ write ⲛⲓ:— β , ⲛⲓ. | α β γ , ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (α gives plur. on mg as altern.). | β γ with α read ⲛⲓⲟⲩⲟⲩⲉ; α adds on mg ⲛⲓⲟⲩⲟⲩⲉ. | (8) α writes ⲛⲓ ⲛⲓ, but W corr. | (9) All ins ⲛⲓⲟⲩⲟⲩⲉ (α with #). | (12) For ⲛⲓⲟⲩⲟⲩⲉ, γ reads ⲛⲓⲟⲩⲟⲩⲉ. | For ⲛⲓⲟⲩⲟⲩⲉ of α (?), β γ read ⲛⲓⲟⲩⲟⲩⲉ. | All read ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ; α (mg) gives altern., ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (as in Phx.). | All read ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ (α with #).

Subscription to 2 John:—

α γ , ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ ⲛⲓⲟⲩⲟⲩⲉ; β ins ⲛⲓⲟⲩⲟⲩⲉ before ⲛⲓⲟⲩⲟⲩⲉ, and ⲛⲓⲟⲩⲟⲩⲉ after ⲛⲓⲟⲩⲟⲩⲉ.

* I.e., “of the same author” [as the First Epistle].

3 JOHN.

Superscription to 3 John:—

$\alpha \beta$ ins $\sigma\lambda\zeta$ (as in 2 Joh.):— γ om. | β alone ins $\lambda\epsilon\sigma\tau$ before $\lambda\epsilon\sigma\tau$, and | after it, $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$; γ , $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ only.

(1) α writes $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— $\beta \gamma$ om second λ . | (2) α writes $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— β , $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ (γ gives no point or vowel). | (4) $\alpha \beta$, $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— γ , $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | (6) All ins $\sigma\lambda\zeta$, α with #. | All write $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$, but α alone explains in mg by the $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ of Phx., adding the gr $\pi\rho\omicron\pi\epsilon\psi\alpha\iota$ (*sic*), with the literal rendering $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | (7) All ins $\sigma\lambda\zeta$, α with #. | β transp $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | For $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ of W, $\alpha \beta \gamma$ have $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | (9) $\beta \gamma$ write $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ (without σ after λ , as in α). | (10) γ pref σ to $\lambda\epsilon\sigma\tau$. | α writes $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— $\beta \gamma$, $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | (9 and 10) $\alpha \beta$ write $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— γ , $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | All read $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$,— α alone adds (mg) altern., $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | (11) $\alpha \beta$ read $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— γ transp. | After $\sigma\sigma$ ⁽²⁾, γ ins $\lambda\epsilon\sigma\tau$. | (12) α writes $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— $\beta \gamma$ om first and second λ . | After $\lambda\epsilon\sigma\tau$, α (mg) ins $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$:— $\beta \gamma$ have these words neither in txt or mg. | (14) $\beta \gamma$ om λ before $\lambda\epsilon\sigma\tau$. | (15) All read $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$,— α alone gives in mg $\lambda\epsilon\sigma\tau$ as altern.

In mg, α alone gives the gr,—(*ver.* 2) $\epsilon\upsilon\omicron\delta\omicron\upsilon\sigma\theta\alpha\iota$: (5) $\pi\iota\sigma\tau\omicron\nu$: (*ib.*) $\kappa\alpha\iota \tau\omicron\upsilon\tau\omicron$: (10) $\delta\iota\omicron\tau\omicron\upsilon\tau\epsilon\phi\eta\varsigma$: (*ib.*) $\phi\lambda\upsilon\alpha\rho\omega\nu$: (12) $\kappa\alpha\iota \omicron\iota\delta\alpha\tau\epsilon$.

Subscription to 3 John:—

α , $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$: β (not γ) add $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$; γ om $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$ and $\lambda\epsilon\sigma\tau$.

JUDE.

Superscription to Jude:—

In $\alpha \beta$, $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$; γ likewise (but writes $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$).

(3) γ writes $\sigma\lambda\zeta$ without point over σ , and | om second λ from $\lambda\epsilon\sigma\tau\lambda\epsilon\sigma\tau$. | $\beta \gamma$ write $\lambda\epsilon\sigma\tau$ for $\lambda\epsilon\sigma\tau$ of α . | (4) $\alpha \gamma$, $\lambda\epsilon\sigma\tau$:— β , $\lambda\epsilon\sigma\tau$. | (6) γ om λ before $\lambda\epsilon\sigma\tau$. | γ (by homœot.) om

(ii) Needless or wrong corrections :

2 Pet. i. (3) W *ins* [ⲉⲗ]. | (11) *om* ⲓ prefix to ⲓⲗⲁⲥⲁⲥⲁⲗ. |
 ii. (16) *pref* ⲟ to ⲓⲗ. | *subst* ⲉⲟⲥⲁⲗ for ⲟⲥ [see note *in loc.*, p. 18
supr., and Suppl. N.]. | iii. (9) *subst* ⲓⲗⲓ for ⲓⲗ [cp. note *in loc.*,
 p. 20 *supr.*]. | (10 mg) *ins* [ⲓ] before ⲉⲗⲁⲥⲁⲥⲁⲗ. | (12) *subst*
 ⲓⲗⲓ [ⲟⲥ]ⲓ, for ⲓⲗⲓⲓ.

Jude (7) *om* ⲓ from ⲉⲗⲁⲥⲁⲥⲁⲗ.

To these I subjoin—

C. *Errors in Latin Version* :—

2 Pet. i. (2) “*per cognitionem*,” *for in cognitione*. | ii. (6) “*earum*
 [apparently, *civitatum*] *quae impiae futurae essent*,” *for eorum* [*sup-*
pliciorum] *quae impiis futura essent*. | (13) “*delicias esse in die*,”
for in deliciis quae sunt in die. | (16) “*voce hominem*” (misprint
 for *hominum*), *for voce quae in hominibus*. | iii. (3) “*in irrisione*,”
for irrisionis. | (11) After “*conversationibus*,” *om vestris*.

3 Joh. (3) “*facies*,” *for facis*. | (11) “*et qui*,” *for qui*.

Jud. (7) “*cineris*,” *for cinis*. | comma after “*exemplum*,” *for comma*
 after *aeterni*. | (11) “*exarserunt*,” *for effusi sunt*. | (16) “*de*
principatu,” *for de myriade*.

Two of the above require remark :—

2 Pet. ii. 13. White here retains in text the reading of α (which δ
 confirms), ⲓⲗⲁⲥⲁⲥⲁⲗ (= $\epsilon\nu$ $\tau\rho\nu\phi\eta$, which is unattested); but in his
 version renders as if he read (as $\beta \gamma$) ⲓⲗⲁⲥⲁⲥⲁⲗ (= $\tau\rho\nu\phi\eta\nu$, as all
 Greek).

Ib. 16. He also retains in text the ⲟ after ⲓ in ⲓⲗⲁⲥⲁⲥⲁⲗⲓ (which
 α alone *ins*), = $\tau\eta$ $\epsilon\nu$ $\alpha\nu\theta\rho\omega\pi\omicron\iota\varsigma$ $\phi\omega\nu\eta$; but in his version represents
 ⲓⲗⲁⲥⲁⲥⲁⲗⲓ = $\epsilon\nu$ $\alpha\nu\theta\rho\omega\pi\omicron\nu$ $\phi\omega\nu\eta$, which most gr read (and so $\beta \gamma \delta$). This
 reading of α is notable, in view of the reading of Cod. B, $\epsilon\nu$ $\alpha\nu\theta\rho\omega\pi\omicron\iota\varsigma$
 $\phi\omega\nu\eta$.

White's vocalization and interpunction are mostly correct, but he
 sometimes writes Greek vowels for the equivalent vowel-points.

APPENDIX III.

THE SYRIAC VERSIONS OF THE APOCALYPSE.

The two Syriac versions of the Apocalypse (which I distinguish as S and Σ) referred to in the Supplemental Notes, are—

1. The Version usually printed in editions of the Syriac N.T., beginning with the Syriac column of the Paris Polyglot (1645), edited by Gabriel Sionita. It was first published by De Dieu (Leiden, 1627) from a manuscript bequeathed by Joseph Scaliger to the University Library of Leiden (Cod. Scalig. 18. Syr.). Other copies of it have since become known,—one (Ussher's) in the Library of Trinity College, Dublin (B. 5. 16, — No. 1509 in *Catal.*); another in the Mediceo-Laurentian Library, Florence (formerly the property of the Convent of S. Marco, No. 724); another (from the Nitrian Convent of the Theotokos, in Egypt) now in the British Museum, London (Add. 17127); others in Rome. Of these the Nitrian copy alone is of ancient date, A.D. 1088; of the others none is earlier than the sixteenth century. But it is unfortunately incomplete. This text I designate by the letter Σ (Σd , Σf , Σl , Σn , Σp representing the Dublin, Florence, Leiden, Nitrian, and Paris copies severally,—the last being the copy (not forthcoming) represented by the Paris Polyglot).

2. The Version published by me (Dublin, 1898), from the Manuscript 12 (see above, p. 2), which is unique as containing the whole N.T.,—not only (as above) our Four Shorter Catholic Epistles, placed in the usual Greek order, but also including the Apocalypse, placed immediately after the Gospel of St. John, and before the Acts. This text of the Apocalypse is also unique, no other manuscript having as yet been found to contain it. It is quite distinct from, though evidently akin to, the text of Σ , both as regards its diction and method, and as regards the underlying Greek text. I distinguish it as S.

The relation between the two Versions,—S, which is written in idiomatic Syriac, and Σ , which graecizes after the Harklensian fashion, —and the reasons for regarding S as the original Version, and Σ the later and derivative, — are fully set forth in the *Introductory Dissertation* to my edition of S (chap. ii, ss. v, vi, vii ; chap. v).—Here it will suffice to state briefly that the two are related in the same manner and degree as are the Philoxenian and Harklensian Versions of the Four Epistles, —so completely as to raise a presumption in favour of the supposition that S is part of the Philoxenian N.T., and Σ of the Harklensian.

The arguments for regarding Σ as belonging to the Harklensian have been materially strengthened since my edition was published, by the re-discovery in 1897 of Σf (long set down as missing), which ends with a colophon containing a distinct statement that Σ is part of the work of Thomas of Harkel. (See *Hermathena*, vol. x, p. 227, for an account of this manuscript.)

SYRO-GREEK INDEX

*of Words and Phrases specially dealt with in the preceding
Introduction and Notes.**

- ܐܘܪܐ, ὀπώρα (see ܐܘܪܐ).
 ܐܘܪܐ, ἄλωσις (*h*), 106.
 ܐܘܪܐ, ἀγών: ܐܘܪܐ ܐܘܪܐ, ἐπαγωνίζομαι, xxxv, 128.
 ܐܘܪܐ, ὁμολογῶ, 24; ܐܘܪܐ ܐܘܪܐ, ἐπαγγέλλομαι, 17, 98; ܐܘܪܐ ܐܘܪܐ, ἐπάγγελμα, lvii, lxii, lxvii, 10, 98.
 ܐܘܪܐ (ܐܘܪܐ), δηλῶ, 11, γνωρίζω, 12; ܐܘܪܐ ܐܘܪܐ, ἐπιγινώσκω, 18; ܐܘܪܐ ܐܘܪܐ, ἐπίγνωσις, lvii, lxii, 10, 98.
 ܐܘܪܐ, καταπαύομαι, φθίνω: ܐܘܪܐ ܐܘܪܐ, ἀκατάπαυστος (*p*), 16, 108; ܐܘܪܐ ܐܘܪܐ, φθινοπωρινά, xxxv, 35, 133.
 ܐܘܪܐ, ἀδελφία (see ܐܘܪܐ).
 ܐܘܪܐ ܐܘܪܐ, ἐξακολουθῶ (*p*), 109.
 ܐܘܪܐ, τιμή (see ܐܘܪܐ and ܐܘܪܐ).
 ܐܘܪܐ, ܐܘܪܐ, ἀνάγκη, 31, 128.
 ܐܘܪܐ ܐܘܪܐ, ܐܘܪܐ ܐܘܪܐ, στοιχεῖα, 21, 114.
 ܐܘܪܐ, θησαυρίζω, xlii, 20, 114.
 ܐܘܪܐ (prep. prefix), ἐν, 109, 128.
 ܐܘܪܐ ܐܘܪܐ, αἰσχύνη: ܐܘܪܐ ܐܘܪܐ, ἀναίσχυντος (*qu. ἄμωμος?*), 145.
 ܐܘܪܐ, ἐμπαίζω, 19, 36; 66, 113; ܐܘܪܐ ܐܘܪܐ, ἐμπαίκτης, 19.
 [ܐܘܪܐ] ܐܘܪܐ, πυρῶ [ἐν πυρί], xxxvi, 68, 117.
 ܐܘܪܐ, ܐܘܪܐ ܐܘܪܐ, ἐντρυφῶ: ܐܘܪܐ ܐܘܪܐ, τρυφή, 16, 107.

* Those which belong solely to one or other of the two Versions are distinguished as *h* (Harkl.) or *p* (Philox.).

כב, βούλομαι, 121, 124.

כבשׁוּ, γέλωσ, γελοῖον, xxxvii,
lxiii, lxviii, 110.

כבשׁוּ (h), αὐθάδης (or τολμητής),
105.

כבשׁוּ: כבשׁוּ, כבשׁוּ, ὑπέρογκος,
xxxvii, lxiii, lxviii, 110, 135.

כבשׁוּ, ἐπιτιμῶ (p), ἐπιπλήσσω (psh),
xxxv, 132.

כבשׁוּ, κρίνω, διακρίνομαι, 132, 137 ;

כבשׁוּ, κρίμα, κρίσις, xxxvii, 129.

כבשׁוּ (h), τεφρῶ, xxxiii, 104 ;

כבשׁוּ, τέφρα, lii, 33, 79, 130.

כבשׁוּ (with pronom. suffixes), 138.

כבשׁוּ, ἡδονή, xxxv, 107.

כבשׁוּ, ἀγοράζω, 13 ; κομίζομαι (h),
63, 107.

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REMNANTS OF THE LATER SYRIAC VERSIONS
OF THE BIBLE.

PART II.

EXTRACTS FROM THE SYRO-HEXAPLAR VERSION
OF THE SEPTUAGINT.

EXTRACTS
FROM THE
SYRO-HEXAPLAR VERSION
OF THE
SEPTUAGINT

MADE IN THE SEVENTH CENTURY BY PAUL OF TELLA.

GENESIS : LEVITICUS :
1 AND 2 CHRONICLES : NEHEMIAH.

EDITED, WITH INTRODUCTION AND ANNOTATED RECONSTRUCTION
OF THE UNDERLYING GREEK TEXT,

BY

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INTRODUCTION TO PART II.

INTRODUCTION.

SECTION I. *Prefatory.*

THE *Remnants* of the sixth-century Syriac Version of the New Testament, which form Part I of this volume, though none of them is large and all four together make a collection of but moderate bulk, yet possess as a whole the unity of a common history which has thrown them together as a group, while each of them moreover is in itself a complete Book.—The present Part II makes (in this respect) a humbler claim: it professes to be merely a gathering of fragments, hitherto overlooked, of sundry Books of the Old Testament in the Syriac Version made in the seventh century from the Septuagint, usually described as the “Syro-Hexaplar” Version. These fragments have been put together and printed here because that Version, valuable though secondary, has reached us in an imperfect form (with some Books mutilated and others lacking); and they have escaped the notice of its previous Editors, and are now for the first time published.

In describing them as fragments, however, it is not meant to convey that they are mere broken pieces, each sundered by accident from its context. They are extracts, every one of them selected with intelligent purpose by a careful compiler,—most of them with a certain continuity so as to form a series. Some are very short, but each can stand by itself; each relates some fact or facts, or teaches some lesson,—or does both. Each and all are here presented as contributing something of appreciable value towards filling up in a measure the gaps in the Version to which they belong.

SECTION II. *The Syro-Hexaplar Version: its Importance.*

All who are interested in the textual study of the Old Testament in general, and in particular of the Old Testament in the Greek, will agree that to recover any missing portion of this singularly faithful Syriac reflex of the Greek is a matter of importance. It is a link between the Biblical student of to-day and that chief of Biblical

scholars who more than sixteen hundred years ago laid the foundation of all critical knowledge of the Septuagint. The lifelong labour of Origen in constructing his immense Hexapla gave an impulse which, even after the actual volumes which contained his work had perished, remained in the Church as a living power. It quickened the zeal of Pamphilus, who in prison spent the hours of awaiting martyrdom in transcribing, and with the help of Eusebius collating, copies of the Septuagintal column of that master-work, enriched with a marginal *apparatus* of readings gathered from the other columns.* Through these men in turn that same impulse, transmitted by the medium of their autograph transcripts still accessible after three centuries, moved Paul, Monophysite Bishop of Tella,† to reproduce in Syriac the whole of the Septuagintal Old Testament as thus arranged and annotated. This great task was executed by him at Alexandria, where he spent some years (apparently a fugitive from troubles in his own country) in the second decade of the seventh century.‡ And it is a notable fact that in this, its Syriac reproduction, the result of Origen's vast labour and learning has reached us in a state nearer to completeness than in the original Greek in the form into which it was cast by the pious diligence of Pamphilus and Eusebius. It "forms our chief authority for the text of Origen's revision."§

* Some of these copies are even now represented for us by transcripts more or less partial or incomplete, of which the most notable are Cod. Colberto-Sarravianus (M) of the Octateuch, and Cod. Marchalianus (Q) of the Prophets,—both of which are now accessible in photographic reproductions. See for these, Dr. Swete's *Introduction to the O.T. in Greek*, Part I, ch. v (pp. 137, 144; also pp. 148 *et sqq.*)

† A city of Mesopotamia, distinguished as Tella-Mauzlat.

‡ The work of Paul on the LXX, like that of his fellow-worker Thomas on the N.T., was obviously undertaken with a view of bringing the Bible of Syriac-speaking Christians into conformity with that of their Greek-speaking brethren in the faith, especially those of Alexandria—the Monophysite Churches of Mesopotamia and of Egypt being in close communion. Both these men carried out their task in "the Enaton of Alexandria," in the same Antonine convent, at the same time (between A.D. 613 and 619); both had access there to the same storehouses of Biblical literature. These facts are gathered from the notes subjoined by Paul and Thomas to their versions (see the article *Paulus Tellensis*, *D.C.B.* vol. iv, p. 266 *et sqq.*). Their versions are executed in the same spirit of literal conformity to the Greek, without regard to the genius of the Syriac tongue. Both together were apparently meant to be taken as one Revised Syriac Bible. There is reason to believe that Thomas was one of those who helped Paul in his work (see p. 72 *infr.*, note† on ἀλση, 2 Chron. xxxiii. 3).

§ Dr. Swete, in *Introduction* (as in note * above), p. 114.

SECTION III. *The Extant MSS. of it.*

No copy, however, of the whole Syro-Hexaplar Old Testament is known to be now extant, nor is every part of it forthcoming even in detached MSS. Yet one MS, apparently the second volume of such a copy, survives, including all the poetical and prophetic Books. Another MS, the first volume of a similar (or possibly the same) copy, is known to have belonged in the sixteenth century to Andreas Masius, who was the first European scholar to direct attention to this Version. He used it in his edition of the Book of Joshua (*Josuae Historia*, 1594), and describes it as containing, besides that Book, “Judicum historias et Regum, praeterea Paralipomena, Esdram, Esther, Judith; denique Tobiae et Deuteronomii bonam partem,”—the former half (that is) of the Old Testament, mutilated at both ends so as to lack the first four Books of the Pentateuch, with the earlier part of Deuteronomy and the latter chapters of Tobit. This MS has unfortunately been missing since his time, and of it we have only his citations in his *Josuae Historia*, and his other writings.

But the second volume (above referred to) has fared better. It was obtained by Cardinal Borromeo* from the Convent of the Theotokos in the Nitrian Desert of Egypt—whence the British Museum has since derived its great treasures of Syriac MSS,—and placed by him in the Ambrosian Library (C 313 *inf.*), which he founded (1609) in Milan. It is un mutilated, and probably was written in the eighth (or early ninth) century. Its contents are as follows:—The Psalter (including Ps. cli.), Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Sirach, the Twelve Minor Prophets, Jeremiah (with Baruch, Threni, and Epistle), Daniel (with Susanna, Bel and Dragon), Ezekiel, Isaiah.

The loss, however, of the MS of Masius has been in great measure compensated by the subsequent acquisition of single copies of some of the Books it contained. One such copy, of Fourth Kings, has long been in Paris, in the Bibliothèque Nationale; it came like the Milan MS from the Nitrian Convent. Among the treasures acquired from the same ancient storehouse by the British Museum, are single copies of Joshua, Judges (with Ruth),† and Third Kings; and besides these,

* Federigo Borromeo, Archbishop of Milan (1564–1631).

† It may be that Ruth is to be understood as included with Judges in Masius' list.

three Books which were missing from the Masian volume—Genesis, Exodus, and Numbers (the first lamentably mutilated).—It is to be added that the Book known as “1st [or Third] Esdras” (now reckoned Apocryphal), as it appears in some (though not the earliest) MSS of the Peshitta Old Testament, and in Walton’s Polyglot, is borrowed from this later Version.*

Summing up these facts, then, it appears that of the Old Testament as translated by Paul, all the Books (of the Hebrew Canon) are now forthcoming except Leviticus, Deuteronomy, First and Second Kings [1 and 2 Samuel], Ezra, Nehemiah, and Esther;—of which Leviticus alone is not on the list of those known to Masius.

These MSS are mostly of the eighth century,—one at least, the Exodus of the British Museum, is dated so early as A.Gr. 1008 (A.D. 697), only eighty years after the Version was made; the Genesis is probably still earlier. None of them is later than the ninth century; † all (including the Ambrosian) are written on vellum, in a good estrangela script, nearly all profusely furnished with elaborate marginal *apparatus*, and marked with the Origenian asterisk and obelus throughout the text; all come from the Nitrian Convent, though probably written in Mesopotamia; and of the single copies,

* Of the deuterocanonical Books (besides 1 Esdras as above) the Syriac Tobit of many MSS and of the printed editions is in part Hexaplar (see below). Wisdom and Sirach are in the Ambrosian Syro-Hexaplar MS, as also the LXX additions to Jeremiah and to Daniel. Judith is on the Masian list, but is not now to be found. Whether any Books of Maccabees were translated by Paul does not appear.

The earliest Syriac O.T. which includes 1 [3] Esdras, seems to be the Buchanan Bible (Cambridge Univ. Library, Oo. 1., t. 2, *circa* 1200 A.D.). The recent MSS Poc. and Uss. (Bodl., Poc. 391, Or. 141, both of cent. xvii), also exhibit it, and from them it was first edited, for Walton’s Polyglot. All these MSS describe it as “according to the Seventy”; Buch. and Uss. note also that it is “not in the Peshitta.”

The Book of Tobit likewise (or at least the earlier chapters (i.-vi.) of it), as printed in Walton’s and other editions, is recognized by Poc. and Uss. as Septuagintal. The references of Masius in his *Syrorum Peculium* (see p. xv, *infr.*) preserve some small traces of it. See Dr. Ceriani, *Le Edizioni e i Manoscritti delle Versioni Siriache* (1869), p. 22, for the identification of this Book as Syro-Hexaplar.

† For these Nitrian MSS see Wright’s *Catalogue of Syr. MSS*, Brit. Mus., pp. 28-37 (nos. XLVIII-LIX). Among them are also copies of the Psalms and of some of the Prophets, which are found (as above) in the Ambrosian MS.

For the Paris MS, see Zotenburg’s *Catalogue des MSS. Syriaques*, Biblioth. Nat., no. 27, p. 10. See also Bruns, *Curæ Hexaplares*, in Eichhorn’s *Repertorium*, vols. viii-x (1780-82).

the 4 Kings of the Paris Library plainly belongs to the same set of MSS as those of the London Museum.—It is not too much to hope that the volume once studied by Masius may yet be recovered, or that some yet unexplored monastic library may yield more MSS supplying the lacking Books of this Version.

SECTION IV. *Printed Editions of Parts of it.*

Of the extant Books, no complete collection has yet appeared in print. Masius never published any entire Book from his MS, and after his death and its disappearance, learned men whose interest in it he had roused by his *Josuae Historia*, vainly sought to obtain similar MSS from the East.* It was not till after the middle of the eighteenth century that the attention of Biblical scholars was first invited to the MS of the Ambrosian Library by the Librarian Branca, in 1767.† A few years later (1788) Bugati published from it at Milan the text of Daniel. He was, however, anticipated by Norberg, a Swede, who had obtained leave to transcribe the MS, and in 1787 published from it (at Lund) the Books of Jeremiah and Ezekiel.—Bugati also edited from it the Psalter, but it was not published till 1820, after his death. In 1825, the rest of Norberg's transcript (except the deuterocanonical Books) was published at Berlin by Middeldorpf, together with Fourth Kings from the Paris MS (see above, p. xi). Of this latter he had obtained transcripts from Eichhorn, who in his *Repertorium* (vol. vii, 1780, "*Curae Hexaplares*") had published the first account of it, and had been the first to make known the name of Paul of Tella as the author of the Version of 4 Kings (and of the contents of the Ambrosian MS), citing as evidence a note appended to it,—“The Abbat Mar Paul, Bishop of the Faithful, translated this Book from the Greek tongue into Syriac from the Version of the Seventy-two, &c.” ‡

More recently, a fresh impulse was given to the study of this Version, when the acquisition (1840—1851) by the British Museum of the great Nitrian collection brought within the reach of Biblical

* See Ussher's *Works*, vol. xvi, letter cii, pp. 324, 5.

† See Bruns in Eichhorn's *Repertorium*, *ut supr.*, vol. iii, 1778.

‡ See Lagarde, *Bibliothecae Syriacae*, p. 256, lines 28, 29, for this note, which (with others) he prints at length.

scholars the Syro-Hexaplar MSS above enumerated (pp. xi, xii). Of this, the earliest result was the publication by Dr. Skat Rördam (from Add. 17103) of the Books of Judges and Ruth,* edited with much learning, and accompanied by a Greek text adapted to the Syriac (instead of a Latin Version such as Bugati and Norberg gave)—an example which in the present volume I have followed.—Dr. Ceriani, Keeper of the Ambrosian Library, in his *Monumenta* † (Tom. I, fasc. 1), with a view to a complete edition of the Version as extant, printed Baruch and Lamentations from the Ambrosian MS, followed (Tom. II, fasc. 1—4) by the Books of Genesis (imperfect) and Exodus (to ch. xxxiii. 2) from the Br. Mus. MSS, Add. 14442, and Add. 12134. To these he prefixed important *Prolegomena*.—To him is likewise due the publication (1874) of the entire contents of the great MS of which he is the custodian, reproduced in facsimile by photozincography. Lagarde in 1880 issued (in Hebrew type) his *Vet. Test. Fragmenta Quinque* (scil., the Syro-Hexaplar Exodus, Numbers, Joshua and 3 Kings, from the Br. Mus. MSS, Add. 12134, 14437, ‡ 12183), with 4 Kings (Paris, Biblioth. Nat., Anc. fonds 5). All these five, with what remains of Genesis, he re-edited in his *Bibliothecae Syriacae*, completed after his death by Professor Rahlfs (Gottingen, 1892).—This volume, and with it Dr. Ceriani's facsimile edition, taken together, give us the whole of what now survives of the Syro-Hexaplar Old Testament,§ including the deuterocanonical Books (Wisdom, Sirach, and the additions to Jeremiah and to Daniel) which Middeldorpf's edition omits. But the Septuagintal 1 Esdras, and also the Book of Tobit (which Masius reckons among the contents of his MS), do not appear in either of these publications. Both have been edited by Lagarde in his *Libri Vet. Testamenti Apocryphi Syr.* (1861).||

* Copenhagen, 1861.

† *Monumenta Sacra et Profana* (Milan, 1861–63).

‡ This volume contains Numbers and 3 Kings.

§ I use "Hexaplar" as a general designation; but it is to be noted that of the MSS cited above some Books are described as "from the Tetrapla" (viz., Judges and Ruth, Job, the Minor Prophets, Daniel). Joshua is "from the Hexapla . . . collated with the Tetrapla." 4 Kings alone "from the Heptapla." The rest are "from the Hexapla" (or without any indication).—All these MSS bear in their text the Origenian asterisks and other like signs; and all (except Judges) are furnished with marginal variants from the other three Greek translators—4 Kings also from a "fifth," and the Psalter from a "sixth" as well as "fifth."

|| See note * to p. xii *supr.*

Thus there are still lacking to us of this Version a large part of Genesis, the whole of Leviticus, Deuteronomy, 1 and 2 Kings [1 and 2 Samuel], 1 and 2 Chronicles, Ezra, and Nehemiah—and the deuterocanonical Judith, and the Books of the Maccabees.

Of these Books we have only a number of brief citations, some very minute (often of a single word), which we owe to Masius, who in his *Syrorum Peculium* (a short Lexicon (1572) prefixed to the *Biblia Regia**) gives many references to the text of his MS: to Joshua, Judges, and 3 and 4 Kings, which are extant in other MSS; and also to Deuteronomy (the latter chapters from xv. 7), 1 and 2 Kings [Samuel], Judith and Tobit (the earlier chapters, i.—vii. 8).—Other and less brief references to Deuteronomy and Joshua occur in his contributions to *Critici Sacri* (tom. ii, Amsterdam, 1698). His use of it in the notes to his *Josuae Historia* (see above, p. xi) is continuous throughout.†

SECTION V. *The Extracts printed in the present Volume.*

In the present Volume are given, from the Syro-Hexapla:—

1. A short extract from one of the missing parts of Genesis:
2. A single passage of Leviticus—apparently the only one as yet found:
3. A series of extracts systematically selected by a compiler, from 1 and 2 Chronicles:
4. A similar series from Nehemiah.

A. *Two passages from the Pentateuch.*

1. The first of these, Gen. xxvi. 26—31, stands first of four passages, written on a single leaf now prefixed to a volume (7145 Rich, Br. Mus.) of fragments, very diverse in age and script, put together (presumably by a seventeenth century binder) to form a copy of the Pentateuch. This leaf, unlike the rest of the volume to which it has thus been attached, is of vellum, and the script is estrangela (apparently of the ninth century). It seems to have belonged to a volume of extracts,

* The “Antwerp Polyglot” of 1572.

† See the complete collection of these reff. supplied by Professor Rahlfs to Lagarde’s *Biblioth. Syr.*, pp. 24–32 f.—Note that no excerpts from Esdras or Chronicles occur in any of the works (as above) of Masius.

the rest of its contents being three passages (Hexaplar also), from Joshua, Proverbs, and Sirach severally.* As there is a gap in the only extant MS of Genesis, from xx. 12 to xxxi. 53, this recovered passage has some value as a contribution towards supplying the matter that is lacking. The text is notable, as exhibiting a variant not otherwise attested, in verse 28 (see p. 3, p. 33 *n.*, *infr.*).

2. The next, Leviticus xxvi. 42—46, comes from a Lectionary (Brit. Mus., Add. 12139) of somewhat later date than any of the MSS above cited,—A.Gr. 1311 (A.D. 1000).† As above noted, the Book Leviticus was not in Masius' MS, the earlier part of which was lacking,—nor is any copy of it, or (except in this MS) any part of it, now known to be extant. This Lection is the only evidence we possess to show that Leviticus was included in Paul's Version.

B. Series of Passages from Later Historical Books.

Of the Books of Chronicles and of Esdras [Ezra], our *Remains* are more considerable in extent. Another Nitrian MS (Brit. Mus., Add. 12168) supplies these, — a welcome addition, for from these Books, Masius, though (as we have seen) he names them among the contents of his MS, has left us no citation. The MS whence I take them is a *Catena* of extracts,—most of them from Scripture, with illustrative matter, chiefly selected from Commentaries. It is the work of an early compiler who (probably not later than the middle of the seventh century) selected and arranged the materials with care and judgment. The Scriptural passages he draws mostly from the Peshitta, —with the exception of those taken from 1 and 2 Chronicles, from 1 and 2 Ezra, and from Daniel, which are headed, “according to the version of the Seventy.” His “First of Ezra” is the Book usually distinguished as “Greek Esdras,” and reckoned with the Apocrypha‡;

* The extract from Joshua (xxii. 1–6) has a certain similarity to that from Genesis; whence it seems probable that these passages are combined not at random, but with some definite purpose.

† See facsimile in Wright's *Catal.*, Plate x.

‡ The Council of Florence, and after it the Council of Trent, followed Jerome's authority in rejecting this Book (along with 4 Esdras, with which it has nothing in common). As “3 Esdras” it is appended with “4 Esdras” to the Vulgate Latin, as non-canonical. In the Anglican Article VI it is placed outside the Canon as “Third of Esdras,” but in the authorized Version it heads the Apocrypha as “1 Esdras.” It is often, and conveniently, designated as “Greek Esdras.”

and his "Second of Ezra" is Nehemiah. His "Daniel" is of the text given by the Cod. Chisianus* in Greek, and followed by the Milan Cod. Ambrosianus in Syriac,—usually described as "Daniel according to the Seventy" (as distinguished from "Daniel according to Theodotion"). The Daniel extracts are identified, by comparison with Cod. Ambrosianus as belonging to the Version of Paul; and there can be no doubt that the extracts from Chronicles and Esdras come from that Version likewise.

3. The passages of 1 and 2 Chronicles have been selected with discrimination. They are taken from the parts which have no counterpart in the Four Books of Kings. Hence the First Book is represented in our *Catena* by excerpts wholly genealogical, from chh. i.—iii., and vi., which (beginning from Adam) set forth (1) the regal pedigree through Judah to Zerubbabel and his sons (i.—iii.), and (2) the sacerdotal and (generally) the Levitical pedigree to the time of Jozedek (vi.). After these is a brief note of the descendants of Moses (ch. xxiii.).—The excerpts from the Second Book are written continuously with those from the First, but with the rubric, "Further from the Second Book of Chronicles," interposed. This Book (chh. xxvi.—xxxv.) yields the more interesting narratives of the sacrilege and punishment of Uzziah (xxvi.); the revival of worship under Hezekiah (xxix., xxx.); his honourable interment (xxxii.); the apostasy of Manasseh and his repentance and reformation (xxxiii.); the attempt of Josiah to check the advance of Egypt against Assyria, his death, and the mourning of his people (xxxv.)—facts omitted or briefly recorded in 4 Kings.

4. Of "Esdras," it is noteworthy that the compiler of the *Catena* gives nothing that belongs to the canonical Ezra. After the conclusion of the above passages from 1 and 2 Chronicles, nearly two pages of illustrative matter intervene, before he proceeds "From the First Book of Ezra, according to the interpretation of the Seventy," introducing many pages of extracts, all (as above noted) from the "Greek Esdras," which the Latin and English Bibles alike class among Apocrypha. After these,—with no interval of separation, but (as in the case of 1 and 2 Chronicles) a rubric interposed "Further from the Second Book of Ezra," with the addition "from the words of Nehemiah son

* See Dr. Swete's *Introduction to O.T. in Greek*, p. 47; also his *O.T. in Greek*, vol. iii, p. 498, for its text. It is also printed in Tischendorf's *V.T. Gr.*, t. ii, p. 589.

of Hilkiah" (see pp. 19, 54, *infr.*)—come the extracts from Nehemiah. Thus, in our compiler's eyes, the Septuagintal 1 Esdras of our Apocrypha was 1 Ezra, and Nehemiah was 2 Ezra,—the Ezra of the Hebrew canon being passed over.

(a) The extracts from 1 Esdras * I have not printed in this volume, the whole Syriac text of the Book having been long since published in Walton's Polyglot, and more recently by Lagarde (see p. xiv, *supr.*).†

(b) The extracts from Nehemiah (the 2 Ezra of this collection) give a fair outline of the narrative of its first eight chapters:—Nehemiah's grief on learning the evil plight of Jerusalem (ch. i.); the king's permission obtained for the rebuilding (ii.); the rebuilding carried on under arms (iv.); its completion (vi.); the reading of the Law, and the celebration of the Feast of Tabernacles (viii.). The series ends with a brief record of a day of humiliation (ix. 1–3).

SECTION VI. *The Catena which contains the B passages.*

This *Catena* is a document of so much value that it seems expedient to give a fuller account of it.

1. It consists of a series of passages selected in order from the Books of the Old and New Testaments. The order in which the Old Testament Books are dealt with is—The Five Books of Moses, Job, Judges, The Four Books of Kings, The First and Second Books of Chronicles, The First and Second Books of Ezra [Esdras], Excerpts from Proverbs and The Wisdom of Sirach, The Psalms, The Proverbs, Koheleth, The Song of Songs, The Wisdom of Solomon, The Twelve Minor Prophets, Jeremiah, Ezekiel, Daniel, and finally Isaiah. It will be seen that the compiler has passed over, of the Canonical Books, Joshua, Ruth, Esther, Lamentations; while of the deuterocanonical he gathers only from the First [Third] Book of Esdras (as above noticed), the Wisdom of Solomon and the Wisdom of Sirach—leaving untouched Judith, Tobit, Baruch, the additions to Daniel, the additions to Esther, the

* These extracts are,—ii. 1–6, 24, 25; iv. 34–40, 49–57; v. 47—vi. 2; vii. 6—viii. 29, 69–73; viii. 93—ix. 10, 46, 47.

† As above stated (p. xii, *supr.*, note *) these two Bodleian MSS,—Ussher's (Or. 141), and Pococke's (Poc. 391), are both of the 17th century. First Esdras is not included in Lee's Syriac Bible (1826), which is restricted to the O.T. Books of the Hebrew Canon.

Prayer of Manasses, the second [Fourth] Book of Esdras, and the Maccabees.—The New Testament extracts are from (1) The Pauline Epistles, (2) The Gospels. Nothing is selected from the Acts, the Catholic Epistles, or the Apocalypse.—All the above are as already stated from the Peshitta text, with the exceptions above noted of the Books of Chronicles, of Esdras, and of Daniel. All are illustrated by extracts from Commentaries,—some translated from the Greek (of Athanasius, Chrysostom, Cyril of Alexandria, and others), some cited from the Syriac of such writers as Ephraim and Severus of Antioch.—In many places the continuity of the Scriptural series is interrupted by the insertion of other matter, chosen in each case as illustrative of the preceding or following passages, or instructive otherwise to students of the Bible. Thus (*a*) between the extracts from the Book of Judges and those from the Books of Kings, we have a compendious note on the Greek Versions of the Old Testament, and another on the Canon of Scripture.—And (*b*) after the extracts from the Historical Books, a memorandum follows, of the dynasties that ruled in Judah and Israel, in Assyria, Persia, and Egypt,—and the duration of each.—Again (*c*) to those from Daniel is subjoined a note on the Septuagintal Version, and on its translation by Paul of Tella, the date of each being assigned.—So finally, at the end of the New Testament selections, an account is inserted (taken from Eusebius, *H.E.*, lib. II) of the first preachers of the Gospel of Christ, and of the evils that befel His persecutors.

2. From a sentence in the note on the Persian dynasty of the Sassanidae, Dr. Wright infers that this *Catena* was compiled before the death of the last king of that line (651),*—little more than thirty years after the completion of Paul's Version, whence our *Extracts* from Chronicles and Nehemiah, as well as those from 1 Esdras and Daniel are drawn. If this inference is accepted, we have in this compilation at once the earliest existing record (outside of the actual MSS of the Version) of Paul's work, and the earliest citations from its text. But the MS itself (Add. 12168) is of the eighth or perhaps the ninth century.

3. Turning back to the facts above stated concerning the Old Testament passages presented in the *Catena*, we proceed to note some important points.

* *Catal.*, pp. 905, 906.—Yet it may be that, though the memorandum was written before 651, the *Catena* in which it has been inserted is of later date.

These passages are, as we have seen, from the Peshitta; except those from a few of the later-written Books (those of Chronicles, those that are described as of Ezra and those of Daniel),—for which the compiler has recourse to a Syriac Version from the LXX. That Version he, in the case of Daniel, identifies as Paul's; and there is no reason to doubt that the extracts from Chronicles, and those from Ezra, are from Paul's Version likewise.

The compiler, therefore, after following in the main the order of the Peshitta* in arranging his extracts, to the end of 4 Kings, turns (perhaps because his copy of the Peshitta was incomplete) to the later (Septuagintal) Syriac for the Books which his historic sense directed him to place next in succession—Chronicles, Ezra, and Nehemiah. It is noteworthy that this is the place occupied by “Paralipomena, Esdras” in the MS of Masius as described by him; whereas in the Peshitta (as in the Hebrew) they are relegated to the latter part of the Old Testament.—But Daniel in both Syriac Versions has his place as one of the Four Greater Prophets.—Thus the copy of Paul's Version used by our compiler must have been, as regards the *order* and arrangement of the Books, such a one as would be formed if the Masian MS (of the narrative Books) were restored to integrity and joined to the Ambrosian MS (of the poetical and prophetic Books).

SECTION VII. *Inferences concerning 1 Esdras; its place in the LXX.*

Hence it seems warrantable to draw from the character of the *contents* of our *Catena* inferences as to the character of the contents of the MS of Masius.—(As to the Ambrosian MS, we have already seen that the Daniel [after the Chisian text] which it exhibits, is identical with the Daniel represented by the extracts of the *Catena*.)

1. The Ezra of the *Catena* is, as above stated, the “First Esdras” of the Septuagint; and it is placed, as the “Esdras” of the Masian MS was placed, immediately after the Books of Chronicles: while of the canonical Ezra our compiler has given no sign of recognition. Hence arises a presumption that this “First Esdras,” which as we have seen was included in Paul's Version, is to be understood as included in the “Esdras” of Masius' list.

* With the Hebrew, the Peshitta places these Books after the Prophets, far apart from the Books of Kings.

2. Further, it is to be noted that (as above stated) the compiler prefixes to his extracts from 1 Esdras the heading, $\text{מִן הַסֵּפֶר הַאֲשֶׁר בְּרִאשׁוֹן}$ ("From the First Book of Ezra"), and immediately subjoins to them his extracts from Nehemiah, headed, $\text{מִן הַסֵּפֶר הַשֵּׁנִי הַזֶּה בְּרִאשׁוֹן}$ ("From the Second Book of Ezra"), adding, $\text{מִן דְּבַר נְהֵמְיָהוּ}$ ("from the words of Nehemiah"),—thus ignoring entirely the canonical Ezra.—Hence it follows as probable that in our compiler's copy of Paul's Version, 1 Esdras ("after the Seventy") was not merely included with, but substituted for, the Ezra of the Hebrew and the Peshitta. If this be so, we are to interpret the "Esdras" of the Masian list as meaning "1 Esdras [the apocryphal], with Nehemiah";—and to conclude that Paul in his Version not only differed from the Greek MSS of the Septuagint as regards the arrangement by which* they usually place the "Greek Esdras" first (describing it as Ἐσδρας Ἀ), and after it the canonical Ezra *plus* Nehemiah (as Ἐσδρας Β),—but that he altogether omitted the "Esdras" which follows the Hebrew, and filled its place by this (so-called) "Apocryphal 1 Esdras,"—which represents the Hebrew but partially, omitting much, inserting one large episode, and paraphrasing rather than translating throughout.

3. Thus, finally, the surmise is suggested, that in this preference for the Book which is now excluded from the Canon over the canonical Book, Origen himself may have led the way in his Hexapla;—that the *Catena* passes over the canonical Ezra, because Paul omitted it from his Version, and that Paul omitted it because Origen substituted for it in the Septuagint column of his Tetrapla and Hexapla, the Book we reckon as non-canonical.

SECTION VIII. *Analogy between 1 Esdras and the "Chisian" Daniel.*

Elsewhere (*Dict. of Chr. Biography*, art. *Theodotion*)† I have called attention to the close affinity which subsists between the Daniel of the Hexapla (the "Chisian") and this "1 Esdras,"—in their paraphrastic style, their use of words, and the relation which they severally bear to their respective originals—an affinity such as (in my judgment) to bespeak a common translator. There is no unlikelihood in the suggestion

* So A, B, and [presumably] N.

† Vol. iv, p. 977.

that as Origen chose the "Chisian" Daniel to stand as *κατὰ τοὺς Ὄ* in the third column of his Tetrapla, so he may have preferred this similar and kindred paraphrase of Ezra to occupy the like place. In the case of Daniel he acted contrary to his own marked preference, which has led him in all his extant works to cite the version of Theodotion. But in dealing with Ezra the case is otherwise. I have been unable to find a single instance in which he cites the canonical Ezra or shows himself aware of its existence.*—With him, "Esdras" means Nehemiah,† except in two places in which he cites this First Esdras,‡ once freely recognized as Scripture by writers of authority and unquestioned orthodoxy, though now classed as "apocryphal."

Against this supposition is the fact that this "First Esdras," though it contains the substance of the Hebrew Ezra, does not lie within the same limits, but begins with a chapter equivalent to 2 Chron. xxxv. 1–21; includes a large interpolation, the well-known episode of Darius and the three youths, of chh. iii. 1—v. 6; and borrows its close from Nehemiah viii.—But Origen, as we know, dealt successfully with like difficulties of imperfect coincidence in the case of his Tetraplar Daniel.—Moreover, it is to be remarked that our *Catena* cites no passage from the parts borrowed from 2 Chronicles, and from Nehemiah only the two verses (1 Esdr. ix. 45, 46) which serve as concluding extract. It may be, therefore, that Origen only inserted in his Hexapla so much of 1 Esdras as extends from ii. 1 to x. 45, thus omitting the parts which coincide with 2 Chronicles and with Nehemiah. But he certainly did not omit the above-mentioned episode, known as "the story of Zorobabel," which (as we have seen) he cites twice, and from which the *Catena* gives extracts.§

It would be out of place here to enter into the question between the two Greek versions of Daniel, their relative priority and comparative value,—and the like question as regards the two Greek versions of

* Dr. Field has noted (*Origenis Hexapl.*, t. i, p. 486) that neither Montfaucon nor Parsons after him has found any vestige of Hexaplar readings recorded in MSS of the Esdras (canonical) of the Septuagint.

† So *In Matth.* t. xvi (xix. 12), Neh. i. 11—ii. 6. *In Cant. Cantt. lib. iv* (ii. 15); Neh. iv. 3.

‡ *In Joannem* vi. 1, and *In Josuam* ix. 10; from 1 Esdras iv. 37, *et sqq.*: 59, 60 (passages not in canonical Ezra, but in the interpolated episode).

§ See preceding note ‡; also note *, p. xviii.

Ezra,—or to trace the analogy between the two Books, and between their versions severally. I have already referred to the article in which (in *D. C. B.*) I have raised those points, and I desire now in closing to refer to the article *Esdras, First Book of*, in Hastings' *Dictionary of the Bible*, vol. i, in which Mr. Thackeray notes (p. 761) the affinity between the Chisian Daniel and our 1 Esdras, and shows a disposition to adopt my view (which he quotes from *D. C. B.*) that they are the work of the same translator. Dr. Swete likewise (*Introduction to O.T. in Greek*, Pt. I, ch. ii. 9, p. 48) regards it with favour. — The *Catena* with which I have dealt in these pages tends (I submit) to support this theory, by its preference for these versions over their generally received rivals, though the latter are closer to the Hebrew. And as I have shown above, through the *Catena* we are warranted in claiming the Hexapla, and its illustrious author, in favour of the claims to reverent acceptance, not only of the Daniel of the Chisian MS., but on like grounds those of the "First Esdras," so long and widely popular, and owned as Scripture by so many and great Fathers of the Church, but in these latter times rejected as apocryphal, and almost forgotten.

Καίσα

κα

Καίσαρ καθίσταται Κασα

κα

Καίσαρ καθίσταται Κασα

Καίσαρ καθίσταται Κασα

THE following Fragments, hitherto inedited, of the Syro-Hexaplar Version of the Old Testament, are derived—

(A.) The passage from Genesis (p. 3),
from a leaf prefixed to the MS Rich 7145 (British Museum), f. 1 *r*^o.
(See for it Wright's *Catalogue*, Appendix A, p. 1201.) Cent. ix.

(B.) The passage from Leviticus (p. 4),
from the MS Lectionary, Add. 12139 (Br. Mus.), f. 1 *v*^o. (See for it
Wright's *Catal.*, ccxxiv, p. 154.) Dated A.G. 1311 (= A.D. 1000).

(C.) The passages from 1 and 2 Chronicles, and from Nehemiah
(pp. 5 *sqq.*),
from the MS *Catena*, Add. 12168 (Br. Mus.), ff. 57 *r*^o-61 *r*^o; ff. 65 *v*^o-
67 *r*^o. (See Wright's *Catal.*, dccccli, p. 905.) Cent. viii or ix.

[The passages from Ezra that intervene in this MS, before Nehemiah, are from the Book known as 1 [3] Esdras, which is printed in Walton's Polyglot, tom. iv.; also by Lagarde, *Libri V.T. Apocryphi, Syriace* (1861).]

II.

... קְהִלַּת קָדְשׁ אֵלֶּיךָ אֵלֹהִים : לְקִיּוּמָךְ וְעַבְדְּךָ אֵלֹהִים יֵבֶן
 לְמַעַן אֲרִיזְתָּ קַיְיָ⁹ ... קִיּוּמִי . אֲדִיכָהּ קַיְיָ⁸ 8. 9
 יִרְאֵה . יִרְאֵה . יִרְאֵה . לְקִיּוּמִי . מִן יְבִיחָהּ
 קַיְיָ אֲרִיזְתָּ יְבִיחָהּ . יִרְאֵה יְבִיחָהּ יִרְאֵה¹⁰ 10
 fo. 57^v אֲרִיזְתָּ . אֲרִיזְתָּ יְבִיחָהּ אֲרִיזְתָּ¹¹ . קִיּוּמִי קְהִלַּת 11
 . יִרְאֵה יְבִיחָהּ : יִרְאֵה יְבִיחָהּ¹² . קַיְיָ לְבָנִי 12
 . קַיְיָ יְבִיחָהּ . קַיְיָ לְבָנִי יְבִיחָהּ יְבִיחָהּ¹³ 13
 . קַיְיָ יְבִיחָהּ . קַיְיָ יְבִיחָהּ¹⁴ . קַיְיָ יְבִיחָהּ 14
 . אֲרִיזְתָּ קְהִלַּת¹⁵ . קַיְיָ יְבִיחָהּ . קַיְיָ יְבִיחָהּ¹⁵ 15, 16
 יְבִיחָהּ . קַיְיָ יְבִיחָהּ . קַיְיָ יְבִיחָהּ ... יְבִיחָהּ קַיְיָ
 קַיְיָ . קַיְיָ יְבִיחָהּ יְבִיחָהּ¹⁷ . קַיְיָ יְבִיחָהּ . לְקִיּוּמִי 17
 קַיְיָ יְבִיחָהּ אֵלֶּיךָ קַיְיָ יְבִיחָהּ

III.

אֲרִיזְתָּ אֵלֹהִים : יְבִיחָהּ קַיְיָ אֵלֹהִים אֲרִיזְתָּ לְמַעַן¹ 1
 . קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ . אֲרִיזְתָּ לְמַעַן
 . קַיְיָ יְבִיחָהּ² . קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ 2
 . יְבִיחָהּ קַיְיָ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ 3
 קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ⁴ 4
 קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ
 . אֲרִיזְתָּ קַיְיָ יְבִיחָהּ לְמַעַן⁵ אֲרִיזְתָּ קַיְיָ 5

II. (11) קַיְיָ] *Corr.*, יְבִיחָהּ . | (13) אֲרִיזְתָּ] *Corr.*, אֲרִיזְתָּ . |
 III. (1) אֲרִיזְתָּ] *Marg.*, לְקִיּוּמִי . | (2) אֲרִיזְתָּ] *Corr.*, אֲרִיזְתָּ .

VI.

5 לַחֲמִשָּׁה . שָׁמַע אֶת־כֹּהֵן לְכַהֵן .⁵ אֶת־כֹּהֵן אֶת־
 6 לְכַהֲמֵם . כֹּהֵם אֶת־לְחָוִים .⁶ אֶת־כֹּהֵן | לְחָוִים .
 7 וְיִשָּׁר אֶת־לְכַהֲנָם . לְכַהֲנָם אֶת־לְכַהֲנָם⁷ .
 8 אֶת־כֹּהֵן אֶת־לְכַהֲנָם . אֶת־כֹּהֵן לְחָוִים .⁸
 9 אֶת־כֹּהֵן אֶת־לְכַהֲנָם . אֶת־כֹּהֵן לְחָוִים .⁹
 10 אֶת־כֹּהֵן אֶת־לְחָוִים . אֶת־כֹּהֵן לְחָוִים .¹⁰
 11 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן¹¹ .
 12 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן¹² .
 13 אֶת־כֹּהֵן לְחָוִים אֶת־כֹּהֵן לְחָוִים .¹³
 14 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן¹⁴ .
 15 אֶת־כֹּהֵן לְחָוִים . אֶת־כֹּהֵן אֶת־כֹּהֵן¹⁵ .
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן .
 31 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן³¹ .
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן .
 32 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן³² .
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן :
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן .
 33 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן³³ .
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן .
 34 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן³⁴ :
 אֶת־כֹּהֵן אֶת־כֹּהֵן אֶת־כֹּהֵן :

VI. (5) לַחֲמִשָּׁה] *Corr.*, לַחֲמִשָּׁה . | (6) אֶת־כֹּהֵן (bis)] *Corr.*,
 אֶת־כֹּהֵן . | (33) אֶת־כֹּהֵן^(*)] *Corr.*, אֶת־כֹּהֵן .

VI.

35 : חֵימָוֹת מִיָּדָה . כְּבֹדֵי מִיָּדָה : אֲדָרָה מִיָּדָה³⁵ . אֲשֶׁר

36 : אֲבָרָה מִיָּדָה | . כְּבֹדֵי מִיָּדָה³⁶ : חֵימָוֹת מִיָּדָה fo. 58 r^b

37 מִיָּדָה³⁷ . כְּבֹדֵי מִיָּדָה . כְּבֹדֵי מִיָּדָה . . . :: :: :: ::

: אֲדָרָה מִיָּדָה : חֵימָוֹת מִיָּדָה : חֵימָוֹת מִיָּדָה : אֲשֶׁר

38 מִיָּדָה . אֲבָרָה מִיָּדָה : חֵימָוֹת מִיָּדָה : חֵימָוֹת מִיָּדָה³⁸

39 כְּבֹדֵי מִיָּדָה אֲדָרָה אֲשֶׁר אֲבָרָה³⁹ אֲבָרָה

40 מִיָּדָה⁴⁰ . אֲבָרָה מִיָּדָה . אֲבָרָה מִיָּדָה אֲשֶׁר . אֲבָרָה

41 מִיָּדָה⁴¹ . אֲבָרָה מִיָּדָה . אֲבָרָה מִיָּדָה : אֲבָרָה

42 : אֲדָרָה מִיָּדָה⁴² . אֲבָרָה מִיָּדָה : אֲדָרָה מִיָּדָה : אֲבָרָה

43 מִיָּדָה . אֲבָרָה מִיָּדָה⁴³ : אֲבָרָה מִיָּדָה : אֲבָרָה מִיָּדָה

44 . אֲבָרָה אֲבָרָה⁴⁴ אֲבָרָה מִיָּדָה : אֲבָרָה

מִיָּדָה אֲבָרָה מִיָּדָה אֲבָרָה . אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה

45 מִיָּדָה : אֲבָרָה מִיָּדָה⁴⁵ . אֲבָרָה מִיָּדָה : אֲבָרָה

46 מִיָּדָה⁴⁶ : אֲבָרָה מִיָּדָה . אֲבָרָה מִיָּדָה : אֲבָרָה

47 : אֲבָרָה מִיָּדָה⁴⁷ : אֲבָרָה מִיָּדָה : אֲבָרָה מִיָּדָה : אֲבָרָה

:: :: :: : אֲבָרָה מִיָּדָה : אֲבָרָה מִיָּדָה : אֲבָרָה מִיָּדָה

48 אֲבָרָה : אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה⁴⁸

אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה

49 אֲבָרָה אֲבָרָה . אֲבָרָה אֲבָרָה אֲבָרָה⁴⁹ אֲבָרָה

. אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה

אֲבָרָה אֲבָרָה : אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה אֲבָרָה

VI. (39) מִיָּדָה⁽²⁾] *Corr.*, מִיָּדָה. | (46) אֲבָרָה] *Corr.*, אֲבָרָה. | (47) אֲבָרָה] *Corr.*, אֲבָרָה.

VI.

מבוא קראו יבוא מלבק מולב חק : לבקיעק

| קמלכא

XXIII

fo. 58 r^a אִישׁוֹחַ מִלֵּא קִיטוֹ : קִמְלֵכָא וּ קְרִיבֵי קְרִיבֵי¹⁴

14

. יִמְלֵכֵהוּ דַּאֲרֵי : קְרִיבֵי אִמְלֵי¹⁵ . אִלֵּי קְרִיבֵי

15

אִמְלֵי¹⁷ . קְרִיבֵי אִשְׁכָּחֵהוּ : דַּאֲרֵי אִמְלֵי¹⁶

16, 1

דַּאֲרֵי אִשְׁכָּחֵהוּ . קְרִיבֵי אִשְׁכָּחֵהוּ : יִמְלֵכֵהוּ אִמְלֵי אִשְׁכָּחֵהוּ

אִשְׁכָּחֵהוּ אִמְלֵי . קְרִיבֵי קִיטוֹ יִמְלֵכֵהוּ אִשְׁכָּחֵהוּ

. קְרִיבֵי

XXIII. (14) *Dele* ו post קְרִיבֵי.



∴ כתיב ויבא אליו ויאמר לו

XXVI.

16 : אבא אליו ויאמר לו : כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 17 כתיב ויבא אליו ויאמר לו¹⁷ . כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 18 אל . כתיב ויבא אליו ויאמר לו¹⁸ . כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו : כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 19 . כתיב ויבא אליו ויאמר לו¹⁹ . כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 . כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 . כתיב ויבא אליו ויאמר לו
 20 ויאמר לו²⁰ . כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו
 כתיב ויבא אליו ויאמר לו | כתיב ויבא אליו ויאמר לו fo. 58 r^b
 . כתיב ויבא אליו ויאמר לו . כתיב ויבא אליו ויאמר לו

fo. 58 r^a
(lin. 12)

fo. 58 r^b

XXVI.

. כִּי מִשָּׁמַיִם יִפֹּל אֲשֶׁר יִשְׁמַע אֶת יְהוָה
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה²¹ 21
 מִלֵּאמֹת כִּי יִשְׁמַע אֶת יְהוָה

XXIX.

אֲשֶׁר יִשְׁמַע אֶת יְהוָה כִּי יִשְׁמַע אֶת יְהוָה³⁰ 30
 לֵאמֹת כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ³¹ 31
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה כִּי יִשְׁמַע אֶת יְהוָה³² 32
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ³³ 33
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ³⁴ 34
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ³⁵ 35
 כִּי יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ³⁶ 36
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה
 אֲשֶׁר יִשְׁמַע אֶת יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע אֶת יְהוָה

fo. 59r a

. אַחֲרָיִם כִּלְיָהוּ . מִלֵּא וְעַל כֵּן כִּי כִּי
 כִּלְיָהוּ כִּלְיָהוּ כִּי אֲמַלְכָה כִּי אֲמַלְכָה¹¹ 11
 אֲמַלְכָה . כִּי אֲמַלְכָה אֲמַלְכָה . יִשְׁחָק
 כִּי . כִּי אֲמַלְכָה אֲמַלְכָה¹² 12
 כִּי אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה¹³ 13
 כִּי אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה¹⁴ 14
 . כִּי אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה¹⁵ 15
 : כִּי אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה¹⁶ 16
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה . מִלֵּא וְעַל כֵּן כִּי אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה

to 60r a

אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה²⁰ 20
 : אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה : אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה²¹ 21
 . אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה : אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה
 אֲמַלְכָה אֲמַלְכָה אֲמַלְכָה

xxxv.

. וְיָבִיאוּ אֹתוֹ מִן־הַיָּם וְיִתְּנוּ אֵלָיו מִן־הַיָּם . כְּחֲיִשׁוּתוֹ : יָבִיאוּ

22 מִן־הַיָּם מִן־הַיָּם מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

23 . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

: מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

24 מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם : מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

25 . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם fo. 60r^b

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

. מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם מִן־הַיָּם . מִן־הַיָּם

וְיָבִיאוּ

∴ כְּחֲיִשׁוּתוֹ מִן־הַיָּם מִן־הַיָּם מִן־הַיָּם מִן־הַיָּם

XXXV. (25) כֹּחַ] Corr., אֶחָד.

fo. 65 v^o a.
(line 32)

𐤀

. 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕

∴ 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕

I.
 1 𐤍𐤓𐤕 : 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕¹
 2 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕² . 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕 | 𐤍𐤓𐤕 fo. 65 v^o b
 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 : 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 𐤍𐤓𐤕 : 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 3 𐤍𐤓𐤕³ . 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕
 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 4 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕⁴ ... 𐤍𐤓𐤕
 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕

II.
 1 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕¹
 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕
 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕
 2 . 𐤍𐤓𐤕 𐤍𐤓𐤕² . 𐤍𐤓𐤕 𐤍𐤓𐤕 𐤍𐤓𐤕 . 𐤍𐤓𐤕

I. (1) 𐤍𐤓𐤕] Marg., 𐤍𐤓𐤕 . | (2) 𐤍𐤓𐤕] Corr., 𐤍𐤓𐤕 . |
 (3) 𐤍𐤓𐤕] Marg., 𐤍𐤓𐤕 .

II.

. וְהָיוּ כְּעֵשֶׂת יָמִים וְשֵׁשׁ יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 3 לְכָל הַיָּמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 4 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 5 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 6 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 7 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 8 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .
 וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים . וְהָיוּ כְּעֵשֶׂת יָמִים .

Co. 667 = a

II. (2) [מגבבא] Marg., אגבבא. | (6) [אגבבא] Marg., אגבבא. |
 (8) [אגבבא] Corr., אגבבא [see Suppl. N.].

IV.

7 קאמא⁷ דאגרא שובלן פאפא : קאמא : קאמא
 : קאמא קאמא קאמא : קאמא קאמא
 קאמא . קאמא קאמא קאמא . קאמא
 8 : קאמא קאמא קאמא⁸ . קאמא קאמא
 | קאמא קאמא : קאמא קאמא קאמא
 9 קאמא : קאמא קאמא קאמא⁹ . קאמא קאמא fo. 66 r-b
 קאמא קאמא קאמא . קאמא קאמא
 . קאמא

10 קאמא¹⁶ קאמא קאמא . קאמא קאמא
 : קאמא קאמא קאמא . קאמא קאמא
 קאמא קאמא . קאמא קאמא . קאמא קאמא

17 קאמא¹⁷ קאמא : קאמא קאמא
 קאמא . קאמא קאמא קאמא . קאמא
 קאמא קאמא קאמא . קאמא קאמא

18 קאמא¹⁸ קאמא : קאמא קאמא
 קאמא . קאמא קאמא . קאמא קאמא

19 קאמא¹⁹ קאמא . קאמא קאמא
 קאמא קאמא קאמא . קאמא קאמא
 קאמא קאמא קאמא . קאמא קאמא

20 קאמא²⁰ קאמא . קאמא קאמא
 קאמא קאמא קאמא . קאמא קאמא

IV. (16) קאמא] Marg., קאמא . | (17) קאמא] Marg.,
 קאמא [corr., קאמא].

GREEK TEXT

PREFATORY NOTE.

THE method of translation adopted by Paul of Tella in this his Version of the Old Testament from the Greek—that of forcing the Syriac, with little or no regard to its idiom, into exact representation of writings in an utterly alien language—has at least this advantage, that the Greek can be recovered from the Syriac with nearly absolute exactness.

Accordingly, the reconstructed Greek text which I now present is a more faithful counterpart of the Syriac than an English or Latin rendering of it could be; and I am confident that it will be found more useful for the service of scholars who desire to obtain access to the textual evidence of this Version.

The instances where its evidence is indecisive, as between various readings of the Greek, are not many, and in no case important. Most of them are cases of insertion or omission of the definite article; or (more rarely) of preference of one or other of two nearly synonymous words. In such instances I have usually given in the text the reading of B, and recorded the variant in the Notes. But now and then I have seen reason rather to follow A, or even some one or more cursives whose text shows signs of affinity, in notable coincidences, with that which underlies our Version.

EXTRACTS FROM THE OLD TESTAMENT

(ACCORDING TO THE SEPTUAGINT).

GENESIS (xxvi. 26-31); LEVITICUS (xxvi. 42-46);
1 AND 2 CHRONICLES; NEHEMIAH.

GREEK TEXT

AS REPRESENTED IN THE FOREGOING SYRIAC TEXT.

NOTATION

OF MSS AND MSS CITED IN TEXTUAL NOTES.

Σ stands for the Greek text underlying the preceding Syriac Extracts.

Ⲡ Ⲁ Ⲃ Ⲅ Ⲇ Ⲉ Ⲋ Ⲍ Ⲏ, the MSS so designated in Dr. Swete's *Introduction to the O.T. in Greek*.

Ⲡ (S of Tischendorf), available only in part of 1 Chron. (ix. 27–xix. 17).

Ⲁ (III. of Holmes and Parsons), available throughout.

Ⲃ (II. of H. and P.),
Ⲅ (XI. of H. and P.), } in all except the passage from Genesis.

Ⲇ (I. of H. and P.),
Ⲉ (not known to H. and P.), } in Genesis passage only.

Ⲋ (VII. of H. and P.),
Ⲍ (X. of H. and P.), } in Gen. and Levit. passages only.

Ⲏ (IV. of H. and P.), in Levit. passage only.

(No part of any of these Extracts appears in the extant fragments of C.)

P denotes text of Holmes and Parsons, in readings for which no manuscript is cited.

The mss are numbered as in Holmes and Parsons, from whose *apparatus* their readings are borrowed,—except two (not known to H. and P.), w and x, which are recorded in the *apparatus* to Genesis, in Vol. I, part 1, of Brooke and M'Lean's *O.T. in Greek* (1906).

I have not attempted to give the evidence of the mss in full, but only of those which appear to have more or less affinity with the Σ-text.

ΕΚ ΒΙΒΛΩΝ

ΓΕΝΕΣΕΩΣ. ΔΕΥΤΕΡΙΟΥ, ΠΑΡΑΔΕΙΠΟΜΕΝΩΝ,
ΝΕΕΜΙΑ,

ΚΑΤΑ ΤΟΥΣ Ὁ.

Γ Ε Ν Ε Σ Ι Σ.

XXVI.

26 ²⁶ Καὶ Αβιμέλεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ Γεράρων καὶ
 Ὀχοζὰθ ὁ νυμφαγωγὸς αὐτοῦ· καὶ Φιχὸλ ὁ ἀρχιστράτηγος
 27 τῆς δυνάμεως αὐτοῦ. ²⁷ Καὶ εἶπεν αὐτοῖς Ἰσαάκ, Ἰνατί
 ἦλθατε πρὸς μέ; ὑμεῖς [δὲ] ἐμισήσατέ με, καὶ ἐξαπεστεί-
 28 λατέ με ἀφ' ὑμῶν. ²⁸ Καὶ εἶπαν, Εἰρήνη σοι· ἐωρῶμεν ὅτι
 ἐστὶν Κύριος μετὰ σοῦ, καὶ εἶπαμεν, Γενέσθω ἀρὰ ἀνὰ
 μέσον ἀλλήλων, καὶ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σοῦ·
 29 καὶ διαθησόμεθα διαθήκην μετὰ σοῦ, ²⁹ μὴ ποιήσῃ μεθ'
 ἡμῶν κακόν, καθότι ἡμεῖς οὐκ ἐβδελυξάμεθά σε, καὶ ὄν
 τρόπον ἐχρησάμεθά σοι καλῶς καὶ ἐξαπεστείλαμέν σε μετ'

XXVI. (26) Φιχὸλ] So E M, 31 75 77 130 :—A D, 15, Φικολ:—38, &c., Φιχολ. | (27) ἐξαπεστείλατε] E M, many mss :—A, 20 55 59 71 75 83 106 107 134, ἀπεστείλ. (Σ uses same syr verb here as for ἐξαπεστείλ., *vv.* 29, 31). | (28) καί (before εἶπαν)] MSS, many mss :—A few, οἱ δέ. | εἰρήνη σοι] Σ alone,—*subst* for ἰδόντες [σε] of all else (MSS *om* σε, but many mss *ins*). | ἐωρῶμεν] 15 59 82 134 135 x :—MSS and remaining mss, ἐωράκαμεν. | ἐστίν] Σ alone :—all else, ἦν. | ἀνὰ μέσον ἀλλήλων, καί (before ἀνὰ μέσον ἡμῶν)] Σ with 38 x :—MSS and all mss else, *om*. | Σ, with 15 38 72 82 135 x, places διαθήκην before μετὰ σοῦ :—MSS, and all else, after. | (29) ποιήσῃ] MSS and most mss (*or* ποιῆσαι, as 19 w). But Σ may represent ποιήσεις (*or* —σης), as 53 79 82. | MSS and most mss place σε before οὐκ. | ἐχρησάμεθα] So apparently Σ (using same tense as for ἐξαπεστείλαμεν following; with all gr :—except A, ἐχρήμεθα. | A few mss place σύ after εὐλογ., but

εἰρήνης, καὶ νῦν σὺ εὐλογημένος εἶ ὑπὸ Κυρίου. ³⁰ Καὶ ³⁰
 ἐποίησεν αὐτοῖς δοχὴν, καὶ ἔφαγον καὶ ἔπιον. ³¹ Καὶ ³¹
 ἀναστάντες τὸ πρωί ὤμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ·
 καὶ ἐξάπέστειλεν αὐτοὺς Ἰσαάκ· καὶ ἀπόχοντο ἀπ' αὐτοῦ
 μετὰ σωτηρίας.

most, with MSS, before it. | εὐλογημενος] So apparently Σ (using
 participle), with 18 19 44 106 134 w :— all else, and MSS, εὐλογητός. |
 Σ *add* εἶ, with 18 ; 25 52 54 57, ἔση :—MSS and all else *om.* | (31) ὤμο-
 σαν] A D M, 55 75 : E, many mss, ὤμοσεν. | ἄνθρωπος] So Σ with
 MSS, most mss ;—or perhaps ἕκαστος, as one or two mss.

ΛΕΥΙΤΙΚΟΝ.

XXVI.

42 ⁴² Καὶ μνησθήσομαι τῆς διαθήκης μου Ἰακώβ· καὶ τῆς
 διαθήκης μου Ἰσαάκ· καὶ τῆς διαθήκης μου Ἀβραὰμ
 43 μνησθήσομαι, καὶ τῆς γῆς ⁴³ ἣ ἐγκαταλειφθήσεται ὑπ'
 αὐτῶν. τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς· ἐν τῷ
 ἐρημωθῆναι [αὐτήν] δι' αὐτούς· καὶ αὐτοὶ προσδέξονται τὰς
 αὐτῶν ἀνομίας· ἀνθ' ὧν τὰ κρίματά μου ὑπερείδον· καὶ τοῖς
 προστάγμασίν μου προσώχθισαν, καὶ ἐν τῇ ψυχῇ αὐτῶν.
 44 ⁴⁴ καὶ οὐδ' ὡς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν,
 οὐχ ὑπερείδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξανα-
 λῶσαι αὐτούς· τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς
 45 αὐτούς, ὅτι ἐγὼ εἶμι Κύριος ὁ Θεὸς αὐτῶν. ⁴⁵ καὶ μνη-
 σθήσομαι αὐτοῖς τῆς διαθήκης τῆς προτέρας· ὅτε ἐξήγαγον
 αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐξ οἴκου δουλίας ἔναντι τῶν ἐθνῶν.
 46 τοῦ εἶναι αὐτοῖς Θεὸς ἐγὼ Κύριος. ⁴⁶ Ταῦτα τὰ κρίματα
 καὶ τὰ προστάγματα καὶ ὁ νόμος, ὃν ἔδωκεν Κύριος ἀνὰ
 μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ἰσραήλ.

XXVI. (42) μου (after διαθήκης) *ter*] G, 58 128 :—the rest *om.* |
 Σ *om* μνησθήσομαι⁽³⁾, with 53 108 118. | (43) Σ alone, for καὶ ἡ γῆ,
subst ἡ; and | after προσώχθισαν, *ins* καί. | Except 55, no *gr* *pref* ἐν
 to τῇ ψυχῇ. | (44) ὅτι ἐγὼ] A B G N, 19 54 55 71 75 108 118 :—F P
 and some *mss*, ἐγὼ γάρ :—M, 18, ἐγὼ only. | (45) αὐτοῖς] All else,
 αὐτῶν. | Σ *om* εἰμί (before Κύριος), with G M, 15 19 55 64 129 131,
 and most *mss* :—A B F N, other *mss*, *ins*. | (46) Σ *om* μου⁽¹⁾ after κρί-
 ματα with F G M N, 15 19 55 64 129 131 :—A B, &c., *ins*. | Σ *om* μου⁽²⁾
 after προστάγματα with B' F G M N, and *mss* (as ⁽¹⁾) :—A B*, &c., *ins*.

Π Α Ρ Α Λ Ε Ι Π Ο Μ Ε Ν Ω Ν.

Α.

- I.
- ¹ Ἀδάμ, Σήθ, Ἐνώσ, ² Καιάν, Μαλελεήλ, Ἰάρεδ, ³ Ἐνώχ, 1, 2,
 Μαθουσάλα, Λάμεχ, ⁴ Νῶε. υἱοὶ Νῶε, Σήμ, Χάμ, Ἰάφεθ. 4
- ¹⁷ Υἱοὶ Σήμ· Αἰλὰμ καὶ Ἀσσοῦρ ¹⁸ καὶ Ἀρφαξάρ, Σαλά, 17, 1
²⁵ Ἐβερ, Φάλεγ, Ἀργαύ, ²⁶ Σερούχ, Ναχώρ, Θάρα, ²⁷ Ἀβράμ· 25, 2
²⁸ υἱοὶ δὲ Ἀβράμ· Ἰσαὰκ καὶ Ἰσμαήλ. 28
- ³⁴ Καὶ υἱοὶ Ἰσαάκ· Ἰακὼβ καὶ Ἡσαύ. 34
- II.
- ¹ Καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ. Ῥουβήλ, 1
 Συμεών, Λευί, Ἰουδά, Ἰσσαχάρ, Ζαβουλών, ² Δάν, Ἰωσήφ, 2
 Βενιαμίν, Νεφθαλί, Γάδ, Ἀσήρ.
³ Υἱοὶ Ἰούδα· Ἡρ, Αὐνάν, Σηλώ, τρεῖς ἐγεννηθήσαν 3

I. (2) Before Καιάν, Σ *om* καί; with A B, 56 60 64 &c. :—N, many mss, *ins.* | (3) Μαθουσάλα] A, most mss :—B, Μαθθουσάλα. | (17) Ἀσσοῦρ] A B, many mss :—others, Ασουρ. | (24) Ἀρφαξάρ] Σ alone (probably an error of transcription) :—all else, Αρφαξαδ. | (25) Φάλεγ] B', &c. :—A N, 56 64 106 119 158, Φαλεκ :—B*, Φάλεχ. | Ἀργαύ] Σ only :—MSS, 56 60 64 106 108 119 158 243, Ραγαν :—some mss, Ραγαν. | (26) Θαρα] With MSS, 60 64 106 108 158 ;—*or*, with others, Θαρρα. | (27) Σ, with 44 only, writes Ἀβράμ, with no addition, here (and in next *v.*) :—A N, some mss, Αβραμ αυτος Αβρααμ :—the rest, Αβρααμ (both verses).

II. (I) καί (before ταῦτα)] A N, 55 60 64 71 106 119 158 243, &c. :—B and the rest *om.* | Ῥουβήλ] Σ only (and so always in syr O.T., psh and hxp, and in Apoc. (both versions)); for Ῥουβήν. | (3) Σηλώ]

II.

αὐτῷ ἐκ τῆς θυγατρὸς Ἰσανὰ τῆς Χαναανίτιδος. καὶ ἦν
 Ἡρ ὁ πρωτότοκος Ἰούδα πονηρὸς ἐναντίον Κυρίου, καὶ
 4 ἀπέκτεινεν αὐτόν. ⁴ καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ
 5 τὸν Φάρες καὶ τὸν Ζάρα. πάντες υἱοὶ Ἰούδα, πέντε. ⁵ Υἱοὶ
 6 Φάρες· Ἐσρών, καὶ Ἰεμουήλ. ⁶ καὶ υἱοὶ Ζάρα· Ζαμβρί,
 καὶ Αἰθάμ, καὶ Αἰμάν, καὶ Χαλκάν, καὶ Δάρα· πάντες πέντε.
 7 ⁷ καὶ υἱοὶ Χαρμί· Ἀχάρ ὁ ἐμποδοστάτης Ἰσραήλ, ὃς ἠθέτη-
 8, 9 σεν εἰς τὸ ἀνάθεμα. ⁸ Καὶ υἱοὶ Αἰθάν, Ζαριά. ⁹ Καὶ υἱοὶ
 Ἐσρών οἳ ἐτέχθησαν αὐτῷ· Ἰραμεήλ καὶ Ὀράμ, καὶ Χαλέβ
 10 καὶ Ἀράμ. ¹⁰ Καὶ Ἀράμ ἐγέννησεν τὸν Ἀμιναδάβ, καὶ
 Ἀμιναδάβ ἐγέννησεν τὸν Ναασσὼν ἄρχοντα τοῦ οἴκου
 11 Ἰούδα. ¹¹ καὶ Ναασσὼν ἐγέννησεν τὸν Σαλμών, καὶ
 12 Σαλμών ἐγέννησεν τὸν Βόοζ, ¹² καὶ Βόοζ ἐγέννησεν τὸν
 13 Ὠβήδ, καὶ Ὠβήδ ἐγέννησεν τὸν Ἰεσσαί, ¹³ καὶ Ἰεσσαί

56 64 71 119 158:—B, most mss, Σηλών:—A and others, Σηλωμ. | Ἰσανά] (Or Ἰσουέ) Σ alone:—A B, &c., Σανας:—B*, Αῦας:—19 108, Σουε. [See note on syr txt and Suppl. N.] | Χαναανίτιδος] A, 158, &c.:—B, &c., Χαναανίτιδος. | (5) Ἐσρών] B':—A, Εσρωμ:—B*, Ἀρσών. | (6) Αἰθάμ] B:—A N, 60 64 158 243, Αιθαν. | Αἰμάν] A N, 60 64 108 119:—B N, &c., Αἰμονάν. | Χαλκάν] 60 243:—A N, 55 64 119 158, Χαλχαλ:—B, Χαλκά. | Δάρα] MSS, 55 60 64 71 119 158:—others Δαρδα, Δαραδ, &c. | (7) [For Ἀχάρ, see Suppl. N.] | εἰς τὸ ἀνάθεμα] Σ with MSS, most mss;—or, with 19 108 121, ἐν τῷ ἀναθέματι. | (8) Αἰθάν] A N, 64 106 158 243:—B, and many mss, Αἰθάμ. | Ζαριά] So B (Ζαρειά):—A N, 56 60 64 119 158 243, Αζαρια. | (9) Ἐσρών] B', 55, 108 (cp. on v. 5):—A, many mss, Εσρωμ:—B*, Ἐσερών. | Ὀράμ] So (?) 56 64 71:—A B, many mss, ὁ Ῥάμ. | Χαλέβ] A N, most mss:—B, Χαβέλ. | καὶ Ἀράμ] A B, most mss:—N, καὶ Αραβ:—some om. | (10) Ἀράμ] A and most:—B, Ἀρράν. | (11) Σαλμών (bis)] So B and most;—or Σαλμαν, as A N. | Βοόζ (also v. 12)] A and most:—B, Βόος. | (12) Ὠβήδ (bis)] B and most:—A, 55 71 106 &c., Ιωβηδ. | (13) Ἀβιναδάβ] Σ alone

ἐγέννησεν τὸν πρωτότοκον αὐτοῦ Ἐλιάβ, Ἀβιναδάβ ὁ
 δεύτερος, Σαμαὰ ὁ τρίτος, ¹⁴ Ναθανιήλ ὁ τέταρτος, Ζαβδὰ ὁ ¹⁴
 πέμπτος, ¹⁵ Ἄσομ ὁ ἕκτος, Δαυίδ ὁ ἕβδομος. ¹⁶ καὶ αἱ ¹⁵
 ἀδελφαὶ αὐτῶν Σαουριά, καὶ Ἀβιγάλ. Καὶ υἱοὶ Σαουριά·
 Ἀβισσαὶ καὶ Ἰωάβ, καὶ Ἀσαήλ· τρεῖς. ¹⁷ Καὶ Ἀβιγάλ ¹⁷
 ἐγέννησεν τὸν Ἀμεσά, καὶ πατήρ Ἀμεσὰ Ἰέθερ ὁ
 Ἰσμαηλίτης.

¹ Καὶ οὗτοι ἦσαν υἱοὶ Δαυίδ· οἱ τεχθέντες αὐτῷ ἐν
 Χεβρών· ὁ πρωτότοκος Ἀμνὼν, τῇ Ἀχινάμ τῇ Ἰεζραηλίτιδι.
 ὁ δεύτερος Δαλουιλά, τῇ Ἀβιγάλ τῇ Καρμηλία. ² ὁ τρίτος ²
 Ἀβεσσαλώμ, υἱὸς Μααχὰ θυγατρὸς Θολβὶ βασιλέως Γεσσούρ.

[see note on syr txt] :—all else, Ἀμ[ε]ναδάβ. | Σαμά] So 120 :—A,
 158, Σαμαια :—B and most, Σαμαά. | (14) Ναθανιήλ] Σ alone :—all
 else, Ναθανιήλ. | Ζαβδά] Σ only (but B', Ζαβδαι) :—A N, 60 64 119
 158, Ραδδαι :—B*, Ζαδδαί. | (15) Ἄσομ] MSS, 55 56 60 64 71 106
 119 243, &c. ;—or, as 74 108 121, Ἀσωμ. | (16) αἱ ἀδελφαί] 19 108
 121 :—MSS, ἀδελφή (also most mss, some with ἡ pref.). | Σαουριά (or
 Σουρια, or Σαυρια)] Σ alone :—all else, Σαουριά. | καὶ Ἀβιγάλ (or
 Ἀβιγαίλ)] Σ alone ; but A and many, καὶ Ἀβιγαία [and so v. 17 (with
 B), and iii. 1] :—B om here. | Ἀβισσαί] So A, 60, Ἀβισσα :—B,
 55, Ἀβεισά (others variously). | Ἰωάβ] B and most :—A, Ἰωβαβ. |
 (17) Ἀμεσά (bis)] 44 71 :—A N, 56 60 64 106 119 158 243, &c.,
 Ἀμεσσα (bis) :—B, Ἀμεσσάβ (bis). | Ἰέθερ] A N, 55 56 60 64 71 106
 108 119 158 243 :—B, Ἰόθορ.

III. (1) Ἰεζραηλίτιδι] Σ with P (mss?) :—A B, &c., Ἰσραηλ[ε]ίδιτι. [Cp.
 2 Reg. iii. 2 (LXX), where A N write Ἰζραηλιτ. ; but B, Ἰσραηλείτ., as
 here.] | Δαλουιλά] Σ alone ; but similarly A N, 55 56 60 64 71 106
 119 243, &c., Δαλουια[ς] :—B, Δαμνιήλ [and marg. of Σ, Δανιηλ]. |
 Ἀβιγάλ (or —γαίλ)] Σ :—all else, Ἀβιγαία (cp. ii. 16). | (2) Μααχά]
 93 108 121 :—A B, &c., Μωχά. | Θολβί] Σ [but see note on syr txt] ;
 similarly 119, Θολβει :—A N, 158, Θολμει :—B, Θοσμαί. | Γεσσούρ]

III.

3 ὁ τέταρτος Ἀδωνιά, υἱὸς Ἀγγίθ. 3 ὁ πέμπτος Σαβατιά, τῇ
 4 Ἀβιτάλ. ὁ ἕκτος Ἰεθραάμ, τῇ Ἀγλὰ γυναικὶ αὐτοῦ. 4 ἔξ
 ἐγεννήθησαν αὐτῷ ἐν Χεβρών. καὶ ἐβασίλευσεν ἐκεῖ, ἑπτὰ
 ἔτη καὶ ἐξάμηνον. καὶ τριάκοντα καὶ τρία ἔτη ἐβασίλευσεν
 5 ἐν Ἱερουσαλήμ. 5 Καὶ οὗτοι ἐτέχθησαν αὐτῷ ἐν Ἱερου-
 σαλήμ· Σαμαά, Σωβάβ, Ναθάν· καὶ Σαλωμών, τέσσαρες,
 6 τῇ Βηθσάβее θυγατρὶ Ἀμιήλ. 6 καὶ Ἰεβαάρ καὶ Ἐλισά,
 7, 8 καὶ Ἐλιφαλέτ, 7 καὶ Νάγε καὶ Νάφαθ, καὶ Ἰανουε, 8 καὶ
 9 Ἐλισαμά, καὶ Ἐλιεδά, καὶ Ἐλιφάλα, ἑννέα. 9 πάντες υἱοὶ
 Δαβίδ· πλὴν τῶν υἱῶν τῶν παλλακῶν· καὶ Θημὰρ ἀδελφὴ
 10 αὐτῶν. 10 Υἱοὶ Σαλωμών· Ῥοβοάμ. Ἀβιά, υἱὸς αὐτοῦ. Ἀσά,
 11 υἱὸς αὐτοῦ. Ἰωσαφάτ, υἱὸς αὐτοῦ. 11 Ἰωράμ, υἱὸς αὐτοῦ.
 12 Ὀχοζιά, υἱὸς αὐτοῦ. Ἰωάς, υἱὸς αὐτοῦ. 12 Ἀμασιά, υἱὸς
 13 αὐτοῦ. Ἀζαριά, υἱὸς αὐτοῦ. Ἰωθάμ, υἱὸς αὐτοῦ. 13 Ἀχάζ,

108 119 243 :—A, 64 71 158, Γεσουρ :—B, Γεδσούρ | (3) Σαβατιά] So B [with ει for ι] :—A, 55 56 64 106 108 119 158 243, Σαφατίας. | τῇ Ἀβιτάλ] 56 64 71 106 119 243 :—A, τῆς Ἀβιτάλ :—B, τῆς Σαβειτάλ. | Ἰεθραάμ] P :—A N, 93 158, Ιεθραμ :—B, Ἰθαράμ. | Ἀγλὰ] A :—B, Ἀλά. | (4) καὶ ἐβασίλευσεν ἐκεῖ ἑπτὰ ἔτη καὶ ἐξάμηνον] A, most mss (some with variations, such as μῆνας ἔξ) :—B, 55, om. | (5) Σαμαά] A and most (or Σαμωα) :—B, Σαμάν. | Σωβάβ] A and most :—B, Σωβάν. | Βηθσάβее] Σ writes in two words, as if = θυγατρὶ Σάβее (cp. 3 Reg. i. 11) :—the rest, Βηρσάβее [see Suppl. N.]. | (6) Ἰεβαάρ] A N, 56 60 64 93 119 158, &c. :—B, Βαάρ. | Ἐλισά] So B (Ἐλεισά) :—A N, 56 60 64 106 158 243, &c., Ελισαμα. | Ἐλιφαλέτ] A N, 60 64 106 243, &c. :—B, Ἐλειφαλήθ. | (7) Νάγε] A, 64 158 :—B, Νάγαι (others variously). | Νάφαθ] B :—A N, 55 56 119, Ναφεγ :—P, Ναφέκ. | Ἰανουε] B :—A, &c., Ιαφιε. | (8) Ἐλιεδά] as A :—or (as B) Ἐλειδά. | (11) Ὀχοζιά] 60 (P, Ὀχοζίας) :—A N, &c., Οζίας :—B, Ὀζειά. [Cp. 2 Par. xxvi., *infr.*] | (12) Ἀμασιά] Σ :—A B, Ἀμασίας. | Ἀζαριά] B :—A, Αζαρίας. | Ἰωθάμ] 19 106 108 :—A, Ιωναθαν :—B,

υἱὸς αὐτοῦ. Ἐζεκιά, υἱὸς αὐτοῦ. Μανασσή, υἱὸς αὐτοῦ.
¹⁴ Ἀμών, υἱὸς αὐτοῦ. Ἰωσιά, υἱὸς αὐτοῦ. ¹⁵ Καὶ υἱοὶ ¹⁴,
 Ἰωσιά· πρωτότοκος Ἰωανάν. ὁ δεύτερος, Ἰωιακίμ. ὁ
 τρίτος, Σεδεκιά. ὁ τέταρτος, Σαλούμ. ¹⁶ Καὶ υἱοὶ Ἰωιακίμ· ¹⁶
 Ἰωχοιιά, υἱὸς αὐτοῦ. Σεδεκιά, υἱὸς αὐτοῦ. ¹⁷ καὶ υἱοὶ ¹⁷
 Ἰωχοιιά· Ἀσίρ, Σαλαθιήλ υἱὸς αὐτοῦ, ¹⁸ Μελχιράμ, καὶ ¹⁸
 Φαλδαιά, καὶ Σανεσάρ, καὶ Ἰεκενιά, καὶ Σαμώ, καὶ
 Ναδαβιά. ¹⁹ Καὶ υἱοὶ Σαλαθιήλ· Ζοροβαβέλ, καὶ Σεμεΐ. ¹⁹
 Καὶ υἱοὶ Ζοροβαβέλ· Μοσολλάμ, καὶ Ἀνανιά, καὶ Σαλμωθί,
 ἀδελφὴ αὐτῶν, ²⁰ καὶ Ἀσεβιά, καὶ Ὀόλ, καὶ Βαραχιά, καὶ ²⁰
 Ἀσαδιά, καὶ Ἀοσβά, πέντε.

¹ Υἱοὶ Λευί· Γερσών, Καάθ, καὶ Μεραρί. ² καὶ υἱοὶ ^{1, 2}

Ἰωαθάν. | (13) Ἀχάζ] P (mss?) :—A B, Ἀχάς. | Ἐζεκιά] A B, &c.,
 Ἐζεκίας. | Μανασσή] 55 60 64 :—A B, &c., Μανασσῆς. | (14) Ἀμών]
 Σ with some :—A B' N, Ἀμωσ :—B*, Ἀμνών. | Ἰωσιά] B, &c. :—A,
 Ιωσιας. | (15) Ἰωιακίμ] Σ alone :—A B, &c., Ἰωιακ[ε]ίμ. | Σεδεκιά]
 B :—A, Σεδεκίας. | (16) Σαλούμ] With B ;—or, with A N, Σαλλουμ. |
 Ἰωχοιιά] Σ :—A B, &c., Ἰεχοιίας. | Σεδεκιά] Σ :—A B, &c., Σεδεκίας. |
 (17) Ἰωχοιιά] Σ :—A N, &c., Ιεχοιου :—B, Ἰεχοιία. | (18) Φαλδαιά] Σ
 (So B, Φαλδαίας) :—A, &c., Φαδαια[ς]. | Σαμώ] Σ alone :—A N, 60 64
 106 119 158 243, Ωσαμω :—B, 55, Ὠσαμώθ. | Ναδαβιά] 93 108 121
 (so N, 56 60, Ναδαβιας) :—A, &c., Ναβαδιας :—B, Δερεθεί. | (19) καὶ
 Σεμεΐ. καὶ υἱοὶ Ζοροβαβέλ] B, 44 106, om :—against A, &c. | Μοσολλάμ
 (or —ολάμ)] P, some mss :—A N, 55 56 64 158, Μοσολλαμος :—B, Μοσο-
 λόαμος. | Σαλμωθί] Σ alone :—A B, &c., Σαλωμεθ[ε]ί. | (20) Ἀσεβιά] Σ
 alone :—A N, 55 56 60 64 71 158, Ἀσεβα :—B, Ἀσουβέ. | Ὀόλ] P,
 &c. :—A, Οοα [see note on syr txt, and Suppl. N.] :—B, Ὀσά. | Βαραχιά]
 A, &c. :—B, Βαραχιαί. | Ἀοσβα] Σ alone :—A, Ἀοσβαεσδ (others,
 Ἀσοβεδ, and various) :—B, Ἀροβάσοκ.

VI. (1) Γέρσων] 121 144 (or Γηρσων, with N, 55 64 71 119 243) :—
 A, 93, Γεδεων :—B, Γεδσών. | Μεραρί] A (B', with ει for ι) :—B*,

VI.

3 Καάθ· Ἀμράμ, καὶ Ἰσαάρ, Χεβρών, καὶ Ὀζιήλ. 3 Καὶ
 υἱοὶ Ἀμράμ· Ἀαρὼν καὶ Μωσῆς, καὶ Μαριάμ. καὶ
 υἱοὶ Ἀαρών· Ναδὰβ καὶ Ἀβιούδ, καὶ Ἐλεαζάρ καὶ
 4 Ἰθαμάρ. 4 Ἐλεαζάρ δὲ ἐγέννησεν τὸν Φινεές· Φινεές ἐγέν-
 5 νησεν τὸν Ἀβισουά· 5 Ἀβισουὰ ἐγέννησεν τὸν Ἀβωκαί·
 6 Βωκαὶ ἐγέννησεν τὸν Ὀζί. 6 Ὀζὶ ἐγέννησεν τὸν Ζαρανά·
 7 Ζαρανὰ ἐγέννησεν τὸν Ἀμαριήλ. 7 καὶ Ἀμαριήλ ἐγέννησεν
 8 τὸν Ἀμαριά. καὶ Ἀμαριά ἐγέννησεν τὸν Ἀχιτώβ. 8 καὶ
 Ἀχιτώβ ἐγέννησεν τὸν Σαδώκ. καὶ Σαδώκ ἐγέννησεν τὸν
 9 Ἀχιμάας. 9 καὶ Ἀχιμάας ἐγέννησεν τὸν Ἀζαριά. καὶ
 10 Ἀζαριά ἐγέννησεν τὸν Ἰωανάν. 10 καὶ Ἰωανὰν ἐγέννησεν
 τὸν Ἀζαριά· οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ ᾧ ᾠκοδόμησεν
 11 Σαλωμὼν ἐν Ἱερουσαλήμ. 11 καὶ ἐγέννησεν Ἀζαριά τὸν
 12 Ἀμαριά. καὶ Ἀμαριά ἐγέννησεν τὸν Ἀχιτώβ. 12 καὶ
 Ἀχιτώβ ἐγέννησεν τὸν Σαδώκ. καὶ Σαδώκ ἐγέννησεν τὸν
 13 Σαλώμ. 13 καὶ Σαλώμ ἐγέννησεν τὸν Χελκιά. καὶ Χελκιά

Μαραρεί. | (2) Ἀμράμ] A, 106 121 :—B, &c., Ἀμβράμ. | Ἰσαάρ]
 44 64 158 :—A B, &c., Ἰσσαάρ. | (3) Ἀμράμ] A N, 56 60 64 71
 158 :—B, Ἀμβράν. | καί (before Ἐλεαζάρ)] Σ alone. | (4) δέ (after
 Ἐλεαζάρ)] 55 (some mss *pref* καί). | Ἀβισουά (also *ver.* 5)] Σ alone :—
 A B, &c., Ἀβ[ε]ισουά. | (5) Ἀβωκαί] Σ alone [see note on syr txt] :—
 A N, 64 119 158, Βωκαί :—56 63, Βωκε :—B, Βωέ. | Βωκαί] A N, 64
 119 158 :—the others as in last note. | (6) Ζαρανά (*bis*)] Σ alone [see
 note on syr txt] :—A, ⁽¹⁾Ζαραιαν; ⁽²⁾Ζαραιας :—B (*bis*), Ζαριά. |
 Ἀμαριήλ (also *ver.* 7)] Σ alone :—B, and most, Μαρειήλ :—A N, some
 mss, Μαραιωθ. | (7) Ἀμαριά (*bis*)] So B' :—B*, Ἀμαρειά (*cp.* *ver.* 11) :
 —A, ⁽¹⁾Αμαριαν; A, ⁽²⁾Αμαριας. | (9) Ἀζαριά⁽¹⁾] B :—A, Αζαριαν. |
 Ἀζαριά⁽²⁾] Σ alone :—A B, Ἀζαρίας. | Ἰωανάν (also in *ver.* 10)] B,
 Ἰωανάς (*bis*) :—A, ⁽¹⁾Ἰωαναν; ⁽²⁾Ἰωανας. | (10) Ἀζαριά (also in *ver.* 11)]
 A, Αζαριαν; ⁽²⁾Αζαριας :—B, ⁽¹⁾Ἀζαριάν; ⁽²⁾Αζαριά. | (11) Ἀμαριά

ἐγέννησεν τὸν Ἀζαριά. ¹⁴ καὶ Ἀζαριά ἐγέννησεν τὸν ¹⁴
 Σαραιά. καὶ Σαραιά ἐγέννησεν τὸν Ἰωσεδέκ. ¹⁵ καὶ Ἰωσε- ¹⁵
 δέκ ἐπορεύθη ἐν τῇ μετοικίᾳ μετὰ Ἰούδα καὶ Ἱερουσαλήμ
 ἐν χειρὶ Ναβουχοδονόσορ.

³¹ Καὶ οὗτοι οὓς κατέστησεν Δαυὶδ ἐπὶ χεῖρας τῶν ³¹
 ἄδόντων ἐν οἴκῳ Κυρίου, ἐν τῇ καταπαύσει τῆς κιβωτοῦ.
³² καὶ ἦσαν λειτουργοῦντες ἐναντίον τῆς σκηνῆς οἴκου ³²
 μαρτυρίου ἐν ὄργανοις· ἕως οὗ ᾤκοδόμησεν Σαλωμών τὸν
 οἶκον Κυρίου ἐν Ἱερουσαλήμ· καὶ ἔστησαν κατὰ τὴν κρίσιν
 αὐτῶν ἐπὶ τὰς λειτουργίας αὐτῶν. ³³ Καὶ οὗτοι οἱ ἔστηκότες ³³
 καὶ [οἱ] υἱοὶ αὐτῶν· ἐκ τῶν υἱῶν τοῦ Καάθ, Αἴμᾶν ὁ
 ψαλτωδός, υἱὸς Ἰωήλ· υἱὸς Σαμουήλ· ³⁴ υἱοῦ Ἐλκανά· ³⁴
 υἱοῦ Ἱεραμεήλ· υἱοῦ Ἐλιήλ· υἱοῦ Θεοοῦ· ³⁵ υἱοῦ Σούφ· υἱοῦ ³⁵
 Ἐλκανά· υἱοῦ Μαάθ· υἱοῦ Ἀμασάθ· ³⁶ υἱοῦ Ἐλκανά· υἱοῦ ³⁶
 Ἰωήλ. Υἱοῦ Ἀζαριά· υἱοῦ Σαφανιά· ³⁷ υἱοῦ Θαάθ· υἱοῦ Ἀσίρ· ³⁷
 υἱοῦ Ἀβασίρ· υἱοῦ Κόρε· ³⁸ υἱοῦ Ἰσαάρ· υἱοῦ Καάθ· υἱοῦ ³⁸

(bis)] B (bis) :—A, ⁽¹⁾ Αμαριαν ; ⁽²⁾ Αμαριας. | (13) Χελκιά (bis)] A B,
⁽¹⁾ Χελκ[ε]ίαν ; ⁽²⁾ Χελκ[ε]ίας. | Ἀζαριά (also in ver. 14)] A, ⁽¹⁾ Αζαριαν ;
⁽²⁾ Αζαριαν :—B, ⁽¹⁾ Ἀζαριά ; ⁽²⁾ Ἀζαριάς. | (14) Σαραιά (bis)] A, ⁽¹⁾ Σαραιαν ;
⁽²⁾ Σαραιαν :—B, ⁽¹⁾ Σαραιά ; ⁽²⁾ Σαραίας. | Ἰωσεδέκ (also in 15)] A N, 56
 64 93 106 108 119 158 243 :—B, Ἰωσαδάκ.

(31) τῶν (before ἄδόντων)] Σ only. | (32) οἴκου] A B, 52 60 64
 71 158 :—all else, τοῦ [μαρτυρίου (om οἴκου)]. | Κυρίου] B om. | κρίσιν]
 B, &c. :—A, κρασιν. | (33) υἱός⁽²⁾] Σ [see note on syr txt] :—all else,
 υἱοῦ. | (34) Ἐλκανά (also in ver. 35)] B, Ἐλκανά. | Ἱεραμεήλ (or
 Ἱερεμεήλ, or Ἱερεμαήλ)] 19 33 108 121 :—A N, 60 64 71 119 158,
 Ἱεραμ :—B, Ηααλ. | Θεοοῦ] some mss (so A N, Θεουε) :—B, Θείε. |
 (35) Μααθ] A :—B, Μέθ. | Ἀμασάθ] Σ alone :—A N, 55, Αμας :—
 B, Ἀμαθειού :—others, Αμασαι. | (36) Ἀζαριά] B :—A N, 55 60 71
 74 106 119 158 243. Αζαριον. | (37) Ἀβασίρ] Σ alone :—A B*, Ἀβιασάρ :

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39 Λευί· υἱοῦ Ἰσραήλ. 39 Καὶ [οἱ] ἀδελφοὶ αὐτοῦ Ἀσάφ ὁ ἑστη-
 κὼς ἐν δεξιᾷ αὐτοῦ· Ἀσάφ υἱὸς Βαραχιά· υἱὸς Σαμαά·
 40 υἱοῦ Μιχαήλ· υἱοῦ Μαασιά· υἱοῦ Μελχιά· 41 υἱοῦ Ἀθανί·
 42 υἱοῦ Ζαραά· υἱοῦ Ἀδαιά· 42 υἱοῦ Οὐρί· υἱοῦ Ζαμμά· υἱοῦ
 44 Σεμεεί· 43 υἱοῦ Ἰωέθ· υἱοῦ Γηρσών· υἱοῦ Λευί. 44 Καὶ οἱ
 υἱοὶ Μεραρί· ἀδελφοὶ αὐτῶν ἐξ ἀριστερῶν· Αἰθάμ υἱὸς
 45 Κεσαίν υἱοῦ Ἀβδί· υἱοῦ Μαλώχ· 45 υἱοῦ Ἀσεβί· υἱοῦ
 46 Μααλί· 46 υἱοῦ Ἀμασιά· υἱοῦ Χελκιά· υἱοῦ Μαασσαί· υἱοῦ
 47 Βανί· υἱοῦ Σεμήρ· 47 υἱοῦ Μααλί· υἱοῦ Νομουσί· υἱοῦ
 48 Μεραρί· υἱοῦ Λευί. 48 Καὶ ἀδελφοὶ αὐτῶν κατ' οἴκους
 πατριῶν αὐτῶν· οἱ Λευῖται οἱ δεδομένοι εἰς πᾶσαν ἐργασίαν
 49 λειτουργίας σκηνηῆς οἴκου τοῦ Θεοῦ. 49 Καὶ Ἀαρὼν καὶ

—B', Ἀβιασαφ. | (38) Ἰσαάρ] Some mss:—A B, &c., Ἰσσαάρ. |
 (39) [οἱ] ἀδελφοί] 60 158:—A B, &c., [ὁ] ἀδελφός. | υἱός.⁽²⁾] N:—all
 else, υἱοῦ [see note on syr txt]. | (40) Μαασιά] Σ alone:—A and
 most, Βαασιά:—B, Μαασαί. | (41) Ζαραά] B, &c., Ζααραί:—A, Ἀζαριου
 (others variously). | Ἀδαιά] A N, 55 56 60 64 71 158:—B, Ἀζειά. |
 (42) Οὐρί] A N, 55 56 60 64 71 74 106 119 120 134 144 158 236
 243:—B, Αἰθάν (others, Αἰθαμ). | Ζαμμά] A N, 60 64 71 119 (others,
 Ζεμμα):—B, Ζαμμάμ. | Σεμεεί] A, Σεμει. | (43) Ἰωέθ] Σ (or Ἰαάθ,
 93 108 121):—A, &c., Ιεεθ:—B, Ἡχα. | Γηρσών] A:—B, &c., Γεεδσών;
 (cp. ver. 1). | (44) Μεραρί (also ver. 47)] A B':—B*, Μαραρεί. |
 [οἱ] ἀδελφοί] P, some mss:—A B N, 56 64 71 74 106 119 120 158 236
 243, ἀδελφοῦ. | Αἰθάμ] B, &c.:—A, 44 60 64 71 74 119 120 134 144
 158 236 243, Αἰθαν. | Κεσαίν] Σ alone:—A N, 55 64 119 158, Κεισαν:
 —B, Κεισαί. | (45) υἱοῦ Μααλί] Σ alone ins.; cp. ver. 47. | (46)
 Ἀμασιά] 19 71 108:—B, Ἀμεσσειά:—A, Μαεσσια. | υἱοῦ Χελκιά· υἱοῦ
 Μαασσαί] Similarly A (υἱου Χελκιου· υἱου Αμασαι) N, 19 52 56 60 64
 71 93 108 158:—B om. | Βανί] P; Similarly B, &c., Βανεί:—A,
 Βαανι. | (47) Μααλί] Σ alone:—A B, Μοολ[ε]ί. | Νομουσί] Σ
 alone:—A, 55 60 64 71, Ομουσι:—B, Μοσει (om υἱοῦ before it). |
 Μεραρί] A (as vv. 1, 44):—B, Μερραρεί. | (48) οἱ (before δεδομένοι) P

οἱ υἱοὶ αὐτοῦ θυμιῶντες ἦσαν ἐπὶ τὸ θυσιαστήριον τῶν
ὀλοκαυτωμάτων καὶ ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων·
εἰς πᾶσαν ἐργασίαν ἁγίαν τῶν ἁγίων· καὶ ἐξιλάσκεσθαι
περὶ Ἰσραὴλ· κατὰ πάντα ὅσα ἐνετείλατο Μωσῆς παῖς
τοῦ Θεοῦ.

¹⁴ Καὶ Μωσῆς ἄνθρωπος τοῦ Θεοῦ· υἱοὶ αὐτοῦ ¹⁴
ἐκλήθησαν εἰς φυλὴν τοῦ Λευί. ¹⁵ [οἱ] υἱοὶ Μωσῆ· ¹⁵
Γηρσώμ καὶ Ἐλιέζερ. ¹⁶ [οἱ] υἱοὶ Γηρσώμ· Σουβαήλ ὁ ¹⁶
ἄρχων. ¹⁷ καὶ ἦσαν [οἱ] υἱοὶ τοῦ Ἐλιέζερ· Ῥααβιά ὁ ¹⁷
ἄρχων. καὶ οὐκ ἦσαν τῷ Ἐλιέζερ υἱοὶ ἕτεροι· καὶ [οἱ]
υἱοὶ Ῥααβιά ηὐξήθησαν εἰς ὕψος.

with some :— A B, 19 55 60 64, &c., *om.* | (49) θυμιῶντες ἦσαι] Σ
only (*or*, ἐθυμίων) :—all else, θυμιῶντες only. | ἁγίαν] A N, 56 64 74
106 119 120 134 144 236 243 :—B, &c., ἁγια.

XXIII. (15) Γηρσώμ (also in 16)] *Or*, Γηρσάμ, as A B, &c. |
(17) τοῦ Ἐλιέζερ] Σ alone :—all else, τῷ Ἐλ. | τῷ Ἐλιέζερ] A, most
mss :—B *om.* | ηὐξήθησαν] A' B, &c. :—A* N, ηὔξησαν.

ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ

B.

XXVI.

16 ¹⁶ Καὶ ὡς κατίσχυσεν Ὀζίας ὑψώθη ἡ καρδία αὐτοῦ
τοῦ καταφθεῖραι· καὶ ἠκηδίασεν ἐν Κυρίῳ Θεῷ αὐτοῦ, καὶ
εἰσῆλθεν εἰς τὸν ναὸν Κυρίου θυμιᾶσαι ἐπὶ τὸ θυσιαστήριον
17 τῶν θυμιαμάτων· ¹⁷ καὶ εἰσῆλθεν ὀπίσω αὐτοῦ Ἀζαρίας
ὁ ἱερεὺς· καὶ μετ' αὐτοῦ ἱερεῖς τοῦ Κυρίου ὀγδοήκοντα υἱοὶ
18 δυνατοί. ¹⁸ καὶ ἔστησαν ἐπὶ Ὀζίαν τὸν βασιλέα, καὶ εἶπαν
αὐτῷ, Οὐ σοὶ Ὀζία θυμιᾶσαι [τῷ] Κυρίῳ, ἀλλ' ἢ τοῖς ἱερεῦσιν
[τοῖς] υἱοῖς Ἀαρὼν τοῖς ἡγιασμένοις, θυμιᾶσαι. ἔξελθε ἐκ
τοῦ ἁγιάσματος, ὅτι ἀπέστης ἀπὸ Κυρίου, καὶ οὐκ ἔσται σοι
19 τοῦτο εἰς δόξαν παρὰ Κυρίου Θεοῦ. ¹⁹ καὶ ἐθυμώθη Ὀζίας,
καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιᾶσαι ἐν τῷ
ναῷ· ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς καὶ ἐντεί-
λασθαι ἐκβάλλειν αὐτοὺς ἐκ τοῦ ἁγιάσματος, καὶ ἡ
λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ ἐναντίον τῶν ἱερέων
ἐν οἴκῳ Κυρίου· ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων.
20 ²⁰ καὶ ἐπέστρεψεν ἐπ' αὐτὸν Ἀζαρίας ὁ ἱερεὺς ὁ πρῶτος

XXVI. (16) Ὀζίας] 19 93 108 :—all else *om.* | ἠκηδίασεν] Σ (*txt*)
alone :—all else, ἠδίκησεν [and so Σ *marg.*,—see *Suppl. N.*]. | (18) θυ-
μιᾶσαι (*bis*)] A N, &c. :—B (*bis*), θῦσαι. | A N *ins art.* before Κυρίῳ,
and υἱοῖς, also βασιλεύς (*v.* 21) :—B *om.* | ἀλλ' ἢ] A B, &c. ; *or* ἀλλά,
as others,—and so *rer.* 34 and elsewhere. | (19) Σ alone *ins καὶ*
ἐντείλασθαι ἐκβάλλειν αὐτοὺς ἐκ τοῦ ἁγιάσματος. | Before ἐπάνω, B *ins*
καί :—Σ *om.*, with A. | (20) Ἀζαρίας] A B, &c., *om.*

καὶ οἱ ἱερεῖς· καὶ ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ. καὶ κατέσπενσαν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸς ἔσπενσεν ἐξελθεῖν ὅτι ἤλεγξεν αὐτὸν Κύριος. ²¹ καὶ ἦν Ὀζίας ²¹ [ὁ] βασιλεὺς λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ. XXIX

³⁰ Καὶ εἶπεν ὁ βασιλεὺς Ἐζεκίας καὶ οἱ ἄρχοντες τοῖς ³⁰ Λευίταις· ὑμνεῖν τὸν Κύριον ἐν λόγοις Δαυὶδ καὶ Ἀσάφ τοῦ προφήτου, καὶ ὕμνον ἐν εὐφροσύνῃ· καὶ ἔπενσαν καὶ προσεκύνησαν. ³¹ καὶ ἀπεκρίθη Ἐζεκίας καὶ εἶπεν· Νῦν ³¹ ἐπληρώσατε τὰς χεῖρας ὑμῶν Κυρίῳ, προσαγάγετε καὶ φέρετε θυσίας καὶ αἰνέσεως εἰς οἶκον Κυρίου. καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως εἰς οἶκον Κυρίου· καὶ πᾶς πρόθυμος τῇ καρδίᾳ ὀλοκαυτώματα. ³² Καὶ ἐγένετο ³² ὁ ἀριθμὸς τῆς ὀλοκαύτωσης ἧς ἀνήνεγκεν ἡ ἐκκλησία· μόσχοι, ἑβδομήκοντα· κριοί, ἑκατόν· ἄμνοι, διακόσιοι· εἰς ὀλοκαύτωςιν Κυρίῳ, πάντα ταῦτα. ³³ καὶ οἱ ἡγιασμένοι· ³³ μόσχοι ἑξακόσιοι· πρόβατα τρισχίλια. ³⁴ ἀλλ' ἢ οἱ ³⁴ ἱερεῖς ὀλίγοι ἦσαν· καὶ οὐκ ἐδύναντο ἐκδεῖραι τὴν ὀλοκαύτωςιν. καὶ ἀντελαμβάνοντο αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ Λευῖται, ἕως οὗ συνετελέσθη τὸ ἔργον, καὶ ἕως οὗ ἡγνίσθησαν οἱ ἱερεῖς, ὅτι οἱ Λευῖται ἡγνίσθησαν προθύμως

XXIX. (30) ὁ βασιλεὺς] Before Ἐζεκίας, A N, 60 64 119 :—B, &c., after. | A alone *pref* πάντες το οἱ ἄρχ. | (31) καὶ αἰνέσεως (*bis*)] B N (also A *semel*), 93 119 158 243 :—P with most *om* καί. | A *om* καὶ ἀνήνεγκεν Κυρίου, by homoeot. | ὀλοκαυτώματα] Σ alone [see Suppl. N.] :—the rest, ὀλοκαυτώσεις. | (33) After τρισχίλια, A B* and most *ins* πεντακόσια : —B' *om* as Σ. | (34) ἀλλ' ἢ] A B, &c. ; *or* ἀλλά (*cp.* xxvi. 18 *supr.*). | ὀλίγοι ἦσαν] So MSS, 19 55 60 64 93 108 119 158 243 :—others *transp.* | ἀντελαμβάνοντο] 134.—MSS and the rest, ἀντελάβοντο. | ἡγνίσθησαν προθύμως] A N, 60 64 119 158 :—B, &c.,

XIX.

35 παρὰ τοὺς ἱερεῖς. ³⁵ Καὶ ἡ ὀλοκαύτωσις πολλὴ ἐγένετο· ἐν τῷ στέατι τῆς τελειώσεως τοῦ σωτηρίου· καὶ τῶν σπονδῶν τῆς ὀλοκαυτώσεως. Καὶ κατωρθώθη τὸ ἔργον ἐν
 36 οἴκῳ Κυρίου· ³⁶ καὶ ηὐφράνθη Ἐζεκίας καὶ πᾶς ὁ λαός. διὰ τὸ ἠτοιμακέναι τὸν Θεὸν τῷ λαῷ· ὅτι ἐξάπινα ἐγένετο ὁ λόγος.

XXX.

I ¹ Καὶ ἀπέστειλεν Ἐζεκίας ἐπὶ πάντα Ἰσραὴλ καὶ Ἰουδα· καὶ ἐπιστολὰς ἔγραψεν ἐπὶ τὸν Ἐφραΐμ καὶ Μανασσὴ ἐλθεῖν εἰς οἶκον Κυρίου εἰς Ἱερουσαλήμ· ποιῆσαι τὸ φασέκ
 2 τῷ Κυρίῳ Θεῷ Ἰσραὴλ. ² καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ οἱ ἄρχοντες καὶ πᾶσα ἡ ἐκκλησία ἡ ἐν Ἱερουσαλήμ·
 3 ποιῆσαι τὸ φασέκ τῷ μηνὶ τῷ δευτέρῳ· ³ οὐ γὰρ ἠδυνάσθησαν ποιῆσαι αὐτὸ ἐν τῷ καιρῷ ἐκείνῳ [ἐν] τῷ μηνὶ τῷ πρώτῳ· ὅτι οἱ ἱερεῖς οὐχ ἠγνίσθησαν ἱκανοί· καὶ ὁ
 4 λαὸς οὐ συνήχθησαν εἰς Ἱερουσαλήμ. ⁴ καὶ ἤρρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ ἐναντίον τῆς ἐκκλησίας· ⁵ καὶ ἔστησαν λόγον διελθεῖν κήρυγμα ἐν παντὶ Ἰσραὴλ· ἀπὸ Βηρσαββε καὶ ἕως Δάν· τοῦ ἐλθεῖν ποιῆσαι τὸ φασέκ· τῷ Κυρίῳ Θεῷ Ἰσραὴλ ἐν Ἱερουσαλήμ, ὅτι πλῆθος οὐκ ἐποίησεν κατὰ τὴν γραφὴν.

προθύμως ἠγνισαν. | (35) ἐγένετο (after παλλή)] Σ alone [qu., ἦν?]. | τῷ στέατι] Σ alone :—all else, pl.

XXX. (2) ἡ⁽²⁾] MSS, 55 60 74 106 108 120 121 134 :—others om. | A B om ἐν before τῷ μηνὶ :—others ins. | (3) ποιῆσαι αὐτό] As A :—or, as B, 19 55 93 108, αὐτὸ ποιῆσαι. | [ἐν] τῷ μηνὶ τῷ πρώτῳ] So 19 93 108 (but place before ἐν τῷ καιρῷ ἐκείνῳ) :—A B, &c., om. | συνήχθησαν] Σ alone :—A B, &c., συνήχθη. | (5) καί (before ἕως)] Σ alone. | τοῦ ἐλθεῖν] As 19 93 108 ;—or possibly, with A, ἐλθόντας ;—or with B, ἐλθόντες. | ἐν Ἱερουσαλήμ] As MSS ; or perhaps εἰς Ἱερ., as P, &c.

¹³ Καὶ συνήχθησαν ἐν Ἱερουσαλήμ λαὸς πολὺς τοῦ ¹³
ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ·
ἐκκλησία πολλὴ σφόδρα. ¹⁴ καὶ ἀνέστησαν καὶ καθείλαν ¹⁴
τὰ θυσιαστήρια τὰ ἐν Ἱερουσαλήμ· καὶ πάντα ἐν οἷς
ἐθυμιῶσαν τοῖς ψευδέσιν κατέσπασαν, καὶ ἔρριψαν εἰς τὸν
χειμάρρου Κεδρών. ¹⁵ καὶ ἔθυσαν τὸ φασέκ τῇ τεσσαρεσ- ¹⁵
καιδεκάτῃ τοῦ μηνὸς τοῦ δευτέρου. καὶ οἱ ἱερεῖς καὶ οἱ
Λευῖται ἐνετράπησαν καὶ ἠγνίσθησαν· καὶ εἰσήνεγκαν
ὄλοκαυτώματα εἰς οἶκον Κυρίου. ¹⁶ καὶ ἔστησαν ἐπὶ τὴν ¹⁶
στάσιν αὐτῶν κατὰ τὰ κρίματα αὐτῶν· κατὰ τὴν ἐντολὴν
Μωσῆ ἀνθρώπου τοῦ Θεοῦ. καὶ οἱ ἱερεῖς ἐδέχοντο τὸ
αἷμα ἐκ χειρὸς τῶν Λευιτῶν, ¹⁷ ὅτι πλῆθος τῆς ἐκκλη- ¹⁷
σίας οὐχ ἠγνίσθη, καὶ οἱ Λευῖται ἦσαν τοῦ θύειν τὸ
φασέκ· παντὶ τῷ μὴ δυναμένῳ ἀγνισθῆναι τῷ Κυρίῳ.
¹⁸ ὅτι πλῆθος τοῦ λαοῦ ἀπὸ Ἐφραΐμ καὶ Μανασσῆ ¹⁸
καὶ Ἰσσαχάρ καὶ Ζαβουλών, οὐχ ἠγνίσθησαν, ἀλλὰ
ἔφαγον τὸ φασέκ· παρὰ τὴν γραφήν. Καὶ προσηύξατο
Ἐζεκίας περὶ αὐτῶν, λέγων, Κύριος ὁ ἀγαθός· ἐξιλάσθω

(13) ἐν Ἱερουσαλήμ] 19 108: *or*, with MSS and most mss, εἰς Ἴ. |
λαὸς πολὺς] B, &c.:—A N, 60 64 158 243, *transp.* | (15) ἠγνίσθησαν]
A B', &c.:—B, ἠγνισαν. | εἰς οἶκον] N, 19 44 60 64 71 74 93 106 108
119 120 121 134 158 236 243:—A B, &c., ἐν οἴκῳ. | (16) τὰ κρίματα]
Σ alone:—all else, sing. | τὸ αἷμα] Σ alone:—all else, pl. | (18) πλῆθος]
Σ alone (as *ver.* 17):—all else, [τὸ] πλείστον. | καί (before Ζαβουλών)] A,
&c.:—B *om.* | ἠγνίσθησαν] A N, 44 55 64 71 74 106 119 120 134 158
236 243:—B, and some, ἠγνισαν. | After τὴν γραφήν, B *ins* τοῦτο;
with 19 93 108:—A *om.*, with 19 44 55 60 64 71 74 93 108 119 120
134 158 243. [N.B., Some punctuate after, some before, τοῦτο.] | ὁ
(before ἀγαθός)] A, 55 60 64 74 106 119 134 243:—B, other mss, *om.* |

XXX.

19¹⁹ ὑπὲρ πάσης καρδίας κατευθυνούσης ἐκζητῆσαι Κύριον
 τὸν Θεὸν τῶν πατέρων αὐτῶν· καὶ οὐ κατὰ τὴν ἀγνείαν
 20 τῶν ἁγίων. ²⁰ καὶ ἐπήκουσεν Κύριος τῷ Ἐζεκία, καὶ
 ἰάσατο τὸν λαόν.

XXXII.

2 ² Καὶ εἶδεν Ἐζεκίας ὅτι ἤκει Σενναχήριβ· καὶ τὸ πρόσ-
 3 ωπον αὐτοῦ τοῦ πολεμῆσαι ἐπὶ Ἱερουσαλήμ. ³ καὶ ἐβου-
 λεύσατο μετὰ τῶν πρεσβυτέρων αὐτοῦ καὶ [τῶν] δυνατῶν
 ἐμφράξαι τὰ ὕδατα τῶν πηγῶν αἱ ἦσαν ἔξω τῆς πόλεως·
 4 καὶ συνεπίσχυσαν αὐτῷ. ⁴ καὶ συνήγαγεν λαὸν πολύν·
 καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν· καὶ τὸν ποταμὸν τὸν
 διορίζοντα διὰ τῆς πόλεως· λέγων· Μὴ ἔλθῃ [ὁ] βασιλεὺς
 Ἀσσοῦρ· καὶ εὗρῃ ὕδωρ πολύν· καὶ κατισχύσῃ.

33 ³³ Καὶ ἐκοιμήθη Ἐζεκίας μετὰ τῶν πατέρων αὐτοῦ· καὶ
 ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν Δαβὶδ. καὶ δόξαν
 καὶ τιμὴν ἔδωκαν αὐτῷ ἐν τῷ θανάτῳ αὐτοῦ· πᾶς Ἰουδα
 καὶ οἱ κατοικοῦντες ἐν Ἱερουσαλήμ· καὶ ἐβασίλευσεν
 Μανασσὴ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

XXXIII.

1 ¹ Ὦν δεκαδύο ἐτῶν Μανασσὴ ἐβασίλευσεν· καὶ πεντή-
 2 κοντα [καὶ] πέντε ἔτη ἐβασίλευσεν ἐν Ἱερουσαλήμ. ² καὶ
 ἐποίησεν τὸ πονηρὸν ἐναντίον Κυρίου· ἀπὸ πάντων τῶν

(19) ἐκζητῆσαι] B, ἐκζητούσης. | αὐτῶν] B, some mss :—A N, 60 64 74
 106 120 121 134 158 236 243, [ἐ]αυτοῦ.

XXXII. (2) Σενναχήριβ] Σ alone :—all else, Σενναχηρ[ε]ιμ. | (3) αἱ
 ἦσαν] Σ alone :—all else, ἃ ἦν. | συνεπίσχυσαν] A, &c. :—B, συνεπίσχυσεν.

(33) Μανασσὴ] So A* and B write here, but Μανασσῆς (nominat.)
 everywhere in ch. xxxiii (1-16).

XXXIII. (1) A om Μανασσ. | ἐβασίλευσεν⁽¹⁾] Σ alone :—A B, &c.,
 ἐν τῷ βασιλεύσαι αὐτόν. | (2) ἐναντίον] B, and most :—A N, 19 55 60

βδελυγμάτων τῶν ἐθνῶν οὓς ἐξωλέθρευσεν Κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραήλ. ³ καὶ ἐπέστρεψεν καὶ ὤκοδόμησεν τὰ ὑψηλὰ ἃ κατέσπασεν Ἐζεκίας ὁ πατὴρ αὐτοῦ· καὶ ἔστησεν στήλας τοῖς Βααλίμ, καὶ ἐποίησεν ἄλση· καὶ προσεκύνησαν πάσῃ τῇ στρατίᾳ τοῦ οὐρανοῦ· καὶ ἐδούλευσεν αὐτοῖς. ⁴ καὶ ὤκοδόμησεν θυσιαστήρια ἐν οἴκῳ Κυρίου· ⁴ οὗ εἶπεν Κύριος [ὅτι] Ἐν Ἱερουσαλήμ ἔσται τὸ ὄνομα μου εἰς τὸν αἰῶνα. ⁵ Καὶ ὤκοδόμησεν θυσιαστήριον πάσῃ τῇ στρατίᾳ τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου Κυρίου. ⁶ καὶ αὐτὸς διῆγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γῆ Βεεννόμ· ⁶ καὶ ἐκληδονίζετο καὶ οἰωνίζετο, καὶ ἐφαρμακεύετο, καὶ ἐποίησεν ἐγγαστριμύθους· καὶ ἐπαιδοὺς ἐπλήθυνεν, τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον Κυρίου· τοῦ παροργίσει αὐτόν. ⁷ καὶ ⁷ ἔθηκεν τὸ γλυπτὸν καὶ τὸ χωνευτόν, εἰκόνα ἣν ἐποίησεν ἐν οἴκῳ Κυρίου· ἐν ᾧ εἶπεν ὁ Θεὸς πρὸς Δαυὶδ καὶ πρὸς Σαλωμὼν τὸν υἱὸν αὐτοῦ· [ὅτι] Ἐν τῷ οἴκῳ τούτῳ τῷ ἐν Ἱερου-

108 119 243, ἐνώπιον,—and so 19 108 in *ver.* 7. | (3) τοῖς] So B, &c. :—A N, some mss, ταῖς ;—Σ indecisive. | ἄλση] *Lit.*, οἶκον ἀλσῶν (cp. syr-hxp, Judic. iii. 7, Hierem. xvii. 2). [See Suppl. N.] | προσεκύνησαν] All else, sing. | (4) ὅτι] Probably redundant, here and *ver.* 7. | (5) θυσιαστήριον] Σ with 44 only :—all else, plur. | πάσῃ τῇ] So A :—or τῇ πάσῃ, as B. | (6) διῆγεν] A N, 19 60 64 119 243 :—B, &c., διήγαγεν. | γῆ] A, 44 55 64 71 74 106 108 121 243 :—B, &c., γέ. | Βεεννόμ] A :—B, βανὲ Ἐννόμ :—others vary. | Σ places οἰωνίζετο before ἐφαρμακεύετο, with A and most :—B *transp.* | Some punctuate after, not before, καὶ ἐπαιδοὺς. P, with mss (?), *ins* καί before ἐπλήθυνεν. | For ἐπλήθυνεν, A *subst* ἐποίησεν. | (7) Σ *pref* καί to τὸ χωνευτόν, with A, 44 55 60 64 71 74 106 108 119 120 121 134 158 243. | Κυρίου] A N, 19 60 64 71 74 106 108 119 134 236 243 :—B and the rest, Θεοῦ. | ἐν ᾧ] 19 108 :—MSS, &c., οὗ. | πρὸς (before

XXIII.

σαλήμ ἣν ἐξελεξάμην μοι ἐκ πασῶν φυλῶν Ἰσραήλ· θήσω
 8 τὸ ὄνομά μου εἰς τὸν αἰῶνα· ⁸ καὶ οὐ προσθήσω σαλευῖσαι
 τοὺς πόδας Ἰσραήλ ἀπὸ τῆς γῆς ἣς ἔδωκα τοῖς πατράσιν
 αὐτῶν· πλὴν ἐὰν φυλάσσωνται τοῦ ποιῆσαι πάντα ἃ ἐνετει-
 λάμην αὐτοῖς· κατὰ πάντα τὸν νόμον· τὰ προστάγματα καὶ
 9 τὰ κρίματα, ἐν χειρὶ Μωσῆ. ⁹ Καὶ ἐπλάνησεν Μανασσῆς
 τὸν Ἰουδὰ καὶ τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ, τοῦ
 ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη· ἃ ἐξῆρεν Κύριος
 10 ἀπὸ προσώπου [τῶν] υἱῶν Ἰσραήλ. ¹⁰ καὶ ἐλάλησεν Κύριος
 ἐπὶ Μανασσῆ καὶ ἐπὶ τὸν λαὸν αὐτοῦ. καὶ οὐκ ἐπήκουσαν.
 11 ¹¹ καὶ ἤγαγεν Κύριος ἐπ' αὐτοὺς τοὺς ἄρχοντας τῆς δυνάμεως
 βασιλέως Ἀσσοῦρ· καὶ κατέλαβον τὸν Μανασσῆ ἐν δεσμοῖς,
 καὶ ἔδησαν αὐτὸν ἐν πέδαις, καὶ ἤγαγον αὐτὸν εἰς Βαβυ-
 12 λῶνα. ¹² καὶ ὡς ἐθλίβη ἐζήτησεν τὸ πρόσωπον τοῦ Κυρίου
 Θεοῦ αὐτοῦ· καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπου [τοῦ]
 13 Θεοῦ τῶν πατέρων αὐτοῦ. ¹³ καὶ προσηύξατο πρὸς αὐτόν,
 καὶ ἐπήκουσεν αὐτοῦ, καὶ ἤκουσεν τῆς βοῆς αὐτοῦ, καὶ

Σαλωμών)] A and most:—B *om.* | τῷ ἐν (before Ἱερ.)] Σ alone:—all
 else καί,—(*om ἐν*, except 74 106 120 121 134 158 236). | Σ alone *ins*
 μοί. | (8) τοὺς πόδας] Σ alone:—all else, sing. | After κρίματα, A
 alone *add* καὶ δικαίωματα. | (9) N and a few mss *om ἐν* before Ἱερ. |
 τῶν (before υἱῶν)] A, 108, *om.* | (10) ἐπήκουσαν] So B' and most:—
 A, 19 64 108 158, ἤκουσαν:—B*, ἐπήκουσεν. Note that the syr employs
 a different verb to render ἐπήκουσ. in *ver.* 13 *in fr.*; and *cp.* *vv.* 10, 13
 of syr text, p. 16 *supr.* | (11) αὐτούς] A alone, αὐτόν. | κατέλαβον
 τὸν Μανασσῆ] So B and most:—A, κατελάβοντο Μανασσῆ, a reading
 evidently arising from corruption of the other. | (12) τοῦ Κυρίου
 Θεοῦ] B, 119:—A N, 44 55 60 64 106 108 134 158 243, Κυρίου τοῦ
 Θ.:—P (and mss?), Θεοῦ τοῦ K. | Θεοῦ⁽²⁾] A N, 55 60 64 108 119 158,
pref τοῦ:—B and the rest *om.* | (13) ἤκουσεν (before τῆς βοῆς)] Σ alone:

ἐπέστρεψεν αὐτὸν εἰς Ἱερουσαλήμ ἐπὶ τὴν βασιλείαν αὐτοῦ.
 Καὶ ἔγνω Μανασσῆς ὅτι Κύριος αὐτός ἐστιν [ὁ] Θεός. ¹⁴ Καὶ ¹⁴
 ὠκοδόμησεν μετὰ ταῦτα τεῖχος ἔξω τῆς πόλεως Δαβὶδ, ἀπὸ
 λιβὸς κατὰ νότον ἐν τῷ χειμάρρῳ· καὶ πορευόμενον εἰς τὴν
 πύλην τὴν κυκλόθεν, καὶ εἰς αὐτὸ ὄπλα. καὶ ὕψωσεν
 σφόδρα. καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πά-
 σαις ταῖς πόλεσιν ταῖς τειχήρεσιν ἐν Ἰούδα. ¹⁵ καὶ περι- ¹⁵
 εἶλεν τοὺς θεοὺς τοὺς ἀλλοτρίους καὶ τὰ γλυπτὰ ἐξ οἴκου
 Κυρίου· καὶ πάντα τὰ θυσιαστήρια ἃ ὠκοδόμησεν ἐν ὄρει
 οἴκου Κυρίου καὶ ἐν Ἱερουσαλήμ· καὶ ἔξωθεν τῆς πόλεως.
¹⁶ καὶ κατώρθωσεν τὸ θυσιαστήριον Κυρίου· καὶ ἐθυσίασεν ¹⁶
 ἐπ' αὐτὸ θυσίαν σωτηρίου καὶ αἰνέσεως, καὶ εἶπεν τῷ Ἰούδα
 τοῦ δουλεύειν Κυρίῳ Θεῷ Ἰσραήλ.

²⁰ Καὶ ἀνέβη Φαραὼ Νεχαὼ βασιλεὺς Αἰγύπτου ἐπὶ τὸν ²⁰
 βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην· τοῦ πολε-

—all else, ἐπήκουσεν,—see above on *ver.* 10. | A alone *om* καὶ ἐπέστρεψεν
 βασιλείαν αὐτοῦ, after βοῆς αὐτοῦ (by homœot.). | A N, 55 60
 64 74 106 119 134 158, *pref* ὁ to Θεός:—B and the rest *om*. | (14) A
 and most write μετὰ τ. before ὠκοδόμησεν:—Σ, with B, *transp.* | νότον]
 Σ with A B':—B*, Γιόν:—others, νότον τοῦ Γειών, or the like. | πορευό-
 μενον] (Or, πορευομένου), Σ alone (and alone *add* εἰς):—A N, 55 60,
 πορευομένων:—B, &c., ἐκπορευομένων. | After χειμάρρῳ and before καὶ
 [ἐκ]πορ., A B', and many, *ins* καὶ κατὰ τὴν εἴσοδον τὴν διὰ τῆς πύλης τῆς
 ἰχθυϊκῆς, to which A B' and a few *add* καὶ περιεκύκλωσεν τὸ ἄδυτον,—
 all of which Σ *om* with B* N, 19 52 55 60 64 108 119 158. | αὐτό]
 (*scil.* τεῖχος) A N, 55 60 71 158;—*or* αὐτήν (*sc.* πύλην) 44 74 106 120
 121 134 236 243:—B, αὐτόν. | ὄπλα] 44 71 74 106 120 121 134 236:
 —B, Ὀπλα:—A N, 55 60 64 119 158, Οφλα (others, οπελ *or* οφελ). |
 (15) τὰ γλυπτὰ] Σ alone:—all else *sing.* | ἔξωθεν] A N, ἔξω.

XXXV. (20) Before ἐπί⁽²⁾, A *ins* καί. | τοῦ πολεμῆσαι Χαρ-

XXV.

μῆσαι αὐτὸν ἐν Χαρχαμύς· καὶ ἐπορεύθη [ὁ] βασιλεὺς Ἰωσίας
 21 εἰς συνάντησιν αὐτῷ. ²¹ καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέ-
 λους, λέγων· Τί ἐμοὶ καὶ σοί, βασιλεῦ Ἰούδα; οὐκ ἐπὶ σέ
 ἤκω σήμερον πολεμὸν ποιῆσαι· καὶ ὁ Θεὸς εἶπεν κατα-
 σπεῦσαί με. πρόσεχε ἀπὸ τοῦ Θεοῦ τοῦ μετ' ἐμοῦ· μὴ
 22 καταφθείρη σε. ²² καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον
 αὐτοῦ ἀπ' αὐτοῦ· ἀλλ' ἦ πολεμεῖν αὐτὸν ἐκραταιώθη, καὶ οὐκ
 ἤκουσεν τῶν λόγων Νεχαώ· τῶν διὰ στόματος Θεοῦ. καὶ
 23 ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδώ. ²³ καὶ ἐτόξευ-
 σαν οἱ τοξόται ἐπὶ βασιλέα Ἰωσίαν· καὶ εἶπεν ὁ βασιλεὺς
 τοῖς παισὶν αὐτοῦ· Ἐξαγάγετέ με ἐκ τοῦ πολέμου ὅτι
 24 ἐπόνεσα σφόδρα. ²⁴ καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ
 ἀπὸ τοῦ ἄρματος· καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ
 δευτερεῦον ὃ ἦν αὐτῷ. καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλήμ,
 καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ· καὶ πᾶς
 25 Ἰουδὰ καὶ Ἱερουσαλήμ ἐπένθησαν ἐπὶ Ἰωσίαν. ²⁵ καὶ ἐθρή-
 νησεν Ἱερεμίας ἐπὶ Ἰωσίαν, καὶ εἶπαν πάντες οἱ ἄρχοντες
 καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ Ἰωσίαν ἕως τῆς σήμερον, καὶ
 ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ἰσραήλ. ἰδοὺ γέγραπται
 ἐπὶ τῶν θρήνων.

χαμύς] So 19 108 (Χαρχαμεις):—all else *om.* Cp. 1 Esdr. i. 23 (gr and syr-hxp). | A, 44 60 106 134 158, *pref* ὁ το βασιλ. | (21) B *pref* καὶ το οὐκ:—Σ *om* with A, &c. | ποιῆσαι] A N, 55 60 64 71 74 106 119 120 134 158 236 243:—B, &c., πολεμῆσαι. | (22) ἤκουσεν] B, &c.:—A alone, ἤκουεν. | τῶν (before διά)] Σ alone. | Μαγεδώ] Or, Μαγεδδώ, as most mss:—MSS, 55 60 64 119 158 243, Μαγεδών. | (23) ἐκ τοῦ πολέμου] Σ alone *ins.* | (24) ἀνεβίβασαν] B alone, —σεν. | δευτερεῦον] Or, δεύτερον, as N, 44 71 74 108 120 121 134 158 236. | (25) Σ *om* καὶ before ἰδοῦ, with A N, 55 60 64 71 74 106 119 134 158 236.

ΕΖΡΑΣ Β.

ἐκ Λόγων ΝΕΕΜΙΑ υἱοῦ Χελκιά.

¹ Καὶ ἐγένετο ἐν μηνὶ Ἀχσελοῦ ἐν ἔτει εἰκοστῷ· καὶ ἐγὼ ¹
 ἤμην ἐν Σουσαὶ τῇ βάρει, ² καὶ ἦλθεν πρὸς [με] Ἀνανιά εἰς ²
 ἀπὸ [τῶν] ἀδελφῶν μου· αὐτὸς καὶ ἄνδρες Ἰούδα· καὶ ἠρώ-
 τησα αὐτοὺς περὶ τῶν Ἰουδαίων τῶν σωθέντων οἱ κατελίπη-
 σαν ἀπὸ τῆς αἰχμαλωσίας, καὶ περὶ Ἱερουσαλήμ. ³ καὶ εἶπον ³
 πρὸς μέ [ὅτι] Οἱ ὑπολειμμένοι οἱ καταλειφθέντες ἀπὸ τῆς
 αἰχμαλωσίας ἐκεῖ εἰσὶν ἐν τῇ χώρᾳ ἐν ποιηρίᾳ μεγάλῃ, καὶ

Superscription: Χελκιά] So B (—ειά], &c.: **N** A, Αχαλια.

I. (1) Ἀχσελοῦ] Similarly A, χασεηλου:—B (?) σεχεηλού; **N*** N, σεχεηλ; **N**' and others, χεσελεν. [Σ mg., χανυν (in syr charact.).] | ἐν ἔτει εἰκοστῷ] Σ alone:—all else have ἔτους εἰκοστοῦ (here, and ii. 1). | Σουσαί] 71 106 107 119 134:—A B, &c., Σουσαν:—**N**, τοῖς Σουσοις. | τῇ βάρει] 108 121 (93, τη βορη); (cp. ii. 8 *infr.*, and note):—**N** B, ἀβειρά:—A, αβειρα. | (2) Ἀνανιά] So N, &c.:—**N** A B, &c., Ανανι. | πρὸς μέ] 93 108 (Σ om με, no doubt inadvertently):—all else om both words. | Σ is indecisive between B which *ins*, and **N** A which *om*, τῶν before ἀδελφῶν. | τῶν Ἰουδαίων] 93 108 121:—all else *om*. | κατελίπησαν] As B*;—or, as **N** A B', &c., κατελ[ε]ίφθησαν. | (3) ὅτι] So Σ alone; but perhaps a syr redundancy. | οἱ ὑπολειμμένοι] 93 108:—**N** A B, οἱ καταλειπόμενοι (gr verb same as in preceding sentence, whereas syr (with 93 108) varies the expression,—*lit.*, οἱ τοῦ λοιποῦ). | οἱ καταλειφθέντες] A *om*. | εἰσὶν] Σ alone. | ἐν τῇ χώρᾳ] **N** B *add* ἐν [τῇ] πόλει

I.
 ἐν ὄνειδισμῶ. καὶ τείχη Ἱερουσαλὴμ καθηρημένα, καὶ [αἱ]
 4 πύλαι αὐτῆς ἐνεπρήσθησαν ἐν πυρί. ⁴ Καὶ ἐγένετο ἐν τῷ
 ἀκούσαί με τοὺς λόγους τούτους, ἐκάθισα καὶ ἔκλαυσα καὶ
 ἐπένησα ἡμέρας.

II.
 I ¹ Καὶ ἐγένετο ἐν μηνὶ Νισὰν ἐν ἔτει εἰκοστῷ Ἀρταχσάσθ
 βασιλεῖ· καὶ ἦν [ὁ] οἶνος ἐνώπιον ἐμοῦ, καὶ ἔλαβον τὸν οἶνον
 καὶ ἔδωκα τῷ βασιλεῖ, καὶ οὐκ ἦν ἕτερος ἐνώπιον αὐτοῦ, καὶ
 2 ἤμην σκυθρωπός· ² καὶ εἶπέν μοι ὁ βασιλεύς, Διὰ τί τὸ
 πρόσωπόν σου πονηρόν, καὶ οὐκ εἶ μετριάζων; οὐκ ἔστιν
 τοῦτο εἰ μὴ πονηρία καρδίας. καὶ ἐφοβήθην πολὺ σφόδρα,
 3 ³ καὶ εἶπα τῷ βασιλεῖ, Ὁ βασιλεύς, εἰς τὸν αἰῶνα ζήτω. διὰ
 τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου· διότι ἡ πόλις,
 οἶκος μνημείων πατέρων μου ἠρημώθη· καὶ αἱ πύλαι αὐτῆς
 4 κατεβρώθησαν ἐν πυρί; ⁴ Καὶ εἶπέν μοι ὁ βασιλεύς, Περὶ
 τίνος τοῦτο σὺ ζητεῖς; καὶ προσηυξάμην πρὸς τὸν Θεὸν
 5 [τὸν] τοῦ οὐρανοῦ, ⁵ καὶ εἶπα τῷ βασιλεῖ, Εἰ ἐπὶ τὸν βασιλέα
 ἀγαθόν· καὶ εἰ ἀγαθυνθήσεται ὁ παῖς σου ἐνώπιόν σου·
 ὥστε πέμψαι αὐτὸν εἰς Ἰουδὰ εἰς πόλιν μνημείων πατέρων
 6 μου· καὶ ἀνοικοδομήσω αὐτήν. ⁶ Καὶ εἶπέν μοι ὁ βασιλεύς,

(so Σ in mg., ἐν [ταῖς] πόλεσιν,—qu., whether add or subst?):—which Σ
 with A om. | B ins αἱ before πύλαι:—N A om.

II. (I) Ἀρταχσάσθ] A, &c., Αρθασασθα: B, Ἀρσαθερθά:—N, Αρσαρ-
 σαθα. | N' A ins ὁ before οἶνος:—N* B om. | καὶ ἤμην σκυθρωπός]
 N', 93 108 121:—N* A B, &c., om. | (2) μετριάζων] Σ mg., ἀρρωσ-
 τῶν (similarly with variations, 93 108 121, in text); cp. 4 Kings viii.
 29 (LXX and syr.-hxp.). | Some mss (against MSS) ins καί before οὐκ
 ἔστιν. | (3) τὸν αἰῶνα] N, plur. | διότι] A, διὰ τί; | (4) σὺ ζητεῖς]
 So B' P (with mss?):—N, συζητις (?):—A B*, συνζητεῖς. | τόν (before

καὶ ἡ παλλακὴ ἢ καθημένη ἐχόμενα αὐτοῦ, Ἐως πότε ἔσται ἡ πορεία σου, καὶ πότε ἐπιστρέψεις; καὶ ἡγαθύνθη ἐνώπιον τοῦ βασιλέως, καὶ ἀπέστειλén με, καὶ ἔδωκα αὐτῷ ὄρον·⁷ καὶ εἶπα τῷ βασιλεῖ, Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, δότω μοι ἐπιστολὴν πρὸς τοὺς ὑπάρχους [τοὺς] πέραν τοῦ ποταμοῦ ὥστε παραγαγεῖν με· ἕως ἔλθω ἐπὶ Ἰουδά·⁸ καὶ ἐπιστολὴν ἐπὶ Ἀσάφ φύλακα τοῦ παραδείσου ὅς ἐστιν τῷ βασιλεῖ ὥστε δοῦναί μοι ξύλα στεγάσαι τὰς πύλας τοῦ οἴκου τῆς βάρεως· καὶ εἰς τὸ τεῖχος τῆς πόλεως καὶ εἰς οἶκον ὃν εἰσελεύσομαι εἰς αὐτόν, καὶ ἔδωκέν μοι ὁ βασιλεὺς ὡς χεὶρ Θεοῦ ἢ ἀγαθή.

⁷ Καὶ ἐγένετο ὡς ἤκουσεν Σαναβαλλίτ καὶ Τωβιά καὶ οἱ Ἰβ. Ἄραβες καὶ οἱ Ἀμμαρίται καὶ Ζωτιά· ὅτι ἀνέβη ἡ φυὴ τῷ τείχει Ἰερουσαλήμ· ὅτι ἤρξαντο αἱ διασφαγαὶ ἀναφράσσεισθαι· καὶ πονηρὸν αὐτοῖς ἐφάνη σφόδρα.⁸ καὶ συνήχθησαν πάντες ἐπὶ τὸ αὐτό· ἐλθεῖν καὶ παρατάξασθαι ἐν

τοῦ)] So apparently Σ; and similarly τοὺς (*ver.* 7). | (6) ἐχόμενα] *Lit.*, ἐπὶ τὴν καρδίαν (but in *iv.* 18, *viii.* 4, ἐχόμενα is rendered as if ἐγγύς,—*cp.* Num. xxii. 5; Job xvii. 12, *syr.*-*hxp.*). | πορεία] Α, παρουσία. | ὄρον] Σ mg, ὄρκους. | (7) ἐπιστολὴν] All else, plur.; B (not Ν Α) places before δότω. | ὑπάρχους] So Σ (alone), *translit* from gr:—nearly all else, ἐπάρχους (93 108, στρατήγους). | Ἰουδά] Β:—Ν Α, Ιουδαν. | (8) ἐπιστολὴν] 93 108 write plur. | τοῦ οἴκου τῆς βάρεως] *Lit.*, τοῦ οἴκου-κατοικίας τῆς β. [see *Suppl. N.*, and note on *syr* txt *in loc.*, p. 20 *supr.*]; similarly 93 108, τῆς βάρεως τοῦ οἴκου:—all else *om.*

IV. (7) Σαναβαλλίτ] Σ alone:—MSS and nearly all mss, Σαναβαλ[λ]άτ. | καὶ Ζωτιά] Σ alone:—Ν', 44 71 93 106 108 120 121 134 236, [καὶ] [οἱ] Ἀζώτιοι:—Ν* Α Β Ν *om.* | τῷ τείχει] Nearly all else, plur. | (8) Σ *interpunct* after αὐτό, not after πάντες. | καί (after

IV.

9 Ἱερουσαλήμ· καὶ ποιῆσαι αὐτὴν ἀφανῆ. 9 καὶ προσηυξά-
μεθα πρὸς τὸν Θεὸν ἡμῶν· καὶ ἐστήσαμεν προφύλακας ἐπ'
αὐτοὺς ἡμέρας καὶ νυκτὸς· ἀπὸ προσώπου αὐτῶν.

16 16 Καὶ ἐγένετο ἀπὸ τῆς ἡμέρας ἐκείνης· ἥμισυ τῶν ἐκτε-
τιναγμένων ἐποίουν τὸ ἔργον· καὶ ἥμισυ αὐτῶν ἀντείχοντο·
καὶ λόγχοι καὶ θυρεοὶ καὶ [τὰ] τόξα καὶ [οἱ] θώρακες. καὶ οἱ
17 ἄρχοντες αὐτῶν ὀπίσω παντὸς οἴκου Ἰούδα, 17 καὶ οἱ οἰκο-
δομοῦντες ἐν τῷ τείχει, καὶ οἱ αἶροντες ἐν ὄπλοις ὀπλισμένοι
ἦσαν· ἐν μιᾷ χειρὶ ἕκαστος ἐποίει αὐτοῦ τὸ ἔργον· καὶ ἐν μιᾷ
18 ἐκράτει τὴν βολίδα· 18 καὶ οἱ οἰκοδομοῦντες· ἀνὴρ ῥομφαίαν
αὐτοῦ ἐζωσμένος ἦν ἐπὶ [τὴν] ὀσφύν αὐτοῦ· καὶ ὠκοδομοῦσαν
19 καὶ ὁ σαλπίζων ἐν τῇ κερατίνῃ ἐχόμενα αὐτοῦ. 19 καὶ εἶπα
πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς ἐνδόξους ἄρχοντας· καὶ

ἐλθεῖν)] So A N, some mss :—**N** B *om.* | ἐν] *Or eis*, as **N**. | MSS, 52 55
64 119 243, &c., *om καὶ ποιῆσαι αὐτὴν ἀφανῆ* :—**Σ** *ins* (as P, with some?).

(16) ἐκτετιναγμένων] So B (*cp.* Ps. cxxvi. 4 (syr-hxp)) :—**N** A N, 44
52 58 64 71 74 106 119 120 121 124 236 (?) 243 248, ἐκτεταγμένων.
(**Σ** mg has as gloss a word = εὐζώνων, “expeditorum”). | ἀντείχοντο]
Lit., εἶχον εἰς τοῦνάντιον. | Before τόξα or θώρακες, **Σ** gives no indication
of article (which **N** A B and some mss *ins*), any more than before
λόγχοι and θυρεοὶ (which are anarthrous in all). | αὐτῶν⁽²⁾] **Σ** *ins* with
93 108. | (17) καὶ οἱ οἰκοδομοῦντες] All else, τῶν οἰκοδομούντων (to
which reading **Σ** ought probably to be conformed, by correction of one
letter in the syr txt (*daleth* for *vau*), p. 21 *supr.*). | οἱ αἶροντες] All
else *add* ἐν τοῖς ἀρτήρησιν (a word of doubtful meaning); **Σ** gives in mg
alternative rendering αἶροντες (see syr txt as above, and note), perhaps
meant to express αἶροντες-ἐν-ἀρτήρησιν. [See Suppl. N.] | ἐν ὄπλοις]
Σ alone *add* ὀπλισμένοι ἦσαν. | Before ἐποίει, **Σ** alone *ins* ἕκαστος. |
αὐτοῦ] So **N**' N, P (with mss?); also 93 108 (but place after χειρὶ) :—A,
few mss, εαυτοῦ :—**N** B, αὐτό. | ἐν μιᾷ⁽²⁾] **N** A, &c.—B *om* ἐν. | (18) οἱ
οἰκοδομοῦντες] So **Σ** (as last *ver.*) :—all else, [οἱ] οἰκοδόμοι. | ἦν] **Σ**
alone. | [τὴν] ὀσφύν] *Or* ὀσφύος, as **N**, 93 108. | (19) ἐνδόξους] **Σ** with

πρὸς τοὺς καταλοίπους τοῦ λαοῦ, Τὸ ἔργον πλατύ [ἐστιν] ^{IV.}
καὶ πολὺ, καὶ ἡμεῖς σκορπιζόμεθα ἐπὶ τοῦ τείχους μακρὰν
ἀνὴρ ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ. ²⁰ ἐν τόπῳ οὗ ἂν ἀκούσητε ²⁰
τὴν φωνὴν τῆς κερατίνης, ἐκεῖ συναχθήσεσθε πρὸς ἡμᾶς,
καὶ ὁ Θεὸς ἡμῶν πολεμήσει περὶ ἡμῶν. ²¹ καὶ ἡμισυ ²¹
[αὐτῶν] ἐποίουν τὸ ἔργον· καὶ ἡμισυ αὐτῶν ἐκράτουν
τὰς λόγχας, ἀπὸ ἀναβάσεων τοῦ ὄρθρου, ἕως ἐξόδου
τῶν ἄσטרων. ²² Καὶ ἐν τῷ καιρῷ ἐκείνῳ εἶπα τῷ λαῷ, ²²
Ἐκαστος μετὰ τῶν νεανισκῶν αὐτοῦ, ἀυλίσθητε ἐν μέσῳ
Ἱερουσαλήμ, καὶ ἔστω ἡμῖν ἡ νύξ προφυλακὴ, καὶ ἡ ἡμέρα
ἔργον.

^{VI.}
¹⁵ Καὶ ἐτελέσθη τὸ τεῖχος πέμπτη καὶ εἰκάδι τοῦ Ἑλοῦλ ¹⁵
ἐν πεντήκοντα καὶ δύο ἡμέραις. ¹⁶ Καὶ ἐγένετο, ἡνίκα ¹⁶
ἤκουσαν πάντες οἱ ἐχθροὶ ἡμῶν, καὶ ἐφοβήθησαν πάντα τὰ
ἔθνη τὰ κύκλῳ ἡμῶν· καὶ ἔπεσεν φόβος σφόδρα ἐν ὀφθαλ-

Ν* Ν :—A B, &c., *om.* | (21) ἡμισυ] So A N, 44 52 58 64 71 74
106 120 121 134 236 243 248 :—B, ἡμεῖς :—N (?), ημισ. | αὐτῶν⁽¹⁾] Σ
alone; probably due to syr idiom merely (in use of pronom. suffix);
αὐτῶν⁽²⁾ is differently expressed in syr, by separate pronoun. | ἐποίουν
. . . . ἐκράτουν] *Lit.*, ποιοῦντες ἦσαν κρατοῦντες ἦσαν. Similarly 93
108, ἐποιοῦμεν ἐκράτουν :—N A B, and the rest, write ptps. merely. |
Σ *om* ἕως⁽¹⁾ (before τοῦ ὄρθρου), with all :—except B*, which *ins.* | Σ
alone ἀναβάσεων (plur.). | (22) ἕκαστος μετὰ τῶν νεανισκῶν αὐτοῦ] Σ;
so P (mss?), (but with τοῦ νεανισκοῦ) :—MSS *om.* The word in Σ is
translit (imperfectly) from gr, but with equivalent syr in mg (see p. 22
supr.). | ἡμῖν] Σ with 106 alone :—all else, ὑμῖν.

VI. (15) Ἑλοῦλ] Ν Λ (?) Β' :—B*, Ἑδούδ. | Ν, with P (mss?), *add*
μηνός. | ἐν ἡμέραις] Σ with 93 108 :—all else, εἰς ἡμέρας. |
(16) πάντες (before οἱ ἐχθροί)] Σ with Ν Λ Ν, &c. :—B, 71, *om.* | ἔπεσεν]
As Λ, 71 ;—or (as the rest) ἐπέπεσεν.

VI.

μοῖς αὐτῶν, καὶ ἔγνωσαν· ὅτι παρὰ τοῦ Θεοῦ ἡμῶν ἐγενήθη
τελειωθῆναι τὸ ἔργον τοῦτο.

VIII.

1 ¹ Καὶ ἔφθασεν ὁ μῆν ὁ ἕβδομος· καὶ οἱ υἱοὶ Ἰσραὴλ ἐν [ταῖς]
πόλεσιν αὐτῶν. Καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς ἐν
Ἱερουσαλήμ· εἰς τὸ πλάτος τὸ ἔμπροσθεν [τῆς] πύλης τοῦ
ὔδατος. Καὶ εἶπαν τῷ Ἐζρα τῷ γραμματεῖ ἐνέγκαι τὸ
2 βιβλίον νόμου Μωσῆ· ὃν ἐνετείλατο Κύριος τῷ Ἰσραὴλ. ² Καὶ
ἤνεγκεν Ἐζρας ὁ ἱερεὺς τὸν νόμον ἐνώπιον τῆς ἐκκλησίας,
ἀπὸ ἀνδρὸς καὶ ἕως γυναικός· καὶ πᾶς ὁ συνίων ἀκούειν·
3 ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου· ³ καὶ ἀνέγνω ἐν αὐτῷ
ἀπέναντι τῆς πλατείας τῆς ἔμπροσθεν τῆς πύλης τοῦ ὔδατος·
ἀπὸ τῆς ὥρας τοῦ διαφωτίσαι τὸν ἥλιον ἕως ἡμίσεως τῆς
ἡμέρας, ἀπέναντι τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ αὐτοὶ
συνιέντες [ἦσαν]· καὶ [τὰ] ὄρα παντὸς τοῦ λαοῦ εἰς τὸ βιβλίον
4 τοῦ νόμου. ⁴ Καὶ ἔστη Ἐζρας ὁ γραμματεὺς ἐπὶ βήματος

VIII. (1) After ἀνὴρ εἷς, Σ, with 93 108, *ins* ἐν Ἱερουσαλήμ (or perhaps εἰς Ἱερ.) before εἰς τὸ πλάτος. | Ν B* *om* εἰς after εἷς:—A B', &c., *ins*. | Before πύλης, 93 108 *ins* τῆς. | Ἐζρα] So A:—B, Ἐσρα:—Ν, Εσδρα. (So *ver.* 2 and throughout.) | ὃν] As P (with mss?) [*scil.*, νόμον (*cp.* *ver.* 14 *infr.*)] ;—or ὁ, as Ν A B, &c. [*scil.*, βιβλίον]. | Κύριος] Σ with Ν' A:—Ν* B, &c., *om*. | (2) ἐνώπιον] Or perhaps ἐναντίον, with 93 108 (*cp.* xxxiii. 2, 6, *supr.*). | καί (before ἕως)] Σ with Ν A:—B *om*. | (3) ἀπέναντι τῆς πλ. τῆς ἔμπρ. τῆς π. τοῦ ὔδατος]. Σ; and so 93 108 (but they read τῶν ὑδάτων.—The syr word though plur. in form is sing. in meaning):—all else *om*. Note that these two mss read (*ver.* 1 *supr.*) τὴν πλατείαν τήν, for τὸ πλάτος τό; but syr renders differently in that place and this; *cp.* for πλατεία, Apoc. xi. 8 (where syr [later version] renders as here. | ἡμίσεως] So Ν* B*, also P (and mss?):—A alone, μέσου:—Ν' B', mss 44 58 64 71 106 108 119 121 134 243, 248, μεσούσης. | ἀπέναντι⁽²⁾] Perhaps rather ἐνώπιον, as in *ver.* 2

ξυλίνου· ὃ ἐποίησαν εἰς τὸ δημηγορῆσαι τῷ λαῷ. καὶ
 ἔστησαν ἐχόμενα αὐτοῦ· Μαθαιθὰ καὶ Σαμιαὶ καὶ Ἀνανιὰ
 καὶ Οὐριά καὶ Χελκιά καὶ Μασσιὰ ἐκ δεξιῶν αὐτοῦ· καὶ ἐξ
 ἀριστερῶν· Φαδαιὰ καὶ Μισαῆλ καὶ Μελχιά καὶ Ὠσίμ καὶ
 Ἀσαβδιὰ καὶ Ζαχαριὰ καὶ Μοσολλάμ. ⁵ καὶ ἤνοιξεν Ἐζρας ⁵
 τὸ βιβλίον ἐνώπιον παντὸς τοῦ λαοῦ· ὅτι αὐτὸς ἦν ἐπάνω τοῦ
 λαοῦ. Καὶ ἐγένετο ἡνίκα ἤνοιξεν αὐτὸ, ἔστη πᾶς ὁ λαός.
⁶ καὶ ἠὐλόγησεν Ἐζρας [τὸν] Κύριον τὸν Θεὸν τὸν μέγαν, ⁶
 καὶ ἀπεκρίθη πᾶς ὁ λαός καὶ εἶπαν, Ἀμήν. Καὶ ἔκνυσαν καὶ
 προσεκύνησαν τῷ Κυρίῳ ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν.
⁷ καὶ Ἰησοῦς καὶ Βαναιὰ καὶ οἱ τοῦ Ῥααβανὰ καὶ Σαρανιὰ ⁷
 ἦσαν οἱ ἐγείροντες· καὶ Ἀκαὺς καὶ Σαβαθαιά, καὶ Καμπτάς,

supr., which is there rendered by the syr word here employed. |
 (4) ἔστησαν] So **N'**:—**N** A B, ἔστησεν. | ὃ ἐποίησαν εἰς τὸ δημηγορῆσαι τῷ
 λαῷ] So (but with ἐποίησεν, and ἐν *ins* before τῷ λαῷ) 93 108 ; other mss
om these latter words, as does *lat vg*:—MSS *om* the whole. | Μαθαιθὰ]
Σ alone:—A B **N'**, Ματθαθίας:—**N***, Ματθαθίας. | Ἀνανιὰ] B, Ἀνανιά:
 —**N** A, Ανανίας. | Χελκιά] So **N** A:—B, Ἐλκειά. | Μασσιὰ] So A:—
N B write —σαιά, B also doubles σ. | After Μελχιά, **Σ** *ins* καὶ Ὠσίμ:
 —**N'** A, καὶ Ὠσαμ:—P (and mss?), καὶ Ἀσώμ:—**N*** B *om*. | **Σ** further
ins καὶ Ἀσαβδιὰ:—**N'**, καὶ Ἀσαβδανα:—A, καὶ Ἀσαβααμα:—P (mss?),
 Ἀσαβαδμά, others variously:—**N*** B *om*. | After Ζαχαρία, **Σ**, with **N'** A,
 &c., *ins* καὶ Μοσολ[λ]αμ:—P (mss?), καὶ Μεσολλάμ, others variously:—
N* B *om*. | (6) Ἐζρας] So A **N'** (see note on *ver. 1 supr.*):—**N*** B *om*. |
 τόν (before Κύριον)] B, 55:—**N** A *om* (as P, &c.?). | After ἀμήν, A **N'**
ins ἐπάραντες χεῖρας αὐτῶν:—**Σ** *om*, with **N*** B, 55. | αὐτῶν (after
 πρόσωπον)] **Σ** alone. | (7) After Βαναιά, **Σ** alone *ins* καὶ οἱ τοῦ
 Ῥααβανὰ:—93 108 *ins* instead, καὶ [οἱ] υἱοὶ αὐτοῦ:—all else *om*. | 93
 108 further add καὶ Ἰαμεῖν. | Σαρανιὰ] **Σ** alone, for Σαραβιά of the
 rest. | οἱ ἐγείροντες] **Σ** alone:—all else, συνετίζοντες (without οἱ),—
 and this reading **Σ** *mg ins* (with οἱ). | After this, **N** A B proceed, τὸν
 λαὸν εἰς τὸν νομον:—but before these words **Σ** *interpol*, καὶ Ἀκαὺς καὶ

VIII.
καὶ Ἀζαριά, Ἰωζαβαδάμ, Ἀνανί, Φαινές, καὶ οἱ Λευῖται,
ἐδίδασκον τὸν λαὸν εἰς τὸν νόμον· καὶ ὁ λαὸς ἐν τῇ στάσει
8 αὐτοῦ, ^s καὶ ἀνέγνωσαν ἐν [τῷ] βιβλίῳ [τοῦ] νόμου τοῦ
Θεοῦ· καὶ ἐδίδασκεν Ἐζρας καὶ διέστειλεν ἐν ἐπιστήμῃ
9 Κυρίου, καὶ συνῆκεν ὁ λαὸς ἐν τῇ ἀναγνώσει. ⁹ Καὶ εἶπεν
Νεεμίας καὶ Ἐζρας ὁ ἱερεὺς καὶ γραμματεὺς, καὶ οἱ Λευῖται,
οἱ συνετίζοντες τὸν λαόν· καὶ εἶπαν παντὶ τῷ λαῷ· Ἡμέρα
ἀγία ἐστὶν [τῷ] Κυρίῳ [ἡμῶν], μὴ πενθεῖτε, μηδὲ κλαίετε·
ὅτι ἔκλαιεν πᾶς ὁ λαός, ὡς ἤκουσεν τοὺς λόγους τοῦ νόμου.
10 ¹⁰ καὶ εἶπεν αὐτοῖς, Πορεύεσθε φάγετε λιπάσματα καὶ πῖετε
γλυκίσματα· καὶ ἀποστείλατε μερίδας τοῖς μὴ ἔχουσιν·
ὅτι ἡ ἡμέρα ἀγία ἐστὶν τῷ Κυρίῳ ἡμῶν καὶ μὴ διαπέσητε·
11 ὅτι ἡ χαρὰ Κυρίου αὕτη ἐστὶν ἰσχὺς ἡμῶν. ¹¹ Καὶ οἱ
Λευῖται κατεσιώπων τὸν λαὸν λέγοντες· Σιωπᾶτε· ὅτι [ἡ]
12 ἡμέρα ἀγία ἐστὶν· καὶ μὴ καταπίπτετε. ¹² Καὶ ἀπῆλθαν

Σαβαθαιά, καὶ Καμπτάς, καὶ Ἀζαριά, Ἰωζαβαδάμ, Ἀνανί, Φαινές, καὶ οἱ Λευῖται, ἐδίδασκον. Some mss (52 64 74 93 106 108 119 120 121 134 236) *ins* similarly, but with variations, of which the most notable are, *Ανιφανες* (for Ἀνανί Φαινές), *ὑπεδίδασκον* (for ἐδίδασκον). | (8) **N** A *pref* τῷ to βιβλίῳ, with 44 74 93 106 108 120 121 134 236 248:—B, and some, *om*; | also 64 93 108 120 248, τοῦ to νόμου:—against MSS, &c. | (9) οἱ συνετίζοντες] **Σ** with 64 93 108:—**N** A, with P (&c.?), *pref* καί:—B, 55, *subst* συνετίζον. | τῷ Κυρίῳ] **Σ** with 74:—A B, with 93 106 119, have Κυρίῳ τῷ Θεῷ,—also **N** (with τῷ before Κῷ). | ἤκουσεν] **N*** A, with 64 74 106 108 120 121 134 236 243:—**N'** B, with P (&c.?), plur. | (10) μερίδας] **Σ** with **N** A, P (&c.?):—B, μερίδα. | ἡ χαρὰ Κυρίου αὕτη] **Σ** with 93 (but it *subst* εὐφροσύνη for χαρά,—*cp. ver. 17 infr.*) 119 243 248,—also (but *om* αὕτη) 52 64, *lat vt vg*:—P (and some mss?) read Κύριος only:—**N** A B, 55 58, *om*. | ἡμῶν⁽²⁾] **N*** B:—**N'** A, ὑμῶν. | (11) A *pref* πάντα to τὸν λαόν:—**Σ**, with **N** B, &c., *om*. | Το ἡμέρα, B, 74 106 108 134, *pref* ἡ:—**N** A, P (&c.?), *om*. | ἐστίν] **Σ** alone. |

πᾶς ὁ λαὸς φαγεῖν καὶ πιεῖν· καὶ ἀποστέλλειν μερίδας
 τοῖς μὴ ἔχουσιν· καὶ ποιῆσαι εὐφροσύνην μεγάλην· ὅτι
 συνῆκαν ἐν τοῖς λόγοις οἷς ἐγνώρισεν αὐτοῖς. ¹³ Καὶ ἐν ¹³
 τῇ ἡμέρᾳ τῇ δευτέρᾳ συνήχθησαν οἱ ἄρχοντες τῶν πατριῶν
 παντὸς τοῦ λαοῦ· οἱ ἱερεῖς καὶ οἱ Λευῖται πρὸς Ἐζραν τὸν
 γραμματέα· ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.
¹⁴ καὶ εὗροσαν γεγραμμένον ἐν τῷ νόμῳ ᾧ ἐνετείλατο Κύριος ¹⁴
 τῷ Μωσῇ· ὅπως κατοικήσωσιν οἱ υἱοὶ Ἰσραὴλ ἐν σκηναῖς
 [ἐν] ἑορτῇ ἐν μηνὶ τῷ ἐβδόμῳ· ¹⁵ καὶ ὅπως σημάνωσιν σάλ- ¹⁵
 πιγξιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ἱερουσαλήμ.
 Καὶ εἶπεν Ἐζρας, Ἐξέλθατε εἰς τὸ ὄρος· καὶ ἐνέγκατε
 φύλλα ἐλαίας καὶ φύλλα ξύλου κυπαρισσίνου καὶ φύλλα
 μυρσίνης καὶ φύλλα φοίνικος καὶ φύλλα ξύλου δασέος·
 ποιῆσαι σκηνάς κατὰ τὸ γεγραμμένον. ¹⁶ Καὶ ἐξῆλθαν ὁ ¹⁶
 λαός, καὶ ἤνεγκαν, καὶ ἐποίησαν αὐτοῖς σκηνάς· ἀνὴρ ἐπὶ
 τοῦ δώματος αὐτοῦ· καὶ ἐν ταῖς αὐλαῖς αὐτῶν, καὶ ἐν [ταῖς]
 αὐλαῖς οἴκου τοῦ Θεοῦ, καὶ ἐν ταῖς πλατείαις τῆς πόλεως·
 καὶ ἕως οἴκου Ἐφραΐμ. ¹⁷ Καὶ ἐποίησεν πᾶσα ἡ ἐκκλη- ¹⁷
 σία οἱ ἐπιστρέψαντες ἀπὸ τῆς αἰχμαλωσίας σκηνάς· καὶ
 ἐκάθισαν ἐν σκηναῖς· ὅτι οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ

(12) ἀπῆλθαν] Σ alone:—all else, sing. | τοῖς μὴ ἔχουσιν] Σ alone. |

(13) παντὸς τοῦ λαοῦ] Σ with 93 108:—B, σὺν τῷ παντὶ λαῷ,—also A N, 55 64 74 106 119 134 236 243 248 (but om σύν). | (15) Σ rather

favours σημάνωσιν (of N' A), for σημαίνωσιν, of B and the rest. | φοίνικος] Σ alone:—all else plur. | A alone ins αὐτοῖς after σκηνάς. |

(16) ἐξῆλθαν] Σ alone:—all else sing. | αὐτοῖς] B, ἑαυτοῖς. | οἴκου (before Ἐφραΐμ)] A, 44 52 58 64 71 74 106 119 120 121 134 236 243:—N B, &c., πύλης. |

(17) ἐποίησεν] Σ alone:—all else plur. (but A

III.

υίου Ναυή· οὕτως οἱ υἱοὶ Ἰσραὴλ· ἕως τῆς ἡμέρας ἐκείνης.

18 καὶ ἐγένετο εὐφροσύνη μεγάλη. 18 καὶ ἀνέγνω ἐν βιβλίῳ νόμου τοῦ Θεοῦ ἡμέραν ἐν ἡμέρᾳ· ἀπὸ τῆς ἡμέρας τῆς πρώτης· ἕως τῆς ἡμέρας τῆς ἐσχάτης. καὶ ἐποίησαν ἑορτὴν ἑπτὰ ἡμέρας. καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, κατὰ τὸ κρίμα.

IX.

1 1 Καὶ ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τούτου συνήχθησαν οἱ υἱοὶ Ἰσραὴλ ἐν νηστεία καὶ ἐν σάκκοις· καὶ 2 κόνις ἐπὶ κεφαλῶν αὐτῶν. 2 καὶ ἐχωρίσθησαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ παντὸς υἱοῦ ἀλλοτρίου· καὶ ἔστησαν καὶ ἐξηγόρευσαν τὰς ἁμαρτίας αὐτῶν· καὶ τὴν ἀνομίαν τῶν 3 πατέρων αὐτῶν. 3 καὶ ἔστησαν ἐπὶ [τῇ] στάσει αὐτῶν· καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου Θεοῦ αὐτῶν· καὶ ᾗσαν ἐξαγορεύοντες τῷ Κυρίῳ καὶ προσκυνοῦντες τῷ Θεῷ αὐτῶν.

ἐποίησα, by inadvertence). | (18) κατὰ τὸ κρίμα] N' A, P (&c.?):— N* B, 55, om.

IX. (1) καὶ κόνις ἐπὶ κεφαλῶν αὐτῶν] Σ with 93 108; similarly (but with σποδῶ for κόνις) P (&c.); but all except Σ read κεφαλῆς (for —λῶν):—all else om. | (2) τὴν ἀνομίαν] Σ alone:—all else plur. | (4) Θεῷ] So N* B:—N' A, P (&c.), pref Κυρίῳ.

SUPPLEMENTAL NOTES

ON THE ABOVE SYRIAC AND GREEK TEXTS.

SUPPLEMENTAL NOTES.

In the attempt to render back into Greek the proper names which occur in the foregoing extracts, much difficulty has been found, and certainty seems unattainable.

The usage of the LXX varies, even in treating one and the same name : sometimes it is reshaped by the addition of a Greek termination ; sometimes it is merely transliterated (*e.g.*, for מנשה we find *Μαυασση*, *Μαυασσης*),—and in such transliteration no definite rules appear to have been followed.

The Syro-Hexaplar version in its turn is similarly inconstant in its method of forming Syriac representatives for the names as exhibited in the LXX.

Semitic words do not readily lend themselves to be expressed in Greek letters : the differences between the Greek alphabet on one hand, and the Semitic (Hebrew or Syriac) on the other, stand in the way. The gutturals especially of the Semitic, which occur so often, are the main hindrance.—For *heth* (at the beginning of a word), the aspirate sometimes stands in Greek—but it may also stand for *he* : or χ may be employed—but it more properly represents *kaph*. Still more difficult is it to deal with the peculiarly Semitic '*ain* ('*e*). It has no possible equivalent among Greek consonants, and its presence can only be denoted by a modification of the vowels of the syllable to which it belongs ; but this is done with no uniformity. So the labial *vau* may pass not only into *v* or *ov*, but into *av*, ω , or even *o*.

Conversely, in the counter process of rendering into Syriac the names as they are found in the Greek, the difficulty recurs. The Syro-Hexaplar translator, in reproducing in Semitic dress the graecized names, is similarly hindered, and equally far from uniform. Sometimes he is content to transliterate, but with little consistency in his choice of letters ; sometimes he seeks more or less fully to restore to the names their original Hebrew shape.

The present attempt, therefore, to recover the Greek forms which underlie the Syriac, is in many cases merely conjectural. There is not much guidance to be found in it from the Greek manuscripts of the LXX, which vary among themselves too much to be relied on. The practical rule followed in each case has been : among the Greek variants to select the one (if there be any such) which seems to come nearest to the Syriac, and to transliterate the Syriac into as close agreement with that Greek variant as it admits of.

When the Syriac fails to determine between two or more readings of the Greek, I have usually adopted that of cod. B ; but in some places, when the immediate context shows signs of other influences, I have preferred to follow A, or the group of cursives (19, 93, 108 . . .) with whose text that represented by our Syriac had (as our Apparatus shows) a close affinity.

GENESIS.

XXVI. 26. For *νυμφαγωγός* = **ܠܘܘܟܘܠܐ**, cf. Judic. xiv. 20 (LXX [A] and Syr.-Hxp.).

Ib. I fill the gap in the MS before **ܠܘܠܐ**, by **ܠܘܝ**, to represent *ὀρχιστράτηγος* of LXX,—as 3 Reg. ii. 32 (LXX and Syr.-Hxp.).

27. The MS does not prefix **ܐ** (= *καί*) to **ܠܘܠܐ** (= *ὕμεις*), but leaves room before **ܠܘܠܐܠܘܠܐ** for either **ܐ** or **ܠܘܝ** (= *δέ*). I have printed [**ܠܘܝ**],—agreeing with *δέ*, which all Gr. write here. A stop is to be inserted before **ܠܘܠܐ**.

31. The reading **ܠܘܠܐ** (= *ᾠμοσαν*, as most Gr.) may safely be accepted, though but imperfectly legible in MS,—in preference to **ܠܘܠܐܠܘܠܐ** (= *ᾠμοσαν*, as E).

I CHRONICLES.

I. 24. **ܠܘܠܐܠܘܠܐ**] *sic in MS* ; but no doubt **ܠܘܠܐܠܘܠܐ** is intended.

II. 3. **ܠܘܠܐܠܘܠܐ ܠܘܠܐ** (= *τῆς θυγατρὸς Ἰσάβ*) The Syr. may as probably represent *Ἰσοῦέ* (see note on Gr. text, p. 37 *supr.*). If our

translator referred from his Gr. text to the Hebrew, which reads שוע (= **שוע**), he might readily mistake it for the familiar* ישוע (= **ישוע** = 'Iησοῦς). But it is more probable that his **שוע** is to be corrected into **שאש** = Σαυας or Σουε of the LXX (A, or 19, 108).

7. **כבב ודא כבב ודא כבב ודא כבב**] Here the Syr., in its rendering of Ἀχάρ ὁ ἐμποδοστάτης Ἰσραήλ (LXX), restores the paronomasia of the Hebrew, עכר עכר ישראל, which is unavoidably lost in the Gr. (as in the English, "Achar the troubler of Israel").

But this paronomasia in the Hebr. is effected by changing the name of the person here mentioned, from עכן (of Joshua vii. 1, &c.—'Achan) to עכר ('Achar) as here.—It was no doubt suggested by the words of Joshua (vii. 25) to Achan, נמה עכרתנו יעכרך יהוה ("Why hast thou troubled us? the LORD shall trouble thee"); yet neither Syr.-Hxp. (which uses **כבב**), nor Pesh. (**כבב**) introduces the Syr. equivalent (**כבב**) of עכר in that place. The rendering of the LXX is ὠλέθρευσας, which Syr.-Hxp. represents.—All Gr. codices read Ἀχάρ here: B (influenced no doubt by this passage) reads Ἀχάρ in Jos. vii. also; while A in both places adheres to the Hebr. (reading Ἀχάν in Jos., Ἀχάρ here).

Ἐμποδοστάτης, the LXX rendering of עכר in this verse, in turn rendered **כבב** by our Syr. (Pesh., **כבב**), is a word found only in late writers, and very rare,—nowhere else in LXX. But the verb ἐμποδοστατῶ occurs once,—Judic. xi. 35 (as read by M N, and some mss, with slight variation,—and by A in a corrupt form), † where Jephthah's words to his daughter, את היית בעכרי ("thou art among them that trouble me"), are rendered ἐμπεποδοστάτηκας με [or μοι]; and in Syr.-Hxp., **כבב סבב לב**. ‡ Thus the Syr. at once adheres to the Hebr. in employing the root **כבב** (עכר), and closely reproduces the Gr., by rendering as if ἐμπόδιον ἔστηκας μοι. (Note that of the above three verbal nouns from this root, **כבב** and **כבב** stand for ὁ ἐμποδίζων, **כבב** for τὸ ἐμπόδιον.) Thus

* The name is so written in these later Books.

† A writes ἐμπεποδεστατη και σεμνοτατη. For και, read —κας;—for σεμνο—, συ μοι, and omit the —τατη (repeated from before και), and the sentence, ἐμπεποδεστατήκας σύ μοι is restored, nearly as in the other codices. See further in Field's *Origenis Hexapl.*, in loc.

‡ See Skat-Rördam, *Libri Judic. et Ruth*, in loc.

the passage Judic. xi. 35, teaches us to understand here **כִּי־חָסַר**, ἐμποδοσπάτης, as = ὁ ἐμποδὼν ἐστηκώς.

The verb ἐμποδοστατῶ is explained by the Lexicons as = ἐμπόδιον γίγνομαι, ἐμποδὼν ἴσταμαι, &c., and is cited from Diogenes Laert., x. 25 (οὐδὲν ἐμποδοστατεῖ). I find it also in a papyrus of B.C. 117, in the sense of “obstructing” (*Tebtunis Papyri*, 24, col. 3).

11. The *ribbui* over **כִּבֵּי** is a mere scribe’s error, as in other cases in our MS;—see notes (Syr. text) on iii. 1, vi. 46, 47 *infr.* A like remark applies to the substitution of **כ** for **כּ**, of which examples are noted under ii. 13, iii. 2.

16. Here, and *ver.* 17, as in the parallel, 2 Reg. xvii. 25, the Gr. gives Ἀβ[ε]ιγαία (all codd.); and similarly where the other Abigail is named (1 Reg. xxv. 3, &c.; xxx. 5; 2 Reg. ii. 2; iii. 3. But Syr.-Hxp. here (it is not extant in 1 and 2 Reg.), with the Hebrew (followed by Pesh.) in all these places, writes the final *lomad*.—Possibly the Gr. form of the name may be an early copyist’s error, in misreading A for Λ.

III. 5. Βηθσάβεε] In this place, and everywhere (2 Reg. xi. 3; xii. 24; 3 Reg. i. 11, 15, 28, 31; ii. 13, 18, 19; Ps. l. [li.] 2 [heading]) B writes Βηρσάβεε: A writes Βηθσάβεε in the first four places (in 2 and 3 Reg.); but in the rest and here, as B: so too N in Ps. l. (N is not extant in Reg., or here). Our version here writes **כִּי־חָסַר** (= *θυγατήρ Σεβά*); as also 3 Reg. i. 11 (marg. [Symmachus]) and i. 28 (txt). The Hebr. is in this place **בֵּת־שׁוֹעַ** (*cp.* ii. 3, *supr.*); elsewhere always **בֵּת־שׁוֹבַע**. It can hardly be doubted that Βηρσάβεε, though so strongly vouched, is an early error, arising from confusion of the woman’s name with the familiar place-name.

20. There is some Gr. authority for Οόλ (see Parsons’ note *in loc.*), and it agrees with the Hebr. **אָהֵל**. It may be that the Syr. **ܕܘܟ** does not need to be corrected as suggested in note to p. 7; and that the Ooa of A and ’Oσά of B are corruptions due to the similarity of A and Λ (as in Note *supr.* on ii. 16).

2 CHRONICLES.

XXVI. 16. I have inserted ἡκηδίασεν, in place of ἡδίκησεν which all Gr. MSS and mss read here, as the word represented by the Syr. **ܕܘܟܐܢܐ**. My reasons for venturing on this emendation are as follows:—

(a) In the places (but six in all) where the rare verb ἀκηδιῶ occurs in LXX, it is uniformly rendered in Syr.-Hxp. by ܐܟܗܕܝܐ.

(b) The verb ἀδικῶ (which is common) is nowhere so rendered, nor would such rendering be admissible.

(c) The marginal reading ܕܐܕܝܟܐ, which is a proper and usual rendering of ἡδίκησεν, indicates that either our translator, or the scribe of our MS or of some one of its ancestors, knew ἡδίκησεν as a variant and recorded it as being suitable to the context.

(d) The resemblance between the two Gr. words is sufficiently close to account for the substitution of the familiar ἡδίκησεν for the comparatively unusual ἡκηδίασεν,—perhaps unknown to the scribe.

It is to be added that the verb ἀκηδιῶ fairly represents the verb ܠܥܒ, which, followed by the prefix ܕ, expresses in the Hebr. of this passage the offence of Uzziah against the Lord in his irreverent intrusion, whereas ἀδικῶ is inadequate. No instance however of ἀκηδιῶ = ܠܥܒ in LXX is forthcoming.—But the question here is not whether the LXX translator wrote ἡκηδίασεν here, but whether it was so written in the copy of LXX followed by his Syriac translator.

There are two (but only two) examples in LXX of ἀδικῶ = ܠܥܒ,—(1) Ezech. xvii. 20, ἀδικίαν ἣν ἡδίκησεν ἐν ἐμοί (A Q with #,—not B); and (2) Ezech. xxxix. 26, ἀδικίαν ἣν ἡδίκησαν. Note that in the former instance we have also a parallel (ἡδίκησεν ἐν ἐμοί) for the unusual construction of our marginal reading, ἡδίκησεν ἐν Κυρίῳ in the present verse. The dative after ἐν, following ἀδικῶ, properly expresses the *matter* in which—not the *person* against whom—offence is committed.—Possibly the two passages in Ezech. ought to be similarly emended by reading ἀκηδίαν ἡκηδίασεν [—σαν]. But in both places the Syr. reads ܟܗܗܕܝܐ ܕܐܕܝܟܐ.

XXIX. 31, 32. In these verses our translator distinguishes between ὀλοκαύτωσις and ὀλοκαύτωμα. The former he represents by ܕܐܠܝܩܝܐ (vv. 32 bis, 35 bis) = “completion of burnt offering,” *i.e.*, the *act* of offering,—the latter by ܟܘܠܝܩܝܐ (ver. 31; xxx. 15) = “entire burnt offering,” *i.e.*, the sacrifice offered. But in the earlier Books of Old Test. he is not careful to mark this distinction.

XXXIII. 3. ἄλση] Here, and throughout, the Syro-Hexaplar follows the LXX when it uses ἄλσος (as it normally does) to render the

Hebrew **השרה** or **השירה**,—whence the “lucus” of the Old Latin* and the Vulgate, and the “grove” of A.V.—Accordingly in this place **ἄλση** is represented by **ܟܠܠܬܐ ܕܥܘܒ** [this use of **ܕܥܘܒ** is idiomatic],—*lit.*, *οἶκον φυτευμάτων = φυτευτήρια* (“plantaria,” “plantations”).

But it is to be noted that, whereas the LXX uniformly employ **ἄσος** (not *φυτευτήριον* or *ἔλη* or *δρύμος*) in this peculiar acceptation, our translator—though in the earlier Books (Exodus, Judges—his Deuteronomy is not extant) he renders it as here by **ܟܠܠܬܐ**—in 3 and 4 Reg., in every instance, substitutes **ܟܒܒܐ**. [The places are,—(a) Exod. xxxiv. 13; Judic. iii. 7; vi. 25–30; (b) 3 Reg. xiv. 15, 23; xv. 13; xvi. 33; xviii. 4; xxi. 3, 7; xxxiii. 4–15.] Even in 4 Reg. xxi. 3, which is parallel and almost identical verbally in the Greek with the verse of 2 Chr. we are now engaged on, we find **ܟܒܒܐ** instead of **ܟܠܠܬܐ**. There is no apparent reason for this change of rendering, which is contrary to the translator’s habitual practice of uniformity. The noun **ܟܒܒܐ** denotes “a thicket” merely, whether natural or other; while **ܟܠܠܬܐ** rather implies “a plantation” (artificial), and thus may better express an **ἄσος** dedicated to use in worship. But this consideration applies alike to all the places above referred to, and does not account for the variation from the latter to the former and back again.—In the Prophets, there is but one example of **ἄσος** thus used (Mic. v. 13 [14]); and here Syr.-Hxp. has **ܟܠܠܬܐ**. Except in that place, the use of this rendering is found in no book in the Syr.-Hxp. after Judges, until we find it here in 2 Chron. We may reasonably infer that it was similarly used in the lost parts of this Book.—In 1 Reg., the LXX employ **ἄλση** to render **עֲשֵׂתְרוֹת** (vii. 3, 4; xii. 10). Neither 1 nor 2 Reg. is now extant in Syr.-Hxp.; but the *Syr. Pecul.* of Masius testifies (*s.v.*) that his manuscript in 1 Reg. xii. [10],—and, we may infer, in the other places likewise—gave the rendering **ܟܒܒܐ**†.

The Peshitta renders **השרה** variously, but nowhere as LXX and Syr.-Hxp.; in Exodus and Deuteronomy and the Books of Samuel and

* See Lucif. Calar., *De non Conv. e. Haeret.*, 221.

† The above facts suggest the enquiry whether the hand of a collaborator may not be traced in the Books 1–4 Reg. It is to be noted that our translator in his subscription to 4 Reg. specially acknowledges the “labour and care” of ‘Mar Thomas, Syncellus of the Patriarch Mar Athanasius’ (not improbably Thomas of Harkel), in helping him in the work (De Lagarde, *Bibliothecae Syriacae*, p. 256, line 32, edn. 1892. See also *D.C.B.*, vol. iv, p. 1015).

Kings, by $\kappa\alpha\lambda\omega\tau$ (= φόβος or φόβητρον, thence σέβασμα);—in Judges, by $\kappa\acute{\iota}\delta\omega\kappa$ (= Ἀστάρτη); in 2 Chron. vaguely by such words as $\kappa\alpha\lambda\zeta$ (= εἰκών), or (as here, strangely) by $\kappa\acute{\iota}\omega\omega$ (= πάρδαλις(!)).

6. The rendering of our version, $\gamma\upsilon\kappa\omega\tau\ \kappa\alpha\iota\kappa\omega$, = ἐν γῆ Βεεννόμ, represents the text of A; and is of course a corrupted form of the ἐν γῆ Βανὲ Ἐννόμ—the transliteration by which B endeavours to reproduce בְּנֵי־הַנָּחַל of the Hebrew (“in the valley of the Sons of Hinnom”). The present Hebr. text reads בְּ for בְּנֵי here, and also (*q’ri*) in the parallel 4 Reg. xxiii. 10, where LXX has ἐν φαραγγὶ υἱοῦ Ἐννόμ.—The mistake by which γέ (translit. of גִּ) becomes the Gr. γῆ, is paralleled elsewhere in our version,—*e.g.*, ver. 14 *infr.*, where ὄπλα, as read in the exemplar used by our translator, and in some mss, takes the place of $\sigma\pi\epsilon\lambda$ (or $\sigma\phi\epsilon\lambda$) = עֹפֶל (“Ophel”) of the Hebr.,—A and B helping the transition by their $\sigma\phi\lambda\alpha$ and ὄπλα.

The tendency of the Gr. translator of Chronicles to transliterate as here appears in other cases,—of which the most notable is $\phi\alpha\sigma\acute{\epsilon}\kappa$ (or — χ) = פַּסַּע , in these Books (see xxx. 1 *supr.*). Elsewhere we always find $\pi\acute{\alpha}\sigma\chi\alpha$,—except Hierem. xxxi. (xxxviii.) 8, where ἐν ἑορτῇ $\phi\alpha\sigma\acute{\epsilon}\kappa$ occurs (probably interpolated, the Hebr. has no equivalent): Syr. always $\kappa\omega\zeta$.

NEHEMIAH.

I. 1. The reading $\tau\eta\ \beta\acute{\alpha}\rho\epsilon\iota$, preserved in this place (with slight variation) by mss 19, 93, 108, 121, is represented by the $\kappa\alpha\iota\omega$ of our version; and may safely be accepted as the true text of LXX, disguised yet recognizable under the unmeaning $\alpha\beta\epsilon\iota\rho\rho\alpha$ (ἀβιρά) of A and B. In this place as in others (*scil.*, 2 Esdr. [canonical Ezra] vi. 2; Daniel [Theodot.] viii. 2; Esther viii. 14 [\aleph' , 93*]), $\beta\acute{\alpha}\rho\iota\varsigma$ stands for the Hebr. בֵּרֶה (Chald., בִּירְתָא), which noun Pesh. (except in Esdr. vi. where it omits) renders as Syr.-Hxp. here, by $\kappa\alpha\iota\omega$.

In this sense of “palace,” $\beta\acute{\alpha}\rho\iota\varsigma$ has probably been adopted into the Gr. from the Semitic, as above. In secular writers, from Herodotus down, it is used to denote “a boat” of particular form: in some of later date, “a shoe.”

II. 8. Our version here approaches closely to the text of \aleph' , 19, 93, 108, which interpolate after $\tau\alpha\varsigma\ \pi\acute{\upsilon}\lambda\alpha\varsigma$ the words $\tau\eta\varsigma\ \beta\acute{\alpha}\rho\epsilon\omega\varsigma\ \tau\omicron\upsilon\ \omicron\acute{\iota}\kappa\omicron\upsilon$.

But as the words stand in our MS, they seem unmeaning,—[כַּדִּיבָל] כַּדִּיבָל כִּינָבָב דִּיבָל, = [τὰς πύλας] τοῦ οἰκητηρίου τοῦ οἴκου. I have therefore ventured to assume that כַּדִּיבָל (= τῆς βάρεως, see last note) is to be read for כַּדִּיבָל,—so as to represent a reading, τὰς πύλας τοῦ οἰκητηρίου [or οἴκου] τῆς βάρεως,—nearly reproducing the words read (as above) by 19, 93, 108, and the corrector of N.

IV. 17. אָרְטְהָרְסִין עִנְשִׁים בְּסָבֵל עִנְשִׁים] Here our Syr. in its last three words (= ἐν ὄπλοις ὀπλισμένοι ἦσαν) represents a Gr. text which diverges widely from the Gr. of the LXX (καὶ οἱ αἴροντες ἐν τοῖς ἀρτήρησιν ἐν ὄπλοις [or, ἔνοπλοι]); and the Gr. no less widely from the Hebr. original (וְהַנְּשִׂאִים בְּסָבֵל עִנְשִׁים).

(a) The Hebr. is obscure: it is literally rendered, “and they that bare in the burden, carrying [or, loading].” But it appears that נָשָׂא (= “to bear”) with ב prefixed to its object, means “to take part in bearing” (of which construction, Ezek. xviii. 19, 20 *bis*; Job vii. 13, are examples). Thus the meaning will be, “They that (collectively) bare the burdens, each of them while carrying, [as he worked with one hand held a weapon in the other].”

But (b) the Gr. translator has taken the noun סָבֵל with prefix ב to denote not “the burden borne,” but “the instrument [pole, or thong] by which it was borne.” As pointed, סָבֵל has no such meaning, but it seems possible that with other points it might be so rendered, as the LXX must have understood it when they represented it by τοῖς ἀρτήρησιν. The word ἀρτήρ is rare; but is used by a late writer of uncertain date (Josephus, distinguished as “Christianus”) to express* the “staves” (בָּדִים; LXX, ἀναφορείς, Exod. xxv. 12 (13),—again, διωστῆρες, *ib.*, xxxvii. 4) by which the Ark was borne.—So far, then, the LXX rendering can be accounted for; but the following words, ἐν ὄπλοις,—or even the variant ἔνοπλοι (of some mss, including 93, 108), are utterly remote from עִנְשִׁים, which would properly be rendered φοροῦντες (or the like), or else ἐπιγεμίζοντες.—One is inclined to suspect that the LXX text is corrupt, that ἐν ὄπλοις is a dittograph for ἐν τοῖς ἀρτήρησιν (ὄπλα being used in its primary sense of “implements”), and that the equivalent for עִנְשִׁים has dropped out.

(c) The Syro-Hexaplar translator has been misled, apparently by this aberration of the LXX, into writing כִּינָבָב (= ἐν ὄπλοις) as

* *Hypomnesticum*, lib. v., cap. 3.

sufficient (see above under (b)) to represent *ἐν τοῖς ἀρτήρσιν*—for which latter word no equivalent may have presented itself to his mind. But we are still at a loss to account for his **כנני**, unless it stands for *ἐνοπλοι*, which his exemplar may have read as an addition to, not a variant for, *ἐν ὄπλοις*,—so that the Gr. as known to him would be *ἐν ὄπλοις ἐνοπλοι*.

(d) The Peshitta agrees with LXX in its interpretation of **בסבל**, which it renders **כפפ**,—the noun being the same by which, in the above-cited places of Exod., it renders **בדים**, as does also Syr.-Hxp. in those places. But Pesh. avoids the error of LXX as to **עמשים**, which it renders with substantial correctness, but not happily, by **למ**, the same participle which it employs just before as = **נשאים**.

Inasmuch, then, as the Syr.-Hxp. translator, who no doubt had the Pesh. at hand, could have followed it in rendering *ἀρτήρσιν* by **כפפ**, it appears probable that in his Gr. exemplar *ἐν ὄπλοις* was read for *ἐν τοῖς ἀρτήρσιν*. This consideration tends to confirm the suggestion that his Greek may have read *ἐν ὄπλοις ἐνοπλοι*, as above, under (c).

- ἀρχιστράτηγος, 33, 68.
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 Ἄχάν, Ἄχάρ (n.p.), 73.
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