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THE
GREEK AND LATIN VERSIONS
OF THE
BOOK OF AMOS

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STUDIES
IN THE
GREEK AND LATIN VERSIONS
OF THE
BOOK OF AMOS

BY
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PREFACE.

THE following *Thesis*¹ is limited in scope and of a very specialized character. My apology for producing a Dissertation of such obvious limitations is that the work itself is essentially preparatory in character; it does not claim to be anything more than a *Vorarbeit*. Unfortunately, preliminary studies of this kind are still a desideratum in the field of O.T. versions. Before we can deal in any adequate way with the text of these some attempt must be made to ascertain what the true text in each case is. This is very far from being possible of attainment yet; a vast amount of labour must be expended before the great mass of material and evidence can be fully utilized. Meanwhile I venture to think that workers in this field can best advance the scientific study of the subject by investigations of a detailed and minute character on preliminary questions. Such an attempt has been made in the following pages.

The essay is divided into four sections:

- i. The Septuagint.
 - ii. The later Greek versions.
 - iii. The Complutensian and Aldine texts.
 - iv. The Latin versions.
- i. This section is subdivided thus:
- a. Discussion of certain MSS.
 - b. Text and apparatus criticus.
 - c. Discussion on the Hes. and Luc. recensions.

Before one can deal adequately with the material for forming the true text of the LXX., the MSS. must, as far as possible, be grouped into families. This is an admitted canon. On the basis of Cornill's and Klostermann's classifications I have proceeded to examine the evidence of MSS., presumably of the Hesychian and Lucianic types. The material at one's disposal is not all that could be wished; we have but few MSS. of the Septuagint in this country. I have collated four of these, so far as the text of *Amos* is concerned: the uncial Q (heliotype) and the cursive 22 (H. and P.) in the British Museum, the cursive 62 in New Coll. Library, and the cursive 147 in the Bodleian; for the remainder of the cursives, seventeen in number, I had to be content with

¹ Accepted by the Divinity Professors as sufficient for the degree of B.D.

Holmes and Parsons; for B and A I used the *Old Testament in Greek* (Cambridge Edition). In the sub-section (a) these MSS. (with the exception of B and A) are discussed, some more fully than others; in some cases their character did not seem to require any detailed discussion, e.g. when three MSS. belong to a subgroup and vary but slightly from each other, the discussion on one covers the ground of all three.

In the sub-section (b) an attempt is made to give all the MS. evidence at present available for determining the texts of the Hesychian and Lucianic recensions. The full texts of Q (Hes.) and 22 (Luc.) are taken as the standards of comparison for these two recensions respectively; they are printed in parallel columns, with every variation in black type so as to be immediately recognizable. Below are the various readings of all the other manuscripts belonging either to the one or other recension. It is fully realized that this alone is inadequate for determining finally the true text of these recensions; the *app. crit.* requires the evidence of versions when available, as well as that of quotations from the Fathers, which represent one or other of these recensions; i.e. the Philoxenian Syriac, Gothic, Slavonic and O.L. versions, and Chrysostom for the Lucianic; the Bohairic version, and Cyril for the Hesychian recension. However, the MSS. offer, at any rate, a good body of evidence. Sub-section (c) consists of a short discussion on the characteristics of the Hes. and Luc. recensions.

ii. In this section the evidence of the fragments of Aquila, Theodotion and Symmachus is dealt with, and the special characteristics of each version are illustrated by quotations from the book of Amos. Almost all these fragments are taken from Field's *Hexapla*.

iii. For the sake of completeness it seemed but fitting that the Complutensian and Aldine texts should be examined, especially as the former represents the Lucianic, the latter the Hesychian recension. The Complutensian offers some features of interest, but the Aldine is so obviously a transcript of one of the Hesychian manuscripts that only a very few words are devoted to it. Both these texts are to be had in the British Museum Library.

iv. The last section is devoted to a consideration (a) of the Old Latin version, (b) of the Vulgate. The fragments of the O.L. have been gathered from the editions of Ranke, the only exceptions being three verses which occur in the *Rules of Tyconius*¹. These

¹ Other patristic quotations are gathered from the CSEL.

fragments are dealt with in some detail; this appeared to be not out of place, as comparatively little has been done in this direction. One cannot help feeling that, if only the scattered fragments of the Old Latin version were gathered together from the writings of Fathers prior to the time of Origen, a great deal of light would be thrown upon the character of this version, and that it would be of much value in helping to determine the true text of the Septuagint. Incidentally a fragment (now in the Vatican Library) has been examined; it has been regarded by some as having an O.L. text, but it has appeared to me to be quite certainly a fragment of the Vulgate; it is, however, a valuable fragment, as it belongs to a 6th century Codex. It is edited by Gustafsson, *Fragmenta Vaticana...* Helsingfors; strange to say, neither the British Museum nor the Bodleian Library nor Dr Williams' Library possesses a copy of this, but the Cambridge University Library has it; being an expensive work very few scholars can afford to buy it. The last sub-section deals with the Vulgate; I had intended to examine this much more fully than has been the case, but both here and in several other sections (e.g. II., on the later Greek versions) want of space necessitated curtailment:

Short, and in some cases superficial, as this Dissertation is, it is the result—or rather, the partial result—of several years' reading. It has been impossible to indicate my indebtedness in every case; one reads and assimilates, and then frequently forgets to whom the debt is due; on the other hand, one comes, apparently independently, to some conclusion, and finds perhaps a little later on that some one else has arrived at a similar one. It may, at any rate, be said that every conclusion arrived at, whether independently or through the guidance of other books, has been conscientiously considered by personal examination of the point under investigation.

I desire to express my thanks to the Rev. G. H. Box for most kindly suggesting several improvements in my MS., especially in its preparation for the Press, and also to the reader at the University Press for his most careful correction of the proof-sheets.

W. O. E. OESTERLEY.

May, 1902.

CONTENTS.

	PAGE
I. THE SEPTUAGINT	
<i>a.</i> Discussion of MSS.	1
<i>b.</i> Text of Q and 22 in parallel columns, with <i>apparatus criticus</i>	25
<i>c.</i> Discussion on the Hesychian and Lucianic recensions	61
II. THE LATER GREEK VERSIONS	
<i>a.</i> Aquila	68
<i>b.</i> Theodotion	71
<i>c.</i> Symmachus	73
III. THE COMPLUTENSIAN AND ALDINE TEXTS	76
IV. THE LATIN VERSIONS	
<i>a.</i> The Old Latin	81
<i>b.</i> The Vulgate	105
SUMMARY	111

I.

THE SEPTUAGINT.

A. DISCUSSION OF MSS.

Q.

THIS important MS. contains the sixteen prophets, the minor preceding the major. Montfaucon, Stroth and Parsons regard it as belonging to the eighth century, Tischendorf to the 6th or 7th, on account of the accents and breathings which were added by a later hand; Ceriani believes it to be not later than the 6th century. It is especially important because of its Hexaplaric notes¹.

I have collated the text of Amos from the beautiful heliotype in the Brit. Mus., and venture to make the following, comparatively unimportant, additions to the readings on pp. 16—28 (vol. iii.) of the Camb. *O.T. in Grk.*:

i. 2 Camb. Ed. ποιμενων] ποιμνιων Q (-μενων Q^a); Q^a however has ποιμενιων || ii. 7 B reads εξεκλιναν] εξεκλειναν Q || iii. 6 B ου μη προηθησεται] om μη Q | 9 B ειδετε] ιδετε Q | 12 Camb. Ed. Σαμαρεια] -αν Q; but Q^a σαμαρεια=B | 15 Camb. Ed. συνηω] συνηω Q^a; but Q^a reads συνηω || iv. 6 Camb. Ed. πασι] πασιν Q; but Q^a πασι | 13 B επιβανναν] pr και Q || v. 2 αναστησων] θ~ sup lin Q | 5 B ουχ | ουκ Q ουχ Q^a | συσκοταζων] συσκοταζη Q^{ms} | 11 αμπελωνας] pr και Q | 12 καταπατοντες] Q^{ms} οι ο -τουσαι; in addition to this the margin reads ο^ι λ^ω καταπατοντες | εκκλινοντες] εκκλεινοντες Q εκκλινοντες Q^{ms} | B κεινω] κεινη Q^{ms} | 14 πονηρον] pr το Q | 17 ελευσομαι] διελευσομαι Q || vi. 4 κλιων] κλεινων Q κλιων Q^a κληνων Q^{ms} | 10 οι 2^ο] om Q | εξενεγκαι] εξενεγκε Q -και Q^a | προετηκοσι] -σιν Q -σι Q^a | 14 χειμαρρου] χιμαρρον (sic) Q χειμαρρου Q^a || vii. 10 παντας] απαντας Q; but παντας Q^a || viii. 5 μικρον μετρον] Q=B | ix. οικοδομησουσιν] -σι Q^a -σιν Q.

¹ Fully described in Ceriani *De Cod. March.*, cf. also Holmes and Parsons; Cornill, *Ezek.* p. 15; Swete, *Intr.* pp. 144, 145; *O.T. in Grk.* Vol. III. pp. vii—ix.

The following two itacistic errors in the Q text of Amos may also be added, they are all that I have noticed (B within the bracket):

- ii. 12. *ενετελλεσθε*] *ενετελλεσθαι* || iv. 11 *εγενεσθε ως*] *εγενεσθα εως* | ¹.

Among orthographical irregularities the following are found, in addition to those noticed in the Cambr. O.T. (B within the bracket):

- v. 3 *πολις*] *πολεις, πολιοις* Q^a | *χιλιοι*] *χειλιοι* | 10 *εμισησαν*] *εμεισησαν* | 24 *χειμαρρους*] *χιμμαρους* || vi. 2 *πλειονα*] *πλειονα* | *ορια*] *ορεια, ορια* Q^a | *οριων*] *ορειων, οριων* Q^a | 12 *θηλειαις*] *θηλαιαις, θηλειαις* Q^a || vii. 2 *ιλεως*] *ειλεως, ιλεως* Q^{a2}.

Two super-linear notes, by different hands, were made, apparently for the benefit of those who were unable to read Hebrew:

- ii. 7. *ηγιασμενους* has this note written above it: *ναζαρωγ*; and in v. 10 *φρεαρ του ορκου* is explained by "bersabee" being written over *φρεαρ*.

That Q contains the Hes. text is universally admitted, cf. especially Cornill, *Ezek.* pp. 66—79, Ceriani, *De Cod. March.* p. 106; a glance at the app. crit. shows that upon the whole there is a striking agreement between Q and the Hes. group 26 49 68 87 91 and 238; it is, however, interesting to note those cases in which Q differs from *all* the MSS. of the above-mentioned group; cases in which Q has readings which are omitted by *all* the MSS. of the Hes. group are these:

- ii. 3 *τους αρχοντας* | 16 *ο κραταιος ου μη* || iv. 10 *ιδου εγω* | και 4^ο || v. 1 *του* | 8 *ποιων παντα* | 11 *και* 3^ο || vi. 9 *ανδρες* |

Variations of reading between Q and the rest of the Hes. MSS. are more in number; in all the following Q stands alone against the whole group (Q in bracket):

- iii. 14 *ασεβειαν*] *ασεβειας* || iv. 13 *ποιων*] pr *ο* | *υψηλα*] *υψη* (Q^{ms} *υψη*) || v. 2 *ανασητων*] *ανιστων* (Q^{ms} *ανιστων*) | 5 *Βεθηλ*] *Βαιθηλ* (Q^{ms} *Βαιθηλ*) | 11 *κατοικησεται*] *κατοικησητε* (Q^a *κατοικησετε*) | *φυτευσεται*] *εφυτευσατε* (Q^a *φυτευσατε*) | *οινον*] pr *τον* | 12 *αλλαγματα*] *ανταλλαγματα* | *πενητα*] *πενητας* (Q^a *πενητας*) | 20 *αυτης*] *αυτη* | 22 *υμων*] +*ου προσδεξομαι και σωτηριους επιφανειας υμων* (Q^{ms} hab) | 26 *Ρεφαν*] *Ραιφαν* || vi. 2 *ειδετε*] *ιδετε* | 10 *οικοι*]

¹ Cf. Westcott and Hort, *Intr. N.T. in Grk.* p. 309.

² Cf. Westcott and Hort, *op. cit.* pp. 306, 307.

+οι || vii. 17 η γυνη σου]+εν τη πολει πορνευσει οι υιοι και αι θυγατερες σου εν ρομφαια πεσουνται και η γη σου (Q^{ms} hab) || viii. 3 φατνωματα] pr τα | επιριψω] επιρριψω || ix. 7 εμοι] εμον | 9 λικμω] λικματα | 11 κατα- πεπτακων] πεπτακων | 14 τον καρπον] τους καρπους.

In 38 cases a majority of the Hes. group differ from Q, though Q is supported by two or three.

In the above differences Q is supported by A against the Hes. group in twenty-one instances, the Hes. group against Q in nine; again, Q is supported by B against the Hes. group in twelve instances, while the Hesychian group is supported by B against Q in forty-three.

The corrections of Q in the book of Amos.

In seeking to ascertain the sources from which the corrections of Q came, one feels on somewhat uncertain ground; for while a correction may be seen to have come, apparently, from one type of text or from some important MS. or version, it is possible that it belonged in reality to some MS. or MSS. of which we now know nothing. The only possible exception to this is when Q is corrected from Aquila, Symmachus or Theodotion, for from the fact that these three are often mentioned by name in the margin as being the authority for a certain reading, it is clear that they were consulted by the correctors of Q; so that even when they are not specifically named, a corrected reading which is found nowhere else but in one of these may be regarded as having its source in one of them. But even here one cannot speak with certainty, inasmuch as a reading now believed to be peculiar to Aquila, for example, was by no means necessarily so originally. Therefore the suggested sources of Q corrections here given must be purely tentative. The interest in examining these sources lies in the fact that we are enabled, presumably, to see what the correctors of Q looked upon as authoritative, for it may be assumed that most of the corrections were made from some authoritative source rather than on the corrector's own initiative. The corrections here noticed include only such as bear directly on the text.

The corrections belong to two periods:

i. Those made in Egypt, the birth-place of Q, up till about the ninth century; these are in uncial writing.

ii. Those made in Italy, where the Codex remained till the thirteenth century; these are written in cursive, and numerous Latin notes are also added.

The corrections which come under the second head are unimportant for our present purpose as their source is, from the nature of the case, almost certainly late. It is with the Greek corrections that we are concerned. Among these must be mentioned first some which, to judge from the writing, belong to the same date as the original writer. Only two of these occur in the book of Amos, viz.

vii. 7. The addition of *ανηρ* after *ιδου*: it is found in A and in all the Luc. MSS.

vii. 13. The rendering *προσθησεις* instead of *μη προσθης*: the former is the reading of B and most, though not all, of the Hes. and Luc. MSS.; A reads *μη προσθης*. Both these are marginal readings.

The apparent sources of the vast majority of the corrections (in the margin as well as in the text) belonging to the period ending circa ninth century may be tabulated under three heads: a. Those owing their origin to the Septuagint, as represented by B or A, or both; b. Those traceable to Lucianic MSS.; c. Those adopted from the versions of Aq., Sym. and Theod.

a. *From the Septuagint, as represented by B, A or both*¹; e.g.

ii. 2 των πολεων αυτων Q των πολεων αυτης Q^a.

iii. 12 Σαμαρειαν Q εν Σαμαρεια Q^a.

v. 12 πενητα Q πενητας Q^a.

v. 22 υμων Q + ου προσδεξομαι και σωτηριους επιφανειας υμων Q^{ms}.

v. 26 τυπους Q + αυτων Q^{ms}.

vi. 3 ευχομενοι Q ερχομενοι Q^a.

vi. 4 αι εσθοντες Q και εσθοντες Q^a.

vi. 10 ονομασαι Q μη ονομασαι Q^a.

vii. 8 εις μεσον Q εν μεσω Q^a.

vii. 17 η γυνη σου Q + εν τη πολει πορνευσει και οι υιοι και αι θυγατερες σου εν ρομφαια πεσουνται και η γη σου Q^{ms} | και εν γη Q και συ εν γη Q^a.

viii. 5 εμπλησομεν Q εμπολησομεν Q^a | σταθμια Q σταθμιον Q^a | θησαυρους Q θησαυρον Q^{ms}.

ix. 9 λικμω Q λικμησω Q^a.

ix. 13 αμητος Q αλοητος Q^a.

¹ Of these there are some eighty in the book of Amos.

Nearly every one of these corrections comes closer to the M.T. than the reading in the text, and this applies to nearly all the corrections in this book.

b. *From Lucianic MSS.; e.g.*

- ii. 3 τους αρχοντας Q om τους Q^a.
- iii. 15 παταξω Q συντριψω Q^{ms} | ελεφαντινοι Q pr οι Q^a.
- v. 8 σκιαν Q + θανατου Q^{ms}.
- ix. 6 αναβασιν Q pr την Q^{ms}.
- ix. 14 καταφυτεουσιν Q φυτεουσιν Q^a.

There are twenty-two of these in *Amos*.

c. *From Aquila, Symmachus and Theodotion.*

There are not many of these that can be traced with certainty, owing to the scanty materials from these versions which have come down at present for *Amos*. In the case of some the source is specifically mentioned in the margin, in others it is ascertainable from the fragments of Aq., Sym. and Theod. available.

(1) Cases in which the source is mentioned :

- i. 9 αυτην Q θ' -την α' σ' -τον Q^{ms}.
- i. 15 αυτων 2^o Q α' σ' θ' αυτου Q^{ms}.
- v. 2 ο αναστησων Q (οι ο' ανιστων) θ' ο αναστησων Q^{ms}.
- v. 12 καταπαουντες Q (οι ο' καταπαουσαι) οι λ' καταπαουντες Q^{ms}.
- viii. 11 διψαν Q (οι ο' διψος) α' θ' διψαν.

(2) Cases in which the correction may, presumably, be traced to one or more of these three, but in which the source is not specified :

- i. 13 οπως ενπλατωνωσιν Q εμπλατωνωσιν Q^a, the corrected form is that of Aquila and Theodotion.
- ii. 2 των πολεων αυτων Q της Καριωθ Q^{ms}, this latter is the reading of Aq. Sym. Theod., as well as of "Quinta" and "Sexta."
- iii. 12 εν Δαμασκω Q + κληνη Q^{ms}, so Sym. Theod.
- iv. 7 τρυγητου Q θερισμου Q^{ms}, so Aq. Sym. Theod.
- iv. 13 χριστον Q λογον Q^{ms}, so Theodotion.

As a general rule the corrections of Q (in *Amos*) are not supported by any other of the MSS. of the Hesychian type,

when, however, a correction is supported by any other Hes. MSS. it is usually the sub-group 68 87 91 that does so. In about twenty, quite unimportant, instances corrections are supported by the entire Hesychian group.

22. (ξ)¹

I have carefully examined this MS. and collated the text of *Amos*; as Q has been taken as the standard of comparison for the Hes. rec. in the following app. crit. (pp. 25 ff.), so 22 has been taken as that for the Lucianic recension.

Holmes and Parsons give the following description of it:

"Cod. Mus. Brit. optimae notae, signat. i. B. ii. olim Bibl. Reginae, saec. XI. vel XII., in majori quarto, uti vocant, scriptus. Continet omnes Pr., tam 12 Min. (hosque non τῶν ὁ'. sed Hebraeorum ordine) quam 4 Maj. In adversa parte folii primi, recentiore manu apposita, legitur haec inscriptio:

Ἐκκαίδεκαπρόφητον τοῦ ἀγιωτάτου πατριάρχου Παχωμίου.

Unde vulgo audit Cod. Pachomianus. Habet asteriscos et lemniscos aliquando loco illorum positos; rarius quidem in Prophetis Minoribus, saepissime vero per omnem *Esaiæ* et *Jeremiae* textum; contra rarissime in *Ezechiele*, semel denique in *Daniele*²."

The MS. consists of 390 leaves, exclusive of the title-page, two leaves at the end, and two which have been cut out; it is in perfect condition with the exception of the title-page which has been damaged, apparently by damp. The size of the leaves is 10½ in. by 7½ in. The heading of each book is written in the margin, in red ink and in uncial characters. There are marginal notes all through. The writing is distinct and easy to read. The book of the Min. Pr. is headed *αρχαι λογου κυ προ*. *Amos* is headed *Αμωσ Γ*.

The following abbreviations have been noted: $\overline{\pi\rho\epsilon\sigma}$ $\overline{\pi\eta\rho}$ $\overline{\upsilon\varsigma}$ $\overline{\kappa\sigma}$ $\overline{\theta\sigma}$ $\overline{\iota\lambda\eta\mu}$ $\overline{\iota\eta\lambda}$ $\overline{\pi\mu\alpha}$ $\overline{\alpha\nu\omicron\upsilon\varsigma}$ $\overline{\chi\nu}$ $\overline{\sigma\rho\iota\omicron\upsilon}$ $\overline{\epsilon}$ $\overline{\pi}$. There are no divisions of chapters or verses. The book of *Amos* takes up pp. 18—27.

¹ The Greek letter in brackets refers to Cornill's sign for the MS.

² Cf. also Grabe, *Dissertatio de variis vitiis LXX*, pp. 118—123. Cornill, *Ezech.* p. 22. Field II. p. 428 ff. Swete, p. 165.

I have to make the following additions and corrections to H. and P.'s collation (H. and P. in bracket):

i. 1 εκ ημεραις] εν ημ. | 5 εκ πεδιου Ων] εκ πεδιουων | 9 Σαλωμων] σαλωμων | εμνηθησαν] ημνηθησαν 22^a | 11 αυτου 1^o 2^o] εαυτου | νικος] νεικος 22 νικος 22^a | 13 ανθ ων] om ων || ii. 1 κατεκασαν] -σεν | 3 εξ αυτης] εξ αυτου | 7 επι κεφαλαις] εις κεφ. | 8 παραπετασματα] παραπετασμα | 12 ηγιασμενους] αγιασμενους (ηγ. 22^a) | 16 διωξεται] φευξεται 22 διωξεται 22^a || iii. 1 εκ γης Αιγ.] om εκ γης hab 22^a | 6 εποιησεν] -σε 22^a -σεν 22 | 8 ελαλησεν] -σε 22^a -σεν 22 | 12 ιερεις] κυριου 22^{mss} || iv. 3 γυναι] + γυνη και ανηρ αυτης (not ο ανηρ as H. and P.) | το Ρομμαν] το αρμανα, —oros της Αρμενιαις sup lin | 3 λεγει κυριος] + κυριος sup lin | 4 και 2^o] om | 6 και εγω] + κυριος sup lin | 10 εξαπεστειλα] + κυριος sup lin | 11 κατεστρεψα] + ο θς κς sup lin | 13 διοτι] + ιδου 22 + ιδου εγω 22^a | χριστου] κς θς sup lin || v. 3 κυριος κυριος] 22 (not "sem. tant." as H. and P.) | 5 εκζητειτε] εκζητητε | 6 Ιωσηφ] Εφραϊμ 22^{mss} | 8 προσωπον] 22 (not προσωπον as H. and P.) | 11 πτωχους] πτωχων | ωκοδομησατε] οικοδομηστε (sic) οικοδομησατε 22^a | 12 ανταλλαγματα] αλλαγματα 22 ανταλλαγματα 22^{mss} | 14 πονηρον] pr το | 16 ταις οδοις] ταις hab 22 (not "om ταις" as H. and P.) | 17 ειπεν] 22 ειπε 22^a | 18 ινα] pr και | 21 θυσιαις] hab 22 (not "om θυσιαις" as H. and P.) | 22 σωτηριους] σωτηριων || vi. 2 διελθατε] διελθετε | 11 ραγμασιν] 22 (not ρηγμασιν as H. and P.) | 14 εκθλιψουσιν] -σι || vii. 1 εδειξεν] 22 -ξε 22^a | 4 εδειξεν] 22 -ξε 22^a | εκαλεσεν] 22 -σε 22^a | κυριος 1^o] 22 (not + ο θς as H. and P.) | κυριος 2^o] + ο θς | 7 εδειξεν] 22 -ξε 22^a | 8 ειπεν] 22 -πε 22^a | 13 εστιν 1^o 2^o] 22 -τι 22^a | 15 ανελαβεν] 22 -βε 22^a | ειπεν] 22 -πε 22^a || viii. 1 εδειξεν] 22 -ξε 22^a | Κυριος Κυριος] sem. tant. | ειπεν] 22 -πε 22^a | αγγος 2^o] ΝΓ sup lin | ειπεν] 22 -πε 22^a (not ειπον as H. and P.) | 5 λεγοντες] 22 (not "pr οι" as H. and P.) | μετρον] pr το | 6 αντι υποδημ.] ανθ υποδημ. | 9 το φως] φωτος 22 το φως 22^a | 12 σαλευθησονται] σαλευθησεται || ix. 4 αποκτενει] αποκτενω 22 ^{ut vid} αποκτενει 22^a (τ sup lin scr) | επ αυτους] om | 6 αναβασιν] pr την | αναβασιν] επιβασιν | 7 εκ της Αιγ.] εις της Αιγ. | 9 λικμω] λικμω | 12 εκζητησωσιν] 22 -σι 22^a | το ονομα μου] om μου hab 22^a | 14 λαου μου] λαου του μου | κατοικησουσιν] 22 -σι 22^a ||.

In the vast majority of cases where 22^a reads -σι, the final ν stood in 22, but has been erased by a later hand.

26. (ζ)

"Cod. Vat. num. 556 membranaceus, in fol. duabus exaratus columnis circa saec. XII." (H. and P.); but the title they give is incomplete, 'Εξκαιδεκαπρόφητον; it should be, in full, Βιβλιον δ̄ καλεῖται ἑξκαιδεκαπρόφητον. It represents the recension of Hesychius. Klostermann (p. 10) says it has been badly collated. Cornill (ζ) says: "ζ zeigt sich als vollständiger Doppelgänger des A, mit welchem er durch Dick und Dünn geht, und dessen

eigenthümliche Lesarten sich fast ausnahmslos auch in ζ finden" (pp. 21, 64). In the appended list of instances, in which 26 has readings differing from Q and the whole Hes. group, are one or two exceptions to what Cornill says (Q within the bracket):

i. 2 [Ιερουσαλημ] Ισραηλ | 14 εν ημερα πολεμου] εν ημερα πολεως μου || ii. 2 και μετα φωνης] και κραυγης | 16 λεγει] ειπεν || iii. 1 Ακουσατε τον λογον τουτον ον ελαλησεν] om || iv. 4 θυσιας] ουσιας | 7 μερις 2^ο] +μια | 8 ουδ ως επεστρεψατε] και ουδ ουτως επεστρεψατε | 13 αναγγελων] απαγγελων || v. 8 της γης] pr πασης | 16 ειδοτας] οδοντας (Α ιδοντας) | 22 ενεγκητε] ενεγκης | 27 Δαμασκου] Βαβυλωνος || vi. 2 βασιλειων] πολεων || vii. 6 επι τουτω] επ αυτω | 14 ουκ ημην] ουκ ειμι | εγω] om | 15 μου] σου || ix. 1 του θυσιαστηριου] το θυσιαστηριον | 4 τους οφθαλμους] το προσωπον (Α) | 6 εκχεων] κατεχεων || 26 usually reads -ωμαι for -ομαι¹.

In only two of these does 26 agree with A. In all the above instances, with one exception, 26 goes against the M.T.; the exception is in vii. 14, where ουκ εimi προφητης of 26 is better than ουκ ημην pr. Q (M.T.: לֹא נְבִיאַ אֲנִי). Cf. further, Cornill, pp. 63, 64.

36. (ο)

H. and P.: "Cod. Vat. num. 347 membranaceus in fol. Continet Pr. omnes, tam Maj. quam Min.; duabus columnis exaratus; c. saec. XII. Nullum habet capitum divisionem. Legitur Esaias cum Allegoriis in margine a posteriori manu descriptis." 36 belongs to the Lucianic group; it follows 22 very closely, more so in fact than the other members of the sub-group 51 153 233. Only in nine cases does it have a reading differing from the rest of the Luc. group, and these are all unimportant.

48. (η)

H. and P.: "Cod. Vat. num. 1794 membr. in fol. c. saec. XI. exaratus. Continet Pr. omnes, maj. et min., cum obelis et asteriscis. Incipit Esaias, qui marg. divisus est in sect. 88 cum brevibus Allegoriis ejusdem Prophetiae." Klostermann says of it only that it has been badly collated (p. 11). It agrees in a marked degree with 22 36 51 153 233 exhibiting independent readings in only fifteen unimportant instances.

¹ For this permutation cf. W. and H., *Intr. N.T.* § 404.

49. (κ)

Belongs to the Hesychian group. H. and P. have this short note: "Cod. Biblio. Mediceae, signat. iv. plut. xi. saec. xi. Continet Pr. Maj. et Min." 49 is in the closest agreement with 238, and what is there said must, in great measure, be held here. In almost every case of variation these two go together; 49 stands alone in only eleven instances, the only two of any importance are: the omission of *επι την γην ανευ ιξευτου, ει σχασθησεται παγισ επι της γης* in iii. 5; and the omission of *κατεφαγεν η καμπη* in iv. 9.

51. (θ)

H. and P.: "Cod. Bibl. Mediceae num. viii. plut. x. membr. in fol. saec. xi, optimae notae. Continet 12 Proph. Min. et 4 Maj., cum uberrimis scholiis marginalibus, quae progrediuntur usque ad Esaiam incl., et deinceps paucissima occurrunt. Conscriptus est caractere perspicuo et correcto, nulla capitum divisione facta." 51 has the least individuality of all those of the Luc. group, it has independent readings in two cases only: the omission in i. 14 of *εν ημερα πολεμου και σεισθησεται*, and in vii. 8 *Κυριος ο Θεος* instead of *Κυριος*. Whenever it varies in other passages, it is invariably in company with 36 153 233.

62. (τ)

This MS., together with 147, I have been able to examine, and collate (i.e. the text of Amos). It is in the possession of New College, Oxford, and is numbered XLIV. On the title page is written: *Αρχη εξ και δεκα Προφητων*. It contains 233 leaves, and one blank leaf at the end; they measure 12 by 8 $\frac{3}{8}$ in., each page having on the average 46 lines. It is not written in two columns like 147, but each line goes right across the page. The writing is not so easy to read as that of 22 and of 147. The two first pages are slightly mutilated, but the text is not affected. It is not all written by the same hand, for there are two distinct handwritings. The contents are as follows:

Preface and Commentary of Theodoret on Ezek. i.; Twelve Minor Prophets; Isaiah; Jeremiah; Baruch; Lamentations;

“Oratio” and “Epistola” of Jeremiah; Ezekiel; Daniel (*κατὰ Θεοδοσίωνα*); Susanna; Bel and the Dragon; Epit. gest. Regn. Juda & Isr.; Interpr. Ps. lxxxvi. of Eusebius Pamphil.; Cyril of Alex. on the visions of Isaiah; Macc. i., ii., iii.; Joseph. *περὶ σωφρονισμῶν*.

Most, but not all, of the names of the Min. Prophets are written in red ink at the beginning of their respective prophecies, —by a much later hand. There are paintings (at one time they must have been brilliant in colour, most of them are still well preserved, but some have lost a good deal of their colour) of all the Minor Prophets at the head of their respective books; besides these, there are paintings of King Hezekiah, Jeremiah (twice, at the commencement of his book, and at the com. of the *προσευχή*), Baruch (twice, at com. of “Ep.” and of Lam.), Ezekiel, Susanna. Authorities are not agreed on the recension to which 62 belongs; Field, *Orig. Hex.* 1. Prol. p. lxxxviii, regards it as Lucianic. Cornill, *Ezek.* pp. 64, 65, has strong reasons for looking upon it as of an independent character; he says, for instance, on p. 64: “Eine Handschrift verdient noch eine besondere Erwähnung, die von mir τ bezeichnete, da dieselbe vielfach ihre eigenen, in höchst merkwürdiger Weise, von allen übrigen abweichenden Wege geht. Dieser Codex hat nämlich nicht weniger als 777 Lesarten, mit welchen er ganz allein steht.” Klostermann, in speaking of 62 and 147 (the close relationship of the two will be referred to below), offers the following helpful remarks: “Die beiden waren von Field zur lucianischen Recenzion gerechnet, wenn er ihnen auch z. B. im Daniel einen besonderen Platz einräumt. Cornill bestritt das für beide, ausserdem trennte er sie und wies 62 eine ganz singuläre Stellung an. Giesebrecht zieht jetzt 62 wieder zu Lucian und schweigt über 147. Ich meine auf Grund eingehender Untersuchung, die ich hier nicht vorlegen kann, behaupten zu dürfen, dass beide Handschriften aufs engste zusammen gehören; dass beide der Grundlage ihres Textes nach zu den für Lucian in Anspruch genommenen gehören; dass beide in verschiedenen Büchern verschieden stark hexaplarisch infiziert sind; dass im Ezechiel 62 diese Beeinflussung allerdings stärker zeigt als 147, wenn auch dieser nicht so frei davon ist, wie es nach Cornill scheinen könnte. Der Barberinus (H. and P. 86) geht

gern mit 62 und 147 zusammen." *Analecta zur LXX., Hex. u. Patr.* ss. 50, 51. Swete regards them both as Lucianic.

A comparison between the singular readings of 62, 147 and the Complut. (which is supposed to be Lucianic, though this may be doubted, at any rate for the Dodekapr.) offers no help whatever in arriving at any conclusion. Whenever either 62 or 147 agrees with the Compl. in a reading which is to some extent singular, they are never quite alone in that agreement; and whenever the Compl. has a reading which differs from the Luc. group, it differs also from 62 and 147. In fact, generally speaking, the differences between the Compl. and the Luc. group are occasioned by the former having a reading approximating as closely as possible to the M.T. (for illustrations of this see p. 79). A comparison between 62 (or 62 and 147 where they agree) and the O.L. (one would wish that there were more of the latter available) shows an almost entire disagreement. In the following instances 62 (or 62 and 147) stand entirely, or almost entirely, alone, against the Lucianic group (Luc. within the bracket):

v. 25 μη...προσηνεγάτε μοι τεσσαρακοντα ετη εν τη ερημω οικος Ισραηλ;] μη...προσηνεγάτε μοι εν τη ερημω Ισραηλ μ' ετη; 147 Numquid...optulisti mihi xl. annis domus istrabel O.L. (It is to the order of the words in the latter half of the verse that attention is drawn, besides the omission of οικος 147) || vi. 2 των υμετερων οριων] των ημετερων οριων 147...quam vestri sunt fines. | 7 δια τουτο νυν] om νυν 62 147 propter hoc nunc O.L. | 8 καθ εαυτου]+λεγων Κυριος ο Θεος των δυναμεων 62 147, O.L. omits this || vii. 13 και οικος εστι βασιλειας] 62 147 et domus regni erit O.L. | 14 ουδε υιος προφητου] om 62 neque filius profetae sum ego O.L. | 15 και ειπεν Κυριος προς με] om Κυριος 62 147 hab O.L. | 16 επι τον Ισραηλ] επι τον οικον Ισραηλ 147 in istrabel O.L. || viii. 2 επι τον λαον μου Ισραηλ] επι τον Ισραηλ 62 επι οικον Ισραηλ 147 super populum meum istrabel O.L. | 12 σαλευθησεται vel συναχθησονται] σαλευθησονται 62 147 movebuntur O.L. (the solitary instance in which 62 and 147 are supported against the rest by O.L.) | 14 ο Θεος σου] om σου 62 147 dominus tuus O.L. || ix. 1 επι το ιλαστηριον] επι το θυσιαστηριον 62 147 super propitiatorium O.L. | 7 λεγει Κυριος] om 62 147 hab O.L. ||

While recognizing the scantiness of the material and the smallness of the scope, one must admit that, so far as the book of Amos goes (but what holds good for one book of the Dodekapr. probably holds good for all), Cornill seems justified in his contention that neither 62 nor 147 belongs to the Luc.

recension¹. But it will be well next to compare 62 and 147 with the Hes. and Luc. groups. First will be given some cases wherein 62 stands quite alone (62 within the bracket):

iii. 12 εν Δαμασκω καινη] εν Δαμ. κλινει Hes. (the Luc. MSS. almost all differ slightly) || iv. 9 του ασεβησαι ους επληθυνατε ους κηπους υμων] επληθυνατε κηπους υμων Hes. και επληθυνατε του ασεβησαι ους κηπους υμων Luc. || v. 3 ομ υπολειφθησονται εν αυτη εκατον και εξ ης εξεπορευοντο εκατον] hab Hes. Luc. | 5 ομ και Βαιβηλ εσται] hab Hes. Luc. || i. 1 εν Θεκουε] εκ Θεκουε Hes. Luc. || ii. 2 θεμελια αυτων] ομ αυτων Hes. Luc. | πολεων] pr των Hes. Luc. || v. 8 νυκτας] νυκτα Hes. Luc. | 11 ποιητε] πιητε Hes. Luc. | 15 εμνησησαμεν] μεμισηκαμεν Hes. Luc. | 16 Κυριος] + ο θεος Hes. Luc. | 18 επιθυμουνται] επιθυμουντες Hes. Luc. || vi. 12 θυμω] θυμον Hes. Luc. || vii. 4 ομ και κατεφαγε την αυσσον την πολλην] hab Hes. Luc. | 10 Αμασιας] Αμασιας Hes. Luc. | υπερευεγκειν] υπενεγκειν Hes. Luc. | 14 ομ ουδε υιος προφητου] hab Hes. Luc. || viii. 1 αγγελος] αγγος Hes. Luc. | ομ και ειπεν κυριος προς με Τι συ βλεπεις Αμωσ; και ειπον Αγγος ιξεντου] hab Hes. Luc. || ix. 8 ομ εξαρω αυτην απο προσωπου της γης· πλην οτι εις τελος] hab Hes. Luc. ||

There follow now some readings which are peculiar to 62 and 147, compared with Hes. and Luc. (62 and 147 within the bracket):

i. 1 Ακαρειμ] καριαθιاريμ Hes. Luc. | περι Ιερ.] υπερ Ιερ. Hes. επι Ιερ. Luc. | 2 ειπε] και ειπεν Hes. Luc. | 3 ασεβειαι] ασεβειαις Hes. Luc. | των εν Γαλααδ] Hes. των Γαλααδιτων Luc. | 6 αυτην] αυτους 1^ο Hes. Luc. | 9 θεμελια] pr τα Hes. Luc. | 11 μητερα] μητραν Hes. Luc. | αυτου 1^ο 2^ο Luc. | νικος] Hes. νεκος Luc. | 12 εις Θεμεν] εις Θαιμαν Hes. εκ Θαιμαν Luc. | 13 εμπλατυνωσι -σιν 147] ενπλατυνωσιν Hes. Luc. | 15 αυτων] Hes. αυτου 2^ο Luc. || ii. 3 παντας αρχοντας] + αυτης Hes. + αυτου Luc. | 5 Ισραηλ] Ιερουσαλημ Hes. Luc. | 6 αυτων] αυτον Hes. Luc. | δικαιον αργυριου εν κρισει] δικαιον αργυριου Hes. το δικαιον αργυριου Luc. | 11 οι υιοι] ομ οι Hes. Luc. | 13 καλαμην] καλαμης Hes. Luc. || iii. 4 ομ εκ της μανδρας αυτου] hab Hes. Luc. | 10 εγνω] εγνω Hes. Luc. | 14 κατασφαγησεται] κατασκαφησεται Hes. Luc. || iv. 9 ικτερω] εν ικτερω Hes. Luc. | ομ προς με] hab Hes. Luc. || v. 1 εις θρηνον] ομ εις Hes. Luc. | 15 ηγαπησαμεν] ηγαπηκαμεν Hes. Luc. | 17 ταις οδοις] ομ ταις Hes. Luc. | εν μεσου σου]. δια μεσου σου Hes. Luc. | 18 επι] εστι Hes. Luc. | 19 οταν] εαν Hes. Luc. | λεοντος] pr του Hes. Luc. | 26 Ρεφαν] Ραιφαν Hes. Luc. || vi. 2 σημαθ την μεγαλην] Hes. Luc. MSS. all differ | 7 ομ νυν] hab Hes. Luc. | 14 επεγερω] επεγειρω Hes. Luc. | του Ισραηλ] Hes. ομ του Luc. | θλιψουσιν] εκθλιψουσιν Hes. Luc. || vii. 7 Κυριος ο Θεος] ομ ο Θεος Hes. Luc. | 10 εις Βεθηλ] Βαιβηλ Hes. Luc. | 15 ομ Κυριος 2^ο] hab Hes. Luc. || viii. 10 αυτην]

¹ I.e. judging by the witness of O.L.; and therefore *Amos* does not support Burkitt's contention: "The MSS. 62, 147 contain Luc. readings, but their singular element is often akin to the Old Latin." *Rules of Typ.* p. cviii.

αυτον Hes. Luc. | 14 αναστησουσιν] αναστωσιν Hes. Luc. || ix. 1 τω θυσιαστηριω] του θυσιαστηριου Hes. Luc. | 3 ληφομαι] Hes. ληφονται Luc. | εκει] εκειθεν Hes. Luc. | 4 εκειθεν] εκει Hes. Luc. | 7 οτι λεγει Κυριος] hab Hes. Luc. | 11 εν ταις ημεραις εκειναις] εν τη ημερα εκεινη Hes. Luc. | 14 τας ποδεις] οτι τας Hes. Luc. | καρπουσ] κηπουσ Hes. Luc. | 15 καταφυτευουσιν] καταφυτευω Hes. Luc. ||

There are, besides these, 106 smaller variations in which either 62 or 147, or both, stand alone; but as they are for the most part orthographical or itacistic errors, I have not thought it necessary to indicate them in detail. The above given 71 cases of singular readings seem on the one hand to support Cornill when he speaks of the special individuality of 62,—but on the other they justify Klostermann in his contention that “beide (62, 147) aufs engste zusammen gehören”; this last remark will be further illustrated presently (pp. 14, 15). A careful comparison with M.T. only serves further to emphasize the independent character of both; the M.T. almost invariably goes against them in their singular element.

The fragments of Aquila are not sufficient to afford any reliable witness for the book of Amos; in one or two unimportant instances (e.g. i. 13 οπως εμπλατυνωσι, viii. 9 φωτος) 62 and 147 agree with Aquila as against every other MS.; but the materials are too scanty to form any judgement (as far as Amos is concerned). Upon the alleged relationship between 62 and Aquila vide Cornill pp. 64, 104, 108. A somewhat striking characteristic of 62 is the very frequent recurrence of a particular form of itacistic error, namely the substitution of αι for ε in the second person plur.¹; this is not shared by 147.

Finally, appended are the additions and corrections to H. and P.'s app. crit. which my collation reveals. First those that concern 62 alone, secondly those in which 62 and 147 are identical; these latter will further illustrate Klostermann's contention mentioned above (H. and P. text in bracket):

i. 1 ποιμενων] ποιμαινων | 6 συγκλεισαι] συγκλησαι | 9 τεσσαρσιν] τεταρσιν | 11 τεσσαρσιν] τεταρσιν | 12 θαιμαν] θεμαν | 13 τεσσαρσιν] τεταρσιν ||
 ii. 2 αδυναμια] αδυναμεια | 4 τεσσαρσιν] τεταρσιν | 6 τεσσ.] τετ. | 7 βεβηλωσιν] βεβηλωσωσι | 8 συκοφαντιων] σικοφαντιων | 14 κρατηση] -σει ||
 iii. 3 γνωρισωσιν]

¹ W. and H., *Intr. to N.T.* p. 309, § 404.

γνωρησων | 6 πτοηθησεται | πτωθ. | 7 παιδειαν] παιδιαν | 11 χωραι σου] χωραις σου | 12 λοβον] λωβον | εν Δαμασκω]+ καινη | 14 κατασκαφησεται] κατασφαγησεται || iv. 4 ασεβησαι] ασεβεισαι | το πρωι] τω πρωι | 8 πολεις] πολiς | εμπλησθωσιν] εμπληθωσι | 9 επληθυνατε]+ του ασεβησαι ους (not οiς as H. and P.) || v. 3 δια τουτο] διο ταδε | 5 Βαιθηλ] βεθηλ | 6 αναλαμψη] -ψει | 8 το πρωι] τω πρωι | εγγων αυτο] εγγ. αυτω | 9 ταλαιπωριαν] ταλαιποριαν | 10 εμησησαν] εμησησαν | 11 πυρτε] ποιητε | 15 μεμισκηκαμεν] εμησησαμεν | 19 εμπεση] -σει | ειπηδηση] -σει | 21 μεμισηκα] μεμισικα | απωσμαι] αποσμε (sic) | 22 ενεγκητε] ενεγκεται || vi. 1 πεποιθωσιν] πεποιθωσιν | 2 πλεονα] πλειονα | 4 καθευδοντες] καθευδωντες | κλιων] κληνων | 5 ελογισαντο] ελογησαντο | 6 επασχον] επασχων | 10 προστηκωσι] -ωσι | σιγα] σιγα | 12 θυμον] θυμο | 13 ευφραινομενοι] ευφρενομενοι | 14 Εμαθ] ημαθ || vii. 6 Κυριος]+ ο θεος | 10 Αμασις] αμεσις | 13 βασιλεωσστιν] βασιλεωσστι | 14 Αμασιαν] αμεσιαν | 17 πεσουνται] πεσαινται | καταμετρηθησεται] -τριθησεται || viii. 5 εμπολησομεν] -σωμεν | εμπορευσομεθα] -σωμεθα | 7 επιλησθησεται] επιλισησεται | 13 οι νεωρισκοι] οm οι || ix. 1 επι του θυσιαστηριου] τω θυσιαστηριω | 4 αποκτενει] αποκτενω 62 -ει 62^a | 6 εκχεων αυτο] εκχεων αυτω | 7 Αιθιοπων] αιθιοπων | εστε] εσται | Καπαδοκias] Καπαδοκias | 8 εξαρω 1^o -εις τελος] hab 62 (not "om cum intermed." as H. and P.) | ουκ εις τελος] εις τελος ου μη | 9 πεση] -σει | 11 πεπτωκοτα] πεπτοκοτα | 13 τα ορη] τα ορει ||

In the cases that follow now 62 and 147 have identical readings (H. and P. within bracket):

i. 3 επιριζον] επιριζων | 6 αυτους 1^o] αυτην | Σαλωμων] σαλομων | συγκλεισαι] συγκλησαι | 9 Σαλωμων] σαλομων || ii. 7 εκονδυλιζον] -ων | 12 ενετελεσθε] ενετελεσθαι || iii. 14 Βαιθηλ] βεθηλ || iv. 2 ληψονται] λειψονται 62 147 ληψονται 62^a | 4 εισηλατε] εισηλητετε | Βαιθηλ] βεθηλ || v. 2 εσφαλεν] εσφηλεν | 16 ειδοτας] ιδοτας | 23 ωδων] οδων || vi. 2 διελθατε] διελθετε | 10 ενεκα] ενεκεν || vii. 2 συντελεση] συντελεσει | 13 Βαιθηλ] βεθηλ | 14 αλλ η] 62 147 (not αλλα as H. and P.) | 17 τελευτησεις] τελευτησης || viii. 6 αυτι] αυθ | 12 σαλευθησονται] σαλευθησεται (not συναχθησεται as H. and P.) || ix. 15 απο της γης] 62 147 (not + αυτων as H. and P.)¹.

The correspondence on so many small and unimportant points between 62 and 147, in which they differ from every other MS., emphasizes the close relationship between the two. On the whole, and to judge from what are admittedly somewhat limited data, the evidence from the book of Amos seems to favour Cornill's view with regard to the recensional character of 62, and Klostermann's view with regard to the close relationship

¹ These, being only supplementary to H. and P., do not of course represent one tithe of the correspondence between 62 and 147. There are 265 cases in the book of Amos.

between 62 and 147. In the app. crit. on pp. 25 ff. these two MSS. have nevertheless been incorporated with those of an acknowledged Luc. character, firstly, because of the high authorities who claim this character for them, and secondly, because they could in no case have been classed among the Hes. MSS.

68. (ψ)

“Venetus v. Bessarionis,” so-called on account of its having once been in the possession of Cardinal Bessarion. It contains the whole of the O.T.; 15th century. According to Klostermann 68, 120, 121 are all parts of the same MS.

This MS. (68) belongs to the Hes. recension (Cornill, pp. 66—79), and to the sub-group 68 87 91 [238]. The special interest attaching to it is the fact that it so closely agrees with the Aldine text; Cornill’s remark, “ist ja doch auch...der Codex Bessarionis, ψ..., die Vorlage der Aldina¹ gewesen,” is fully borne out by a comparison between the two. In *Amos*, a comparison between B (Cambr. Ed.) on the one hand, and 68 and the Aldine on the other, shows identical readings between the two latter against the former to the number of 225²; in these, moreover, 68 and Ald. differ more or less from the majority of the Hes. MSS., though agreeing here with one and there with another of these.

The following are some instances of singular readings of 68 and Ald. (the Hes. group is represented in the bracket):

i. 1 ειδεν] ειπε | 11 τον αδελφον αυτου] τους αδελφους αυτου | 13 υιων] ημων ||
 ii. 4 τον νομον] + τον φυσικον || iii. 11 Τυρος κυκλοθεν η γη σου ερημωθησεται ||
 ερημωθησεται Τυρος και κυκλοθεν η γη σου αφανισθησεται || iv. 2 εμπυροι λοιμοι] ερημοι λοιμοι [7 τρυγητου] θερισμον || v. 8 συσκοταζων] ηρ και | 11 δια τουτου] + ουτως (λεγει) Κυριος || vii. 8 αυτον] αυτο || viii. 11 διψων] λιμον | 13 αι παρθεναι αι καλαι] αι παρθεναι εκειwai αι καλαι || ix. 2 ανασπασει] αναπανσει | 7 υιοι Ισραηλ] ομι υιοι | 14 ηφανισμενας] ηδαφισμενας ||.

87. (β)

H. and P.: “Cod. Bibliothecae Chisianae, in fol. scriptus, caractere saec. IX. Continet Prophetas omnes, maj. et min.,

¹ Cornill only used the text of the Aldine as seen in H. and P.’s app. crit.; an examination of the Aldine text itself only confirms his view.

² In ten of these 68 differs from Ald.

cum commentariis variorum interpretum. Lectiones variae sunt perpaucae et anonymae. Initio Codicis reperitur aliquid corrosi, quod tamen facile legi potest. Incipit ab Osea Propheta." Stroth assigns it to the 10th century (cf. Cornill, pp. 19, 21). It belongs to the Hes. group, and stands in very close relationship with 68 91 238, especially with the last of these.

91. (μ)

H. and P.: "Cod. Bibl. Vat. signat. 452, membranaceus, eleganter scriptus c. xi. saec. Continet omnes Prophetas, min. et maj., cum catena Patrum, nitido, sed quam exiguo caractere circa textum scripta. Incipit ab Osea, cujus versus numerantur *τμα*. Olim pertinebat hic Cod. ad thronum Alex., ut testantur in primo fol. inscriptiones; quarum una est Arabica, Patriarchae Athanasii (A.D. 1283); altera Graeca, Patriarchae Joachimi." It is Hes., and is very closely allied to 238.

95, 185.

These two MSS. are very closely allied; their date is the 11th century (Swete, p. 167), and they belong to the Lucianic recension. Cornill does not mention them in his *Ezekiel*. 95 has a commentary on the Dodekapr. by Theodore of Mopsuestia; its title is: Θεοδώρου Αντιοχεως Ερμηνεια εις τους Προφητας. They are both in the Library at Vienna. It rarely happens that they disagree, and if they do, it is on some unimportant detail. Appended are the instances in which they go together (excepting when otherwise specified) against the rest of the Luc. group (Luc. group in bracket):

i. 6 του συγκλεισαι] om του | 8 εξαρθησεται] εξαριθμησεται 95 εξαριθμηθησεται 185 | 9 του σαλομων] τους σαλομων | 12 εκ Θαιμαν] εις Θαιμαν | 13 εν πλατυνωσιν] αν πλατυνωσι | 15 Μελχομ] Μελχωμ || ii. 1 αυτον] αυτων | 6 το δικαιον αργυριου] τη. | 9 κεδρου] κεδρον 95 κενδρον 185 | εκ γης Αιγυπτου και περιηγαγον] om 185 || iii. 1 Αιγυπτου] pr εκ της 95 | λεγων] om 95 | 8 ερευζεται] εξερευζεται 185 | 9 επι το ορος] επι τα ορη | 12 εν Δαμασκω] Δαμασκου || iv. 3 το Αρμανα] om το | 4 εις το πρωι] om εις το 95 | 7 βρεξω επι πολιν μιαν, επι δε πολιν μιαν ου βρεξω] om | 8 συναθροισθησονται] -θησεται | 9 επληθυνατε]+του ασεβησαι νοσοις υμας περιβαλον ποικιλαις, υμεις δε επετευετε την ασεβειαν· ους επληθυνατε | 12 σοι Ισραηλ· πλην οτι ουτως ποιησω σοι] om || v. 6 Ιωσηφ] pr του | σβεσων] σπεσων | τω οικω] τον οικον | 8 συσκοταζων] συσκοταζει | 11 κατοικησητε] οικη-

σητε | 13 καιρος πονηρος] pro o | 14 ουτως μεθ υμων] μεθ υμων ουτως | 16 ουαι ουαι] θρηνος | 19 απειρεισηται] απειρειση | 21 απωσμαι] pr και | 26 Ραιφαν] Ρεμφαν || vi. 2 Διθαμ 95 185 (Luc. MSS. diverse) | 6 ουδεν] om | 10 εκ του οικου] om εκ | 13 εσχομεν] εχομεν || vii. 1 εδειξε] εδοξε | 4 εδειξε] εδοξε | 11 λεγει] +κῦ (sic) | 14 ουκ ημην προφητης εγω ουδε υιος προφητου εμι εγω, αλλα αιπολος ημην] ουτε προφητης ημην, ουτε προφητου υιος, ημην δε αιπολος εγω || viii. 1 ουτως εδειξεν μοι] εδειξε γαρ μοι φησι | 4 απο της γης] επι της γης 185 | 14 αναστωσιν] ανιστωσιν || ix. 1 διασωθη] σωθη | 4 κακα] pr τα 185 ||.

These examples would seem to show that 95 185 possess a certain amount of independence.

106. (χ)

A 14th century MS. in a monastery of Carmelite monks at Ferrara. It contains the whole of the O.T., and with 107 forms a single manuscript.

A careful study of this MS. would, I venture to think, be well worth the trouble, for to judge from the various singular readings it has, even in the short book of Amos, it appears to possess a considerable amount of individuality. That it belongs to the Hes. rec. is clear from its substantial agreement with the other MSS. of this group, but that a Hes. MS. is not its sole authority seems equally clear. Of the fifty odd singular readings in the book of Amos some are distinctly interesting, e.g.:

i. 5. λαος Συριας the usual reading is rendered λαος Ασσυριας (in this case, however, 91 agrees with 106); in i. 9 for the usual *Ιδουμαιαν* 106 reads *Ιουδαιαν*. iii. 6 is almost entirely omitted, all that 106 reads is: *ει φωνησει σαλπυγξ εποιησεν*; so too with v. 18; considerable omissions are also found in viii. 8, ix. 14. In vii. 16 it gives what is more like a paraphrase of the LXX. than anything else; and in vii. 1 *επιγονη ακριδων* is rendered by 106 *επι γονυ ακριδων*! Apart from its singular readings, 106 agrees closely with 49.

147. (υ)

H. and P.: "Codex Bibliothecae Bodleianae, olim Laud. K 96, nunc Graecus 30." In the catalogue at the Bodl. this note is given: "Membranaceus, in folio, ff. 413, sec. forsan XII. exeuntis, bene exaratus et pictus; olim Joachimi metropolitae [ob. 1522]."

In the Preface to *Daniel* the date is given as of the XIII. cent. On the first sheet is inscribed: "Liber Guilmi Laud Archiep̄i Cant. et Cancellarii Universitatis Oxon." The average size of the leaves is 11 × 7 $\frac{3}{4}$ in. From the Minor Prophets to the end there are two columns to the page, otherwise the lines run right across the page. There are marginal notes (by a later hand) to Amos, Zeph., Hag., Zech., and Mal.; also to Isaiah on the first eight pages, after which they cease. As in 62, there are a number of paintings; all the Minor Prophets, Isaiah, Jeremiah, Ezekiel and Daniel are represented, the last among lions; there is also a picture of the vision of the four beasts. These paintings are in the same style as those in 62, but they are about twice as large. The entire contents of 147 are:

Proverbs, with "Catena Patrum"; Ecclesiastes, with Cat.; Cant., with Cat.; Job, with Cat.; Minor Prophets; Is.; Jer.; Ep. of Jeremiah; Ezek.; Dan. (secundum versionem Theodotionis, praemissa Susannae historia); Vita de S. Maria Aegyptiaca, fragm. foliis novem chartaceis scripta.

Appended are my additions to H. and P. (H and P. in bracket):

i. 1 ειδεν] ειδε | εν 2^ο] hab (not as H. and P. "147 corr. a rec. m. εκ") | 9 ασεβειαι] ασεβειας | 11 μητερα] μητρην 147^a μητερα 147 || ii. 2 αδυναμια] αδυναμια 147 αδυναμα 147^a | 7 πτωχων] πτωχον | 13 αμαξα] αμαξ 147 αμαξα 147^a | εκ δρομεως] ? 147 εκ δρομεως 147^a | 14 κρατηση] 147 -σει 147^a | ισχυος] 147^a ισχυως 147 | σωσει] σωση 147 σωσει 147^a | 15 σωσει] σωση 147 σωσει 147^a || iii. 3 εαυτους] εαυτοις 147 εαυτοις 147^a | 7 παιδειαν] παιδιαν 147 παιδειαν 147^a | 8 προφητευσει] -ση 147, -σει 147^a | 12 εκσπαση] εκσπασει 147 -ση 147^a | ιερεις] begins a new verse, the I being a capital and coloured red | 13 επιμαρτυρασθε] επιμαρτυ***ρασθε (three letters here illegible) | 14 κατασκαφησεται] ? 147 || iv. 4 επληθυνατε] πρ και | 5 εμπλησσω] εμπλησσωσι 147 εμπλησθωσι 147^a || v. 2 επι της γης αυτης] ουκ εν Αιγυπτ. αλλ' εν τη Ιουδα 147^{ms} | 6 αναλαμψη] -ει 147 -η 147^a | 8 Κυριος] +ο θεος ο παντοκρατωρ (not as H. and P. Κυριος ο Θεος) | 18 εστιν] εστι 147 επι 147^a | 19 απερισηται] απερησηται 147 απερισηται 147^a | επι τον τοιχον] 147 (not εις τον τ. as H. and P.) | 22 ενεγκητε] ? 147 ενεγκητε 147^a || vi. 1 αυτοι] εαυτοις 147 ^{ut vid} αυτοι 147^a | 10 ληψονται] λειψονται 147 ληψονται 147^a | 14 Εμαθ] μαθ 147 εμαθ 147^a || vii. 5 αναστησει] -ση | 10 εξαπεστειλεν] -ε | Αμασιαι] μεσιαι | 11 τελευτησει] -ση | 13 ουκει προσθεις] 147 (not as H. and P. ουκει μη πρ.) | 14 και κνιζων] om και | 17 πορνευσει] -ση | και συ εν γη] και εσυ εν γη || viii. 3 σιωπην] σι***ωπην (three letters illegible) | 5 λεγοντες] 147 (not as H. and P. "πρ οι") | μετρον] μητρον | 7 επιλησθησεται]

επιλισ. 147 επιλησ. 147^a | 8 πενθησει] -ση 147 -σει 147^a | 11 κυριος] 147 (not as H. and P. "bis scr.") | 13 εκλειψουσω] εκληψ. 147 εκλειψ. 147^a || ix. 1 ανασωζομενος] ανασωμενος 147 ανασωζομενος 147^a | 6 Κυριος]+ο θεος (not as H. and P. ο θεος ο Παντοκρατωρ) | 12 εκζητησωσω] 147 (not as H. and P. "+ με") | εφ ους] εφ α | 13 περκασει] -η ||.

See further on this MS. pp. 10—14.

153¹.

H. and P.: "Cod. Palat. Heidelb. Bibl. Vat. in Charta bombycina; signat. num. 273. Continet Cyrillum Ep. Alex. in aliquot prophetas; ex Minoribus deest tantum Zacharias." Swete gives the date x. cent. (p. 167). It belongs to the Luc. Recension, and to the sub-group 36 51 233 with which it closely agrees².

233. (ρ)

H. and P.: "Cod. Vat. membr. num. 2067, olim monasterii S. Bas. in 4^{to}. Con. Pr. omnes, tum Maj. tum Min. saec. XII. exaratus. Liber Esaiæ divisus est in cxxix. sectiones: asterisci, tanquam virgulae, a prima manu in marg. notantur." Field and Swete reckon it as Luc., not so Cornill; but in view of its very close relationship to 36 51 153, which are admittedly Luc., it is difficult to see why it should not be regarded as belonging to the same recension.

228. (φ)

"Cod. Vat. bombycinus, num. Gr. 1764." H. and P. give the date "c. saec. XIII.," but in their preface to Daniel there is this note, "228, saec. XIV." This MS. contains all the Prophets, together with a Catena, and "Lives of the Prophets" by Dorotheus, added to the Minor Prophets. There are many interlinear and marginal notes, additions and corrections, which are interesting as indicating to which recension the MS. belongs. It is regarded as belonging to the Hesychian group by Cornill (pp. 24, 66 f) and Swete (pp. 167, 482); Klostermann, however, was led to a somewhat different conclusion: "Mir fiel im Iesaiä schon früh

¹ Cornill does not discuss this MS.

² In the book of Micah this MS. exhibits considerably more individuality than in Amos.

ihr Schwanken zwischen jener Familie (Hes.) und Lucian auf. Las ich nun noch die Bemerkung der Oxforder: *Inter lineas notantur ab altera antiqua manu variae lectiones ex aliis exemplaribus*, so schien mir sicher, dass sie zwar ursprünglich der genannten Gruppe angehörig, später Lucian korrigiert sei (pp. 13, 14). This is a conclusion which one feels to be irresistible when comparing 228 with MSS. which are without question Hesychian or Lucianic. The additional remark may however be made that the additions and corrections are not exclusively Lucianic, but that among the "alia exemplaria" were some of a Hesychian type as well; only on this supposition can some of the corrections be explained. Many of the readings (of the original hand) agree with Luc. MSS. against Hes. MSS., so much so that it would appear that the writer of this MS. made use of MSS. belonging to both the Hes. and Luc. recensions, leaning, in his choice of readings, to the former rather more than to the latter. Then, as has just been remarked, later corrections and additions were made from Hes. as well as from Luc. MSS. The witness of this MS. is therefore entirely unreliable, and for this reason has not been included in the *apparatus criticus*.

A few examples of Lucianic corrections are appended :

i. 11 *επι γης*

This is corrected to *επι την γην*; all the Hes. MSS. have *επι γης*, while all the Luc. MSS. have *επι την γην*.

i. 12 *εις Θαιμαν*

Corrected to *εκ Θαιμαν*, which is preponderantly, though not exclusively, Lucianic.

iv. 3 *και εξερευθησθε γυμναι κατεναντι αλληλων*

This is the reading of every Hes. MS. (with the exception of 238 which frequently has Luc. readings, see below), whereas the marginal addition *γυνη και ανηρ αυτης* after *γυμναι* is thoroughly Lucianic (it is however omitted by the Complutensian).

iv. 9 *επληθυνατε*

The marginal addition here is *pr και + του ασεβησαι ους*; no Hes. MS., excepting 238, has this addition, whereas all

the Luc. MSS., excepting two, have it (the Compl. again omits).

vi. 2 *διαβητε παντες και ειδετε*

The addition *εις Χαλανην* is made, which, though found in two Hes. MSS., is characteristically Lucianic (the Compl. omits it; Vulg. has it).

vi. 8 *ωμοσεν Κυριος καθ' εαυτου*

There is added: *λεγων Κυριος ο θεος των δυναμεων*, which is preponderantly Luc. (it is om. by the O.L. and the Compl. but the Vulg. has it).

viii. 5 *και τα σαββατα*

After *και* is inserted in all Luc. MSS. *ποτε ηξει*, but no Hes. MSS., unless [238] be an exception, have these words (O.L. and Compl. omit).

ix. 3 *εαν εγκатаκρυβωσιν*

Above the line *και* is added which all Luc. MSS. have, but no Hes. (the Compl. omits *και*).

ix. 10 *λαου μου*

Mg. *pr του*, a Luc. correction; no Hes. MS. reads *του* (Compl. here agrees with the Luc. MSS.).

ix. 10 *επ αυτους*

Above the line is the correction *επ αυτα*, which is Lucianic; no Hes. MS., excepting 238, has it (the Compl. again witnesses against Luc.).

On the other hand the following are some examples where the original reading is of a Lucianic character while the addition or correction is Hesychian:

ii. 16 *ο κραταιος ου μη*

This is omitted, in common with most Luc. MSS. (and Compl.), but added in the mg., apparently from a Hesychian MS., as almost all the Hes. MSS. have it (Q is an exc.).

iii. 9 *καταδυναστειαν*

All Luc. MSS. but two (Compl. as well) read this without the art. *την*, all Hes. MSS. read *την*; the mg. addition therefore must be a Hes. correction.

v. 11 *ξεστους*

This is corrected to *ξυστους* which all the Hes. MSS. have, whereas *ξεστους* is Luc.; Compl. also reads *ξεστους*.

viii. 1, 2 *ιξευτου και ειπεν Κυριος προς με Τι συ βλεπεις Αμως και ειπον Αγγος*

These words are omitted; the omission is found only in Luc. MSS., every Hes. MS. has the words; when, therefore, we find that a later hand has added them in the mg. of 228, the probability is that the addition is made from a Hes. MS.

viii. 6 *πασης πραξεως*

This is what nearly all the Luc. MSS. read; the Hes. have *παντος γεννηματος* (Compl. reads *πασης παραθεσεως*).

ix. 1 *ιλαστηριον*

The mg. reads *θυσιαστηριον* which is a Hes. correction (O.L. super propitiatorium; Compl. *θυσιαστηριον*).

The variations here may not appear to be of an important character, but they seem to throw some light on the recensional character of the parents of 228. The cumulative evidence is stronger than that of individual cases; there are approximately (in the book of Amos) eighty Lucianic corrections, fifty Hesychian corrections, fifty instances in which 228 differs from both the Luc. and Hes. readings, and some sixty where all three agree.

238. (Q)

Holmes and Parsons remark on this MS.: "Cod. Bibl. Vaticanae, signat. 1553. Continet Ezekielem cum Catena Patrum." As readings are cited from it in the App. Crit. of every single book of the Minor Prophets, this description is misleading. It should really be numbered "97," as this number represents that part of the MS. which contains the Minor Prophets. As Klostermann (p. 11) has pointed out, the two Vatican numbers gr. 1153 and gr. 1154, which are parts of the same MS., are equivalent to H. and P.'s 33 97 238, these being likewise parts of one and the same MS.; 1153=97, and 1154=33 238; of these 33 contains Jer., Dan., 97 the Minor Prophets and Isaiah, 238 Ezekiel.

This MS. is classed among those of the Hesychian recension (Cornill p. 20, Swete pp. 167, 482); a comparison, however, between it and other Hes. MSS. reveals the fact that it frequently disagrees with them, and as frequently agrees with those that are admittedly Lucianic. The following are some examples of this from the book of Amos (the Hesychian reading is within the bracket, the Luc. and 238 outside):

i. 3 αυτον] αυτην | των εν Γαλααδ] των Γαλααδιτων | 11 αυτους 1^ο] αυτην | αυτους 2^ο] αυτον | τον αδελφον αυτου] τον αδελφον εαυτου | επι γης] επι την γην | 12 εις Θαιμαν] εκ Θαιμαν | 15 πορευουσονται] πορευεται | οι βασιλεις αυτης] Μελχομ | ii. 3 κριτην] κριτας | 6 αργυριου δικαιων] το δικαιον αργυριου | 9 εξηρανα] εξηρα | 16 ευρησει] ευρη | διωξεται] φευξεται | iii. 12 εν Δαμασκω] + κλινει | 14 πεσουνται] πεσειται | 15 προστεθησονται] αφανισθησονται | iv. 3 γυμναι] + γυνη και ο ανηρ αυτης | 9 επληθυνατε] pr και + του ασεβησαι ους | v. 3 υπολειφθησονται 1^ο 2^ο] + εν αυτη | vi. 1 αυτοι] εν αυταις | 2 ειδετε] ιδετε εις Χαλαννην | τα ορεια αυτων εστιν] εστιν τα ορια αυτων | viii. 3 ουκ εστι] ου μη γενηται | 14 κριζων συκαμνα] tr | viii. 5 τα σαββατα] pr και ποτε ηξει | 5 μετρον μικρον] μικρον το μετρον | ix. 8 των αμαρτων] την αμαρτων | ουκ εις τελος] εις τελος ου μη | 9 εν πασιw τοις εθνεσιw τον οικον Ισραηλ] τον οικον Ισραηλ εν πασιw τοις εθνεσιw | .

In all these cases 238 (97) stands quite alone among the Hes. MSS., while agreeing with all, or the majority, of the Luc. MSS.; this occurs eighty-two times in the book of Amos. There are, moreover, a large number of cases in which one or two other Hes. MSS. agree with 238 (97) against the majority, and conform to Lucianic readings. From this one might be inclined to regard this MS. as belonging to the Lucianic rather than to the Hesychian group. It will, however, be interesting to take the witness of the O.L., though the fragmentary remains of this version make its witness very incomplete.

vi. 1. The Hes. group read *και εισηλθον αυτοι, οικος του Ισραηλ*; the Luc. group, with 238, read *εν αυταις* instead of *αυτοι*; the O.L. reads: *et superintraverunt in eis, domus istrahel*. Here 238 is supported by the O.L. in its agreement with the Lucianic.
vi. 2. Hes. *διαβητε παντες και ειδετε*, Luc. *διαβητε παντες και ιδετε εις Χαλαννην*, 238 agreeing with the latter; the O.L. reads: *transite omnes et videte*. In this case the O.L. does not support 238, though the latter has most likely the more correct reading (see further on this verse p. 96).
viii. 5. *ποτε διελευσεται ο μην*

και εμπλησομεν και τα σαββατα... so Hes., but Luc. inserts between *και* and *τα σαββατα*, *ποτε ηξει*; 238, alone among Hes. MSS., agrees with the latter; the O.L. reads: *quanto transeat messis ut adquiramus et sabbata...* again going against 238. viii. 9. Hes.: *και συσκοτασει επι της γης εν ημερα το φως*, Luc.: *...εν ημερα φωτος*,—238 agrees with Luc., excepting that *του* precedes *φωτος*. O.L.: *et contenebrescet super terram dies lucis*, or, according to Tyconius, *et tenebricabit super terram dies luminis*. In this case 238 is supported by the Lucianic O.L. vi. 8. *στι ωμοσεν Κυριος καθ εαυτου* (Hes.); O.L. *quoniam juravit dominus per semet ipsum*; so that the addition made by 238, together with most of the Luc. MSS.,—*ο θεος των δυναμεων*—is not supported by O.L.; the same result is seen in vii. 16.: Hes. *ου μη οχλαγωγης*, Luc. (mostly) and 238 *ου μη οχλαγωγει*,—O.L.: *non congregabis*.—These instances do not, it is true, shed much light on the subject of 238's recensional character; but one point, at any rate, is clear: 238 is closely connected with the Greek MSS. of the Lucianic type;—the fact that the O.L. is frequently found not to agree with it or with the Grk. Luc. MSS., only emphasizes this connection. In all probability, 238, like 228, belonged originally to the Hesychian group, but has been corrected by a MS. or MSS. of the Luc. recension. But, as has been already remarked, the evidence afforded by the text of Amos is too slender for the purpose of definite conclusions.

[198. (ν)]

I draw attention to this MS. (belonging to the Hesychian recension, cf. Swete, *Intr. O.T.* pp. 167, 482, Burkitt, *Rules of Tyc.* p. cviii, where it is included in the Hes. group 87 91 97 306) only in order to point out a discrepancy in H. and P. Their note on it is as follows: "Cod. Bibl. Reg. Paris. olim Colbertin. membran. signat. num. XIV. quo continentur Prophetæ Mich. Joel, Abd. Jon. Nah. integri; Esaias, Jer. Ez. Osea, Mal. mutili. Saec. XI. exaratus esse videtur. Incipit a ver. 9, cap. XIX. A voc. *ουκ εργαζη* com. 9, cap. XLV. ad voc. *εκ κοιλιας* com. 5, cap. XLIX. inclus. desunt omnia." This note occurs in the Praef. ad Es.; a further note is given in the Praef. ad XII. Proph. Min.:

"A com. 12, cap. II. Malachiae usque ad finem libri desunt omnia." From the former of these descriptions it is clear that the books of Am. Hab. Zeph. Hag. Zech. are wanting; nevertheless in each of these books, as well as in the others, readings from this MS. are given in the app. crit. I have, moreover, received a letter from the Librarian of the Paris Library, saying that this MS. does not contain the book of Amos; he says it belongs to the 10th cent.; in the *Intr. O.T.* its date is given as the 9th cent.]

B. TEXT.

Cod. Marchalianus. Q.
(Hesychian Recension.)

Αἰώς Β

Char. i.

1 Λόγοι Ἀμὼς οὐ ἐγένοντο ἐν Ἀκκαρεῖμ ἐκ Θεκοῦδε, οὗς εἶδεν ὑπὲρ Ἱερουσαλὴμ ἐν ἡμέραις Ὁξέλου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοὰμ τοῦ Ἰωὰς βασιλέως Ἰσραήλ, πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

2 Καὶ εἶπεν Κύριος ἐκ Σιών ἐφθέγγατο, καὶ ἐξ Ἱερουσαλὴμ ἔδωκεν φωνὴν αὐτοῦ, καὶ ἐπένηθησαν αἱ νομαὶ τῶν ποιμνίων, καὶ ἐξηράνθη ἡ κορυφή τοῦ Καρμήλου.

i. 1 ἐν Ἀκκαρεῖμ] ἐν καριαθιαρεῖμ 68 87 238 ἐν καριαθιαριμ 91 | εἶδεν] ἰδεν 49 εἶπε 68 | ὑπερ] περι 68 87 91 | καὶ ἐν ἡμεραις] om 68

2 Ἱερουσαλὴμ] Ἰσραήλ 26 | ποιμνίων] ποιμενων Q^a | καὶ 4^o] adscr. ab al. m. 238

Cod. Pachomianus. 22.
(Lucianic Recension.)

Αἰώς Γ

Char. i.

1 Λόγοι Ἀμὼς οὐ ἐγένοντο ἐν καριαθιαρεῖμ ἐκ Θεκοῦδε, οὗς ἶδεν ἐπὶ Ἱερουσαλὴμ ἐν ἡμέραις Ὁξέλου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοὰμ τοῦ Ἰωὰς βασιλέως Ἰσραήλ, πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

2 Καὶ εἶπεν Κύριος ἐκ Σιών ἐφθέγγατο καὶ ἐξ Ἱερουσαλὴμ ἔδωκε φωνὴν αὐτοῦ, καὶ ἐπένηθησαν αἱ νομαὶ τῶν ποιμένων, καὶ ἐξηράνθη ἡ κορυφή τοῦ Καρμήλου.

i. 1 καριαθιαρεῖμ] Ἀκκαρεῖμ 47 162 καριαθιαριμ 51 | ἐκ θεκουε] ἐν θ. 62 | ἰδεν] εἶδεν 62 εἶδε 147 | ἐπὶ] περι 62 147 | ἐν ἡμεραις 1^o] ἐν ἡμερα 153 | Ἰουδα] pr τον 153

2 καὶ εἶπεν] om 51 hab. 51^a εἶπε 62 147

i 3

Q

3 Καὶ εἶπεν Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἔπριζον πρὶοσι σιδηροῖς ἐν γαστρὶ ἐχούσας τῶν ἐν Γαλααδ·

4 καὶ ἐξαποστελῶ πῦρ εἰς τὸν οἶκον Ἀζαήλ, καὶ καταφάγεται θεμέλια υἱοῦ Ἀδέρ·

5 καὶ συντρίψω μοχλοὺς Δαμασκοῦ, καὶ ἐξολοθρεύσω κατοικοῦντας ἐκ πεδίου Ὠν, καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρράν, καὶ αἰχμαλωθεύσεται λαὸς Συρίας ἐπὶ κλητος, λέγει Κύριος.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ αἰχμαλωτεῦσαι αὐτούς αἰχμαλωσίαν τοῦ Σαλωμών, τοῦ συγκλείσαι εἰς τὴν Ἰδουμαίαν·

7 καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τεῖχη Γάζης, καὶ καταφάγεται θεμέλια αὐτῆς.

8 καὶ ἐξολοθρεύσω κατοικοῦντας ἐξ Ἀζώτου, καὶ ἐξαρθήσεται φυλὴ ἐξ Ἀσκάλωνος, καὶ ἐπάξω

3 αυτου] αυτην 238 αυτους 68 87 | πριοσι] pr εν 26 238 | εν γαστρι] pr τας Q^{ms} | των εν Γαλααδ] των Γαλααδιτων 238 των τη Γαλααδ 87

4 θεμελια] pr τα Q^a

5 κατοικουντας] pr τους 106 | αιχμαλωθευσεται] v sup lin αιχμαλωτισθησεται Q^a 26 49 106 | Συριας] Ασσυριας 106 91

6 αποστραφησομαι] -σωμαι 26 | αυτους 1^o] αυτην Q^a αυτον 91

22

3 Καὶ εἶπε Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ' ὧν ἔπριζον πρὶοσι σιδηροῖς τὰς ἐν γαστρὶ ἐχούσας τῶν γαλααδιτῶν·

4 καὶ ἀποστελῶ πῦρ εἰς τὸν οἶκον Ἀζαήλ, καὶ καταφάγεται θεμέλια υἱοῦ Ἀδέρ·

5 καὶ συντρίψω μοχλοὺς Δαμασκοῦ, καὶ ἐξολοθρεύσω κατοικοῦντας ἐκ πεδίου ὦν, καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρράν, καὶ αἰχμαλωθεύσεται λαὸς Συρίας ἐπὶ κλητος, λέγει Κύριος.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ αἰχμαλωτεῦσαι αὐτούς αἰχμαλωσίαν Σαλωμών, τοῦ συγκλείσαι εἰς τὴν Ἰδουμαίαν·

7 καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τεῖχη Γάζης, καὶ καταφάγεται τὰ θεμέλια αὐτῆς.

8 καὶ ἐξολοθρεύσω κατοικοῦντας ἐξ Ἀζώτου, καὶ ἐξαρθήσεται φυλὴ ἐξ Ἀσκάλωνος, καὶ ἐπάξω

3 ασεβειαις] ασεβειαι 147^a | επριζον] επριζων 62 147 | πριοσι] εν πριοσιον 36 51 62 95 147 185 (sine v 62 147) | των Γαλααδιτων] των εν Γαλααδ 62 147 των τη Γαλααδ 153

5 πεδιουων] πεδιου Ὠν 62 πεδιων 147

6 Ταδε λεγει Κυριος] om 147 | αυτους 1^o] αυτην 62 147 | του συγκλεισαι] om του 95 185 συγκλησαι 62

8 εξαρθησεται] εξαριθμησεται 95 εξαριθμηθησεται 185

i 8

Q

τὴν χεῖρά μου ἐπὶ Ἀκκαρών, καὶ ἀπολοῦνται οἱ κατάλοιποι τῶν ἀλλοφύλων, λέγει Κύριος.

9 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Τύρου καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ' ὧν συνέκλεισαν αἰχμαλωσίαν τοῦ Σαλωμών εἰς τὴν Ἰδουμαίαν, καὶ οὐκ ἐμνήσθησαν διαθήκης ἀδελφῶν.

10 καὶ ἔξαποστελῶ πῦρ ἐπὶ τὰ τείχη Τύρου, καὶ καταφάγεται τὰ θεμέλια αὐτῆς.

11 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ἰδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ διῶξαι αὐτοὺς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ, καὶ ἐλυμήνατο μήτραν ἐπὶ γῆς, καὶ ἤρπασεν εἰς μαρτύριον φρίκην αὐτοῦ, καὶ τὸ ὄρημα αὐτοῦ ἐφύλαξεν εἰς νεκός.

8 των αλλοφυλων] om των 87 | Κυριος] bis scr. 68

9 αυτην] αυτον Q^a αυτους 68 87 | Σαλωμων] Σαλωμωντος 91 | Ιδουμαιαν] Ιουδαιαν 106

10 τα θεμελια] om τα 106

11 Ιδουμαias] Ιουδαιας (sup. scr. ab al. m. Ηδουμαεas mg. Edom) 106 | αποστραφησομαι] -ωμαι 26 | αυτους 1^o] αυτην 238 | ενεκα] ενεκεν 26 49 91 106 238 | αυτους 2^o] αυτον 238 | τον αδ. αυτου] τον αδ. εαυτου 238 τους αδελφους αυτου 68 | επι γης] επι την γην 238 | ηρπασεν] ητοιμασα. 68 ητοιμασεν 87 91 | φρικην αυτου] φρ. εαυτου 238 | ορημα αυτου] ορ. εαυτου 238 | νεκος] νεικος 49 106 238

22

τὴν χεῖρά μου ἐπὶ Ἀκκαρών, καὶ ἀπολοῦνται οἱ κατάλοιποι τῶν ἀλλοφύλων, λέγει Κύριος.

9 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Τύρου καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ' ὧν συνέκλεισαν αἰχμαλωσίαν τοῦ σαλωμών εἰς τὴν Ἰδουμαίαν, καὶ οὐκ ἐμνήσθησαν διαθήκης ἀδελφῶν.

10 καὶ ἔξαποστελῶ πῦρ ἐπὶ τὰ τείχη Τύρου, καὶ καταφάγεται τὰ θεμέλια αὐτῆς.

11 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ἰδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἕνεκεν τοῦ διῶξαι αὐτὸν ἐν ῥομφαίᾳ τὸν ἀδελφὸν ἑαυτοῦ, καὶ ἐλυμήνατο μήτραν ἐπὶ τὴν γῆν, καὶ ἤρπασεν εἰς μαρτύριον φρίκην ἑαυτοῦ, καὶ τὸ ὄρημα ἑαυτοῦ ἐφύλαξεν εἰς νείκος.

9 ασεβειαις] ασεβειας 147 | Τυρου] pr συριας 147 | τεσσαρσιν] τεσσαρσιν 62 | αυτην] αυτους 153 | του] τους 95 185

10 τα θεμελια] om τα 62 147 233

11 αδελφον] λαον 233 | μητραν] μητερα 62 147 μητραν 147^a | επι την γην] επι της γης 51 | εαυτου 2^o 3^o] αυτου 62 147 | νεικος] νεικος 62 147

i 12

Q

12 και εξαποστελω πῦρ εἰς Θαιμάν, και καταφάγεται θεμέλια τειχέων αὐτῆς.

13 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ἀμμὼν και ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀνέσχιζον τὰς ἐν γαστρὶ ἐχούσας τῶν Γαλααδιτιῶν, ὅπως ἐνπλατύνωσιν τὰ ὄρια ἰαντῶν.

14 και ἀνάψω πῦρ ἐπὶ τὰ τεῖχη Ῥαββά, και καταφάγεται τὰ θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, και σεισθήσεται ἐν ἡμέραις συντελείας αὐτῆς.

15 και πορεύονται οἱ βασιλεῖς αὐτῆς ἐν αἰχμαλωσίᾳ, οἱ ἱερεῖς αὐτῶν και οἱ ἄρχοντες αὐτῶν ἐπὶ τὸ αὐτό, λέγει Κύριος.

12 eis Thaiman] theman 87 εκ Thaiman 238

13 υἱων] ημων 68 om 91 | αυτον] αυτους 49 87- 106 238 | τας εν γαστρι εχουσας] om 106 (hab. mg. ab al. m.) | των Γαλααδιτιων] pr τα ορη 106 Γαλααδιτιων Q^a | οπως ενπλατυνωσιν] εμπλατυνωσιν Q^a | οι οσπε εμπλατυναι Q^{ms} οπως αν πλατυνωσι 106

14 αναψω] οι ο εξαψω Q^{ms} | Ραββα] Ραββα 87 | τα θεμελια] om τα 26 49 238 | μετα κραυγης] pr και 26 | εν ημερα πολεμου] εν ημερα πολεωσ μου 26 | ημεραις] ημερα 49 68 87 106 238

15 πορευονται] πορευεται 238 | οι βασιλεις αυτης] Μελχομ 238 | οι ιερεις αυτων] οι ιερ. αυτου 238 και οι ιερ. (sine αυτων) 106 | αυτων 1^o αυτου Q^a | αυτων 2^o] om οι Γ αυτου Q^{ms} αυτου 238

22

12 και εξαποστελω πῦρ ἐκ Θαιμάν, και καταφάγεται θεμέλια τειχέων αὐτῆς.

13 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ἀμμὼν και ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἀνθ' ὧν ἀνέσχιζον τὰς ἐν γαστρὶ ἐχούσας τῶν Γαλααδιτῶν, ὅπως ἐνπλατύνωσιν τὰ ὄρια αὐτῶν.

14 και ἀνάψω πῦρ ἐπὶ τὰ τεῖχη Ῥαββά, και καταφάγεται θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, και σεισθήσεται ἐν ἡμέρᾳ συντελείας αὐτῆς.

15 και πορεύεται μελχομ ἐν αἰχμαλωσίᾳ, οἱ ἱερεῖς αὐτοῦ και οἱ ἄρχοντες αὐτοῦ ἐπὶ τὸ αὐτό, λέγει Κύριος.

12 εκ Thaiman] eis thaiman 95 185 εις θεμεν 62 147

13 τεσσαρσιν] τεταρσιν 62 | ανεσχιζον] ανεσχιζων 147 | ενπλατυνωσιν] εμπλατυνωσιν (62 sed sine ν fin.) 147 αν πλατυνωσι 95 185

14 εν ημερα πολεμου και σεισθησεται] om 51

15 Μελχομ] μελχομ 95 185 | αυτου 1^o αυτου 95 185 | αυτου 2^o] αυτων 62 147

Char. ii. 1 Q

1 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωάβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν κατέκαυσαν τὰ ὄστα βασιλέως τῆς Ἰδουμαίας εἰς κονίαν·

2 καὶ ἐξαποστελῶ πῦρ ἐπὶ Μωάβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτῶν, καὶ ἀποθαινεῖται ἐν ἀδυναμίᾳ Μωάβ μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος·

3 καὶ ἐξολοθρεύσω κριτὴν ἐξ αὐτῆς, καὶ πάντας τοὺς ἄρχοντας αὐτῆς ἀποκτενῶ μετ' αὐτῆς, λέγει Κύριος.

4 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ἰούδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ ἀπώσασθαι αὐτοὺς τὸν νόμον τοῦ κυρίου, καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλά-

1 ἀποστραφήσομαι] -σωμαι 26 | αὐτον] αὐτους 87 91 | τῆς Ἰδουμαίας] om τῆς 91 238

2 ἐπὶ] εἰς Q^a | τῶν πόλεων αὐτῶν] τῶν πολ. αὐτῆς Q^a τῆς Καριωθ Q^{ms} τῶν πολ. αὐτοῦ 238 | μετὰ κραυγῆς] μετὰ φωνῆς 68 87 238 | καὶ μετὰ φωνῆς] καὶ μετὰ κραυγῆς 68 87 238 om μετὰ 26

3 κριτῆν] κριτῆς 238 | ἐξ αὐτῆς] ἐξ αὐτοῦ 238 | πάντας] πρ τοὺς 26 49 | τοὺς ἀρχοντας] om 26 49 68 87 91 106 238 om τοὺς Q^a | μετ' αὐτῆς] om 68 87 91 μετ' αὐτοῦ Q^a ὁ -τῆς Q^{ms}

4 ἀποστραφήσομαι] -ωμαι 26 | αὐτους 1^o] αὐτον Q^a | ἕνεκα] ἕρεκεν 26 49 106 238 | τὸν νόμον] + τὸν φυσικόν 68 | τοῦ κυρίου] om τὸν 238 τὸν θεοῦ 68

Char. ii. 22

1 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωάβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν κατέκαυσεν τὰ ὄστα βασιλέως Ἰδουμαίας εἰς κονίαν.

2 καὶ ἐξαποστελῶ πῦρ ἐπὶ Μωάβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτοῦ, καὶ ἀποθαινεῖται ἐν ἀδυναμίᾳ Μωάβ μετὰ φωνῆς καὶ μετὰ κραυγῆς σάλπιγγος·

3 καὶ ἐξολοθρεύσω κριτῆς ἐξ αὐτοῦ, καὶ πάντας ἄρχοντας αὐτοῦ ἀποκτενῶ μετ' αὐτοῦ, λέγει Κύριος.

4 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ἰούδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ ἀπώσασθαι αὐτοὺς τὸν νόμον κυρίου, καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλά-

1 τέσσαρσιν] τεταρσιν 62 | αὐτον] αὐτους 153 αὐτῶν 95 185 | κατέκαυσεν] κατέκαυσε 233 | τὰ ὄστα] ponit post Ἰδουμαίας 233

2 θεμέλια] πρ τα 48 + αὐτῶν 62 | τῶν] om 62 | αὐτοῦ] αὐτῆς 48 αὐτῶν 233 | ἀδυναμία] ἀδυναμία 147^a ἀδυναμεία 62 | μετὰ 1^o] om 233 | φωνῆς] κραυγῆς 48 153 233 | κραυγῆς] φωνῆς 48 153 233

3 ἐξολοθρεύσω] ἐξολοθρεύσω 36 48 51 95 153 185 233 | κριτῆς] κριτῆν 48 153 233 | αὐτοῦ 1^o] αὐτῆς 48 153 233 | πάντας ἀρχοντας αὐτοῦ] πάντας αὐτῆς 48 233 τοὺς ἀρχοντας 153 om αὐτοῦ 62 147

4 αὐτους 1^o] αὐτον 48 153 | ἕρεκεν] ἕνεκα 48 153 233 | κυρίου] πρ τοῦ 48

ii 4

Q

ξαντο, καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν ἃ ἐποίησαν, οἷς ἐξηκολούθησαν οἱ πατέρες αὐτῶν ὀπίσω αὐτῶν·

5 καὶ ἐξαποστελῶ πῦρ ἐπὶ Ἰούδα, καὶ καταφάγεται θεμέλια Ἱερουσαλήμ.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ἰσραὴλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀπέδοντο ἀργυρίου δικαίον, καὶ πένητα ἔνεκεν ὑποδημάτων,

7 τὰ πατοῦντα ἐπὶ τὸν χοῦν τῆς γῆς, ἐκουδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ ὁδὸν ταπεινῶν ἐξέκλειναν, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσι τὸ ὄνομα τοῦ θεοῦ αὐτῶν·

8 καὶ τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινίοις παραπετάσματα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου, καὶ οἶνον ἐκ

4 ἐπλάνησεν] -σαν 68 87 91 | ἐποίησαν] ἐποίησεν 49 om 68 87 91 hab 91* | οἷς] pr και 49

5 ἐξαποστελῶ] ἀποστελῶ 238 | Ἱερουσαλήμ] pr ἐπι 68 87

6 Ἐπι ταῖς τρισὶν ἀσεβείαις Ἰσραὴλ] om 68 | αὐτῶν] αὐτοὺς 49 87 | ἀργυρίου δικαίον] το δικαίον ἀργυρίου 238

7 τα πατοῦντα] των πατουντων 87 91 238 και των πατουντων 68 | ἐξέκλειναν] ἐξεκλιων 238

22

ξαντο, καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν ἃ ἐποίησαν, οἷς ἐξηκολούθησαν οἱ πατέρες αὐτῶν ὀπίσω αὐτῶν·

5 καὶ ἐξαποστελῶ πῦρ ἐπὶ Ἰούδα, καὶ καταφάγεται θεμέλια Ἱερουσαλήμ.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ἰσραὴλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀπέδοντο τὸ δικαίον ἀργυρίου, καὶ πένητα ἔνεκεν ὑποδημάτων,

7 τῶν πατούντων ἐπὶ τὸν χοῦν τῆς γῆς, καὶ ἐκουδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ ὁδὸν ταπεινῶν ἐξέκλινον, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσι τὸ ὄνομα τοῦ θεοῦ αὐτῶν·

8 καὶ τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινίοις παραπέτασμα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου, καὶ οἶνον ἐκ

4 ἐπλάνησεν] -σαν 153 | ἐποίησαν] -σεν 153 | οἷς] pr και 36

5 Ἱερουσαλήμ] Ἰσραὴλ 62 147

6 αὐτῶν] αὐτων 62 147 | το δικαίον ἀργυρίου] ἀργυρίου δικαίον 48 153 233 δικαίον ἀργυρίου ἐν κρίσει 62 147 tr 95 185

7 των πατουντων] τα πατουντα 48 233 om 153 | ἐκουδύλιζον] -ων 62 147 | πτωχῶν] πτωχων 147 | ἐξέκλινον] -αν 48 153 185 233 | πατῆρ] pr ο 36 51 | αὐτοῦ] om 153 | βεβηλώσωσι] βεβηλωσων 48 βεβηλουσων 153

ii 8

Q

συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ
τοῦ θεοῦ αὐτῶν.

9 ἐγὼ δὲ ἐξήρα τὸν Ἀμορ-
ραῖον προσώπου αὐτῶν, οὗ
ἦν καθὼς ὕψος κέδρου τὸ ὕψος
αὐτοῦ, καὶ ἰσχυρὸς ἦν ὡς δρυς,
καὶ ἐξήρανα τὸν καρπὸν αὐτοῦ
ἐπάνωθεν καὶ τὰς ρίζας αὐτοῦ
ὑποκάτωθεν.

10 καὶ ἐγὼ ἀνήγαγον ὑμᾶς
ἐκ γῆς Αἰγύπτου, καὶ περιή-
γαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαρα-
κονταετῇ τοῦ κατακληρονομησαί
τὴν γῆν τῶν Ἀμμοραίων.

11 καὶ ἔλαβον ἐκ τῶν υἱῶν
εἰς προφήτας, καὶ ἐκ τῶν νεανίσ-
κων ὑμῶν εἰς ἀγιασμόν· μὴ οὐκ
ἐστιν ταῦτα, υἱοὶ Ἰσραὴλ; λέγει
Κύριος.

12 καὶ ἐποτιζετε τοὺς ἡγασ-
μένους οἶνον, καὶ τοῖς προφήταις
ἐνετέλλεσθαι λέγοντες Οὐ μὴ προ-
φητεύσητε.

9 προσώπου] pr εκ Q^a | αυτου 1^o αυτων
106 | εξηρανα] εξηρα 238

10 τεσσαρακονταετη] τεσσαρα ετη 238

11 και 1^o] om 238 | ελαβον] ανελαβον
Q^a

12 εποτιζετε] εποτιζε 106 | ου μη
προφητευσητε] του μη προφητευσαι 68 87

22

συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ
τοῦ θεοῦ αὐτῶν.

9 ἐγὼ δὲ ἐξήρα τὸν Ἀμορ-
ραῖον ἐκ προσώπου αὐτῶν, οὗ
ἦν καθὼς ὕψ κέδρου τὸ ὕψος
αὐτοῦ, καὶ ἰσχυρὸς ἦν ὡς δρυς,
καὶ ἐξήρα τὸν καρπὸν αὐτοῦ
ἐπάνωθεν καὶ τὰς ρίζας αὐτοῦ
ὑποκάτωθεν.

10 καὶ ἐγὼ ἀνήγαγον ὑμᾶς
ἐκ γῆς Αἰγύπτου, καὶ περιή-
γαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσα-
ράκοντα ἔτη τοῦ κατακληρονομησαί
τὴν γῆν τῶν Ἀμμοραίων.

11 ἔλαβον ἐκ τῶν υἱῶν ὑμῶν
προφήτας, καὶ ἐκ τῶν νεανίσκων
ὑμῶν εἰς ἀγιασμόν· μὴ οὐκ ἐστι
ταῦτα, υἱοὶ Ἰσραὴλ; λέγει
Κύριος.

12 καὶ ἐποτιζετε τοὺς ἀγιο-
μένους οἶνον, καὶ τοῖς προφήταις
ἐνετέλλεσθε λέγοντες Οὐ μὴ προ-
φητεύσητε.

8 συκοφαντιων] σικοφ. 62 -ων 153 |
παραπετασμα] -ματα 36 48 51 62 95 147
153 185 233

9 υψ υψος 22^a | κεδρου] κεδρον 95
κενδρον 185 | εξηρα] εξηρανα 36 48 153

10 εκ γης Αιγυπτου και περιηγαγον]
om 185 | περιηγαγον] ωδηγησα 233 |
τεσσαρακοντα] μ' 36 48 51 62 95 147
153 185 233

11 ελαβον] pr και 48 62 95 147 153
185 233 | εστι] εστιν 36 48 95 153 185
233 | υιοι] pr οι 62 147

12 εποτιζετε] εποτιζεται 62 147^a |
αγιασμενους] ηγιασμενους 22^a 36 48 51 62
95 147 153 185 233 | τοις προφηταις] τους
πρ. 147 | ενετελλεσθε] ενετελεσθαι 62 ενε-
τελεσθε 51 147

ii 13

Q

13 διὰ τοῦτο ἰδοὺ ἐγὼ κυλίω ὑποκάτω ὑμῶν ἐν τρόπῳ κυλίεται ἢ ἄμαξα ἢ γέμουσα καλάμης·

14 καὶ ἀπολείται φυγὴ ἐκ δρομέως, καὶ ὁ κραταῖος οὐ μὴ κρατήσῃ τῆς ἰσχύος αὐτοῦ, καὶ ὁ μαχητῆς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

15 καὶ ὁ τοξότης οὐ μὴ ὑποστῆ, καὶ ὁ ὄξυς τοῖς ποσίν αὐτοῦ οὐ μὴ διασωθῆ, οὐδὲ ὁ ἵππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

16 καὶ εὐρήσει τὴν καρδίαν αὐτοῦ ἐν δυναστείαις, ὁ γυμνὸς διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος.

14 σωσει] σωση Q^a

15 ουδε] και Q^{ms} | ιππευς] ιππεις Q^a | σωσει] σωση Q^a

16 και] + ο κραταιος ου μη 26 49 68 87 91 106 238 | ευρησει την καρδιαν] ηυρεθη καρδια Q^{ms} | ευρησει] ευρεθη 68 87 91 ευρηση 49 ευρη 238 | την καρδιαν] η καρδια 68 87 91 | δυναστειαις] δυναταις 68 87 91 | διωξεται] φευζεται 238 | λεγει] ειπεν 26

22

13 διὰ τοῦτο ἰδοὺ ἐγὼ κυλίω ὑποκάτω ὑμῶν ἐν τρόπῳ κυλίεται ἢ ἄμαξα ἢ γέμουσα καλάμης·

14 καὶ ἀπολείται φυγὴ ἐκ δρομέως, καὶ ὁ κραταῖος οὐ μὴ κρατήσῃ τῆς ἰσχύος αὐτοῦ, καὶ ὁ μαχητῆς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

15 καὶ ὁ τοξότης οὐ μὴ ὑποστῆ, καὶ ὁ ὄξυς τοῖς ποσίν αὐτοῦ οὐ μὴ διασωθῆ, οὐδὲ ὁ ἵππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

16 καὶ ὁ κραταῖος οὐ μὴ εὐρη τὴν καρδίαν αὐτοῦ ἐν δυναστείαις, ὁ γυμνὸς διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος.

13 ιδου] om 153 | αμαξα] αμαξ 147 αμαξα 147^a | γεμουσα] φερουσα 147 | καλαμης] καλαμην 62 95 147 185

14 εκ δρομεως] 147^a (147?) | κρατησει] κρατηση 147 | ισχυος] ισχυως 147 ισχυος 147^a | σωσει] σωσει 36 48 51 62 95 147^a 153 185 233 σωση 147

15 Totum comma om 153 | ουδε ο ιππευς] και ο ιππευς 62 147 ου δε ο ιππευς 233 | σωση] σωσει 36 48 51 62 95 147^a 153 185 233 σωση 147

16 ο κραταιος ου μη] om 233 om ο κραταιος 153 | ευρη] ευρησει 48 233 ευρεθη 153 | την καρδιαν] η καρδια 153 | δυναστειαις] δυναταις 153 | διωξεται] φευζεται 51 62 185 147 διωξεται 147^a

Char. iii. 1 Q

1 Ἀκούσατε τὸν λόγον τοῦ-
τον ὃν ἐλάλησεν Κύριος ἐφ' ὑμᾶς,
οἶκος Ἰσραὴλ, καὶ κατὰ πάσης
φυλῆς ἣς ἀνήγαγον ἐκ γῆς Αἰ-
γύπτου, λέγων·

2 Πλὴν ὑμᾶς ἔγνων ἐκ πάσης
τῶν φυλῶν τῆς γῆς· διὰ τοῦτο
ἐκδικήσω ἐφ' ὑμᾶς πάσας τὰς
ἀμαρτίας ὑμῶν.

3 εἰ πορεύσονται δύο ἐπὶ τὸ
αὐτὸ καθόλου ἐὰν μὴ γνωρίσωσιν
ἑαυτοῖς;

4 εἰ ἐρεῖζεται λέων ἐκ τοῦ
δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων;
εἰ δώσει σκύμμος φωνὴν αὐτοῦ
ἐκ τῆς μάνδρας αὐτοῦ καθόλου
ἐὰν μὴ ἀρπάσῃ τι;

5 εἰ πεσεῖται ὄρνεον ἐπὶ τὴν
γῆν ἄνευ ἰξευτοῦ; εἰ σχασθήσε-
ται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ
συλλαβεῖν τι;

6 εἰ φωνήσει σάλπιγξ ἐν
πόλει καὶ λαὸς οὐ πτοηθήσεται;
εἰ ἔσται κακία ἐν πόλει ἢν
Κύριος οὐκ ἐποίησεν;

1 Ακουσατε τον λογον τουτον ον ελα-
λησεν] om 26 | εκ γης Αι.] εκ της Αι. 91

2 πασης] πασων Q* | αμαρτίας] κακίας
68 87

3 γνωρισωσιν] γνωρισωσι 26 | εαυτους]
εαυτους 238 εαυτου 106

4 ερευζεται] εξερευζεται 238 | του δρυ-
μου] om του 26 | αρπαση τι] αρπασητε τι
91

5 επι την γην ανευ ιξευτου; ει σχασθη-
σεται παγισ επι της γης] om 49 | σχασθη-
σεται] σχαθησεται 106

6 εν πολει και λαος ου πτοηθησεται;
ει εσται κακια εν πολει] om 106 | ουκ] om
106

Char. iii. 22

1 Ἀκούσατε τὸν λόγον τοῦ-
τον ὃν ἐλάλησε Κύριος ἐφ' ὑμᾶς,
οἶκος Ἰσραὴλ, καὶ κατὰ πάσης
φυλῆς ἣς ἀνήγαγον Αἰγύπτου,
λέγων·

2 Πλὴν ὑμᾶς ἔγνων ἐκ
πασῶν φυλῶν τῆς γῆς· διὰ
τοῦτο ἐκδικήσω ἐφ' ὑμᾶς πάσας
τὰς ἀμαρτίας ὑμῶν.

3 εἰ πορεύσονται δύο ἐπὶ τὸ
αὐτὸ καθόλου ἐὰν μὴ γνωρίσωσιν
ἑαυτοῖς;

4 εἰ ἐξερεῖζεται λέων ἐκ τοῦ
δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων;
εἰ δώσει σκύμμος φωνὴν αὐτοῦ
ἐκ τῆς μάνδρας αὐτοῦ καθόλου
ἐὰν μὴ ἀρπάσῃ τι;

5 εἰ πεσεῖται ὄρνεον ἐπὶ τὴν
γῆν ἄνευ ἰξευτοῦ; εἰ σχασθήσε-
ται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ
συλλαβεῖν τι;

6 εἰ φωνήσει σάλπιγξ ἐν
πόλει καὶ λαὸς οὐ πτοηθήσεται;
εἰ ἔσται κακία ἐν πόλει ἢν
Κύριος οὐκ ἐποίησε;

1 ελαλησε] -σεν 36 48 51 95 153 185
233 | Κυριος] pr ο 153 | Αιγυπτου] pr εκ
γης 22^a 36 48 51 62 147 153 185 233 εκ
της 95 | λεγων] om 95

2 της] om 36 48 51 95 147 153 185
233 | αμαρτίας υμων] κακίας της γης υμων
153

3 γνωρισωσιν] γνωρισωσων 62 | εαυτους]
εαυτους 48 95 147^a 153 185 233

4 εξερευζεται] ερευζεται 48 95 153 185
233 | εκ της μανδρας αυτου] om 62 147 95
185

6 ου] + μη 36 48 51 95 185 233 |
εποιησε] -σεν 22^a 36 48 51 95 147 153
185 233

iii 7

Q

7 διότι οὐ μὴ ποιήσει Κύριος ὁ Θεὸς πρᾶγμα ἔὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

8 λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; Κύριος ὁ Θεὸς ἐλάλησεν, καὶ τίς οὐ προφητεύσει;

9 Ἀπαγγείλατε χώρας ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας τῆς Αἰγύπτου, καὶ εἶπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας, καὶ εἶδετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ τὴν καταδυναστείαν τὴν ἐν αὐτῇ·

10 καὶ οὐκ ἔγνω ἃ ἔσται ἐνώπιον αὐτῆς, λέγει Κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταιπωρίαν ἐν ταῖς χώραις αὐτῶν.

11 διὰ τοῦτο τάδε λέγει Κύριος ὁ Θεὸς Τύρος κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ ἰσχύν σου, καὶ διαρπαγῆσονται αἱ χῶραι σου.

7 πραγμα] pr το 106 | αποκαλυψη] αποκαλυφει 26 | παιδειαν] την βουλην 91^a

9 Απαγγειλατε] αναγγειλατε Q^a | τας χωρας] ταις χωραις Q^a | τῆς Αιγυπτου] εν γη Αιγυπτω Q^a 68 238 | και ειπατε] ομη και 49 | την 2^o] om 87 238

10 εσται] εστιν Q^{ms} 26 | ενωπιον] εναντιον Q^{ms} | ενωπιον αυτης] εν αυτη 106

11 Τυρος] pr ερημωθησεται 68 | κυκλοθεν] pr και 49 68 87 91 | ερημωθησεται] εμφανισθησεται 68 87^{ms} | ισχυν] pr την 238 | διαρπαγησονται] αρπαγησονται 26

22

7 διότι οὐ μὴ ποιήσῃ Κύριος ὁ Θεὸς πρᾶγμα ἔὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

8 λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; Κύριος ὁ Θεὸς ἐλάλησε, καὶ τίς οὐ προφητεύσει;

9 Ἀπαγγείλατε χώρας ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας ἐν γῇ Αἰγύπτου, καὶ εἶπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας, καὶ ἴδετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ καταδυναστείαν ἐν αὐτῇ·

10 καὶ οὐκ ἔγνω ἃ ἔσται ἐναντίον αὐτῆς, λέγει Κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταιπωρίαν ἐν ταῖς χώραις αὐτῶν.

11 διὰ τοῦτο τάδε λέγει Κύριος ὁ Θεὸς Τύρος κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ τὴν ἰσχύν σου, καὶ διαρπαγῆσονται αἱ χῶραι σου.

7 ποιηση] ποιησει 36 etc.—233 | αποκαλυψη] -ει 62 147 | παιδειαν] παιδιαν 62 147 παιδειαν 147^a | αυτου 1^o] om 48

8 ερευξεται] εξερευξεται 185 | ελαλησε] -σεν 22^a | προφητευσει] -ση 147 -σει 147^a

9 εν γη Αιγυπτου] εν γη Αιγυπτω 62 147 153 της Αιγυπτου 48 | επι το ορος] επι τα ορη 95 185 | καταδυναστειαν] pr την 36 233 | εν αυτη] pr την 26 48 153 233

10 εγνω] εγνων 62 147

11 κυκλοθεν] pr και 95 185 233 | την] om 48 153 233 | χωραι σου] χωραις σου 62

iii 12

Q

12 τάδε λέγει Κύριος Ὁν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος τοῦ λέοντος δύο σκέλη ἢ λοβὸν ὄπιον, οὕτως ἐκσπασθήσονται οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες Σαμαρείαν κατέναντι φυλῆς καὶ ἐν Δαμασκῶ ἱερεῖς.

13 ἀκούσατε καὶ ἐπιμαρτυρία τῷ οἴκῳ Ἰακώβ, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ,

14 διότι ἐν τῇ ἡμέρᾳ ὅταν ἐκδικήσω ἀσέβειαν τοῦ Ἰσραὴλ ἐπ' αὐτόν, καὶ ἐκδικήσω ἐπὶ τὰ θυσιαστήρια Βεθλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσοῦνται ἐπὶ τὴν γῆν·

15 συνχέω καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ τὸν

12 [στοματος] pr του 68 87 91 238 | του λεοντος] om 238 | οι κατοικουντες] pr και 49 | Σαμαρειαν] εν Σαμαρεια Q^a | φυλης] + της Ιουδαικης 91^a | εν Δαμασκω] + κλινη Q^{ms} κλινει 68 87 91 238

13 και om 26 | επι μαρτυρια] επιμαρτυρασθε Q^a

14 ασεβειαν] ασεβειας 26 49 68 87 91 238 | Βεθλ] Βαιθλ 49 68 87 91 106 238 | κατασκαφησεται] κατασκαφθησεται Q^a | τα κερата] om τα 26 | πεσουνται] πεσειται 238

15 συνχew] και συντριψω 68 87 91 238 συνχew Q^a | και παταξω] και συντριψω Q^{ms} om 68 87 91 | περιπτερον] χειμερινον 91

22

12 τάδε λέγει Κύριος Ὁν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος λέοντος δύο σκέλη ἢ λοβὸν ὄπιον, οὕτως ἐκσπασθήσονται οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν Σαμαρείᾳ κατέναντι φυλῆς καὶ ἐν Δαμασκῶ κλινὰ ἱερεῖς.

13 ἀκούσατε καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ἰακώβ, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ,

14 διότι ἐν τῇ ἡμέρᾳ ὅταν ἐκδικῶ ἀσέβειας τοῦ Ἰσραὴλ ἐπ' αὐτόν, καὶ ἐκδικήσω ἐπὶ τὰ θυσιαστήρια Βαιθλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσείται ἐπὶ τὴν γῆν·

15 καὶ συντριψῶ καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ

12 [εκσπαση] εκσπασει 62 147 -ση 147^a | λεοντος] pr του 48 62 147 153 233 | λοβον] λωβον 62 | ωπιον] ωπιου 23^a etc.— 233 | οι 2^o] pr και 36 | φυλης] pr της 48 | εν Δαμασκω κλινει] εκ Δαμασκω κλινει 36 εν Δαμασκω κλινει 36^a εν Δαμασκω καινη 62 Δαμασκου tantum 95 185 και εν Δαμασκω κλινει 147^{ut} vid εν Δαμασκω 147^a

13 [ιερεis] pr οι 185 [ιερεis 147 του Κυριου 22^{ms} ut vid] | ακουσατε] ακουσασθε λαλησατε 153 147 | και επιμαρτυρασθε] om και 51 και επιμαρτυρασθαι 62 επιμαρτυρασθε 147

14 [τη ημερα] + εκεινη 153 om τη 233 | εκδικω] εκδικησω 153 | Βαιθλ] Βεθλ 62 95 147 185 | κατασκαφησεται] κατασφαγησεται 62 147 -σκαφησεται 147^a | πεσειται] πεσουνται 48 153 233

15 και 1^o] om 48 233 | συντριψω] συνχew 48 εκχew 233 | και παταξω] om 153

iii 15

Q

οίκον τὸν θερινόν, καὶ ἀπολοῦνται οἱ οἴκοι ἐλεφάντινοι, καὶ προστεθήσονται οἴκοι ἕτεροι πολλοί, λέγει Κύριος.

Char. iv.

1 Ἀκούσατε τὸν λόγον τοῦτον, δαμάλεις τῆς Βασανίτιδος αἱ ἐν τῷ ὄρει τῆς Σαμαρείας, αἱ καταδυναστεύουσαι πένητας καὶ καταπατοῦσαι πτωχοὺς, αἱ λέγουσαι τοῖς κυρίοις αὐτῶν Ἐπίδοτε ἡμῖν ὅπως πῖωμεν.

2 ὁμνύει Κύριος κατὰ τῶν ἀγίων αὐτοῦ διότι Ἰδοὺ ἡμέραι ἔρχονται ἐφ' ὑμᾶς καὶ λήψονται ὑμᾶς ἐν ὄπλοις, καὶ τοὺς μεθ' ὑμῶν εἰς λέβητας ἔμπυροι λοιμοί,

3 καὶ ἐξενεχθήσεσθε γυμναὶ κατέναντι ἀλλήλων, καὶ ἀπορ-

15 οἱ αἰ | pr oi 238 | ελεφαντινοι | pr oi Q* 238 | προστεθησονται | αφανισθησονται 238

1 δαμαλεις | pr ai 238 | της Βασανιτιδος | της Βασαν 68 87 | της Σαμ. | om της 26 106 238 | πενητας | πτωχους 68 87 91 238 | πτωχους | πενητας 68 87 91 238 | τοις κυριοις αυτων | τοις ανδρασι αυτων 91 | αυτων | αυτων 238 | οπως πιωμεν | οπως φαγωμεν 91 οπως πιωμεν 106

2 ομνυει | pr και 91 | ημεραι | pr ai 87 | ληψονται | λημψονται 26 43 68 87 238 ληψωμαι 91 | εν οπλοις | om εν 49 εν οχλοις 106 | λεβητας | + υποκαιομενους εμβολουσιν Q^{ms} 68 87 106 238 + υποκαιομενους εμβ. 91 superscr. eis ζυλοτυπιαν 91* | εμπυροι λοιμοι | ερημοι λοιμοι 68 om 91

3 γυμναι | γυμνοι 26 + γυνη και ο ανηρ αυτης 238

22

τὸν οἶκον τὸν θερινόν, καὶ ἀπολοῦνται οἱ οἴκοι οἱ ἐλεφάντινοι, καὶ ἀφανισθήσονται οἴκοι ἕτεροι πολλοί, λέγει Κύριος.

Char. iv.

1 Ἀκούσατε τὸν λόγον τοῦτον, αἱ δαμάλεις τῆς Σανίτιδος αἱ ἐν τῷ ὄρει Σαμαρείας, αἱ καταδυναστεύουσαι πτωχοὺς καὶ καταπατοῦσαι πένητας, αἱ λέγουσαι τοῖς κυρίοις ἑαυτῶν Ἐπίδοτε ἡμῖν ὅπως πῖωμεν.

2 ὁμνύει Κύριος κατὰ τῶν ἀγίων αὐτοῦ διότι Ἰδοὺ ἡμέραι ἔρχονται ἐφ' ὑμᾶς καὶ λήψονται ὑμᾶς ἐν ὄπλοις, καὶ τοὺς μεθ' ὑμῶν εἰς λέβητας ὑποκαιομένους ἐμβολοῦσιν ἔμπυροι λοιμοί,

3 καὶ ἐξενεχθήσεσθε γυμναὶ γυνῆ καὶ ὁ ἀνὴρ αὐτῆς κατέναντι

15 oi 1^o | om 48 62 147 153 233 | oi 2^o | om 48 62 95 147 153 185 233 | αφανισθησονται | προστεθησονται 48 95 153 233 | πολλοι | πολοι 147* πολλοι 147

1 ai 1^o | om 48 95 153 185 233 | δαμαλεις | δυναμεις 147 | της | om 36 48 153 233 | Σανιτιδος | Βασανιτιδος 22* etc.—233 | καταδυναστεουσαι | 22* (?) | πτωχους | πενητα 233 | πενητας | πτωχους 233 | αυτων | αυτων 48 153 233

2 ληψονται | λημψονται 36 48 51 95 185 233 ληψωμαι 153 λειψονται 147* ληψονται 147 | υποκαιομενους εμβαλ. | om 233 | εμβολουσιν | εμβαλω 153 | εμπυροι λοιμοι | om 95 153 185

3 γυμναι | γυμνοι 130 | γυνη και ο ανηρ αυτης | om 48 233 | ο | om 62 147 51 | κατεναντι | απεναντι 95 185 pr και 153

iv 3

Q

ριφήσεσθε εἰς τὸ ὄρος τὸ ρεμμάν,
λέγει Κύριος ὁ θεός.

4 Εἰσηλθετε εἰς Βαιθὴλ καὶ
ἠνομήσατε, καὶ εἰς γάλγαλα
ἐπληθύνετε τοῦ ἀσεβῆσαι, καὶ
ἠνέγκατε εἰς τὸ πρῶν θυσίας
ὑμῶν, εἰς τὴν τριημερίαν τὰ
ἐπιδέκατα ὑμῶν.

5 καὶ ἀνέγνωσαν ἔξω νόμον,
καὶ ἐπεκαλέσαντο ὁμολογίας·
ἀπαγγέιλαιτε διότι ταῦτα ἠγά-
πησαν οἱ υἱοὶ Ἰσραὴλ, λέγει
Κύριος ὁ θεός.

6 καὶ ἐγὼ δώσω ὑμῖν γομ-
φιασμὸν ὀδόντων ἐν πάσαις ταῖς
πόλεσιν ὑμῶν καὶ ἔνδειαν ἄρτων
ἐν πᾶσιν τοῖς τόποις ὑμῶν, καὶ
οὐκ ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

7 καὶ ἐγὼ ἀνέσχον ἐξ ὑμῶν
τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ
τρυγητοῦ, καὶ βρέξω ἐπὶ πόλιν

3 ρεμμάν] ερμανα Q^{ms} 91 ρεμμεν 26 49
106 αρμανα 68 87 238 | ο θεος] om 68
87 91 238 + ταδε λεγει Κυριος 49

4 εισηλθετε] -ατε 26 68 87 91 106 pr
και 87 91 | Βαιθηλ] Βεθηλ 26 | ηνομησατε]
ησεβησατε 68 87 91 | και εις γαλγαλα] εις
γαλγαλα και 238 | θυσιας] ουσιας 26

5 ομολογιας] ομολογιαν 238 | απαγγει-
λατε] αναγγ. Q^a 68 87 91 | διοτι] οτι 68
87 91 238 | οι υιοι] om οι 91 | Κυριος ο
θεος] Κυριος bis voc. 68 87 91

6 πασιν] πασι Q^a

7 ανεσχον] ανεσχων 68 | τρυγητου]
θερισμον Q^{ms} 68 87 91 238

22

ἀλλήλων, καὶ ἀπορριφήσεσθε
εἰς τὸ ὄρος τὸ ἀρμᾶνα, λέγει
Κύριος.

4 Εἰσηλθετε εἰς Βαιθὴλ καὶ
ἠνομήσατε, εἰς γάλγαλα καὶ
ἐπληθύνετε τοῦ ἀσεβῆσαι, καὶ
ἠνέγκατε εἰς τὸ πρῶν θυσίας
ὑμῶν, εἰς τὴν τριημερίαν τὰ
ἐπιδέκατα ὑμῶν.

5 καὶ ἀνέγνωσαν ἔξω νόμον,
καὶ ἐπεκαλέσαντο ὁμολογίαν·
ἀπαγγέιλαιτε ὅτι ταῦτα ἠγάπη-
σαν οἱ υἱοὶ Ἰσραὴλ, λέγει Κύριος
ὁ θεός.

6 καὶ ἐγὼ δώσω ὑμῖν γομ-
φιασμὸν ὀδόντων ἐν πάσαις
ταῖς πόλεσιν ὑμῶν καὶ ἔνδειαν
ἄρτων ἐν πᾶσι τοῖς τόποις ὑμῶν,
καὶ οὐκ ἐπεστρέψατε πρὸς μέ,
λέγει Κύριος.

7 καὶ ἐγὼ ἀνέσχον ἐξ ὑμῶν
τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ
θερισμοῦ, καὶ βρέξω ἐπὶ πόλιν

3 το αρμανα] ορος της Αρμενιας sup.
lin. 22 om το 95 185 του Ραμαν 153
Ρεμαν 36^a το Ρομμαν 36 48 51 233 |
Κυριος] + Κυριος 22^a + ο θεος 36 233

4 Βαιθηλ] Βεθηλ 62 147 | ηνομησατε]
ησεβησατε 48 62 147 233 | επληθυνατε]
om και 48 153 233 | εις το πρῶν] om εις
το 95 | θυσιας] θυσιαν 153 | εις την] pr
και 147

5 ομολογιαν] ομολογιας 48 153 233 |
απαγγ.] αναγγ. 48 153 233 | οτι] διοτι
153 233 | ηγαπησαν] + λεγει Κυριος ο
θεος 233 | οι] om 153 | Κυριος] om 233

6 εγω] Κυριος sup. lin. 22 | πασι]
πασιν 36 etc.—233

7 θερισμου] τρυγητου 48 233 | βρεξω 1^o
—βρεξω 2^o] om 95 185

iv 7

Q

μίαν, ἐπὶ δὲ πόλιν μίαν οὐ
βρέξω· μερίς μία βραχίσηται,
καὶ μερίς ἐφ' ἣν οὐ βρέξω ἐπ'
αὐτὴν ξηραυθήσεται.

8 καὶ συναθροισθήσονται δύο
καὶ τρεῖς πόλεις εἰς πόλιν μίαν
τοῦ πιεῖν ὕδωρ καὶ οὐ μὴ ἐμ-
πλησθῶσιν, οὐδ' ὡς ἐπεστρέψατε
πρὸς μέ, λέγει Κύριος.

9 ἐπάταξα ὑμᾶς ἐν πυρώσει
καὶ ἐν ἰκτέρῳ· ἐπληθύνατε κή-
πους ὑμῶν, ἀμπελώνας ὑμῶν
καὶ συκῶνας ὑμῶν καὶ ἐλαιώνας
ὑμῶν κατέφαγεν ἡ κάμπη, καὶ
οὐδ' ὡς ἐπεστρέψατε πρὸς μέ,
λέγει Κύριος.

10 ἐξαπέστειλα εἰς ὑμᾶς
θάνατον ἐν ὁδῷ Αἰγύπτου, καὶ
ἀπέκτεινα ἐν ῥομφαίᾳ τοὺς
νεανίσκους ὑμῶν μετὰ αἰχμαλω-
σίας ἵππων σου, καὶ ἀνίγαγον

7 μερίς 2^o] + μια 26 | ἐπ αὐτῆν] om 68
87 91 238

8 του πιειν] om του 87 91 | οὐδ ὡς
ἐπεστρέψατε] οὐκ ἐπεστράφητε Q^{ms} καὶ
οὐδ ὡς ἐπεστρέψατε 49 106 καὶ οὐδ οὕτως
ἐπεστρέψατε 26

9 ἐπληθύνατε] pr καὶ (ἐπληθύνατε)
+ του ἀσεβῆσαι οὐς 238 | ἀμπελώνας] pr
καὶ 238 | καὶ ἐλαιώνας ὑμῶν κατέφαγεν ἡ
κάμπη] om 49 | καὶ οὐδ] om καὶ 49 | ὡς]
οὕτως 26 68 87

10 ἐξαπεστειλα] pr καὶ 49

22

μίαν, ἐπὶ δὲ πόλιν μίαν οὐ
βρέξω· μερίς μία βραχίσηται,
καὶ μερίς ἐφ' ἣν οὐ βρέξω
ξηραυθήσεται.

8 καὶ συναθροισθήσονται δύο
καὶ τρεῖς πόλεις εἰς μίαν πόλιν
τοῦ πιεῖν ὕδωρ καὶ οὐ μὴ ἐμ-
πλησθῶσιν, καὶ οὐκ ἐπεστράφητε
πρὸς μέ, λέγει Κύριος.

9 ἐπάταξα ὑμᾶς ἐν πυρώσει
καὶ ἐν ἰκτέρῳ· καὶ ἐπληθύνατε
τοῦ ἀσεβῆσαι οὐς κήπους ὑμῶν, καὶ
ἀμπελώνας ὑμῶν καὶ συκῶνας
ὑμῶν καὶ ἐλαιώνας ὑμῶν κατέ-
φαγεν ἡ κάμπη, καὶ οὐδ' ὡς ἐπε-
στρέψατε πρὸς μέ, λέγει Κύριος.

10 ἐξαπέστειλα εἰς ὑμᾶς
θάνατον ἐν ὁδῷ Αἰγύπτου, καὶ
ἀπέκτεινα ἐν ῥομφαίᾳ τοὺς
νεανίσκους ὑμῶν μετὰ αἰχμαλω-
σίας ἵππων σου, καὶ ἀνίγαγον

7 πολιν μιαν 2^o] μιαν πολιν 36 48 51
62 95 147 153 233

8 συναθροισθησονται] -σεται 95 185 |
μιαν πολιν] πολιν μιαν 36 48 62 95 147
185 153 233 | του] om 153 | ἐμπλησθωσιν]
ἐμπληθωσι 62 147 ἐμπλησθωσι 147* | καὶ
οὐκ ἐπεστράφητε] καὶ οὐδ ὡς ἐπεστρέψατε
233 | ἐπεστράφητε] ἀπεστράφητε 51

9 ἐν 2^o] om 62 147 | ἐπληθύνατε] + του
ἀσεβῆσαι· νοσοῖς ὑμᾶς περιεβαλον ποικιλίας,
ὑμεῖς δὲ ἐπετεύετε τὴν ἀσεβειαν· οὐς
ἐπληθύνατε 95 185 | οὐς] + ἐπληθύνατε 62 |
καὶ ἀμπελ.] om καὶ 48 233 | συκῶνας]
συκῶνας 62 147 συκῶνας 147* | καὶ οὐδ ὡς]
οὕτως 95 185 153 | πρὸς με] om 62
147

10 ἐξαπεστειλα] k̄s sup. lin. 22* |
εἰς ὑμᾶς] om εἰς 147

iv 10

Q

ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν
ἐν τῇ ὀργῇ μου, καὶ οὐδ' ὡς
ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

11 κατέστρεψα ὑμᾶς καθὼς
κατέστρεψεν ὁ Θεὸς Σόδομα καὶ
Γόμορρα, καὶ ἐγένεσθε ὡς δαλὸς
ἐξισταλσμένος ἐκ πυρός, καὶ οὐδ'
ὡς ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

12 διὰ τοῦτο οὕτως ποιήσω
σοι, Ἰσραήλ· πλὴν ὅτι οὕτως
ποιήσω σοι, ἐτοιμάζου τοῦ
ἐπικαλεῖσθαι τὸν Θεόν σου,
Ἰσραήλ.

13 διότι ἰδοὺ ἐγὼ στερεῶν
βροντὴν καὶ κτίζων πνεῦμα καὶ
ἀναγγέλλων εἰς ἀνθρώπους τὸν
χριστὸν αὐτοῦ, ποιῶν ἄρθρον
καὶ ὀμίχλην, καὶ ἐπιβαίνων ἐπὶ
τὰ ὑψηλὰ τῆς γῆς· Κύριος ὁ
Θεὸς ὁ παντοκράτωρ ὄνομα
αὐτῷ.

10 τη ὀργῇ] om τη 87 | ὀργῇ μου] ὀρ.
μῶν Q^{ms} 87 91^a | οὐδ' ὡς] ουτως 26 68 87

11 κατεστρεψα] pr και 106 | εξισταλσ-
μενος] εξισταλσμενος Q^a εξαπεσταλμενος
Q^{ms} | ουδ' ὡς] ουτως 26 87 91

12 πλην] postea superscr.

13 διοτι ιδου εγω] om ιδου εγω 26 49
68 87 91 106 om ιδου 238 | στερεων]
στερεω 106 | αναγγελων] απ. Q^a 26 |
χριστον] λογον θ' Q^{ms} | ποιων] pr ο 26 49
68 87 91 238 | και επιβαινων] om και 26
49 68 87 91 106 238 | υψηλα] υψη Q^a 49
68 87 91 106 238 υψει 26

22

ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν
ἐν τῇ ὀργῇ μου, καὶ οὐδ' ὡς
ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

11 κατέστρεψα ὑμᾶς καθὼς
κατέστρεψεν ὁ Θεὸς Σόδομα καὶ
Γόμορρα, ἐγένεσθε ὡς δαλὸς
ἐξισπασμένος ἐκ πυρός, καὶ οὐδ'
ὡς ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

12 διὰ τοῦτο οὕτως ποιήσω
σοι, Ἰσραήλ· πλὴν ὅτι οὕτως
ποιήσω σοι, ἐτοιμάζου τοῦ
ἐπικαλεῖσθαι τὸν Θεόν σου,
Ἰσραήλ.

13 διότι ἰδοὺ στερεῶν βρον-
τὴν καὶ κτίζων πνεῦμα καὶ
ἀπαγγέλλων εἰς ἀνθρώπους τὸν
χριστὸν αὐτοῦ, ποιῶν ἄρθρον
καὶ ὀμίχλην, ἐπιβαίνων ἐπὶ τὰ
ὑψηλὰ τῆς γῆς· Κύριος ὁ Θεὸς ὁ
παντοκράτωρ ὄνομα αὐτῷ.

10 παρεμβολας υμων] om υμων 36 |
ὀργῇ μου] ὀργῇ υμων 48 158 233 | και ουδ'
ως] ουτως 95 185 153

11 κατεστρεψα] ο κς θς sup. lin. 22^a |
και ουδ' ὡς] ουτως 95 185 153

12 ουτως] οτως 130 | σοι 1^o—σοι 2^o]
om 95 185 | του] om 62 147

13 ιδου] + εγω 22^a 36 51^a 62 147 |
απαγγελων] απαγγελων 62 147 -λλων
147^a | τον χριστον] K̄ Θ̄ sup. lin. 22 |
ποιων] pr ο 36 48 51 95 153 185 233 | επι-
βαινων] pr ο 62 | ο παντοκ.] om ο 36

Char. v. 1 Q

1 Ἀκούσατε τὸν λόγον Κυρίου
τοῦτον ὃν ἐγὼ λαμβάνω ἐφ' ὑμᾶς
θρῆνον οἶκος τοῦ Ἰσραὴλ

2 ἔπεσεν, οὐκέτι μὴ προσθῆ
τοῦ ἀναστῆναι· παρθένος τοῦ
Ἰσραὴλ ἔσφαλεν ἐπὶ τῆς γῆς
αὐτῆς, οὐκ ἔστιν ὁ ἀναστήσων
αὐτήν.

3 διότι τάδε λέγει κύριος
Κύριος ἡ πόλεις ἐξ ἧς ἐξεπορεύ-
οντο χεῖλοι, ὑπολειφθήσονται
ἐκατόν, καὶ ἐξ ἧς ἐξεπορεύοντο
ἐκατόν, ὑπολειφθήσονται δέκα
τῷ οἴκῳ Ἰσραὴλ.

4 διότι τάδε λέγει Κύριος
πρὸς τὸν οἶκον Ἰσραὴλ Ἐκζητή-
σατέ με, καὶ ζήσεσθε·

5 καὶ μὴ ἐκζητεῖτε Βεθὴλ καὶ
εἰς Γάλγαλα μὴ εἰσπορεύεσθε,
καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ
ἀναβαίνειται, ὅτι Γάλγαλα αἰχ-

Char. v. 22

1 Ἀκούσατε τὸν λόγον τοῦ-
του ὃν ἐγὼ λαμβάνω ἐφ' ὑμᾶς
θρῆνον οἶκος Ἰσραὴλ

2 ἔπεσεν, οὐκέτι μὴ προσθῆ
τοῦ ἀναστῆναι· παρθένος τοῦ
Ἰσραὴλ ἔσφαλεν ἐπὶ τῆς γῆς
αὐτῆς, οὐκ ἔστιν ὁ ἀνιστῶν αὐτήν.

3 διότι τάδε λέγει κύριος
Κύριος ἐκ πόλεως ἐξ ἧς ἐξεπορευ-
οντο χεῖλοι, ὑπολειφθήσονται ἐν
αὐτῇ ἐκατόν, καὶ ἐξ ἧς ἐξεπο-
ρεύοντο ἐκατόν, ὑπολειφθήσου-
νται ἐν αὐτῇ δέκα τῷ οἴκῳ Ἰσραὴλ.

4 διότι τάδε λέγει Κύριος
πρὸς τὸν οἶκον Ἰσραὴλ Ἐκζητή-
σατέ με, καὶ ζήσεσθε·

5 καὶ μὴ ἐκζητεῖτε Βαιθὴλ καὶ
εἰς Γάλγαλα μὴ εἰσπορεύεσθε,
καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ
διαβαίνειτε, ὅτι Γάλγαλα αἰχμαλω-

1 Κυρίου] om 238 | του] om 26 49 68
87 91 106 238

2 μὴ] ου μη 26 | προσθῆ] προσθησει 68
91 προσθηση 87 | του 2^ο] om 91 | ο ανα-
στησων] οι ο' ανιστων θ' ο αναστησων Q^{ms}
ανιστων 68 87 91 238

3 διοτι] δια τουτο 68 91 | κυριος
Κυριος] Κυριος ο Θεος Q^a Κυριος sem.
tant. 238 | η πολεις] η πολιοις Q^a εκ
πολεως 238 | εξεπορευ.οντο 1^ο 2^ο] επορευοντο
91 106 87 | υπολειφθησονται 1^ο 2^ο] + εν
αυτη 238

5 εκζητειτε] εκζητητε 238 | Βεθηλ]
Βαιθηλ Q^a 49 68 87 91 106 238 | φρεαρ
του ορκου] δεκαδαι superscr. Q | ανα-
βαινεται] αναβαινετε Q^a διαβαινετε 68 87
91 238

1 λογον] + Κυριου 36 48 51 62 147
153 233 | θρηνον] pr eis 62 147

2 ουκετι μη] ουκετι ου μη 22^a | προσθῆ]
προσθησει 48 62 προσθησω 147 προστεθη
233 | του 2^ο] om 153 | εσφαλεν] εσφηλεν
147 | επι της γης αυτης] (ουκ εν αιγυπτ.
αλλ' εν τη Ιουδα 147^{ms}) | αυτης] αυτου 48 |
ανιστων] αναστησων 48 ανιστων 153

3 διοτι] διο 62 δια τουτο 48 | κυριος]
sem. tant. 51 62 95 147 153 185 Κυριος
ο θς 130 | εκ πολεως] η πολις 48 153 233 |
υπολειφ. 1^ο—εκατον 2^ο] om 62 | εν αυτη
1^ο] om 48 95 153 185 233 | υπολειφ. 2^ο]
om 153 | εν αυτη 2^ο] om 48 153 233

4 ζησεσθε] ζησεσθαι 62

5 εκζητητε] -ειτε 48 62 95 147 153
185 233 | Βαιθηλ 1^ο] Βεθηλ 62 95 147
185 | διαβαινετε] 147^a 147?

v 5

Q

μαλωτευομένη. αἰχμαλωτευθήσεται, καὶ Βαθὴλ ἔσται ὡς οὐκ ὑπάρχουσα.

6 ἐκζητήσατε τὸν κύριον, καὶ ζήσατε, ὅπως μὴ ἀναλάβῃ ὡς πύρ ὁ οἶκος Ἰωσήφ καὶ καταφάγεται αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ἰσραὴλ.

7 Κύριος ὁ ποιῶν εἰς ὕψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν·

8 ποιῶν πάντα καὶ μετασκευάζων, καὶ ἐκτρέπων εἰς τὸ πρῶν σκιάν, καὶ ἡμέραν εἰς νύκτα συσκοτάζων· ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς, Κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ·

9 ὁ διορίζων συντριμμὸν ἐπ' ἰσχύν, καὶ ταλαιπωρίαν ἐπὶ ὀχύρωμα ἐπάγων.

5 Βαθ(ηλ) Βαιθ(ηλ) Q^a | ουκ] ουχ Q^a

6 [ζησατε] [ζησετε Q^a 49 [ζησεσθε 26 106 238 [ζητε 68 87 91 | αναλαμψη] αναλαμψει 26 | καταφαγεται] καταφαγη 87 91 238 | τω οικω] τον οικον 68 87

7 Κυριος] om 68

8 ποιων παντα] om 26 49 106 pr o 68 87 91 238 Q^a | σκιαν] + θανατου Q^{ms} 68 87 91 238 | συσκοταζων] συσκοταζη Q^{ms} vid pr και 68 | προσωπου] προσωπων Q^a | της γης] pr πασης 26

9 διοριζων] διαιρων 26 49 68 87 91 106 238

22

τευομένη αἰχμαλωτευθήσεται, καὶ Βαθὴλ ἔσται οὐκ ὑπάρχουσα.

6 ἐκζητήσατε τὸν κύριον, καὶ ζήσεσθε, ὅπως μὴ ἀναλάβῃ ὡς πύρ ὁ οἶκος Ἰωσήφ καὶ καταφάγῃ αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ἰσραὴλ.

7 Κύριος ὁ ποιῶν εἰς ὕψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν.

8 ὁ ποιῶν πάντα καὶ μετασκευάζων, καὶ ἐκτρέπων εἰς τὸ πρῶν σκιὰν θανάτου, καὶ ἡμέραν εἰς νύκτα συσκοτάζων· ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς, Κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ·

9 ὁ διαιρῶν συντριμμὸν ἐπ' ἰσχύν, καὶ ταλαιπωρίαν ἐπὶ ὀχύρωμα ἐπάγων.

5 και Βαιθ(ηλ) εσται] om 62 | Βαιθ(ηλ 2^o) Βεθ(ηλ) 36 48 51 95 147 153 185 233 | εσται] + ως 36 48 51 95 147 (hab. 147^a) 153 185 233

6 [ζησεσθε] [ζησεσθαι 62 [ζηησατε 153 [ζητε 48 233 | αναλαμψη] αναλαμψει 62 147 -η 147^a | Ιωσηφ] Εφραιμ 22^{ms} pr του 95 185 | καταφαγη] καταφαγεται 233 | σβεσων] σπεσων 95 185 | τω οικω] τον οικον 85 185

7 Κυριος] om 48 95 185 | com. 7. 8. tr. 153

8 ο ποιων] om o 233 (παντα ποιων 147) | το πρwi] τω πρ. 62 | θανατου] om 48 | νυκτας] νυκτας 62 | συσκοταζων] -ζει 95 185 | αυτω] αυτω 62 | προσωπων] -ου 36 95 185 | ο θς ο παντ.] om 48

9 ἐπ] επι 62 | ταλαιπωριαν] ταλαιπωριαν 62 147 -ωριαν 147^a

v 10

Q

10 ἐμείσησαν ἐν πύλαις ἐλέγχοντα, καὶ λόγου ὄσιον ἐβδελύξαντο.

11 διὰ τοῦτο ἀνθ' ὧν κατεκονδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ' αὐτῶν, οἴκους ξυστοὺς οἰκοδομηθήσατε καὶ οὐ μὴ κατοικήσεται ἐν αὐτοῖς, καὶ ἀμπελώνας ἐπιθυμητοὺς φυτεύσατε καὶ οὐ μὴ πίητε οἶνον ἐξ αὐτῶν.

12 ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἰσχυραὶ αἱ ἁμαρτίαι ὑμῶν καταπατοῦντες δίκαιον, λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες.

13 διὰ τοῦτο ὁ συνίῳν ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρὸς ἐστίν.

10 ἐμείσησαν] ἐμείσησαν 26 49 68 87 91 106 238

11 δια τουτο] + οὕτως εἶπε κ̅ 49 + οὕτως λέγει κ̅ 68 87 | κατεκονδύλιζον] κατεκονδύλιζετε 87 238 | εἰς κεφαλὰς πτωχῶν] πτωχοῦς Q^m 68 87 91 238 | ξυστοὺς] ξεστοὺς Q^a 68 91 238 | οἰκοδομηθήσατε] ὠκοδομησατε Q^a 68 87 91 οἰκοδομησατε 26 49 106 238 | κατοικήσεται] κατοικήσατε Q^a 49 κατοικήσατε 26 68 87 91 106 238 | καὶ ἀμπ.] οἴμ καὶ 68 87 91 238 | φυτεύσατε] φυτεύσατε Q^a ἐφυτεύσατε 26 68 87 91 238 φυτεύσατε 49 106 | καὶ οὐ μὴ πίητε οἶνον ἐξ αὐτῶν] καὶ οὐ μὴ κατοικήσατε 91^a | πίητε] πιετε 106 | αὐτῶν] πρ τον Q^a 26 49 68 87 91 106 238

12 καταπατοῦντες] οἱ ὁ καταπατοῦσαι Q^m 26 49 68 87 91 238 οἱ λ̅ καταπατοῦντες Q^m | δίκαιον] δίκαια 106 | ἀλλάγματα] ἀναλλ. 26 49 68 87 91 106 238 | πένητας] πενήτας Q^a 26 49 68 87 91 106 238 | ἐκκλίνοντες] ἐκκλινόντες Q^a 26 49 68 87 91 106 238

13 ἐκείνῳ] ἐκεῖνῃ Q^m | πονηρὸς] πονηρῶν 87 πρ ο 49

22

10 ἐμείσησαν ἐν πύλαις ἐλέγχοντα, καὶ λόγον ὄσιον ἐβδελύξαντο.

11 διὰ τοῦτο ἀνθ' ὧν κατεκονδύλιζετε πτωχόν, καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ' αὐτοῦ, οἴκους ξεστοὺς οἰκοδομησατε καὶ οὐ μὴ κατοικήσατε ἐν αὐτοῖς, ἀμπελώνας ἐπιθυμητοὺς ἐφυτεύσατε καὶ οὐ μὴ πίητε τὸν οἶνον αὐτῶν.

12 ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἰσχυραὶ αἱ ἁμαρτίαι ὑμῶν καταπατοῦντες δίκαιον, λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες.

13 διὰ τοῦτο ὁ συνίῳν ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρὸς ἐστίν.

11 δια τουτο] + οὕτως εἶπε κ̅ 36 | κατεκονδύλιζετε] κατεκονδύλιζον 48 153 233 | πτωχόν] πτωχοῦς 48 πτωχῶν 62 153 233 πρ εἰς κεφαλὰς 153 233 | ἐδέξασθε] ἐδοξασθαι 62 | αὐτοῦ] αὐτῶν 48 153 185 233 | ξεστοὺς] ξυστοὺς 153 | οἰκοδομησατε] οἰκοδομησατε 22^a -σατε 36 51 ὠκοδομησατε 48 233 | κατοικήσατε] οἰκήσατε 95 185 | ἀμπελώνας] πρ καὶ 233 | ἐπιθυμητοὺς] -μιτοὺς 147 -μητοὺς 147^a | πίητε] πιετε 36 ποιητε 62 | αὐτῶν] πρ ἐξ 48 233

12 καταπατοῦντες] καταπατοῦσαι 36 48 51 95 153 185 233 | ἀλλάγματα] ἀναλλ. 36 48 51 95 153 185 233

13 συνίῳν] υ sup. lin. 22 | πονηρὸς] πονηρῶν 48 πρ ο (καιρὸς) 95 185 | ὅτι καιρὸς πονηρὸς ἐστίν] οἴμ 153

v 14

Q

14 ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρὸν, ὅπως ζήσητε, καὶ ἔσται οὕτως μεθ' ὑμῶν Κύριος ὁ θεὸς ὁ παντοκράτωρ· ὃν τρόπον εἶπατε

15 Μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλὰ, καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ Κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλοίπους τοῦ Ἰσραήλ·

16 διὰ τοῦτο τάδε λέγει Κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐν πάσαις πλατείαις κοπετός, καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται οὐαὶ οὐαὶ· κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετόν, καὶ εἰς εἰδότας θρήνον,

17 καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν Κύριος·

18 οὐαὶ οἱ ἐπιθυμούντες τὴν

14 το πονηρον] om το 87 | ουτως μεθ υμων] ponit μεθ υμων statim post ο παντ. 87 91 | Κυριος ο θεος] pr ζη 49

15 ἀποκαταστήσατε] -σετε 49 καταστήσατε 91 | περιλοιπους] καταλοιπους 91 238 περιλυτους 198 | του Ιωσηφ] του Ισραηλ 26 238^{ms}

16 πλατειαις] pr ταις 26 68 106 238 | οδοις] pr ταις 68 87 106 | κοπετον] pr εις 68 238 | ειδοτας] οδοντας 26 ειδοτα 49 ειδοντας 106

17 κοπετος] κοπετον 106 | διοτι διελευσομαι] διοτι εισελευσωμαι 26 οτι διελευσωμαι 68 87 οτι ελευσομαι 91 διοτι ελευσομαι 106 | μεσου σου] om σου 106

22

14 ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρὸν, ὅπως ζήσητε, καὶ ἔσται οὕτως μεθ' ὑμῶν Κύριος ὁ θεὸς ὁ παντοκράτωρ· ὃν τρόπον εἶπατε

15 Μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλὰ, καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ Κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς καταλοίπους τοῦ Ἰσραήλ·

16 διὰ τοῦτο τάδε λέγει Κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐνπάσαιςταιςπλατείαιςκοπετός, καὶ ἐν πάσαιςταις ὁδοῖς ῥηθήσεται οὐαὶ οὐαὶ· κληθήσεται γεωργὸς εἰς πένθος καὶ εἰς κοπετόν, καὶ εἰς εἰδότας θρήνον,

17 καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν Κύριος·

18 οὐαὶ οἱ ἐπιθυμούντες τὴν

14 το 2^o] om 48 | ζησητε] ζησεισθαι 62 ζησησθε 147 | ουτως μεθ υμων] ponit μεθ υμων statim post παντοκρατωρ 153 μεθ υμων ουτως 95 185

15 Μεμισηκαμεν] εμισησαμεν 147 εμησησαμεν 62 | ηγαπηκαμεν] -σαμεν 62 147 | ἀποκαταστήσατε] κατα- 153 | ἐλεσησῃ] -σει 62 147 -ση 147^a | καταλοιπους] περιλοιπ. 48 153 233 | Ισραηλ] Ιωσηφ 48 62 95 147 185 233 τω Ιωσ. 153

16 Κυριος ο θεος] om ο θεος 62 | ταις 1^o] om 51 95 153 185 233 | ταις 2^o] om 36 51 62 147 153 233 | ουαι ουαι] θρηνος 95 185 | και εις κοπ.] om 48 153 233

17 οδοις] pr ταις 62 147 | διελευσομαι] ελευσ. 48 233 | δια] εν 62 147 | σου] om 86 | ειπεν] ειπε 22^a λεγει 62 95 147 185

18 επιθυμουντες] -μουνται 62

ἢ 18

Q

ἡμέραν Κυρίου· ἵνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ Κυρίου; καὶ αὕτη ἐστὶν σκότος καὶ οὐ φῶς.

19 ὃν τρόπον ἐὰν φύγη ἄνθρωπος ἐκ προσώπου τοῦ λέοντος, καὶ ἐμπέσῃ αὐτῷ ἢ ἄρκος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ ἀπειρήσῃται τὰς χεῖρας αὐτοῦ εἰς τὸν τοίχον, καὶ δάκῃ αὐτὸν ὀφίς.

20 οὐχὶ σκότος ἡ ἡμέρα τοῦ Κυρίου καὶ οὐ φῶς; καὶ γνόφος οὐκ ἔχων φέγγος αὐτῆς;

21 μεμίσῃκα, ἀπώσμαι ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν.

22 δι' ἃ καὶ ἐὰν ἐνέγκητέ μοι ὀλοκαυτώματα καὶ θυσίας ὑμῶν, οὐκ ἐπιβλέψομαι.

18 Κυρίου 1^ο—Κυρίου 2^ο] om 106 | ἵνα τι] pr και 238 | αὕτη ὑμῶν] tr. 238 om ὑμῖν 49 hab 49^a

19 φύγη] εκφυγη 26 49 106 238 | του λεοντος] om του 26 | εμπεση] εμπεσει 106 | εἰσπηδηση] εἰσπηδησει 26 106 | οικον αυτου] om αυτου 68 87 238 | απειρησθαι] απειρησθαι Q^a 238 απερησει 26 91 απειρωση 49 68 87 απειρεισει 106 | χειρας αυτου] om αυτου 238 | εις] επι 68 87 91 238 | δακη] δακει 26 | οφίς] pr ο 238

20 γνόφος] pr ου 26 | αυτης] αυτη 26 49 68 87 91 106

21 εορτας] pr τας 238 | οσφρανθω] + θυσιας 26 106

22 και 1^ο] om 26 68 87 91 238 | ενεγκητε] ενεγκης 26 | ολοκαυτωματα] pr τα 106 | ὑμῶν] + ου προσδεξομαι και σωτηριους επιφανειας ὑμων Q^{ms} (ου προσδεξομαι αυτα Q^{ms} 2; 49 106) 26 49 68 87 91 106 238 (σωτηριους] σωτηριου 26 49 68 106 238) | επιβλεψομαι] επιβλεψωμαι 26

22

ἡμέραν Κυρίου· καὶ ἵνα τί ὑμῖν αὕτη ἡ ἡμέρα τοῦ Κυρίου; καὶ αὕτη ἐστὶν σκότος καὶ οὐ φῶς.

19 ὃν τρόπον ἐὰν ἐκφύγῃ ἄνθρωπος ἐκ προσώπου τοῦ λέοντος, καὶ ἐμπέσῃ αὐτῷ ἢ ἄρκος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον καὶ ἀπειρήσῃται τὰς χεῖρας αὐτοῦ εἰς τὸν τοίχον, καὶ δάκῃ αὐτὸν ὀφίς.

20 οὐχὶ σκότος ἡ ἡμέρα τοῦ Κυρίου καὶ οὐ φῶς; καὶ γνόφος οὐκ ἔχων φέγγος αὐτῆς;

21 μεμίσῃκα, ἀπώσμαι τὰς ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ θυσίας ἐν ταῖς πανηγύρεσιν ὑμῶν.

22 διότι ἐὰν ἐνέγκητέ μοι ὀλοκαυτώματα καὶ θυσίας ὑμῶν, οὐ προσδέξομαι, καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι.

18 και 1^ο] om 48 153 233 | ὑμῖν αυτη] αυτη ὑμῖν 48 153 om ὑμῖν 233 | η] om 51 hab 51^a | του] om 62 147 153 | εστι] επι 62 147 εστι om 147^a

19 εαν] οταν 62 147 | εκφυγη] φυγη 48 153 | του] om 36 62 147 | εμπεση] -σει 62 | η] del. 147 | εἰσπηδηση] -σει 62 | οικον] + αυτου 48 153 233 | απειρησθαι] απερησειται 62 απειρωση 95 185 απερησθαι 147 απειρησθαι 147^a απειρεισει 153 | τας] om 36 | εις] επι 36 48 62 95 153 147 185 | ο] om 48 95 153 185 233

20 η] om 130 | αυτης] αυτη 48 51 233 εν αυτη 153

21 μεμισηκα] μεμισικα 62 | απωσμαι] pr και 95 185 απωσομαι 153 | τας] om 48 153 233 | θυσιας] om 36 51 95 153 185 233 θυσιαν 62 147 |

22 διοτι εαν] διοτι και αν 233 | ενεγκητε] ενεγκεται 62 147 ενεγκητε 147^a | προσδεξομαι] + αυτα 36 233 | σωτηριου] -ους 48 51 233

v 23

Q

23 μετάστησον ἀπ' ἐμοῦ ἤχον
φῶδῶν σου, καὶ ψαλμὸν ὀργάνων
σου οὐκ ἀκούσομαι·

24 καὶ κυλισθήσεται ὡς
ὔδωρ κρίμα, καὶ δικαιοσύνη ὡς
χιμάρρους ἄβατος.

25 μὴ σφάγια καὶ θυσίας
προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ
τεσσαράκοντα ἔτη, οἶκος Ἰσραὴλ;
λέγει κύριος.

26 καὶ ἀνελάβετε τὴν σκηνὴν
τοῦ Μολδὺ καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους
οὓς ἐποίησατε ἑαυτοῖς·

27 καὶ μετοιχώ ὑμᾶς ἐπέκεινα
Δαμασκού, λέγει Κύριος, ὁ θεὸς ὁ
παντοκράτωρ ὄνομα αὐτῷ.

Char. vi.

1 Οὐαὶ τοῖς ξουθενοῦσιν Σειῶν
καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος
Σαμαρείας· ἀπετρύγησαν ἀρχὰς
ἐθνῶν, καὶ εἰσῆλθον αὐτοί. οἶκος
τοῦ Ἰσραὴλ,

24 δικαιοσυνη] pr η 68 238 | χιμαρρους]
χειμαρρους 26 49 68 87 91 106 238

25 προσηνεγκατε] προσηνεγετε Q^a |
τεσσ. ετη οικος Ισραηλ] μ' ετη οικος Ισ.
26 49 68 87 91 106 οικος Ισ. pon. stat.
post ερημω 238 | λεγει Κ.] om 68 87 91
238

26 Ρεφαν] Ραιφαν 26 49 68 87 91 106
238 | τυπους] + αυτων 26 49 106 Q^{ms}

27 Δαμασκου] Βαβυλωνος 26

1 Σειων] Σιων Q^a | αυτοι] εαυτοις Q^a
68 87 91 εν αυταις 238

22

23 μετάστησον ἀπ' ἐμοῦ
ἤχον φῶδῶν σου, καὶ ψαλμὸν
ὀργάνων σου· οὐκ ἀκούσομαι·

24 καὶ κυλισθήσεται ὡς ὔδωρ
κρίμα, καὶ ἡ δικαιοσύνη ὡς
χειμάρρους ἄβατος.

25 μὴ σφάγια καὶ θυσίας
προσηνέγκατέ μοι τεσσαράκοντα
ἔτη ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;

26 καὶ ἀνελάβετε τὴν σκηνὴν
τοῦ Μολδὺ καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους
οὓς ἐποίησατε ἑαυτῶν·

27 καὶ μετοιχώ ὑμᾶς ἐπέκεινα
Δαμασκού, λέγει Κύριος, ὁ θεὸς ὁ
παντοκράτωρ ὄνομα αὐτῷ.

Char. vi.

1 Οὐαὶ τοῖς ξουθενοῦσι Σιων
καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος
Σαμαρείας· ἀπετρύγησαν ἀρχὰς
ἐθνῶν, καὶ εἰσῆλθον ἐν αὐταῖς.
οἶκος τοῦ Ἰσραὴλ,

24 η] om 48 153 233

25 οικος] om 147

26 Ραιφαν] Ρεφαν 62 147 Ρεφαν 95
185 | τυπους] + αυτων 48 36 153 233 |
εαυτων] εαυτοις 36 etc.—233

27 ο θεος] om 153 233 | μετοιχω]
μετοιχειω 62

1 ἐξουθενοισι] -σιν 36 48 51 95 153
185 233 | Σιων] Σειων 36 48 51 95 153
185 233 | πεποιθοσων] πεποιθωσων 62 147
-οσων 147^a | απετρυγησαν] επετρ. 153 | εν
αυταις] εαυτοις 62 95 147 185 εν αυταις 233
αυτοι 147^a 36 48 51 153 | του] om 153

vi 2

Q

2 διάβητε πάντες καὶ εἴδετε εἰς μαθραββὰ καὶ διελθατε ἐκεῖθεν, καὶ κατάρβητε εἰς Γέθ' ἄλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλείονα τὰ ὄρια αὐτῶν ἐστὶν τῶν ὑμετέρων ὄρειων.

3 οἱ εὐχόμενοι εἰς ἡμέραν κακῆν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

4 οἱ καθεύδοντες ἐπὶ κλεινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμαῖς αὐτῶν, αἱ ἐσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

2 εἶδετε] ἰδετε 26 49 68 87 91 106 238 + εἰς Χαλαννῆν 238 + εἰς Χαλαννῆν 68 91 | εἰς μαθραββα καὶ διελθατε ἐκεῖθεν] καὶ διελθατε ἐκεῖθεν εἰς Εμαθ Ραββα 26 49 68 87 91 106 238 | μαθραββα] Αιμαθραββα 26 Αιμαθ Ραββα 49 Εμα θραβα 68 Αιμαθ τὴν μεγάλην 238 | διελθατε] διελθετε Q^a 49 68 91 238 | καταβητε] + ἐκεῖθεν 26 49 106 238 | ἄλλοφυλων] pr τῶν 68 87 238 | βασιλειῶν] πολέων 26 | εἰ] εἰς 106 | πλείονα] πλεονα 26 49 68 87 91 106 238 | ὄρεια] ὄρια Q^a 26 49 68 87 91 106 238 | τα ὄρεια αὐτ. ἐστίν] ἐστὶν τα ὄρια αὐτῶν 238 | ὑμετέρων] ἡμετέρων 68 | ὄρειων] ὀριων Q^a 26 49 68 87 91 106 238

3 εὐχομενοι] ἐρχομενοι Q^a 49 68 87 91 106 238 pr οὐαι 49 91^a | καὶ] om 87

4 κλεινῶν] κλιων Q^a 26 Cyr. Alex. θυρων 49 68 87 91 106 238 κληρων Q^{ms} | καὶ 1^o] om 106 | ταῖς] om 106 | αἱ ἐσθοντες] καὶ ἐσθοντες Q^a 26 49 87 198 οἱ ἐσθιοντες 238 καὶ ἐσθιοντες 91 106 | ἐκ 1^o] om 49 | ἐκ 2^o] om 26 49 106

22

2 διάβητε πάντες καὶ ἴδετε εἰς Χαλάννην καὶ διελθετε ἐκεῖθεν εἰς Αἰμαθ τὴν μεγάλην καὶ κατάρβητε ἐκεῖθεν εἰς Γέθ' τῶν ἄλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλείονα ἐστὶ τὰ ὄρια αὐτῶν τῶν ὑμετέρων ὄριων.

3 οἱ ἐρχόμενοι εἰς ἡμέραν κακῆν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

4 οἱ καθεύδοντες ἐπὶ κλινῶν ἐλέφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμαῖς αὐτῶν, οἱ ἐσθιοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

2 εἰς Χαλαννῆν] εἰς Χαλαννῆν 62 95 147 185 om 36 48 51 153 233 | διελθετε] -θατε 48 233 | Αἰμαθ τὴν μεγάλην] 36. Αἰμαθ ραβα 36^a sic nisi Αἰθαμ 95 185 Αἰμαθραββα 153 σημαθ τὴν μεγάλην 62 147 Εμαθ Ραββα 48 51 233 | ἐκεῖθεν 2^o] om 153 233 | τῶν 1^o] om 48 153 233 | ἄλλοφυλων] sic 147 ἀλοφυλων 147^a | ἐστὶ τα ὄρια αὐτῶν] τα ὄρια αὐτῶν ἐστὶν 48 153 233 | τῶν 3^o] om 51 hab 51^a | ὑμετέρων] ἡμετέρων 147

3 οἱ ἐρχ.] pr οὐαι 36

4 καθεύδοντες] -δωντες 62 | κλιων] κληρων 62 | στρωμαῖς] στρωμαῖς 147 | οἱ 2^o] καὶ 51 153 | ἐσθιοντες] ἐσθοντες 48 233 | ἐκ μέσου] ἐκ μέσων 62 ἐν μέσῳ 153

vi 5

Q

5 οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα·

6 οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ἰωσήφ.

7 διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἐξ ἀρχῆς δυναστῶν, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων Ἐφραΐμ.

8 ὅτι ᾤμοσεν Κύριος καθ' ἑαυτοῦ διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ἕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἐξαρῶ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν·

9 καὶ ἔσται ἂν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ, καὶ ἀποθανοῦνται καὶ ὑπολειφθήσονται οἱ κατάλοιποι,

5 επικροτουντες] επικρατουντες 49 68 91 106 238

6 τη συντριβη] την συντριβην 91 | Ἰωσήφ] πρ του 238

7 αἰχμαλῶται εἰσονται] αἰχμαλωτισθησεται 87 | ἐξ] ἐπ Q^{ms} απ 26 49 68 91 106 238 | ἐξ αρχης] απαρχη 87 | Ἐφραϊμ] πρ ἐξ 26 49 68 87 91 106 238

8 καθ εαυτου] + λεγει κ̄ς ο θ̄ς των δυναμεων 68 87 91 + λεγων κ̄ς ο θ̄ς των δυν. 238 καθ αυτου 26 | διοτι] οτι 26 49 | αυτου] αυτων 49 106

9 ανδρες] om 26 49 68 87 91 106 238 | και 2^o] om 106 238 | και υπολειφθησονται οι καταλοιποι] om 68 87 91

22

5 οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα.

6 οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ τοῦ Ἰωσήφ.

7 διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ' ἀρχῆς δυναστῶν, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Ἐφραΐμ.

8 ὅτι ᾤμοσεν Κύριος καθ' ἑαυτοῦ λέγει Κύριος ὁ θεὸς τῶν δυνάμεων διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ἕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἐξαρῶ πόλιν σὺν πᾶσι τοῖς κατοικοῦσιν αὐτήν·

9 καὶ ἔσται ἂν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ, ἀποθανοῦνται καὶ ὑπολειφθήσονται οἱ κατάλοιποι,

5 επικροτουντες] επικρατ. 51 95 185 | εστωτα] εστηκοτα 48 | ελογισαντο] ελογησαντο 62

6 χριόμενοι] χριωμενοι 62 147 χριόμενοι 147^a | επασχον] επασχων 62 | ουδεν] om 95 185 | τη συντριβη] την συντριβην 153 | του] om 48 153 233

7 νυν] om 62 147 | ἐξ] om 233

8 ωμοσεν] -σε 62 147 | λεγει...δυναμεων] λεγων 36 51 62 95 147 185 om 48 153 233 | αυτου] αυτων 153 | πολιν] πολεις 153 | πασι] πασιw 36 48 95 153 185 233 | αυτην] αυτας 153

9 υπολειφθωσι] -σιν 36 48 51 95 153 185 233 | ανδρες] om 36 48 51 95 153 185 233 | αποθανουνται] πρ και 48 153 233 | και υπολ. οι καταλοιποι] om 153

vi 10

Q

10 καὶ λήμψονται οἱ οἰκοὶ αὐτῶν
καὶ παραβιώνται τοῦ ξενέγκε τὰ
ὄστα αὐτῶν ἐκ τοῦ οἴκου· καὶ
ἔρει τοῖς προσητηκόσιν τῆς οικίας εἰ
ἔτι ὑπάρχει παρὰ σοί; καὶ ἔρει
οὐκ ἔτι· καὶ ἔρει σίγα, ἕνεκα τοῦ
ὀνομάσαι τὸ ὄνομα Κυρίου.

11 διότι ἰδοὺ Κύριος ἐντέλ-
λεται, καὶ πατάξει τὸν οἶκον τὸν
μέγαν θλάσμασιν καὶ τὸν οἶκον τὸν
μικρὸν ῥάγμασιν.

12 εἰ διώξονται ἐν πέτραῖς
ἵπποι; εἰ παρασιωπήσονται ἐν
θηλείαις; ὅτι ὑμεῖς ἐξεστρέψατε
εἰς θυμὸν κρίμα, καὶ καρπὸν
δικαιοσύνης εἰς πικρίαν,

13 οἱ εὐφραϊνόμενοι ἐπ' οὐδενὶ
λόγῳ, οἱ λέγοντες οὐκ ἐν τῇ ἰσχύϊ
ἡμῶν ἔσχομεν κέρατα;

10 οἰκοὶ] οικεοὶ Q^a 26 49 68 87 91
106 238 + οἱ 26 49 68 87 91 106 238 |
παραβιώνται] pr οἱ 26 106 | ξενέγκε]
εξενεγκαι Q^a 26 49 68 87 91 106 | εξενεγκειν
238 | προσητηκοσιν] -σι Q^a 26 49 68 87 91
106 238 | τῆς οικίας] του οἴκου 238 | ερει
2^o] ερει 106 | ενεκα] ενεκεν 26 238 | ονο-
μασαι] pr μη Q^a 26 49 68 87 91 106 238

11 εντελλεται] εντεταλται 49 86 | ραγ-
μασιν] ρηγμασιν Q^a 68 87 91 238

12 θηλαις] θηλειαις Q^a 26 49 68 87
91 106 238 | υμεις] om 68 87 91 238

13 λογῳ] + αγαθῳ 68 87 91^a 238 |
εσχομεν] εχομεν 91

22

10 καὶ λήψονται οἱ οικεοὶ οἱ
αὐτῶν καὶ παραβιώνται τοῦ
ξενεγκεῖν τὰ ὄστα αὐτῶν ἐκ τοῦ
οἴκου· καὶ ἔρει τοῖς προσητηκόσι
τοῦ οἴκου εἰ ἔτι ὑπάρχει παρὰ
σοί; καὶ ἔρει οὐκ ἔτι· καὶ ἔρει
σίγα, ἕνεκεν τοῦ μὴ ὀνομάσαι τὸ
ὄνομα Κυρίου.

11 διότι ἰδοὺ Κύριος ἐντέλ-
λεται, καὶ πατάξει τὸν οἶκον τὸν
μέγαν θλάσμασι καὶ τὸν οἶκον τὸν
μικρὸν ῥάγμασιν.

12 εἰ διώξονται ἐν πέτραῖς
ἵπποι; εἰ παρασιωπήσονται ἐν
θηλείαις; ὅτι ἐξεστρέψατε εἰς
θυμὸν κρίμα, καὶ καρπὸν δικαιο-
σύνης εἰς πικρίαν,

13 οἱ εὐφραϊνόμενοι ἐπ' οὐδενὶ
λόγῳ ἀγαθῷ, οἱ λέγοντες οὐκ ἐν τῇ
ἰσχύϊ ἡμῶν ἔσχομεν κέρατα;

10 ληψονται] λημψονται 36 48 51 95
117 (ληψονται 147^a) 153 185 233 | και
παραβιώνται] pr οἱ καταλοιποι 153 παρα-
βιουνται 153 | εξενεγκειν] -γκαι 48 153
233 | εκ] om 95 185 | οἴκου 1^o] + μου 36 |
προσητηκοσι] -ωσι 62 -σιν 36 48 51 95 153
185 233 | του οἴκου 2^o] τῆς οικίας 48 95
153 185 233 | σιγα] σηγα 62 | ενεκεν]
ενεκα 48 62 147 233

11 μεγαν] + του Ἰσραηλ 153^a | θλασ-
μασι] -σιν 48 51 95 153 185 233 σεισμοσι
36 | ραγμασιν] ρηγμασιν 36 62 95 147
185 ρυγμασιν 153

12 ιπποι] ιππου 95 185 | οτι] + υμεις
36 233 + υμων 153 | θυμον] θυμῳ 62

13 ευφραϊνομενοι] ευφρενομενοι 62 |
αγαθῳ] om 48 153 233 | εσχομεν] εχομεν
95 185

vi 14

Q

14 διότι ἰδοὺ ἐγὼ ἐπεγείρω
ἐφ' ὑμᾶς, οἶκος τοῦ Ἰσραήλ,
ἔθνος, καὶ ἐκθλίψουσιν ὑμᾶς τοῦ
μὴ εἰσελθεῖν εἰς Ἐμαθ καὶ ἕως
τοῦ χιμάρρον τῶν δυσμῶν.

Char. vii.

1 Οὕτως ἔδειξέν μοι Κύριος
κύριος, καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων
ἐρχομένη ἐωθινή, καὶ ἰδοὺ βροῦ-
χος εἰς Γῶγ ὁ βασιλεὺς.

2 καὶ ἔσται ἐὰν συντελεσθῇ τοῦ
καταφαγεῖν τὸν χόρτον τῆς γῆς,
καὶ εἶπα Κύριε Κύριε, εἰλεως γενοῦ·
τίς ἀναστήσει τὸν Ἰακώβ; ὅτι
ὀλιγοστός ἐστιν·

3 μετανόησον, Κύριε, ἐπὶ
τούτῳ, καὶ τοῦτο οὐκ ἔσται, λέγει
Κύριος.

14 τοῦ Ἰσ.] om του 49 68 87 91
238 | εθνος] om 87 91 238 + φησι κ̄ς ο̄ θ̄ς
των δυναμεων 68 87 91 238 + λεγει κ̄ς ο̄
θ̄ς των στρατιων 26 49 106 | εκθλιψουσιν]
θλιψουσιν 49 | εως] ως 238 εως 238* | χιμ-
μαρον] χειμαρρον Q* 26 49 68 87 91 106
238

1 Κυριος κυριος] κ̄ς ο̄ θ̄ς 87 238 sem.
tant. 26 49 106 | επιγονη ακριδων] επι
γονη ακριδων 106 | βρουχος] βροχος 49 | εις
Γωγ] εις Αγωγ 87

2 συντελεση] συντελεσθη 68 238 συν-
τελεσει 106 | καταφαγειν] φαγειν 238 |
ειλεως] ιλεως Q* 26 49 68 87 91 106 238

3 ουκ εσται] ου μη γενηται 238 | λεγει]
ειπεν 68 87 91

22

14 διότι ἰδοὺ ἐγὼ ἐπεγείρω
ἐφ' ὑμᾶς, οἶκος Ἰσραήλ, φησὶ
Κυριος ὁ θεὸς στρατιῶν, ἔθνος, καὶ
ἐκθλίψουσι ὑμᾶς τοῦ μὴ εἰσελθεῖν
εἰς Αἰμαθ καὶ ἕως τοῦ χιμάρρον
τῶν δυσμῶν.

Char. vii.

1 Οὕτως ἔδειξέν μοι Κύριος,
καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων ἐρχο-
μένη ἐωθινή, καὶ ἰδοὺ βροῦχος
εἰς Γῶγ ὁ βασιλεὺς.

2 καὶ ἔσται ἐὰν συντελεσθῇ
τοῦ φαγεῖν τὸν χόρτον τῆς γῆς,
καὶ εἶπον Κύριε Κύριε, ἄλωος
γενοῦ· τίς ἀναστήσει τὸν Ἰακώβ;
ὅτι ὀλιγοστός ἐστι.

3 μετανόησον, Κύριε, ἐπὶ
τούτῳ, καὶ τοῦτο οὐ μὴ γενήται,
λέγει Κύριος.

14 διοτι] δια τουτο 36 | επεγειρω]
επεγερω 62 147 | Ἰσραηλ] pr του 62 147
233 | φησι...εθνος] (pr εθνος) λεγει κ̄ς των
δυναμεων 48 233 | εκθλιψουσι] εκλειψουσιν
Cyr. Alex. θληψ. 62 θλιψουσιν 147 -σιν
36 48 95 153 185 233 | υμας] ημας 62 |
Αιμαθ] ημαθ 62 ιμαθ 147 ειμαθ 147*
Αιμαθα 233 | εως] ως 48

1 εδειξεν] -ξε 36 48 62 147 153 233
εδοξε 95 185 | Κυριος] + ο θεος 36 48 233 |
βρουχος] pr ο 147 | εις Γωγ] ως Γωγ 51 εις
γορην 147 εις Γωγ 153 | ο βασιλευς] om
147

2 συντελεσθη] συντελεση 48 51 95 153
185 233 -σει 62 147 | φαγειν] καταφαγειν
48 153 233 | ειπον] ειπα 48 153 233 ειπων
62 | αναστησει] -ση 147 | εστι] -ν 36 48 51
95 153 185 233

3 ου μη γενηται] ουκ εσται 48 153
233 | λεγει] ειπεν 153

vii 4

Q

4 Οὕτως ἔδειξέν μοι Κύριος, καὶ ἰδοὺ ἐκάλεσεν τὴν δίκην ἐν πυρὶ Κύριος, καὶ κατέφαγεν τὴν ἄβυσσον τὴν πολλήν, καὶ κατέφαγε τὴν μερίδα.

5 καὶ εἶπα Κύριε Κύριε, κόπασον δὴ· τίς ἀναστήσει τὸν Ἰακώβ; ὅτι ὀλιγοστός ἐστίν·

6 μετανόησον, Κύριε, ἐπὶ τούτῳ. Καὶ τούτο οὐ μὴ γένηται, λέγει Κύριος κύριος.

7 Οὕτως ἔδειξέν μοι Κύριος, καὶ ἰδοὺ ἐστήκως ἐπὶ τείχους ἀδαμαντίνου, καὶ ἐν τῇ χειρὶ αὐτοῦ ἀδάμας.

8 καὶ εἶπεν Κύριος πρὸς μέ Τί σὺ ὀράς, Ἀμός; καὶ εἶπα Ἀδάμαντα. καὶ εἶπεν Κύριος πρὸς μέ Ἴδοὺ ἐγὼ ἐντάσσω ἀδάμαντα εἰς μέσον τοῦ λαοῦ μου

4 Κυριος 1^o] bis scr. Q^a 68 87 91 + ο θς 26 106 238 | εν πυρι] τους πολεμιους superscr. ab al. m. 91 | Κυριος 2^o] + ο θς Q^{ms} bis scr. 68 87 91 | κατεφαγεν] κατεφαγε 26 49 68 87 91 106 238 | την μεριδα] + Κυριον 87 (91 του Ισραηλ superscr. ab al. m.)

5 ειπα] ειπον 238 | Κυριε Κυριε] sem. tant. 91 | τον Ιακωβ] τον οικον Ιακωβ 106

6 επι τουτω] επ αυτω 26 επι την τουτω 91 | Κυριος κυριος] sem. tant. 26 49 106 ο θς 238

7 Κυριος] bis scr. 68 87 91 | ιδου] + ανηρ Q^{ms} 26 68 87 91 106 238 | τειχους] τειχους Q^a 26 49 68 87 91 106 238

8 ειπα] ειπον 238 Q^a | εντασσω] ιστασω 106 | εις μεσον] εν μεσω Q^a 68 87 91 106 238 | του λαου] om του 26 68 87 91 106 238

22

4 Οὕτως ἔδειξέν μοι Κύριος, καὶ ἰδοὺ ἐκάλεσεν τὴν δίκην ἐν πυρὶ Κύριος ὁ θεός, καὶ κατέφαγε τὴν ἄβυσσον τὴν πολλήν, καὶ κατέφαγε τὴν μερίδα.

5 καὶ εἶπον Κύριε Κύριε, κόπασον δὴ· τίς ἀναστήσει τὸν Ἰακώβ; ὅτι ὀλιγοστός ἐστίν·

6 μετανόησον, Κύριε, ἐπὶ τούτῳ. Καὶ τούτο οὐ μὴ γένηται, λέγει Κύριος ὁ Θεός.

7 Οὕτως ἔδειξέν μοι Κύριος, καὶ ἰδοὺ ἀνὴρ ἐστήκως ἐπὶ τείχους ἀδαμαντίνου, καὶ ἐν τῇ χειρὶ αὐτοῦ ἀδάμας.

8 καὶ εἶπεν Κύριος πρὸς μέ Τί σὺ ὀράς, Ἀμός; καὶ εἶπον Ἀδάμαντα. καὶ εἶπεν Κύριος πρὸς μέ Ἴδοὺ ἐγὼ ἐντάσσω ἀδάμαντα ἐν μέσῳ λαοῦ μου

4 εδειξεν] εδειξε 62 147 εδοξε 95 185 | εκαλεσεν] -σε 62 147 | ο θεος] om 48 95 153 185 233 | και κατεφαγε την αβυσσον την πολλην και] om 62 | μεριδα] + Κυριον 48

5 ειπον] ειπα 48 153 233 | Κυριε Κυριε] sem. tant. 48 233 | αναστησει] -ση 62 147 | εστιν] εστι 62 147

6 ο θεος] om 48 233 Κυριος 153

7 εδειξεν] -ξε 22^a 62 147 εδοξε 95 185 | Κυριος] bis scr. 153 + ο θεος 62 147 | ανηρ] om 48

8 ειπεν] -πε 62 147 | Τι συ—προς με 2^o] om 233 | ειπον] ειπα 48 153 233 | ειπεν 2^o] -πε 62 147 | Κυριος 2^o] + ο θς 51 | εν μεσω] εις μεσον 233 | λαου] pr του 147

vii 8

Q

Ἰσραὴλ, οὐκέτι μὴ προσθήσω τοῦ παρελθεῖν αὐτόν.

9 καὶ ἀφανισθήσονται βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ Ἰσραὴλ ἐρημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον Ἱεροβοὰμ ἐν ῥομφαίᾳ.

10 καὶ ἐξαπέστειλεν Ἀμασίας ὁ ἱερεὺς Βαιθὴλ πρὸς Ἱεροβοὰμ βασιλέα Ἰσραὴλ λέγων, συστροφὰς ποιεῖται κατὰ σοῦ Ἀμὼς ἐν μέσῳ οἴκου Ἰσραὴλ· οὐ μὴ δύναται ἡ γῆ ὑπενεγκεῖν ἅπαντας τοὺς λόγους αὐτοῦ.

11 διότι τάδε λέγει Ἀμὼς, ἐν ῥομφαίᾳ τελευτήσῃ Ἱεροβοὰμ, ὁ δὲ Ἰσραὴλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

12 καὶ εἶπεν Ἀμασίας πρὸς Ἀμὼς ὁ ὄρων, βάδιζε, ἐκχώρησον εἰς γῆν Ἰούδα, καὶ ἐκεῖ καταβίου, καὶ ἐκεῖ προφητεύσεις·

8 μη προσθήσω] μη προσθω Q^a 68 87
91 106 238 ου μη προσθήσω 26 | αυτον] αυτο 68

9 ἐρημωθησονται] ἐξερ. 106

10 Βαιθηλ] Βεθηλ 26 | απαντας] παντας Q^a 26 68 87 91 238

12 εκχωρησον]+συ 68 87 91 (238 tr.) | και εκει καταβιου] om 91 | προφητευσεις] προφητεισης 26

22

Ἰσραὴλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν.

9 καὶ ἀφανισθήσονται οἱ βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ Ἰσραὴλ ἐρημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον Ἱεροβοὰμ ἐν ῥομφαίᾳ.

10 καὶ ἐξαπέστειλεν Ἀμασίας ὁ ἱερεὺς Βαιθὴλ πρὸς Ἱεροβοὰμ βασιλέα Ἰσραὴλ λέγων, συστροφὰς ποιεῖται κατὰ σοῦ Ἀμὼς ἐν μέσῳ οἴκου Ἰσραὴλ· οὐ μὴ δύναται ἡ γῆ ὑπενεγκεῖν πάντας τοὺς λόγους αὐτοῦ.

11 διότι τάδε λέγει Ἀμὼς, ἐν ῥομφαίᾳ τελευτήσῃ Ἱεροβοὰμ, ὁ δὲ Ἰσραὴλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

12 καὶ εἶπεν Ἀμασίας πρὸς Ἀμὼς ὁ ὄρων, βάδιζε συ, ἐκχώρησον εἰς γῆν Ἰούδα, καὶ ἐκεῖ καταβίου, καὶ ἐκεῖ προφητεύσεις·

8 προσθω] προσθήσω 36

9 οι] om 48 153 233

10 εξαπεστειλεν]-λε 147 | Αμασιαι] Αμεσιαι 62 Μεσιαι 147 Αμασιαι 153 | Βαιθηλ] Βεθηλ (pr eis 62 147) 185 Βαιθηλ 185^a | υπενεγκεω] υπερενεγκεω 62 επενεγκεω 147 | παντας] απαντας 233

11 λεγει] + Κυριος (sic) 95 185 | τελευτησει] -ση 147 | αχθησεται] +ληφθησεται 153

12 Αμασιαι] Αμεσιαι 62 147 Αμεσιαι 153 | συ] om 36 48 62 95 147 153 185 233 | εκχωρησον]+συ 36 51 233 εκχωρισον 95 185 | και εκει καταβιου] om 153 hab 153^{ms}

vii 13

Q

13 εἰς δὲ Βεθὴλ οὐκέτι μὴ προσθήῃς τοῦ προφητεῦσαι, ὅτι ἀγίασμα βασιλέως ἐστίν, καὶ οἶκος βασιλείας ἐστίν.

14 καὶ ἀπεκρίθη Ἄμωσ καὶ εἶπεν πρὸς Ἀμασίαν οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου, ἀλλ' ἡ αἰπόλος ἤμην κνίζων συκάμινά.

15 καὶ ἀνέλαβέν με Κύριος ἐκ τῶν προβάτων, καὶ εἶπεν Κύριος πρὸς μέ Βάδιζε, προφήτευσον ἐπὶ τὸν λαόν μου Ἰσραήλ.

16 καὶ νῦν ἄκουε λόγον Κυρίου Σὺ λέγεις Μὴ προφήτεue ἐπὶ τὸν Ἰσραήλ, καὶ οὐ μὴ ὀχλαγωγῆσθαι ἐπὶ τὸν οἶκον Ἰακώβ·

13 Βεθὴλ] Βαιθὴλ 49 68 87 91 106 238 | ουκετι μη προσθηῃς του προφητευσαι] ουκ επι ου μη προφητευσεις 26 | μη προσθηῃς] προσθησεις Q^{ms} 26 68 87 91 238 | βασιλειας] βασιλεως 49

14 ουκ ημην] ουκ ειμι 26 | εγω] ομ 26 | προφητου] + ειμι εγω 238 | αλλ η αιπολος] αλλα αιπολος 68 91 238 | κνιζων] πρ και 26 49 68 87 91 238 | κνιζων συκαμινα] tr. 238

15 με 1^o] ομ 106 | μου] σου 26 | Ἰσραηλ] πρ τον 26 49 106

16 και νυν ακουε...[Ἰσραηλ] και νυν ση Αμασια ακουσον τον λογον Κυριου ση ερησον μη προφυτευσθης επη Ἰσραηλ 106^{ms} | ου μη] ομ ου 238 | οχλαγωγησης] -σεις 26 οχλαγωγει 238

22

13 εἰς δὲ Βαιθὴλ οὐκέτι προσθήσεις τοῦ προφητεῦσαι, ὅτι ἀγίασμα βασιλέως ἐστίν, καὶ οἶκος βασιλείας ἐστίν.

14 καὶ ἀπεκρίθη Ἄμωσ καὶ εἶπεν πρὸς Ἀμασίαν Οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου εἰμι ἐγὼ, ἀλλὰ αἰπόλος ἤμην καὶ συκάμινα κνίζων.

15 καὶ ἀνέλαβέν με Κύριος ἐκ τῶν προβάτων, καὶ εἶπεν Κύριος πρὸς μέ Βάδιζε, καὶ προφήτευσον ἐπὶ τὸν λαόν μου Ἰσραήλ.

16 καὶ νῦν ἄκουε λόγον Κυρίου Σὺ λέγεις Μὴ προφήτεue ἐπὶ τὸν Ἰσραήλ, καὶ μὴ ὀχλαγωγῆσαι ἐπὶ τὸν οἶκον Ἰακώβ·

13 δε] ομ 62 | Βαιθὴλ] Βεθὴλ 62 147 | ουκετι] ουκ επι μη 62 233 | προσθησεις] προσθηεις 62 233 προσθεις 147 | εστιν 1^o 2^o] εστι 22^a 62 147 | βασιλειας εστιν] tr. 62 147

14 ειπεν] ειπε 147 | Αμασιαν] Αμεσιαν 62 147 Αμασεαν 153 | ουκ ημην—αιπολος ημην] ουτε προφητης ημην, ουτε προφητου υιος, ημην δε αιπολος εγω 95 185 | εγω 1^o] ομ 130 | ουδε υιος προφητου] ομ 62 | ειμι εγω] ομ 36 48 62 95 153 185 233 | αλλα] αλλ η 36 48 233 αλλ 62 147 | και] ομ 62 147 | συκαμινα κνιζων] tr. 48 153 233 |

15 ανελαβεν] -αν 62 -ε 22^a 147 | με] μαι 62 | ειπεν] -πε 22^a 62 147 | Κυριος 2^o] ομ 62 147 | και προφητευσον] ομ και 36 48 51 95 153 185 233 | Ἰσραηλ] πρ τον 36

16 Μη] μοι 147 | Ἰσραηλ] πρ οικον 147 153 | μη 2^o] πρ ου 48 95 153 185 233 | οχλαγωγει] οχλαγωγησεις 48 95 153 185 233

vii 17

Q

17 διὰ τοῦτο τάδε λέγει
Κύριος, ἡ γυνή σου ἐν σχοινίῳ
καταμετρηθήσεται, καὶ ἐν γῆ
ἀκαθάρτῳ τελευτήσεις, ὁ δὲ
Ἰσραὴλ αἰχμάλωτος ἀχθήσεται
ἀπὸ τῆς γῆς αὐτοῦ.

Char. viii.

1 Οὕτως εἰξέ μοι Κύριος,
καὶ ἰδοὺ ἄγγος ἰξευτοῦ· καὶ
εἶπεν Τί σὺ βλέπεις, Ἀμώς;
καὶ εἶπα Ἄγγος ἰξευτοῦ.

2 καὶ εἶπεν Κύριος πρὸς μέ,
ἦκει τὸ πέρασ ἐπὶ τὸν λαόν μου
Ἰσραὴλ, οὐκέτι μὴ προσθῶ τοῦ
παρελθεῖν αὐτόν.

17 η γυνη σου] + εν τη πολει πορνευσει
οι υιοι (η γυνη 26) σου και αι θυγατερες
σου εν ρομφαια πεσουνται και η γη σου Q^{ms}
26 49 68 87 91 106 238 | εν σχοινω] om
εν 68 91 | και εν γη] και συ εν γη Q^a 26
49 68 87 91 106 238

1 εδειξε] εδειξεν 26 49 68 87 91 106
238 | Κυριος] bis scr. 68 87 91 | βλεπεις]
ορας 26 (ορας 49) 106 | ειπα] ειπον 238

2 με] μοι 91 | ουκετι μη προσθω] om
μη Q^a ουκετι μη προσθησω 198 ου προσ-
θησω ετι 68 87 91

22

17 διὰ τοῦτο τάδε λέγει
Κύριος, ἡ γυνή σου ἐν τῇ πόλει
πορνεύσει, καὶ οἱ υἱοὶ σου καὶ αἱ
θυγατέρες σου ἐν ρομφαίᾳ πεσοῦνται,
καὶ ἡ γῆ σου ἐν σχοινίῳ καταμε-
τρηθήσεται, καὶ σὺ ἐν γῆ ἀκα-
θάρτῳ τελευτήσεις, ὁ δὲ Ἰσραὴλ
αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς
γῆς αὐτοῦ.

Char. viii.

1 Οὕτως εἰξέν μοι Κύριος,
καὶ ἰδοὺ ἄγγος ἰξευτοῦ· καὶ
εἶπεν Κύριος πρὸς μέ Τί σὺ
βλέπεις, Ἀμώς; καὶ εἶπον Ἄγγος
ἰξευτοῦ.

2 καὶ εἶπεν Κύριος πρὸς μέ,
ἦκει τὸ πέρασ ἐπὶ τὸν λαόν μου
Ἰσραὴλ, οὐκέτι μὴ προσθῶ τοῦ
παρελθεῖν αὐτόν.

17 πορνευσει] -ση 62 147 | πεσουνται]
πεσαινται 62 | καταμετρηθησεται] -μετα-
θησεται 62 | και συ εν γη] και εσυ εν γη
147 | τελευτησεις] -σης 147 | αχθησεται]
ληφθησεται 153

1 εδειξε] -εν 22^a 62 147 | ουτως εδειξεν
μοι] εδειξε γαρ μοι φησι 95 185 | Κυριος
1^o] + κς 48 233 | αγγος] αγγελλος 62 185^{ms}
αγγος 185 | ιξευτου· και ειπεν...Αγγος
ιξευτου] om 62 | κυριος προς με] om 48
153 233 μοι Κυριος 147 | συ] σοι 147 |
βλεπεις] ορας 153 | ειπον] ειπα 48 95 153
185 233 | Αγγος] NT sup. scr. 22

2 ειπεν] ειπε 22^a 147 ειπον 36 51 95
185 | τον λαον μου] τον οικον 62 147 153
233 | ουκετι μη προσθω] και ουκετι ου μη
προσθω 36 ου προσθησω ετι 48 153

viii 3

Q

3 καὶ ὀλολύξει φατνώματα
τοῦ ναοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει
Κύριος· πολὺς ὁ πεπτωκὼς ἐν
παντὶ τόπῳ, ἐπιρῖψω σιωπῆν.

4 ἀκούσατε δὴ ταῦτα οἱ
ἐκτρίβοντες εἰς τὸ πρῶν πένητα,
καὶ καταδυναστεύοντες πτωχοὺς
ἀπὸ τῆς γῆς,

5 οἱ λέγοντες πότε διελεύ-
σεται ὁ μῆν καὶ ἐμπλήσομεν, καὶ
τὰ σάββατα καὶ ἀνοίξομεν
θησαυροὺς τοῦ ποιῆσαι μέτρον
μικρὸν, καὶ τοῦ μεγαλῦναι σταθμεία
καὶ ποιῆσαι ζυγὸν ἄδικον,

6 τοῦ κτᾶσθαι ἐν ἀργυρίῳ
πτωχοὺς καὶ ταπεινὸν ἀντὶ ὑπο-
δημάτων, καὶ ἀπὸ παντὸς γενήματος
ἐμπορευσόμεθα;

3 φατνώματα] pr τα 26 49 68 87 91
106 238 | εν τη ημερα εκεινη] εν εκεινη τη
ημερα 26 49 68 87 91 106 238 | Κυριος]
bis scr. Q^a 49 68 87 91 | επιρῖψω] επιρριψω
26 49 68 87 91 106 238

4 εκτριβοντες] θλιβοντες 238 | πτωχους]
πτωχον 238

5 οἱ] om 68 87 91 | ἐμπλησομεν]
εμπολησομεν Q^a 26 49 68 87 91 106 238 |
καὶ τὰ σαββατα] και ποτε ηξει τα σαββατα
238 | ανοιξομεν] -ωμεν 26 | θησαυρους]
θησαυρον Q^{ms} 26 68 87 91 | μετρον μικρον]
μικρον μετρον 26 49 68 87 91 106 μικρον
το μετρον 238 | του μεγ.] om του 26 49 |
σταθμεια] σταθμιον Q^a 68 87 91 238 σταθ-
μια 26 49 106

6 πτωχους] pr και 87 | ταπεινον] πενητα
Q^{ms} | αντι] ανθ Q^a | παντος γενηματος]
πασης πραξεως Q^{ms} 68 87 91 238 | εμπο-
ρευσομεθα] -σωμεθα 26

22

3 καὶ ὀλολύξει τὰ φατνώματα
τοῦ ναοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει
Κύριος· πολὺς ὁ πεπτωκὼς ἐν
παντὶ τόπῳ, ἐπιρῖψω σιωπῆν.

4 ἀκούσατε δὴ ταῦτα οἱ
ἐκθλιβοντες εἰς τὸ πρῶν πένητα,
καὶ καταδυναστεύοντες πτωχὸν
ἀπὸ τῆς γῆς,

5 λέγοντες πότε διελεύσεται
ὁ μῆν καὶ ἐμπολήσομεν, καὶ πότε
ἔξει τὰ σάββατα καὶ ἀνοίξομεν
θησαυροὺς τοῦ ποιῆσαι μικρὸν
τὸ μέτρον, καὶ τοῦ μεγαλῦναι
στάθμιον καὶ ποιῆσαι ζυγὸν
ἄδικον,

6 τοῦ κτᾶσθαι ἐν ἀργυρίῳ
πτωχοὺς καὶ ταπεινὸν ἀνθ' ὑπο-
δημάτων, καὶ ἀπὸ πάσης πράσεως
ἐμπορευσόμεθα;

3 Κυριος] bis scr. 48 | εν 2^o] επι 153

4 εκθλιβοντες] εκτριβοντες 48 51 153
233 | πτωχον] πτωχους 48 153 233 | απο]
επι 185

5 λεγοντες] pr οι 36 51 62 95 185 233 |
εμπολησομεν] εμπολησωμεν 147 | ποτε
ηξει] om 48 (τοτε η. 51) 153 233 | ανοι-
ξομεν] -ωμεν 62 147 233 | θησαυρους] -ον
48 | μικρον το μετρον] om το et tr. 48 153
233 | μετρον] μητρον 147 | του] om 95
185 233 | ποιησαι] ποιησω 36

6 του] pr και 153 | πτωχους] pr και
48 | ανθ] αντι 36 etc.—233 | πασης
πρασεως] πασης πραξεως 62 147 153
παντος γενηματος 48 233 | εμπορευσομεθα]
-σωμεθα 62

viii 7

Q

7 ὁμνύει Κύριος καθ' ὑπερ-
φανείας Ἰακώβ Εἰ ἐπιλησθή-
σεται εἰς νίκος πάντα τὰ ἔργα
ὑμῶν,

8 καὶ ἐπὶ τούτοις οὐ ταραχ-
θήσεται ἡ γῆ, καὶ πενθήσει πᾶς
ὁ κατοικῶν ἐν αὐτῇ, ἀναβήσεται
ὡς ποταμὸς συντέλεια, καὶ
καταβήσεται ὡς ποταμὸς Αἴ-
γύπτου.

9 καὶ ἔσται ἐν ἐκείνῃ τῇ
ἡμέρᾳ, λέγει Κύριος ὁ θεός, καὶ
δύσεται ὁ ἥλιος μεσημβρίας,
καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν
ἡμέρᾳ τὸ φῶς·

10 καὶ μεταστρέψω τὰς
ἐορτὰς ὑμῶν εἰς πένθος, καὶ
πάσας τὰς φῶδας ὑμῶν εἰς
θρήνον, καὶ ἀναβιβῶ ἐπὶ πᾶσαν
ὄσφυν σάκκου, καὶ ἐπὶ πᾶσαν
κεφαλὴν φαλάκρωμα, καὶ θή-
σομαι αὐτὸν ὡς πένθος ἀγα-
πητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς
ἡμέραν ὀδύνης.

7 καθ' υπερηφανείας] κατα της υπερη-
φανίας 68 91 | ἐπιλησθήσεται] ἐπιλησεται
91^a | νίκος] νεικος 106 238

8 ἀναβήσεται ὡς ποταμὸς συντέλεια]
om 106 | συντέλεια] + αὐτῆς 68 238

9 Κυριος ο θεος] Κυριος Κυριος 68 87 91
Κυριος 238 | το φως] του φωτος 238

10 τας ωδας] om τας 68 | θρηνον]
θρηνος 68 | οσφυν] ισχυν 106 | θησομαι
αυτον] θησομαι αυτην Q^a θησωμαι αυτην 26
superscr. των Ιακωβ 91 | αυτου] αυτου
26 | ημεραν] εν ημερα 106

22

7 ὁμνύει Κύριος καθ' ὑπερ-
φανείας Ἰακώβ Εἰ ἐπιλησθή-
σεται εἰς νείκος πάντα τὰ ἔργα
ὑμῶν,

8 καὶ ἐπὶ τούτοις οὐ ταραχ-
θήσεται ἡ γῆ, καὶ πενθήσει πᾶς
ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβή-
σεται ὡς ποταμὸς συντέλεια
αὐτῆς, καὶ καταβήσεται ὡς πο-
ταμὸς Αἰγύπτου.

9 καὶ ἔσται ἐν ἐκείνῃ τῇ
ἡμέρᾳ, λέγει Κύριος, δύσεται ὁ
ἥλιος μεσημβρίας, καὶ συσκο-
τάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ
φωτός·

10 καὶ μεταστρέψω τὰς
ἐορτὰς ὑμῶν εἰς πένθος, καὶ
πάσας τὰς φῶδας ὑμῶν εἰς
θρήνον, καὶ ἀναβιβῶ ἐπὶ πᾶσαν
ὄσφυν σάκκου, καὶ ἐπὶ πᾶσαν
κεφαλὴν φαλάκρωμα, καὶ θήσο-
μαι αὐτὸν ὡς πένθος ἀγαπητοῦ,
καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν
ὀδύνης.

7 καθ' υπερηφανείας] κατα της υπερη-
φανίας 48 95 185 | ἐπιλησθήσεται] ἐπι-
λισθησεται 62 147 ἐπιλησ. 147^a ἐπιλησεται
153 | νεικος] νικος 48 62 95 147 153 185
233

8 πενθησει] -ση 147 -σει 147^a | ως
ποταμος 1^o—ως ποταμος 2^o] om 153 |
αυτῆς] om 48 95 153 185 233 | Αιγυπ-
του] Αιγυπτου 153

9 Κυριος] bis scr. 48 + ο θς 36 153
233 | επι της γης] om 233 | φωτος] το φως
22^a 36 48 51 95 153 185 233

10 υμων 1^o 2^o] ημων 153 | αυτον] αυτην
62 147 | ως πενθος] εις πενθος 153 |
αγαπητου] -τον 153

viii 11

Q

11 ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἔξαποστελω λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον Κυρίου·

12 καὶ συναχθήσονται ὕδατα ἕως θαλάσσης, καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον Κυρίου καὶ οὐ μὴ εὔρωσιν.

13 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει,

14 οἱ ὀμνύοντες κατὰ τοῦ ἰλασμοῦ Σαμαρείας, καὶ οἱ λέγοντες Ζῆ ὁ θεὸς σου, δάν, καὶ ζῆ ὁ θεὸς σου, βηρσάβее, καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

11 Κυριος] bis ser. Q^a 68 87 91 | τὴν γῆν] τῆς γῆς 26 68 87 | ἀρτου] ἀρτων Q^a 91 238 | δίψαν] οἱ ὁ δίψος ἄ ὁ δίψαν Q^{ms} λιμον 68 | ἀλλα] ἀλλ ἡ Q^a 91 238

12 συναχθησονται] σαλευθησονται Q^{ms} 68 87 91 σαλευθησεται 26 49 106 238 | ἕως] ἀπο Q^{ms} τῆς 68 om 26 49 87 106 238 | θαλασσης] om 26 49 106

13 αἱ καλαι] pr εκειναι 68

14 οἱ λεγ.] om οἱ 238 | ο ὁς 1^o]+ Κυριος 26 49 106

22

11 ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἔξαποστελω λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτων οὐδὲ δίψαν ὕδατος, ἀλλ' ἡ λιμὸν τοῦ ἀκοῦσαι λόγον Κυρίου·

12 καὶ σαλευθήσεται ὕδατα ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον Κυρίου καὶ οὐ μὴ εὔρωσιν.

13 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει,

14 οἱ ὀμνύοντες κατὰ τοῦ ἰλασμοῦ Σαμαρείας, καὶ λέγοντες Ζῆ ὁ Θεός σου, Δάν, καὶ ζῆ ὁ Θεός σου, βηρσάβее, καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

11 Κυριος] bis ser. 153 | ἀρτων] ἀρτου 36 51^a (51 ἀρτων) 62 147 153 | ἀλλ ἡ] ἀλλα 48 62 95 147 185 233

12 σαλευθησεται] σαλευθησονται 48 153 233 συναχθησονται 36 51 | θαλασσης 1^o] pr τῆς 48 51 | ἕως θαλασσης] om 36 48 51 95 153 185 233 | ἀνατολων] δυσμων 233

13 εκλειψουσιν] εκληψουσιν 147 -λειψ- 147^a | οἱ] om 62

14 οἱ] om 62 147 | και 1^o] om 233 | λεγοντες] pr οἱ 48 153 233 | σου 1^o] om 62 95 147 185 | βηρσαβее] βηρσαβее 162 | ἀναστῶσιν] ἀναστησουσιν 62 147 ἀναστῶσιν 95 185

Char. ix. 1 Q

1 Εἶδον τὸν Κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν πάταξον ἐπὶ τὸ θυσιαστήριον καὶ σισθήσεται τὰ προπύλα, καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ῥομφαίᾳ ἀποκτενῶ, οὐ μὴ διαφύγη ἐξ αὐτῶν φεύγων, οὐ μὴ διασωθῆ ἔξ αὐτῶν ἀνασωζόμενος.

2 εἰς ἐὰν κατορυγῶσιν εἰς ἄδου, ἐκείθεν ἢ χεῖρ μου ἀνασπάσει αὐτούς· καὶ εἰς ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκείθεν κατάξω αὐτούς·

3 εἰς ἐὰν ἐγκρυβῶσιν εἰς τὴν κορυφὴν τοῦ καρμήλου, ἐκείθεν ἐξερευνήσω καὶ λήψομαι αὐτούς· καὶ εἰς ἐὰν καταδύσωσιν ἐξ ὀφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δῆξεται αὐτούς.

1 του θυσιαστηριου] το θυσιαστηριον 26 | θυσιαστηριον] ιλαστηριον Q^{ms} 26 68 87 91 238 | σισθησεται] σισθησεται Q^{ms} 26 49 68 87 91 106 238 | προπυλα] προπυλαια 91 | ου μη 2°] ουδε μη 26 49 106 198 pr και Q^a 68 87 91 238

2 κατορυγωσιν] κατορυγωσιν 26 | ανασπασει] ανασπασει 68

3 εαν εγκρυβωσιν] εαν εγκρυβωσιν Q^a 26 49 εαν κατακρυβωσιν 68 87 91 εαν κρυβωσι 106 και εαν κατακρυβωσιν 238 | εκειθεν] εκει 106 | εξερευνησω] εξερευνησω Q^a | ληψομαι] ληψομαι 49 68 87 91 106 238 ληψομαι 26 | καταδυσωσιν] καταδυσωσιν 106

Char. ix. 22

1 Εἶδον τὸν Κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν πάταξον ἐπὶ τὸ ιλαστήριον καὶ σισθήσεται τὰ προπύλαια, καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ῥομφαίᾳ ἀποκτενῶ, οὐ μὴ διαφύγη ἐξ αὐτῶν φεύγων, καὶ οὐ μὴ διασωθῆ ἔξ αὐτῶν ἀνασωζόμενος.

2 εἰς ἐὰν κατορυγῶσιν εἰς ἄδου, ἐκείθεν ἢ χεῖρ μου ἀνασπάσει αὐτούς· καὶ εἰς ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκείθεν κατάξω αὐτούς·

3 καὶ εἰς ἐὰν κατακρυβῶσιν εἰς τὴν κορυφὴν τοῦ Καρμήλου, ἐκείθεν ἐξερευνήσω καὶ λήψονται αὐτούς· καὶ εἰς ἐὰν καταδύσωσιν ἐξ ὀφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δῆξεται αὐτούς.

1 του θυσιαστηριου] τω θυσιαστηριω 62 147 | ιλαστηριον] θυσιαστηριον 147 233 | τα προπυλαια] τα προπυλα 22^a 36 48 51 95 147 185 233 om τα 233 | και ου μη διασωθη] και ου μη σωθη 95 185 ουδε μη διασωθη 233 | ανασωζομενος] ανασωμενος 147 ανασωζομενος 147^a

2 κατορυγωσιν] κατακρυβωσιν 48 95 185 233 | ανασπασει] ανασπασει Cyr. Alex. | και εαν—καταξω αυτους] om 147 153

3 και εαν κατακρυβωσιν] om και 147 153 εαν εγκατακρυβ. 48 95 185 εαν εγκρυβωσιν 233 | εκειθεν] εκει 62 147 | ληψονται] ληψομαι 62 147 ληψομαι 36 48 51 95 153 185 233 | και εαν 2°] om και 153 | δηξεται] διωξεται 147

ix 4

Q

4 και ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ' αὐτούς εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ.

5 καὶ Κύριος Ἐπίσιος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενήθουσιν πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

6 ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ, καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς, Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ.

4 εκεῖ pr και 87 | τους οφθαλμους] το προσωπον 26 106 | επ αυτους] om 238

5 Κυριος Κυριος] sem. tant. 68 87 91 238 | ο παντοκρατωρ] om 91 | ο εφαπτομενος] om 106 | αυτην 1°] την γην 49 | συντελεια] pr η 49

6 αναβασιν] pr την Q^{ms} 68 87 91 την επιβασιν 238 | επαγγελειαν] επαγγελιαν 26 49 68 87 91 106 238 | της γης 1°] om της 26 106 | εκχεων] κατεχεων 26 | προσωπου] προσωπον 68 87 91 | κς ο θς ο παντ.] κς παντ. 49 68 87 91

22

4 και ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενω αὐτούς· καὶ στηριῶ τοὺς ὀφθαλμούς μου εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ.

5 καὶ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενήθουσι πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

6 ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν τὴν ἐπιβασιν αὐτοῦ, καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς· Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ.

4 και 1°] om 51 | εκει] εκειθεν 62 147 και 153 | αποκτενω] 22*^{ut} ^{vid} αποκτενει (τ sup. lin. scr.) 22* 62^a (αποκτενω 62) 36 48 51 95 147 153 185 233 | μου]+επ αυτους 36 48 51 62 147 153 233 | κακα] pr τα 185

5 και 1°] om 51 | κυριος] bis scr. 48 51 95 185 233 | ο εφαπ.] om ο 153 | της γης] την γην 147 | πενηθουσι] -σιν 36 48 51 95 153 185 233 | συντελεια] 22* ? 22 pr η 36

6 την 1°] om 36 48 233 | επιβασαν] αναβασιν 36 etc.—233 | επι της γης] om της 62 233 | αυτο] αυτω 62 | προσωπου] -ου 48 etc.—233 | κς ο θς ο παντ.] Κυριος Παντοκρατωρ 48 95 185 κς ο θς παντ. 147

ix 7

Q

7 οὐχ ὡς υἱοὶ Αἰθιοπῶν ὑμεῖς ἐστέ ἐμοί, υἱοὶ Ἰσραὴλ; λέγει Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον ἐκ γῆς Αἰγύπτου, καὶ τοὺς ἄλλοφύλους ἐκ Καππαδοκίας, καὶ τοὺς Σύρους ἐκ βόθρου;

8 ἰδοὺ οἱ ὀφθαλμοὶ Κυρίου τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἁμαρτωλῶν, καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ εἰς τέλος ἐξαρῶ τὸν οἶκον Ἰακώβ, λέγει Κύριος.

9 διότι ἰδοὺ ἐγὼ ἐντέλλομαι, καὶ λικμῶ ἐν πάσιν τοῖς ἔθνεσιν τὸν οἶκον Ἰσραὴλ ὃν τρόπον λικμῶ ἐν τῷ λικμῷ, καὶ οὐ μὴ πέσῃ σύντριμμα ἐπὶ τὴν γῆν·

10 ἐν ῥομφαίᾳ τελευτήσουσιν πάντες ἁμαρτωλοὶ λαοῦ μου, οἱ λέγοντες οὐ μὴ ἐγγίση οὐδ' οὐ μὴ γένηται ἐφ' ἡμᾶς τὰ κακά.

22

7 οὐχ ὡς υἱοὶ Αἰθιοπῶν ὑμεῖς ἐστέ μοι, υἱοὶ Ἰσραὴλ; λέγει Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον ἐκ τῆς Αἰγύπτου, καὶ τοὺς ἄλλοφύλους ἐκ Καππαδοκίας, καὶ τοὺς Σύρους ἐκ βόθρου;

8 ἰδοὺ οἱ ὀφθαλμοὶ Κυρίου τοῦ Θεοῦ ἐπὶ τὴν βασιλείαν τὴν ἁμαρτωλῶν, καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι εἰς τέλος οὐ μὴ ἐξαρῶ τὸν οἶκον Ἰακώβ, λέγει Κύριος.

9 διότι ἰδοὺ ἐγὼ ἐντέλλομαι, καὶ λικμήσω τὸν οἶκον Ἰσραὴλ ἐν πάσι τοῖς ἔθνεσιν ὃν τρόπον λικμάται ἐν τῷ λικμῷ, καὶ οὐ μὴ πέσῃ σύντριμμα ἐπὶ τὴν γῆν·

10 ἐν ῥομφαίᾳ τελευτήσουσι πάντες ἁμαρτωλοὶ τοῦ λαοῦ μου, οἱ λέγοντες οὐ μὴ ἐγγίση οὐδὲ μὴ ἔλθῃ ἐφ' ἡμᾶς τὰ κακά.

7 ἐμοί] ἐμου 26 49 68 87 91 106 μοι 238 | υιοι Ἰσραηλ] πρ οι 26 οπι υιοι 68

8 του θεου] οπι 106 | των αμαρτωλων] την αμαρτωνον 238 | εξαρω αυτην απο προσωπου της γης· πλην οτι ουκ εις τελος] οπι 68 | ουκ εις τελος] εις τελος ου μη 238 | Ιακωβ] Ἰσραηλ 26 49 106

9 ιδου] οπι 91 | λικμω] λικμησω Q^a 68 87 91 238 λικμω 49 | πασι] πασι 26 49 68 87 91 106 238 | εν πασι(ν) τοις εθνεσιν] ponit post Ἰσραηλ 238 οπι εν 68 οπι τοις εθνεσιν 87 91 | λικμω 1^o] λικματαί 26 49 68 87 91 106 238 | εν τω λικμω] εν τω λικμω 238

10 τελευτησουσιν] -σι 26 49 68 87 91 106 238 | ουδ ου μη] ουδε μη 68 87 91 238 | γενηται] ελθη Q^{ms} 68 87 91 238

7 Αιθιοπων] αιθιωπων 62 147 αιθιοπων 147^a | εστε] εσταί 62 | μοί] ἐμου 48 62 ἐμοί 147 153 233 | λεγει κ̄] οπι 62 147 | της Αι.] γης Αι. 36 etc.—233 | καππαδοκίας] καταδοκίας 62

8 την αμαρτωνον] των αμαρτωνων 48 153 233 | εξαρω 1^o—εις τελος] οπι 62 | εις τελος ου μη] ουκ εις τελος 48 153 233

9 ιδου] οπι 48 | λικμησω] λικμω 238 | τον οικον Ισ.] ponit post εν πασι τοις εθνεσιν 48 153 233 | Ἰσραηλ] πρ του 233 | τοις εθνεσιν] οπι 153 | λικμω] λικμω 48 51 95 153 185 233 | πεση] πεσει 62

10 αμαρτωλοι] πρ οι 233 | του] οπι 36 48 62 147 153 233 | ουδε μη ελθη] ουδ ου μη ελθη 62 147 ουδ ου μη γενηται 233 ουδε μη γενηται 36 48 51 95 153 185

ix 11

Q

11 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυεὶδ τὴν καταπετωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ κατεστραμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος,

12 ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν ταῦτα.

13 ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ καταλήψεται ὁ ἀμηγὸς τὸν τρυγητόν, καὶ περκάσει ἢ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται·

14 καὶ ἐπιστέψω τὴν αἰχμαλωσίαν λαοῦ μου Ἰσραὴλ, καὶ οἰκοδομήσουσιν πόλεις τὰς ἠφανισ-

11 καταπετωκυῖαν] πεπτωκυῖαν 26 49 68 87 91 106 238 | αὐτῆς 1^ο] αὐτῶν Q^{ms} | κατεστραμμένα] κατεσκαμμένα Q^a 26 49 68 87 91 ἀεσκαμμένα 238

12 ἐκζητήσωσιν] ἐκζητήσουσιν Q^a pr an 49 106 + με 68 91 | τῶν ἀνθρώπων] + του Κυρίου 26 49 106 198 | ἐφ' οὓς] ἐφ' α 238 | ἐπ' αὐτοὺς] ἐπ' αὐτὰ 238 om 68 87 91 hab 91^a | Κύριος] ο Θεός 26 49 106

13 καταλήψεται] καταληψεται 49 68 87 91 106 238 καταλειψεται 26 | ἀμηγὸς] ἀλοητος Q^a 26 49 68 87 91 106 238 | περκάσει] ορμαζει 106^{ms}

14 Ἰσραὴλ] pr του 238 | οἰκοδομήσουσιν] -σι Q^a ἀνοικοδομ. 238 | ἠφανισμενας] ἠδαφισμενας 68

22

11 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ ἀνεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος,

12 ὅπως ἐκζητήσωσιν με οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' ἃ ἐπικέκληται τὸ ὄνομα ἐπ' αὐτά, λέγει Κύριος ὁ ποιῶν πάντα ταῦτα.

13 ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ καταλήψεται ὁ ἀλοητὸς τὸν τρυγητόν, καὶ περκάσει ἢ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται·

14 καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν τοῦ λαοῦ Ἰσραὴλ, καὶ ἀνοικοδομήσουσι πόλεις τὰς

11 τῇ ἡμερᾷ ἐκείνῃ] ταῖς ἡμεραῖς ἐκείναις 62 147 | πεπτωκότα] πεπτοκότα 62 | ἀεσκαμμένα] κατεσκαμμένα 48 62 95 147 153 185 | αὐτῆς 2^ο] om 233

12 ἐκζητήσωσιν] -σι 22^a pr an 36 | με] om 48 36 233 | α] οὓς 48 95 153 185 223 | ἐπικέκληται] ἐπιβεβληται 147 | ὄνομα] + μου 22^a 36 etc.—233 | αὐτὰ] αὐτοὺς 48 233 om 153 | πάντα] om 48 62 147 153 233

13 καταλήψεται] -λειψεται 62 -ληψεται 36 48 51 95 153 185 233 | ἀλοητος] ἀμηγος 48 62 95 147 185 233 | περκάσει] -ση 147 | ὄρη] ὄρει 62

14 του λαου] om του 36 48 62 147 153 233 | λαου] + μου 36 etc.—233 | Ἰσραὴλ] pr του 36 | ἀνοικοδομήσουσι] οἰκοδομ. 48 95 153 185 233 | πόλεις] pr τας 62 147

ix 14

Q

μένας καὶ κατοικήσουσιν, καὶ καταφυτεύσουσιν ἀμπελώνας καὶ πίνονται τὸν οἶνον αὐτῶν, καὶ φυτεύσουσιν κήπους καὶ φάγονται τὸν καρπὸν αὐτῶν·

15 καὶ καταφυτεύσω αὐτοὺς ἐπὶ τῆς γῆς αὐτῶν, καὶ οὐ μὴ ἐκσπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς αὐτῶν ἧς ἔδωκα αὐτοῖς, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

14 καταφυτεουσιν] φυτεουσιν Q^a | και φυτεουσιν κηπους και φαγονται τον καρπον αυτων] om 106 | φυτεουσιν] φυτεουσιν Q^a καταφυτεουσιν 49 106 καταφυτεωσιν 26 ποιησουσι Q^{ms} | τον καρπον] τους καρπους 26 49 68 87 91 238

15 καὶ καταφυτεύσω αὐτοὺς ἐπὶ τῆς γῆς αὐτῶν] om 49 hab 49^{ms} | αὐτοὺς] καρπους 106 | ἐπὶ τῆς γῆς] ἐν τῇ γῇ 238 | αὐτῶν 2^o] om 26 91

[Subscr. Ἀμως β

εντελλομενος παρ Ἑβραίοις γ']

22

ἠφανισμένας καὶ κατοικήσουσιν, καὶ φυτεύσουσιν ἀμπελώνας καὶ πίνονται τὸν οἶνον αὐτῶν, καὶ ποιήσουσι κήπους καὶ φάγονται τὸν καρπὸν αὐτῶν·

15 καὶ καταφυτεύσω αὐτοὺς ἐν τῇ γῆ αὐτῶν, καὶ οὐ μὴ ἐκσπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς αὐτῶν ἧς ἔδωκα αὐτοῖς, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

14 κατοικησουσιν] -σι 22^a 147 + ἐν αυταις 36 | φυτεουσιν] -σωσιν 147 καταφυτ. 36 48 51 95 153 185 233 | κηπους] καρπους 62 147

15 καταφυτεωσιν] καταφυτεουσιν 62 147 [ἐν τῇ γῇ] ἐπὶ τῆς γῆς 48 95 153 185 233 | ἐκσπασθωσιν] -σι 147 | αυτων 2^o] om 48 95 185 | ο Θεος] om 51 147 | ο παντ.] om ο 51 147

C. THE HESYCHIAN AND LUCIANIC RECENSIONS.

A comparison of Hesychius with Lucian brings into strong relief the colourless character of the former. It is impossible to characterize where there are no characteristics, except of a negative kind. In *Amos* the agreement of Hesychius with BA is almost unbroken. The few exceptions to these statements that occur will be noted below.

Before proceeding to examine the characteristics of Lucian in detail, one general remark may be made. By its confections, doublets and expansions¹ the recension of Lucian suggests a

¹ This general characteristic of Lucian's work is well illustrated in the scholion of James of Edessa referred to by Field: "When the holy martyr Lucian was busied with the text of the sacred Scriptures, and emended it in many places or even changed some of the expressions used by previous translators, when he saw the word *Adonai* standing in the text and the word *Lord* in the margin, he combined them and handed them down so, and in many places one finds written: 'Thus saith Adonai the Lord'."

comparison with the Syrian recension of the N.T. text presupposed by Westcott and Hort, which was "possibly made or promoted by Lucianus of Antioch" himself¹.

The most important feature of Lucian's text is embraced in the first of the following divisions, namely "Doublets, conflate readings, etc."; they embrace, in some cases, important variants derived from MSS. which embodied a purer LXX. text than that of the normal text handed down in the great codices. Lucian thus embodies in his mixed recension an ancient and valuable element, which is further attested by the large amount of agreement between his readings and the O.L. text². The right inference to draw from this is not that the O.L. is the result of the Lucianic recension, or that it is "Lucianic" in the sense that it has been influenced by Lucian, but that Lucian's text embodies ancient readings which have an independent attestation of the O.L. In those passages where both the O.L. and Lucianic readings are available, the O.L. affords a criterion for determining what is ancient in the Lucianic text, and a careful study of these passages ought to lead to valuable results for criticizing the Lucianic readings elsewhere. Of course, if we had anything like the complete text of the O.L. the value of Lucian's recension would be largely discounted; in the absence of this it remains most emphatically untrue that "the recension of Lucian is quite the most useless for those objects for which we use and need the LXX. most" (Nestle), especially if the value of the Lucianic readings is controlled by their agreement with the quotations of authors before Origen (Wendland). In this department much yet remains to be done, especially in the preliminary work of securing critical editions of the authors in question. The real value of the Lucianic recension cannot better be described than in Dr Driver's words: "What imparts to Lucian's work its great importance in the criticism

¹ Westcott and Hort *Intr. N.T. in Grk.* pp. 137 ff. Cf. also Burkitt: "Lucian's recension in fact corresponds in a way to the Antiochian text of the N.T. Both are texts composed out of ancient elements welded together and polished down." *O.L. and Itala* pp. 134 ff.

² Though this is largely true of the LXX. as a whole, there are exceptions; it seems that in our present book (*Amos*) there is a considerable amount of divergence between the O.L. and the Lucianic readings, see below, p. 103. In *Micah*, on the other hand, the general rule holds good.

of the O.T., is the fact that it embodies renderings, not found in other MSS. of the LXX., which presuppose a Hebrew original self-evidently superior in the passages concerned to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX. of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment; the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text¹."

The characteristics of Lucian's text now to be noticed fall under these heads: I. Doublets, conflate readings, etc. II. Approximations to the Massoretic text. III. Improvements in the Greek text; subdivided thus: *a.* Substitution of Synonyms, *b.* Expansions, *c.* Other improvements. It will be thought that such a short book as that of Amos scarcely affords sufficient scope to lead to definite conclusions; to some extent this is true, but the following examples² will at any rate go to swell the evidence for Lucian's characteristics which has already been gathered from other books of the O.T.

I. *Doublets, conflate readings, etc.*

iii. 15 Luc. και συντριψω και παταξω. M.T. והכיתי.

iv. 2 Luc. εις λεβητας υποκαιομενους εμβαλουσιν εμπυροι λοιμοι. M.T. במסירות דונה.

iv. 3 Luc. και εξερχθησεσθε γυμναι γυγη και ο ανηρ αυτης κατεναντι αλληλων. M.T. ופרצים תצאנה אשה נגדה.

iv. 9 Luc. και επληθυνατε του ασεβησαι ους κηπους. M.T. הרבות גנותיכם.

The ους should of course be τους, though the unanimity of Luc. MSS. for ους is surprising. The Lucianic tendency towards

¹ Notes on the Hebrew Text of the Books of Sam. Intr. p. lii.

² These examples are taken almost exclusively from passages or words in which Lucian's recension is different from that of Hesychius and from B or A, or both; the far larger number of instances in which the LXX. and its recensions differ from the M.T. cannot be noticed here.

conflations is strikingly illustrated by two of the group of Luc. MSS., 95, 185, which read here :

και επληθυνατε του ασεβησαι· νοσοις υμας περιβαλον ποικιλαις, υμεις δε πετεινετε την ασεβειαν· ους επληθυνατε.

vi. 2 Luc. διαβητε παντες και ιδετε εις Χαλαννην. M.T. כלנה (rendered (i) παντες, (ii) εις Χαλαννην).

II. *Approximations to the Massoretic text.*

[In the following examples it has been thought well to include the evidence of B and A in order to show the relative dependence on them of Hes. and Luc.; the evidence of these recensions includes here that of all their MSS.; where only one or two of these offer various readings to the group as a whole, the evidence of the large majority is not considered to be impaired, excepting in exceptional cases.]

i. 2 και επενθησαν αι νομαι των ποιμενων Luc. BA against των ποιμνιων Hes.¹, M.T. הרעים; logically Hes. is the better, as the pastures concern the flocks more directly than the shepherds. Q^a supports Luc. here, but Q, followed by the entire Hes. group, maintains its independent reading.

11 του διωξαι αυτον Luc., against αυτους Hes. BA, M.T. על־דרך.

15 και πορευσεται Μελχομ εν αιχμαλωσια Luc., against και πορευσονται οι βασιλεις αυτης Hes. BA, M.T. והלך מלכם בנולה.

οι αρχοντες αυτου Luc., against οι αρχοντες αυτων Hes. BA, M.T. שריו (Q^{ms} agrees with Luc.).

ii. 1 Ιδουμαιας Luc. without the article, της Ιδ. Hes. BA, M.T. אדום.

3 μετ αυτου Luc. B, μετ αυτης Hes. A, M.T. עמו. (Q^a supports Luc.)

4 Κυριου Luc. A, without the article, του Κυριου Hes. B; M.T. יהוה; cf. the use of βασιλευς without the article in Greek classical writers; analogous cases in the O.T. are perhaps Pharaoh, Rabshakeh, etc.

iii. 3 εαν μη γνωρισωσιν εαυτους Luc., against εαν μη γν. εαυτους Hes. BA; the rather subtle distinction shows, however, the desire of Luc. to give the full force of the M.T. בלתי אִם-יָנוּעְרוּ.

9 και επι τας χωρας εν γη Αιγυπτου Luc.², a slavish rendering of the M.T. בארץ מצרים; Hes. B read more idiomatically :.....της Αιγυπτου; but Q^a agrees with Luc., while A reads simply.....Αιγυπτου.

12 εν Σαμαρεια Luc. BAQ^a against Hes. Σαμαρειαν, M.T. בשמרון.

¹ When it is not specifically stated otherwise, "Hes." includes Q.

² Both Luc. and Hes. misread אִרְמְנוֹת (so frequently), Hes. saw the tautology and rectified it at the expense of the M.T.

15 αφανισθησονται Luc. against προστεθησονται Hes. BA, M.T. ונספו; or did Hes., BA read a different text in M.T., ונספו?

iv. 8 και ουκ επεστραφητε Luc. BA is a more literal rendering of the M.T.

לֹא־שָׁבַתָם than ουδ ωσ επιστρεψατε Hes., though the latter would appear from the context to have rendered the spirit of the words better.

11 εγενεσθε ωσ δαλος εξεστασμενος εκ πυρος Luc. BA answers better to the M.T. מצל than εξαεσταλμενος Hes.; εως and εξεσταλμενος of Q are obviously merely clerical errors.

v. 1 οικος Ισραηλ Luc. B against οικος του Ισ. Hes. A; M.T. בית־ישראל.

2 ο ανιστων αυτην Luc. Q^{ms} against ο αναστησων αυτην Hes. BA; M.T. מקימה.

5 μη διαβαινετε Luc. B against μη αναβαινετε Hes. A; M.T. לא־תעברו.

8 σκιαν θανατου Luc. renders the M.T. צלמות more faithfully than the simple σκιαν of Hes. BA; the latter apparently felt the incongruity of the phrase here, and left out θανατου for that reason. With three exceptions (all in the book of Job) the LXX. always renders צלמות by σκια θανατου.

11 κατεκονδυλιζετε Luc. against κατεκονδυλιζον Hes. BA; M.T. בושסנם. πτωχον Luc. against εις κεφαλαις πτωχων Hes. A; M.T. על־דל; Hes. A must have had in mind בראש דלים of ii. 7; cf. for a similar instance of this, i. 3 and i. 13. BQ^{ms} read simply πτωχους.

παρ αυτου Luc. against παρ αυτων Hes. BA; M.T. ממנו.

τον οινον αυτων Luc. A give a more literal rendering of M.T. יינם, though τον οινον εξ αυτων Hes. B is more accurate according to the sense.

19 και εισπηδηση εις τον οικον Luc. against the addition of αυτου Hes. BA; M.T. ובא הבית. ο οφισ Luc. against the omission of the art. Hes. BA; M.T. הנחש.

vi. 8 After ωμοσεν κυριος καθ εαυτου Luc. adds λεγει Κυριος ο Θεος των δυναμεων, which Hes. BA omit. M.T. נאם־יהוה אלהי צבאות.

vii. 14 ουδε νιος προφητου εγω Luc. against Hes. BA who omit the emphatic εγω; M.T. ולא בן־נביא אנכי.

viii. 8 συντελεια αυτης Luc., συντελεια Hes. BA; M.T. כלה.

ix. 8 επι την βασιλειαν την αμαρτων Luc., against Hes. BA επι την β. των αμαρτων; M.T. בממלכה החטאה.

A few examples (they are not exhaustive) may be added, which show Hes. conforming to the M.T. more rigidly than Luc.:

i. 3 ουκ αποστραφησομαι αυτον Hes. BA against Luc.....αυτην; M.T. לא־אשיבנו.

4 και εξαποστειλω Hes. BA against Luc. και αποστειλω; this is clearly an effort on the part of Hes. BA to express the intensive piel of M.T. ושלחתי.

ii. 3 ἐξ αὐτῆς Hes. BA against Luc. ἐξ αὐτου; M.T. מקרבה.

6 ἀργυριον δικαίων Hes. BA against Luc. το δικαίων ἀργυριον. M.T. בכסף צדיק.

iv. 7 ἐπ' αὐτῆν Hes. A against Luc. B which omit. M.T. עליה.

v. 16 κοπετον Hes. BA against Luc. εἰς κοπετον. M.T. agrees with Hes. BA in omitting εἰς.

24 Hes. BA omit the art. before δικαιοσυνῆ with M.T.; Luc. has it.

26 ἐποιησατε εαυτοῖς Hes. BA against Luc. ἐποιησατε εαυτων. M.T. עשיתם לכם. The same occurs in vi. 1 where Hes. BA read εαυτοῖς against Luc. εν αὐτοῖς. M.T. לכם.

viii. 4 πτωχους Hes. BA against πτωχον Luc. M.T.עני; the sing. of Luc. was perhaps put because of the sing. of πενήτα in the first half of the verse.

III. Improvements in the Greek.

a. Substitution of Synonyms:

iii. 15 συντριψω Luc. for συνχω.

iv. 7 του θερισμου Luc. for του τρυγητου.

v. 5 διαβαινετε Luc. for αναβαινετε.

15 καταλοιπους Luc. for περιλοιπους.

vi. 10 οικου Luc. for οικιας.

ενεκεν Luc. for ενεκα (so frequently).

viii. 2 ου μη Luc. for μη.

4 εκθλιβοντες Luc. for εκτριβοντες.

ix. 6 επιβασιν Luc. "22" for αναβασιν.

b. Expansions:

v. 3 The addition of εν αυτη after υπολειφθησονται; it occurs twice in this verse.

8 ο ποιων Luc. B¹ as against ποιων Hes. A.

16 εἰς κοπετον Luc. against κοπετον Hes. BA.

21 ου μη οσφρανθω θυσιας Luc. against Hes. BA which omit θυσιας with M.T.

24 η δικαιοσυνῆ Luc. against δικαιοσυνῆ Hes. BA M.T.

vi. 2 The second εκειθεν is probably an expansion (made under the influence of the preceding εκειθεν) for symmetry.

6 του Ιωσηφ Luc. against Ιωσηφ Hes. BA.

vii. 9 οι βωμοι Luc. against βωμοι Hes. BA.

viii. 1 και ειπεν κυριος προς με Luc. against Hes. BA which omit κυριος προς με.

¹ "The most frequent insertion (in Lucian's recension) is that of the definite article by the Greek idiom; but it is not expressed in Hebrew, and is consequently omitted by B." H. P. Smith, *Samuel*, p. 405. This verse therefore records an exception, as B agrees with Luc.

6 και ποτε ηξει τα σαββατα Luc. against Hes. BA which omit ποτε ηξει.

ix. 12 ο ποιων παντα ταυτα Luc. against Hes. BA which omit παντα. This is another exception regarding B's omission of the definite article, cf. footnote, p. 66.

c. Other improvements :

i. 3 των Γαλααδιτων Luc. against των εν Γαλααδ LXX.

11 τον αδελφον αυτου Luc. for τον αδ. αυτου, perhaps here (and elsewhere) αυτου is a refinement of the later Greek for the (weakened) αυτου.

ii. 7 εξεκλινον, the ending -ον for 2nd aorist (cf. Zech. i. 6 ειπον).

iii. 1 εκ πασης των φυλων της γης Luc. for εκ πασων φυλων γης; smoother Greek, agreeing with B against A.

3 εαν μη γνωρισωσιν εαυτους Luc. against.....εαυτους. Luc. has the normal construction, i.e. with the dative.

11 διαρπασθησονται Luc. for διαρπαγησονται.

v. 2 ο ανιστων αυτην Luc. for ο αναστησων αυτην. (?)

3 εκ πολεως Luc. for η πολις Hes. BA.

6 ζησεσθε Luc. for ζησατε Hes. B^{ab}A. καταφαγη Luc. B for καταφαγεται Hes. A.

· 21 τας εορτας υμων Luc. for εορτας υμων Hes. BA.

vi. 4 οι εσθιοντες Luc., αι εσθιοντες Hes., και εσθοντες BA ; M.T. וְאֹכְלִים ; evidently αι of Hes. is a corruption of και, and οι of Luc. is perhaps a correction of the (corrupt) αι.

10 εξενεγκειν Luc. for εξενεγκαι.

vii. 2 ειπον Luc. instead of ειπα Hes. BA, so too verses 5, 8, and viii. 1.

13 ουκειτι προσθησει Luc. B against ουκειτι μη προσθησει Hes. A.

ix. 12 εφ α Luc. (to agree with antecedent εθνη) against εφ ους Hes. BA.

15 εν τη γη Luc., for επι της γης.

It may be said, in conclusion, that Lucian evidently desired to give a due representation of both the LXX. and the Hebrew text; starting with the LXX. (in a form probably purer than that which we now possess), which he took as his foundation, he supplemented it from the Hebrew. He appears to have been anxious not to lose anything which these two might offer; this accounts for his main characteristics, viz. conflate readings, and approximations to the Hebrew text. In a word, the recension of Lucian aimed at preserving *everything* that belonged to the LXX. and the Hebrew. The object of Hesychius was also to correct the LXX. by means of the Hebrew, but the Greek text which lay before him was not, as in Lucian's case, one which was independent of Origen's text. It is this fact which accounts for the greater individuality and importance of the *Lucianic* recension.

II.

THE LATER GREEK VERSIONS.

A. AQUILA¹.

The very few fragments (of the book of Amos) of this version which have been recovered are insufficient to permit of examples of all its characteristics being given. Aquila's rendering of the Tetragrammaton, for instance, in the archaic type **אָאָאָאָ**, is not found once among the *Amos*-fragments; the same applies to his rendering (under certain circumstances²) of **אָת** by *συν*³, also of **מ** by *απο*, in all connections. But small as the material is, it is nevertheless sufficient for the purpose of noting the main characteristics of the version.

The first of these is its literal translation of the M.T., which is seen at once on comparing Aquila with the LXX. and the M.T.; the following are some instances⁴:

i. 2 *βρυχησεται*: LXX. *εφθεγξατο*: M.T. **שָׁאָן**: the literalness of Aq. is the more striking as both *βρυχασμαι* and **שָׁאָן** are onomatopoeic words, cf. iii. 4 ... **הִישָׁאָן אַרְיָה בִיעֵר**.

3 *ηλωων*: LXX. *επιριζον*: M.T. **דָּוָשׁ**.

4 *βαρεις* (primary sense, a flat-bottomed boat, used in Egypt) is in its secondary sense the exact equivalent of **אַרְמִנּוֹת**: LXX. *θεμελια*.

6 *αιχμαλωσιαν απηρτισμενην* (s. *αναπεπληρωμενην*): LXX. *αιχμαλωσιαν του Σαλωμων*: M.T. **גִּלּוֹת שְׁלֹמֹה**.

11 *και διεφθειρε σπλαγχνα αυτου*: LXX. *και ελυμνηατο μητερα* (Luc. Hes. *μητραν*): M.T. **וַיִּשְׁחַת רַחֲמָיו**.

¹ Cf. Field, *Hexapla* i. xvi—xxvii. Art. *Hexapla* D.C.B. Swete, *Intr. O.T.* pp. 41, 42.

² Burkitt, *Aquila* p. 12.

³ E.g. Gen. i. 1. *Εν κεφαλαιω εκτισεν ο Θεος συν τον ουρανον και συν την γην.*

⁴ Space does not permit of giving an exhaustive list.

ii. 16 και ο καρτερος καρδιαν αυτου εν δυνατοις γυμνος φευζεται: LXX. και ο κραταιος ου μη ευρησει την καρδιαν αυτου εν δυναστειας ο γυμνος διωζεται:

M.T. ...ואמיץ לבו בנבורים ערום ינום.

iii. 3 συνταξωνται: LXX. γνωρισωσιν: M.T. נועדו.

13 των στρατιων: LXX. ο παντοκρατωρ: M.T. הצבאות.

15 και κολαφισω τον χειμερινον επι τον οικον τον θερινον: LXX. συγχω και παταξω τον οικον τον περιπτερον επι τον οικ. τον θερ.: M.T. והכיתי

בית-החרף על-בית הקיץ.

iv. 2 εν θυρεοις: LXX. εν οπλοις: M.T. בצנות. 5 ευχαριστιαν: LXX. νομον: M.T. תורה. 10 λοιμον: LXX. θανατον: M.T. דבר.

v. 6 τω Βαβηλ: LXX. τω οικω Ισραηλ: M.T. לבית-אל.

12 εξιλασμα: LXX. ανταλλαγματα: M.T. כפר.

17 εν πασιν αμπελωσιν: LXX. εν πασαις οδοις: M.T. בכל-כרמים.

vi. 7 εν αρχη των αιχμαλωτιζομενων: LXX. απ αρχης δυναστων: M.T.

בראש גלים.

14 εως του χειμαρρου της ομαλης: LXX. ωσ του χειμαρρου των δυσμων: M.T.

עד-נחל הערבה.

viii. 1 καλαθος οπωρας: LXX. αγγος εξευτου: M.T. כלוב קיץ.

9 εν ημερα φωτος: LXX. εν ημερα το φως: M.T. ביום אור.

13 εκλυθησονται: LXX. εκλειψουσιν: M.T. תתעלפנה.

ix. 3 εν τω πυθμενι της θαλασσης: LXX. εις τα βαθη (al. ex. θεμελια) της θαλ.: M.T. בקרקע הים.

6 δεσμην: LXX. επαγγελιαν: M.T. אנדתו.

9 ψηφιον: LXX. συντριμμα: M.T. צרור.

13 και ο πιεζων τας σταφυλας τον ελκυνοντα: LXX. και περκασει η σταφυλη εν τω σπορω: M.T. ודרך ענבים במשך הזרע.

The second characteristic noticed in these fragments is the way in which words, especially proper names, are transliterated from the Hebrew; the following list exhausts all examples of this in the *Amos*-fragments.

i. 5 Κυρηνη: LXX. επικλητος: קירה. 12 Βοσρα: LXX. τειχεων αυτης:

בצרה. 15 Μελχομ: LXX. οι βασιλεις αυτης: מלכם. ii. 2 Καριωθ: LXX. των πολεων αυτης: קריות. 12 Ναζαριουσι: LXX. ηγασμενουσι: נזירים. iii. 9 (εν)

Αζωτω: LXX. εν Ασσυριοις: באשדוד. iv. 3 Αρμονα: LXX. το Ρομμαν:

הרמונה. v. 5 Βηρσαβεε: LXX. το φρεαρ του ορκου: באר-שבע. 23 ναβλων

σου: LXX. οργανων σου: נבליך. 26 Μολχομ: LXX. του Μολοχ: מלככם.

Χιουν: LXX. το αστρον: כיון. vi. 1 Σιων: LXX. Σειων: ציון. ix. 7 Φιλισταιουσι:

LXX. αλλοφυλους: פלשתים. Χαβαθωρ: LXX. (εκ) Καππαδοκίας: כפתור. απο Κειρ: LXX. εκ βοθρου: מקיר. In two or three cases Aquila translates where one would expect a transliteration; e.g. i. 12 επι νοτον: LXX. εις Θαιμαν: בתימן. vi. 2 πολλην: LXX. Ραββα: רבה. vii. 16 του γελωτος: LXX. Ιακωβ (for Ισαακ): ישחק.

A third characteristic, which is a very interesting one, was already noticed by Jerome: "non solum verba sed etymologias quoque verborum transferre conatus est!" The following are some examples of this:

i. 3 αμαξιας: the secondary meaning of this word is "the carriage of a plough"; the Hebrew, חרצות, would refer rather to the large sharp nails underneath the carriage (cf. Nowack's *Hebr. Archäologie* I. 233). It is true, αμαξιας is rather explanatory than etymological. LXX. has πρισιν.

i. 5 ανωφελους "unprofitable": LXX. Ων: און. 12 επι νοτον: LXX. εις Θαιμαν: בתימן; in Gen. xii. 9 Aq. renders νοτον for נגב.

iii. 2 ανομιαι: LXX. αμαρτιας υμων: עונותיכם; עון lit. perverseness, and so any act contrary to the law. 14 επισκεψωμαι: LXX. εκδικησω: פקדתי, properly to divide in order to examine, to peer into. 7 απορητον: LXX. παιδειαν: סוד has the idea of secrecy², and therefore something that must not be spoken about. ποιειν ορθοτητα: LXX. α εσται εναντιον αυτης: עשות נחה; נחה = straightness, cf. Prov. iv. 25. iv. 9 εν ανεμοφθορια: LXX. εν πυρωσει: בשרפון. v. 26 συσκιασμου: LXX. σκηνη; סכנה; סכה a booth made of foliage and therefore giving shade; cf. 1 Kgs. xx. 12. Aq. συσκιασμου: LXX. σκηνας: סכות, which is what Aquila read in the verse from Amos. vii. 1 οψιμος: LXX. βρουχος: לקש "the late growth." 16 ου σταλαζει: LXX. ου μη οχλαγωγησης: לא-הטיף, which contains the idea of "dropping." ix. 9 κοσκινω (κοσκινον "sieve"): LXX. λιμησω: נתע; הנעותי "to sift."

In a few instances Aquila had a reading before him which differed from our present M.T.: there are only a few of these in the Amos-fragments, e.g.:

vii. 14 ερευνων M.T. בולם, for which Aq. apparently read בלש.

viii. 3 αι στροφίγγες M.T. שירות, for which Aq. read צירות.

¹ Quoted in Swete's *Intr. O.T.* p. 40. It is realized that in seeking instances of this, there is sometimes the danger of being fanciful; the instances here given are partly explanatory, partly etymological.

² Cf. Ps. xxv. 14, lxiv. 3.

A curious coincidence occurs in vi. 10 where the M.T. is very corrupt; Aq. ησυχωθητι του αναμνησαι... M.T. הַס כִּי לֹא לְהוֹכִיר; ησυχωθητι = לֹא כִּי הַס, a striking correspondence in letters.

B. THEODOTON.

The fragments of the book of Amos, which have been preserved to us from this version, are lamentably small in number, considerably less even than those of the version of Aquila. In a few cases they are of value in elucidating the Hebrew, but it cannot be said that they are of much help as a whole so far as *Amos* is concerned; this is due primarily of course to the smallness of the material, but also to some extent to the freedom with which Theodotion translated. He was a reviser (of the Septuagint) rather than one who attempted to give an independent version, though instances can be cited to show that he used the Hebrew text as a basis for his work. He was evidently more ambitious in his aims than Aquila, who, as has already been pointed out, sought to give a more or less literal rendering of the Hebrew.

The characteristics of Theodotion's work may be noted under the following heads:

I. Free revisions of the LXX., e.g.

Theod. ii. 8: και επι ιματιων (vi ablatorum) κατεκλινοντο

LXX^(B): και τα ιματια αυτων δεσμενοντες σχοινοις παραπετασματα εποιουν...

ii. 16 και ο εχων καρδιαν αυτου εν δυναστεια γυμνος φευζεται

και ο κραταιος ου μη ευρησει την καρδιαν αυτου εν δυναστειαις ο γυμνος διωζεται

iii. 2 ασεβειας

αμαρτίας

iii. 3 εαν μη συνελθωσιν αλληλοις

εαν μη γνωρισωσιν εαυτους

iv. 2 και τα εγκονα υμων

και τους μεθ υμων

iv. 3 εις το υψηλον ορος

εις το ορος το Ρορμαν

iv. 4 εν τρισιν ημεραις

εις την τριημεριαν

iv. 9 εν ανεμοφθορια και εν ωχριασει το πληθος των κηπων υμων

εν πυρωσει και εν ικτερω· επληθυνατε κηπους υμων

iv. 12 ετοιμαζου εις απαντησιν του θεου σου

ετοιμαζου του επικαλεισθαι τον θεον σου

iv. 13 επι τα ακρα

επι τα υψη

v. 24 και αποικισθησεται

και κυλισθησεται

v. 26	και ηρατε την ορασιν του βασιλευσ υμων, αμανρωσιν ειδωλων υμων, αστρον του θεου υμων.	και ανελαβετε την σκηνην του Μολοχ και το αστρον του θεου υμων Ραιφαν τους τυπους αυτων
vi. 8	το υψος [Ιακωβ]	την υβριν Ιακωβ
vii. 4	και ο καλων την δικην	και ιδου εκαλεσεν την δικην
vii. 7	τηκομενον	αδαμαντινου
vii. 14	χαρασσων συκαμινους	κνιζων συκαμινα
viii. 3	τα επανωθεν	τα φατνωματα
viii. 8	πασα και εξωσθησεται και καταποντισθησεται	συντελειει και καταβησεται ως ποταμος [Αιγυπτου]
viii. 9	δεδυκεν και συνεσκοτασε την γην [εν ημερα] φωτος	δυσεται και συσκοτασει επι της γης εν ημερα το φως
ix. 1	επι το κιβωριον	επι το λαστηριον
ix. 6	δεσμην	επαγγελιαν
ix. 13	[και καταλημψεται] ο αροτριων τον θεριζοντα και ο πιεζων τας σταφυλας τον ελκυοντα	και καταλημψεται ο αμητος του τρυγητον και περκασει η σταφυλη εν τω σπορω
ix. 15	και ου μη εκτιλωσιν	και ου μη εκσπασθωσιν

II. That the Hebrew text was the basis of Theodotion's work will be seen from the following examples (as well as from those cited above):

vi. 1 *ουαι οι ευθηνουντες εν Σιων* **הוי השאננים בציון** cf. Zech. i. 15; Theod. renders **שאן** freely, but the sense is that implied in the Hebrew word; LXX. *εξουθενουσιν*, apparently misreading **השטים**, or **השאטים** cf. Ezek. xxviii. 24, 26.

οι επεκληθησαν αρχαιοι των εθνων **נקבי ראשית הגוים** (LXX. *απετρυγησαν αρχας εθνων*); the corruption in the M.T. necessitated a free rendering, and Theodotion at all events makes better sense than the LXX., which appears to have read **נקפו** for **נקבי**. cf. Is. x. 24, xxiv. 13.

vi. 3 *οι απαγομενοι* **המנרים** LXX. *οι ερχομενοι*, but A and two Hes. MSS. (Q 26) *οι ευχαμενοι* reading **המנררים**, which likewise gives no sense, as Theod. certainly does.

viii. 1 *αγγος σπαρας θερινης* **כלוב קיץ** LXX. *αγγος ιξευτου*; the only word which bears any resemblance to **קיץ** is **קניץ**, which, however, is not used (the noun **קניץ** is used in a figurative sense in Job xviii. 2), but possibly LXX. read **קניץ**. Cf. iii. 5.

viii. 7 *εις τελος* **לנצה** LXX. *εις νικος* reading **נצה** as though from the root **נצה** (I) piel.

ix. 15 *και ου μη εκτιλωσιν* **ולא ינתשו** LXX. *και ου μη εκσπασθωσιν*.

III. A further curious characteristic of Theodotion's version is the way in which Hebrew words (especially proper names) are transliterated; it is a further proof of his use of the Hebrew¹. The following are all the examples which occur in *Amos*.

i. 1 εν ωκεδειμ **בנקרים**: 5 Ων **און**: 6 Εδομ **אדום** (LXX. *Ιδομναιαν*):
 ii. 2 **καριωθ** **קריות** (LXX. *των πολων αυτης*): 12 **τους Ναζαριαους** **הנוזירים**
 (LXX. *τους ηγιασμενους*): v. 5 Βηρσαβεε **באר-שבנע** (LXX. *το φρεαρ του ορκου*):
 vi. 1 Σιων **ציון** (LXX. *Σειων*): 14 **αραβα** **ערבה** (LXX. *των δυσμων*): vii. 7
αδναι **אדני** (LXX. *Κυριος*): 16 **Ισαακ** **ישחק** (LXX. *Ιακωβ, O.L. iacob, Aq. του*
γελωτος, Sym. = M.T., Vulg. idoli): ix. 7 **Φιλισταιους** **פלשתיים** (LXX. *αλλο-*
φυλους): **Χαβαθωρ** **כפתור** (LXX. *Καπαδοκια*).

But this is not invariably the case, viz. i. 12 **επι νοτον** **בתימן** (LXX. *εις*
Θαιμαν): v. 26 **του βασιλεως υμων** **מלככם** (LXX. *του Μολοχ*): **αμανρωσιν** **כיון**
 (LXX. *Ραιφαν, Aq. Sym. Χιον*): iii. 9 **Αζωτω** **אשרוד** (LXX. *Ασσυριοις*):
 ix. 7 **εκ τοιχου** **מקיר** (LXX. *εκ βοθρου, Aq. Quinta απο Κειρ, Sym. απο Κυρηνης,*
O.L. de fovea, Vulg. de Cyrene).

Other points of interest are: Theodotion translates **צבאות** by *των στρατιων* (LXX. *ο παντοκρατωρ*); with the LXX. he renders **ברית** *διαθηκη*, Aq. Sym. *συνθηκη*; his rendering of **ארמנות** varies, *βαρεις οικησεις αυλας*; in ix. 1, the Hebr. **כפתור** is translated *κιβωριον* (LXX. *ιλαστηριον, Aq. οικοδομημα, Sym. = Theod.*); is there a reference here to the cup shape of the summit of the pillar?—A curious coincidence occurs in iv. 13, Hebr. **מה-שחו**, Theod. *λογον*, LXX. *χριστον*,—the close connection here of *χριστος* and *λογος* is somewhat striking.

C. SYMMACHUS.

This version affords but little help in emending the corruptions of the Hebrew text of *Amos*; as in the case of the two preceding versions, the fragments of *Amos* are but scanty. From these, two characteristics stand out clearly: his use of the versions of Aquila and Theodotion, and, less frequently, of the Septuagint,—and, secondly, a certain independence which often ignores the meaning of the Hebrew, as well as of the earlier versions. Under the first heading the following examples may be cited:

¹ Cf. the like characteristic in *Aquila*, p. 69.

I. (i) LXX.: iv. 2 εν οπλοις. iv. 9 εν ικτερω. v. 9 επι οχυρωμα. v. 26 την σκηνην=M.T. against Aq. (τους συσκιασμούς) and Theod. (την ορασιν). ix. 7 Καππαδοκίας against M.T. Aq. Theod. (Χαβαθωρ).

(ii) Aq.: i. 2 βρυχησεται. i. 4 βαρεις. i. 9 συνθηκων (LXX. Theod. διαθηκης). i. 11 διεφθευρε σπλαγγνα αυτου: ηγρευσεν=Theod. iv. 9 εν ανεμοφθορια=Theod. iv. 13 τα ορη=Theod. (LXX. βροντην). v. 12 εξιλασμα=Theod. (LXX. ανταλλαγματα). v. 17 πασιν αμπελωσιν=Theod. (LXX. πασαις οδοις). v. 26 Χιον=M.T. viii. 1 καλαμος οπωρας (Aq. καλαθος οπωρας). viii. 13 εκλυθησονται=Theod. ix. 3 εν τη πυθμενι=Theod. (LXX. εις τα βαθη). ix. 6 δεσμην=Theod. (LXX. επαγγελιαν). ix. 9 κοσκινω.....εν τω κοσκινω (LXX. λιμνησω.....εν τω λιμνω). ix. 13...ο αροτριων τον θεριζοντα και ο πιεζων τας σταφυλας τον ελκυοντα...=Theod. (LXX. ο αμητος τον τρυγητον και περκασει η σταφυλη εν τω σπορω...).

(iii) Theod.: iii. 12 κλινη (LXX. ιερεις a transliteration of ערש, but several Luc. and Hes. MSS. read κλινει). iii. 15 οικoi οδοντος (LXX. οικoi ελεφαντινοι). iv. 6 καθαρισμον οδοντων (LXX. γομφιασμον οδ.). v. 7 Πλειαδας. viii. 7 εις τελος (LXX. εις νικος). viii. 8 εξωσθησεται. viii. 9 δεδυκεν. ix. 1 επι το κιβωριον (LXX. επι το ιλαστηριον reading כַּפֹּרֶת). ix. 15 εκτελωσιν (LXX. εκσπασθωσιν).

Symmachus seems, on the whole, to have relied upon Theodotion more than on the LXX. or Aquila; but that he used the M.T. as a basis will be clear from the few following citations:

ii. 8 και επι ματια ενεχυρασμου εκκλινουσι ועל-בגדים הבלים ימו. ii. 12 τους Ναζαραιους והנזירים. iii. 15 και παταξω τον οικον τον χειμερινον επι του οικου του θερινου והכיתי בית-החרף על-בית הקיץ. v. 24 αρχαιος איתן. v. 26 την σκηνην του βασιλεως υμων את סנות מלככם. vii. 16 Ισαακ ישחק (LXX. Ιακωβ). viii. 3 και ολολυξουσιν αι ωδαι והילילו שירות היכל. viii. 8 ου σαλευθησεται לא תרגו (LXX. ου παραχθησεται).

II. Interesting, if not always instructive, is the way in which Symmachus gives renderings of an entirely independent character, independent of the other versions as well as of the Massoretic text; this is, apparently, due to the desire to give a good Greek rendering, or to give the sense of the original, as he understood it, or, in other cases (none of which, however, occur in *Amos*), for dogmatic reasons. The following are some examples of independent renderings:

ii. 16 εν τοις ανδρειοις γυμνος φευξεται (LXX....εν δυναστειαις: Aq....εν δυνατοις Th....εν δυναστεια). iii. 7 ομιλιαν (LXX. παιδειαν, Aq. απορρητον, Theod. βουλην, M.T. סודי). iii. 11 πολιορκια (LXX. Aq. Tyros, M.T. צר).

iii. 15 και παταξω τον οικον τον χειμερινον επι του οικου του θερινου (LXX. Aq....επι τον οικον τον θερινον, Theod....συν τω οικω τω θερινω). iv. 1 αι βοες ευτροφοι (LXX. δαμαλεις της βασαντιδος, Aq. Theod. αι βοες βασαν). iv. 3 εις Αρμενιαν (LXX. το Ρορμαν, al. το Ρερμαν, Aq. Αρμονα, Theod. εις το υψηλον ορος, M.T. (ההרמונה)). For the rendering of Sym. cf. Gen. viii. 4 επι τα ορη το Αραρατ הררי אררט, the district in Armenia between the Araxes and Lake Van. iv. 13 το φωνημα αυτου (LXX. τον χριστον αυτου, Aq. τις η ομιλια αυτου, Th. τον λογον αυτου, M.T. (מה-שחו) cf. iii. 7 versions. v. 9 τον ποιουντα καταγελασαι αφανισμον επι ισχυν, και αφανισμον επι οχυρωμα επαγοντα (LXX. ο διαιρων συντριμμον επ ισχυν και ταλαιπωριαν επι οχυρωμα επαγων, M.T. המבליג שד על-עז ושד על-מבצר יבוא). v. 10 ρημα αμωμον (LXX. Aq. λογον οσιων, M.T. (דבר תמים)). v. 16 εν πασαις ταις πλαταιαις of LXX. is rendered by Sym. εν πασιw αμφοδοις M.T. בכל-רחובות; τους γινωσκοντας μελος (LXX. Aq....θρηνον, M.T. (נהי)). v. 24 αρχαιος (LXX. αβατος, M.T. איתן which Sym. takes in the secondary sense of "old," as e.g. in Jer. v. 15 נוי איתן). vi. 7 και περιαυρεθησεται εταιρεια τρυφητων (LXX. και εξαρθησεται χρεμετισμος ιππων εξ Εφραιμ! M.T. (וסר מרוח סרוחים)).

These examples are not exhaustive.

In rendering proper names Symmachus is not consistent: sometimes they are taken from one or other of the versions and sometimes transliterated. בית-אל is rendered οικος Θεου in iii. 14, and Βαιθηλ in v. 6.

III.

THE COMPLUTENSIAN AND ALDINE TEXTS.

THE COMPLUTENSIAN.

The third column of this Polyglott contains the first printed text of the complete Septuagint. Of the Greek MSS. to which Cardinal Ximenes refers in the Preface, and which he used in the preparation of his text, some have been identified, viz. Holmes and Parsons' 68 108 248¹. Of these 68 is Hesychian (see p. 15), 108 is Lucianic, and 248 is neutral but has Hexaplaric readings in the poetical books; only 68 contains the Prophets. But to these three there must be added another, H. and P.'s 40, a codex of the Twelve Minor Prophets; the large number of readings peculiar to Compl. and 40 makes it certain that this MS. must have been used by the Cardinal. Holmes and Parsons have the following note on it: "Codex Dorothei *ἱεροκλήρικος* Moldaviens. III. membranaceus, saeculi XII. in folio. Continet XII. Prophetas Minores, quorum contextui interpositus est Commentarius Cyrilli Alexandrini." The fact of Cyril's commentary finding a place in this MS. suggests the possibility, at least, of its being Hesychian in character (cf. Swete, pp. 79, 80); at any rate, the striking number of singular readings belonging to Compl. and 40 deserves mention.

The Complutensian as a whole is regarded as belonging to the Lucianic type of text (Cornill, p. 79, Swete, p. 486), and a comparison of the texts (of *Amos*) of Hesychian and Lucianic MSS., as well as of B and A, with the Compl., marks it as being predominantly Lucianic, but as having at the same time a strong admixture from other sources; this is precisely what one would

¹ Cf. Swete, p. 172 f.

expect in a text formed from such diverse elements as, for example, the four MSS. mentioned above.

The following characteristics are observable in the Compl. text of *Amos*:

a. Diversity of types of text, but a predominance of the Lucianic.

b. The exercise of a certain amount of (apparent) independence.

c. A tendency (apparently) to approximate to the M.T., and

d. In other cases to differ from the M.T. by omissions, which are peculiar to it.

With regard to the three last, it is realized that the deductions must be of a purely tentative character, because on the one hand the Complutensian may have used MSS. which are not available now, and on the other hand the Compl. may have misread some passages and thus have handed down readings for which there is no authority.

The following examples are far from being exhaustive:

a. *Diversity of types of text, in which the Lucianic predominates:*

- i. 2 *τας εν γαστρι εχουσας* B Hes. Luc.
13 *τα ορια αυτων* Luc.
14 *συντελεσεως αυτης* 40.
- ii. 3 *παντας τους αρχοντας αυτης* Hes.
16 *εν ταις ημεραις εκειναις* 40.
φευζεται Luc.
- iii. 9 *εν γη Αιγυπτω* Luc.
15 *οικοι ετεροι και πολλοι* 40.
- iv. 2 The insertion of *υποκαιομενους εμβαλουσιν* B Luc.
- v. 2 *μη προστεθη* only found elsewhere in 233 (Luc.).
11 *πτωχων* Luc.
παρ αυτου Luc.
19 *εαν τις φυγη* 40.
The omission of *θυσιας* B Hes. Luc.
- viii. 9 *εν ημερα φωτος* Luc.
- ix. 1 *επι το θυσιαστηριον* 40 26 (Hes.).
6 The omission of *αυτου* after *την επαγγελιαν* 40.
8 The addition of *ου μη* before *εξαρω* 2° 62 (Luc.).
14 *αποστρεψω* 40.
15 The omission of *παντοκρατωρ* 233 (Luc.).

The point of these (which form a very small number of the total) is that the reading in question occurs only in the Compl. and the specified MS., thus showing (with the reservation mentioned above) the diverse sources of which the Compl. text is made up.

b. The exercise of a certain amount of (apparent) independence:

There are a goodly number of instances in which the Compl. has readings differing from every other known MS.; the authority for these may have been some MSS. not now available, but pending the discovery of such, I have ventured to call this class of readings (apparently) independent. Only a few examples are given.

- i. 1 *εν ακκαρπι* instead of *εν ακκαρειμ ορ εν καριαθιαρειμ.*
- 2 *των προβατων* instead of *των ποιμενων ορ των ποιμνιων.*
- 5 *εκ πεδιου ειδωλου* instead of *εκ πεδιου Ων.*
- 6 *Σολομων* (the N.T. form for the usual LXX. form *Σαλωμων.* 40 also has this form).
- ii. 6 *ανθ υποδηματων* for *ενεκα υποδ.*
- 7 *εις κεφαλην πτωχων* instead of *εις κεφαλας πτωχων.*
- 10 *τον Αμορραιον* for *την γην Αμορραιων.*
- 16 *και ευρησει την ψυχην σου* for the usual *...την καρδιαν σου.*
- iii. 4 *θηραν ουκ ειδωσιν* for *θηραν ουκ εχων.*
- iv. 9 *επυρωσα υμας* instead of *επαταξα υμας*, occasioned probably by the following *εν πυρωσει.*
- v. 9 *ο διεγειρων συντρυμιμον* for *ο διαιρων ορ ο διοριζων συντ.*
- 11 *ο ανω Ων* for *ανθ Ων.*
- 14 *ον τροπον ειπαν* instead of *ον τρ. ειπατε.*
- vi. 3 *οι ερχομενοι εις ημεραν κακειοι εγγιζοντες* instead of *οι ερχομενοι (οι ευχομενοι) εις ημεραν κακην, οι εγγιζοντες.*
- vii. 15 *προφητευσον επι τον οικον μου* instead of *...τον λαον μου* (40 supports Compl. here).
- 17 *αιχμαλωτοι αχθησονται* instead of *εν ρομφαια πεσονται*, a slip no doubt occasioned by the words *αιχ. αχθ.* at the end of the verse.
- viii. 3 *ο κοπετος* for *ο πεπτωκος.*
- 6 *πασης παραθεσεως* for *πασης πρασεως* (*παντος γεννηματος* according to others).
- ix. 3 *τα θεμελια της θαλασσης* for *τα βαθη της θαλ.*
- 9 *δεικνυω* for *λικμω ορ λικμησω.*

c. A tendency to approximate (apparently) to the M.T.:

- i. 5 *adan* instead of *charavan*. M.T. ערן.
 15 *και πορευεται ο βασιλευς αυτων*, this is the nearest to M.T. והלך מלכם (though Q also approximates to it: *και πορευουσνται οι βασιλεις αυτης*), most MSS. reading *Μελχομ*.
 ii. 9 The omission of *οδ ην* before *καθως υψος κεδρου το υψος αυτου*. M.T. אשר כנבה ארזים גבהו.
 iii. 5 *ει σταθισεται παγισ* for *ει σχασθησεται παγισ*. M.T. היעלהפה.
 iv. 10 *ιππων υμων* for *ιππων σου*. M.T. סוסכם.
 v. 13 *πονηρος* for *πονηρων*. M.T. רעה.
 19 *τον οικον* for *τον οικον σου*. M.T. הבית.
 vi. 1 *και εισηλθον εις αυτους* for *και εισηλθον αυτοι* B Hes. or ...*εν αυταις* Luc. M.T. ובאו להם.
 2 *τας κρατιστας εκ των βασιλειων τουτων*, BA Hes. Luc. insert *πασων*. M.T. המוכים מן-הממלכות האלה.
 viii. 4 *οι εκτριβοντες πενητα*, BA Hes. Luc. insert *εις το πρωι*. M.T. השאפים אביון.

d. In some instances the Complutensian omits words or phrases which M.T. has, e.g.:

- iv. 6 *εν τοις τοποις υμων*. M.T. בכל מקומותיכם.
 9 Compl. omits *υμων* three times in this verse, M.T. inserts each time.
 v. 1 *τον λογον*. M.T. את-הדבר הזה.
 7 *και δικαιοσυνην εις γην*. M.T. ועדקה לארץ הניהו.
 18 *η ημερα*. M.T. יום יהוה.
 25 *μη σφαγια και θυσιας...προσηνεγατε μοι εν τη ερημω...*; M.T. הובחים ומנחה הגשתם-לי במדבר.
 vii. 11 *ο δε Ισραηλ αιχμαλωτος αχθησεται*. M.T. וישראל גלה יגלה מעל ארמתו.
 ix. 5 Compl. omits *συντελεια αυτης και καταβησεται ως ποταμος Αιγυπτου*. M.T. כלה ושקעה ביאר מצרים.

In other instances the Complutensian inserts where M.T. omits; in the following examples the Compl. has singular readings:

- ii. 12 *και εποτιζετε τους μου ηγιασμενους οινου*. M.T. ותשקו את-הגזירים יין.

- iv 9 και ελαιωνας υμων τουτους κατεφαγεν η καρπη. M.T. וייתכם יאכל
הגזם.
- 13 διοτι κυριος ελ. M.T. כי הנה.
- v. 8 Κυριος ο θεος παντοκρατωρ ονομα αυτω. M.T. יהוה שמו.
- 14 και εσται ουτως μεθ υμων Κυριος ουτως ειπεν Κυριος ο θεος παντοκρατωρ
ον τροπον ειπατε. M.T. ויהיכן יהוה אלהי צבאות אתכם
כאשר אמרתם.

In a number of other instances in which the Compl. is supported by 40 the same thing occurs.

THE ALDINE TEXT.

This edition was published in Venice after the printing of the Complutensian, but before its publication. A comparison between these two on the one hand and B A together with the Hesychian and Lucianic manuscripts on the other, shows that the text of the Aldine is not based upon the same variety of authorities as is that of the Complutensian; for, whereas the latter shows the influence of MSS. of different types, though with a predominance of the Lucianic, the former has a text which is practically entirely Hesychian. This is only what one would expect, for the text was published in Venice, where a collection of MSS. was ready to hand (viz. that of Bessarion, now in S. Mark's Library, in Venice); and that Andreas Asolanus did make these the basis of this text has been proved¹; especially is this noticeable in a comparison between the Aldine and the MS. 68, which belongs to Bessarion's collection (cf. p. 15).

For this reason the Aldine text is neither so interesting nor so important for textual purposes as the Complutensian. The other great printed editions, the Sixtine and the Grabian, representing as they do respectively B and A, are not taken into consideration here.

¹ Der Text dieser Gruppe (i.e. βγκλμψ, namely the Hesychian group) deckt sich nämlich fast völlig mit der Aldina.....; ist ja doch auch der dieser Gruppe angehörige Codex Bessarionis ψ (68), beziehungsweise die venetianischen Handschriften, aus welchen ψ für Bessarion zusammengeschrieben wurde, die Vorlage der Aldina gewesen. Ein wunderbar glücklicher Zufall hätte uns somit in der Aldina im Grossen und Ganzen den Hesych gegeben, wie die Complutensis im Grossen und Ganzen den Lucian darstellt. Cornill, *Ezechiel*, s. 79.

IV.

THE LATIN VERSIONS.

A. THE OLD LATIN.

The importance of the Old Latin version for purposes of textual criticism has long been recognized, and in certain quarters strongly insisted upon¹. In English there is no lack of general introductions dealing with the history, general characteristics and value of the version as a whole²; but the application of its evidence in detail to the text of particular books has hardly yet been fully utilized. The following attempt to determine and to estimate its bearing on the text of a single book, namely the book of Amos, may therefore be not altogether useless and without justification. Although no very startling results have been attained, yet it is hoped that the following examination will not be valueless in bringing home to the mind of the general reader, and possibly to some students, a more definite idea as to what kind of help may be gained from the detailed study of this venerable version.

Without repeating what has already been said so effectively elsewhere regarding the origin, general characteristics, linguistic character etc., of the version, it is necessary to point out once

¹ One need but refer to the works, e.g. of Ranke, Rönisch, Burkitt, to mention but a few authors.

² Cf. e.g. Burkitt's *The O.L. and the Itala*, Camb. 1896; Kennedy's art. in *Hastings' Bible Dict.*; Swete's *Intr. to O.T. in Greek*, Ch. iv. Camb. 1900.

more the fragmentary nature of the *material* that has come into our hands. This may be grouped as follows:—

I. The chief MS. authorities are¹:

a. Cod. Weingartensis. This manuscript, which is ascribed to the 5th century, belonged originally to the monastery of Weingarten. Owing to the “vandalism of stupid monks,” to borrow a phrase from Cornill, it was cut up and used for binding books. On the dissolution of the monastery these books with their precious accompaniments became scattered, thus completing the process of dispersion and disintegration of the MS. The collection of the extant fragments and their decipherment we owe to the labours of Ranke and, in a lesser degree, to Corssen. These fragments were discovered at Fulda, Darmstadt, Stutgardt and in the monastery of St Paul in the Lavantthal, in Carinthia. They have now been made available to scholars in the following printed editions:

Fragmenta versionis latinae antehieronymianae prophetarum Hoseae, Amosi, et Michae e Codice Fuldensi eruit atque adnotationibus instruxit E. Ranke. Accedit tabula lapidi incisa. Marburg 1856.

Fragmenta versionis latinae antehieronymianae prophetarum Hoseae, Amosi, Michae, aliorum e codice manuscripto eruit atque adnotationibus instr. E. Ranke. Fasciculus II. Marburg 1858.

Fragmenta versionis sacrarum scripturarum latinae antehieronymianae e codice manuscripto eruta atque adnotationibus criticis instructa. Editio libri repetita, cui accedit appendix. Vindobonae 1868. [Appendix, qua fragmenta ab Alberto Vogel edita ad modum codicis proponuntur notisque criticis illustrantur.]

Antiquissimae Veteris Testamenti versionis latinae fragmenta Stutgardiana nuper detecta, quibus accedunt duae tabulae photographicae. Marburg 1888.

All these edited by E. Ranke.

Fragmenta monast. S. Pauli Carinthiaci. Vienna 1868.

Edited by Al. Vogel.

¹ These apply only to the prophetic books; regarding MSS. of the other books of the Bible, cf. Swete *op. cit.* pp. 93—96.

Zwei neue Fragmente der Weingartener Prophetenhandschrift ; nebst einer Untersuchung über das Verhältniss des Weingartener und Würzburger Prophetenhandschrift. Berlin 1899.

By Peter Corssen.

b. *Cod. Wirceburgensis.* A manuscript belonging to the 6th cent. It, too, has been edited by Ranke :

Par palimpsestorum Wirceburgensium: Antiquissimae Veteris Testamenti versionis latinae fragmenta e codd. rescriptis eruit, edidit, explicuit E. Ranke. Vindobonae 1871.

Swete mentions¹, as containing some fragments from an O.L. MS., F. Gustafsson's *Fragmenta Veteris Testamenti in latinum conversi e palimpsesto vaticano eruta* (Helsingfors 1881); but a comparison of these fragments with the corresponding passages in the Vulgate and, where possible, with Cod. Weingart., shows conclusively that the text of the *Fragmenta Vaticana* is not an O.L. one. Moreover, I have the authority of Mr Burkitt for holding this view, for, in writing to me in reference to these fragments, he says: "They are taken from a 6th century Codex, but the text is not Old Latin, but Vulgate." The truth of this will be seen on comparing the *Amos* fragments with the Vulg. and Cod. Weingartensis, or with the LXX. where Cod. Weingart. is wanting :

<i>Fragm. Vaticana.</i>	<i>Vulg.</i>	<i>LXX^(B).</i>
v. 16 INOMNIBUSPLATEISplanc	In omnibus plateis planc-	Ἐν πάσαις ταῖς πλατείαις
TUSETINCuNCTiSQUae	tus: et in cunctis, quae	κοπετός, καὶ ἐν πάσαις ταῖς ὁδοῖς
FORISSUNTDICETURuae	foris sunt, dicetur vae	ῤηθήσεται οὐαὶ οὐαὶ· κλη- θήσεται
naE.† ETUOCABuNTAGrico.	vae: et vocabunt agrico-	γεωργὸς εἰς πένθος καὶ
LAMADLUCTUM.† ETADplanc	lam ad luctum, et ad planc-	κοπετόν, καὶ εἰς εἰδόςας
TUMEosQUISCIUNTPlan	tum eos qui sciunt plan-	θρῆνον,

¹ *Intr. to O.T.* p. 97.

v. 17

gere · et in omnibus VI

gere. Et in omnibus vi-

καὶ ἐν πάσαις ὁδοῖς
κοπετός,

NEiSERITPLANCTUS · quia

neis erit planctus : quia

διότι ἐλεύσομαι διὰ
μέσου

PERTRANSIBOINmedio

pertransibo in medio

σου, εἶπεν Κύριος.

v. 18

TUIDICITDÑS · UAedesi

tui, dicit Dominus. Vae
desi-

Οὐαὶ οἱ ἐπιθυμούντες τὴν

DERANTIBUSDIEMDñi

derantibus diem Domini:

ἡμέραν Κυρίου· ἵνα τί αὕτη

adQUIDEAMUOBIS · ...

ad quid eam vobis?.....

ὑμῖν.....

.....

.....

.....

.....

.....

.....

vii. 2

HERBAm terrae · dixi :

herbam terrae, dixi :

τὸν χόρτον τῆς γῆς, καὶ
εἶπα

Domine Deus propitiuseSTO

Domine Deus propitius
esto,

Κύριε Κύριε, ἴλεως γενού·

obsecro · quis susCitatit

obsecro : quis suscitabit

τίς ἀναστήσει τὸν Ἰακώβ;

Jacob quia parvu

Jacob quia parvu-

ὅτι ὀλιγοστός ἐστιν·

vii. 3

LUSEST · MISertus est

lus est? Misertus est

μετανόησον, Κύριε, ἐπὶ

DÑS super hoc : Non erit

Dominus super hoc: Non
erit

τούτῳ. καὶ τοῦτο οὐκ

vii. 4

DIXit Dominus · Haec ostEN

dixit Dominus. Haec
osten-

ἔσται, λέγει Κύριος. Οὕτως

DIT mihi Dm Ds · et ecce vocabat

dit mihi Dominus Deus :
et ecce vocabatἔδειξέν μοι Κύριος, καὶ
ἰδοὺ

iUDICIUMAD ignEM

iudicium ad ignem

ἐκάλεσεν τὴν δίκην ἐν πυρὶ

DÑS dñs · et devorabit

Dominus Deus : et devo-
rabit

Κύριος, καὶ κατέφαγε

abySSUM multAM

abyssum multam,

τὴν ἄβυσσον τὴν πολλήν,

et comedit simul partem ·

et comedit simul partem.

καὶ κατέφαγεν τὴν μερίδα
Κυρίου.

vii. 5

ET dIXidñEDSQUIESCE

Et dixi : Domine Deus
quiesce,καὶ εἶπα Κύριε, κόπασον
δὴ·

OBSECRo · QUISSUsci

obsecro : quis susci-

τίς ἀναστήσει τὸν Ἰακώβ;

TABIT IACOBQUIAPAR

tabit Jacob, quia par-

ὅτι ὀλιγοστός ἐστίν·

vii. 6

UULUSEST · MISERTUS

vulus est? Misertus

μετανόησον, Κύριε, ἐπὶ

qUOQUEESTDÑSDSET

est Dominus super hoc :

τούτῳ. καὶ τοῦτο οὐ μὴ

INHOC · SEDISTud non

sed et istud non

γένηται, λέγει Κύριος.

vii. 7

Erit dixit DN̄SDS · HAEC

OSTENDITMIHI ·
ETECCEDN̄S STANS SUPER

MURUM litum · ET in
MANUEIUSTRULLa
caementarii.

ix. 5

et ascendet sicut RIUUS
omnis · et defluet

sicut fluuius AE

ix. 6

gypti · qui aedIFICATIN
coelo ascensionem
suam · et fasciculum
suum super terram
fundavit · qui VOCAT
aquas maris et EFFun
dit eas · super FACIEM
terrae d̄ms n̄MEN

ix. 7

eius · Numquid non
UTFILIIAETIOPUMUos es
TISMIHIFILIIISLAITDn̄s ·

NUMQUITNONiSLAScen

DEREFECiDETERRA ae

GYPTIETPALESTINOS
dECAPPADOCIA · ETSyros
ix. 8

DECYRENE · — Ecce oculi
DOMINI D̄IsUPERREGNUM

PECCANS · ETCONTERam
ILLUTAFACIETERRAE ·
VERUMTAMENCONTE
RENSNONCONTERAM

erit, dixit Dominus Deus.
Haec

ostendit mihi Dominus
et ecce Dominus stans
super

murum litum, et in
manu ejus trulla
caementarii.

et ascendet sicut rivus
omnis et defluet

sicut fluuius Ae-

gypti. Qui aedificat in
coelo ascensionem
suam, et fasciculum
suum super terram
fundavit: qui vocat
aquas maris et effun-
dit eas super faciem
terrae, Dominus nomen

eius. Numquid non
ut filii Aethiopum vos es-
tis mihi, filii Israel ait
Dms ?

numquid non Israel
ascen-
dere feci de terra Ae-

gypti: et Palaesthinos
de Cappadocia, et Syros

de Cyrene? Ecce oculi
Domini Dei super reg-
num

peccans et conteram
illud a facie terrae:
Verumtamen conte-
rens non conteram

Οὗτως εἰδείξέν μοι

Κύριος, καὶ ἰδοὺ ἕστηκώς
ἐπὶ τείχους ἀδαμαντίνου,

καὶ ἐν τῇ χειρὶ αὐτοῦ
ἀδάμας

Cod. Weing.

et ascendet sicut flumen
consummatio ejus et
descendet

sicut flumen Aegypti ·

Qui aedificat in coelum
ascensionem suam · et
repromissionem suam
super terram fundat
qui advocat
aquam maris et effun-
det eam super faciem
terrae, d̄ms nomen

est ei. Nonne sicut
fili aethiopum vos es-
tis mihi, fili istrahel,
dicit

d̄ms. Nonne istrahel
reduxi
ex aegypto · et alieni-
genas

ex Cappadocia · et
Syros de fovea ·

Ecce oculi d̄mi
dei super regnum

peccatorum · et auferam
illud a facie terrae ·
adtamen in consumma-
tionem non auferam

It will be seen at once from this comparison that the Vatican fragment runs almost letter for letter with the Vulgate, whereas it offers some considerable variations from the LXX. and Cod. Weingartensis. The only two variations, other than scribal, between the Vulgate and the Vat. fragment are:

- vii. 6. Misertus est Dominus super hoc. (Vulg.)
 Misertus quoque est Dñs. Dñs. et in hoc. (Vat.)
- vii. 7. Haec ostendit mihi Dominus. (Vulg.)
 Haec ostendit mihi. (Vat.)

In both cases it is the Vulgate that is supported by the LXX. On the other hand, to take only the verses from Chap. ix., which we have in the Weingarten Codex, the variations between Cod. Weing. and the Vat. fragment, which is here identical with the Vulgate, seem to point decisively to the latter having a Vulgate and not an O.L. text:

ix. 5. et ascendet sicut rivus omnis et defluet sicut fluvius Aegypti. (Vat.) et ascendet sicut flumen consummatio ejus et descendet sicut flumen Aegypti. (Weing.) It is true that in this verse almost the whole of the Vat. fragment has had to be emended, but it is clear that there is not sufficient space in the lines of Vat. for the Weing. reading to have got into them; the number of letters in the first three lines of verses are: Vat. 20 14 14; Weing. 21 26 18, the average number of letters in a line of the Vat. fragment is 16. But to take other examples, in ix. 7, 8 (in which the Vat. frag. is almost intact) we have the following:

Vat. ait dñs. *Weing.* dicit dñs. *Vat.* numquid non. *Weing.* nonne. *Vat.* ascendere feci de terra Aegypti. *Weing.* reduxi ex Aegypto. *Vat.* de Cyrene. *Weing.* de fovea. *Vat.* regnum peccans. *Weing.* regnum peccatorum. *Vat.* conteram. *Weing.* auferam. *Vat.* verumtamen conterens non conteram. *Weing.* adtamen in consummationem non auferam.

In each of these instances Vat. is identical with the Vulgate. Moreover, in comparing Vat. with the LXX. one is immediately struck by the dissimilarity between the two, so extremely unlike what is the case with the O.L. and the LXX.; e.g. v. 16 *οδοις*, Vat. quae foris sunt, the O.L. would have had *viis*, so too in v. 17 *οδοις*, Vat. vineis; in vii. 5 *δη* is rendered by Vat. *obsecro*, O.L. in other

places renders itaque, etc. One may therefore be justified in regarding the text of these fragments as Vulgate and not O.L.

II. The Manuscript evidence may be supplemented by patristic quotations, which are fairly numerous, in writings which belong to a period anterior to the time when the Vulgate rose to pre-eminence. The quotations in these writings "constitute a not less important province of Old Latin evidence than the extant MSS, not only furnishing landmarks for the investigation of the history of the version, but preserving numerous verses and passages in texts belonging to various ages and in various stages of modification¹."

III. The fragments of the Old Latin version which exist in MSS. of the Vulgate (on the margins).

Unfortunately the material classed under the two last heads has not yet been to any large extent made available for students. The patristic texts still await critical editions²; and the evidence of the Vulgate MSS. in this department has hardly yet begun to be printed. Exceptions must, however, be made in favour of the quotations (all from the O.L. version) which exist in the *Rules of Tyconius*, and are accessible to students in the invaluable edition of that work edited by Mr Burkitt³, also Hartel's edition of *Cyprian* and of *Luc. of Cagl.*, and Wehrich's edition of the *Speculum*⁴. The evidence from these sources (so far as concerns our present purpose) will be set forth below together with the MS. evidence.

Before, however, exhibiting in collective form the O.L. text of *Amos*, so far as it is available, a brief word should here be said of the general characteristics of the text as a whole. These can best be described in the words of Fritzsche, as cited by Nestle in the most recent edition of Herzog's *Realencyklopädie*⁵:

"The version is painfully literal and therefore very awkward and resourceless; the diction exhibits the linguistic decadence of the second century. It is characterized by a mixture of forms and words from the popular language, and by provincialisms. The laborious efforts of the translator to secure literalness (cf. e.g. in nihil facti sunt eis *κενον ερευνοντο*,

¹ Westcott and Hort, *New Testament in Greek*, Intr. p. 83.

² A revision of Sabatier's great work is promised by the Munich Academy. (Swete.)

³ *The Rules of Tyconius*, by F. C. Burkitt, Cambridge.

⁴ Vols. iii., xiv., xii. of CSEL Vienna.

⁵ Article: *Bibelübersetzungen*, Lateinische. Bd. III. s. 35.

a modo απο του νυν, ut quid ινα τι, si interrogative for ει) are especially marked in composite words. Greek compounds are translated with slavish faithfulness, cf. e.g. conrecumbentes *συνανακειμενοι*, perexsiccare *καταξηραινειν*, pervindemiare *αποστυγαν*, resalvari *ανασωζεσθαι*, perdiviserunt *κατεδειλαντο*. Even Latin verbs and prepositions have to accommodate themselves to the case of the original text, cf. e.g. oboedierint mei *μου*, praecinctam cilicium *περιεζωσμενην σακκον*, operuit se cilicium *περιεβαλετο σακκον*. A number of Greek and Hebrew words appear in a Latinized form, e.g. abyssus, baddin *βαδδιν*, cataclysmus, chrisma, erysibe *ερυσιβη*, holocaustum, lygyrium *λυγγριον*, ophaz *ωφαζ*, orphanus, paradisus, rhomphaea, sardius *σαρδιος*, tharsis *θαρσις*, chimarrī *χειμαρροι*, epicharma *επιχαρμα*; compare also canopy in *konopeum* from *κωνωπειον* Judith x. 19.

A few further examples may be given in order to form some idea of the language.

FORMS: praevanicare, demolire, lamentare, scrutavit, paenitebitur deus, odietur, odivi, odientibus, avertuit, prodies, praeteries, floris, absconsus, pregnates, pascuae, mala *μηλον*, extensa for extentio, retiam for rete, cubilis suus, ficulneas meas *συκας μου*, altarium, jusjuramentum.

WORDS: concupiscibilis, confixio, confractio *συγκλασμος*, confortare *ενισχυειν*, contribulare, contribulatio, tribulatio, derisorius, evaginatio, exterminium *αφανισμος*, exalbare, justificare, justificationes *δικαιωματα*, muratus, perditio *απωλεια*, profetizare, reaedificare, salvare, salvator Jon. ii. 10, superintrare.

SIGNIFICATIONS: incredibilis faithless, memorari and rememorari alicujus, to think of some one, diminuit *ωλιγωθη*, exorare *εξηλασκεισθαι*, exoratio *εξηλασμος*, exterminata est *ηφανισθη*, maleficia *φαρμακα*, substantia belongings.

CONSTRUCTIONS: obaudire aliquem, suptus eum, vestem se dispoliabunt, zelatus, est legem, benedixit illam, eum nocuit, comitabantur cum illo, facite eos recumbere, conloquebantur illi, gratulamini mecum.

Abundant materials will be found in H. Rönisch's *Itala und Vulgata*."

We now proceed to give in full all the fragments of the book of Amos available, together with the corresponding verses of the LXX. (B), for purposes of comparison.

Old Latin.

Septuagint (B).

Chap. i.

Rules of Tyconius.

I Sermones Amos quos vidit super Hierusalem.

Λόγοι Ἀμὼς οἱ ἐγένοντο ἐν Ἀκκαρεῖμ ἐν Θεκουε, οὓς εἶδεν ὑπὲρ Ἱερουσαλὴμ ἐν ἡμέραις Ὁξείου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοὰμ τοῦ Ἰωῶς βασιλέως Ἰσραήλ, πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

Old Latin.

3 In tribus impietatibus Damasci et in quattuor non aversabor eam, eo quod secabant serris ferreis in utero habentes.

11 In tribus impietatibus Idumaeae et in quattuor non aversabor eam, propter quod persecutus est in gladio fratrem suum.....

Chap. v.

Cod. Weingart.

24.....rivus sine via.

25 Numquid victimas et hostias optulisti mihi XL. annis domus istrachel.

26 et suscepistis tabernaculum Moloch et sidus dei vestri rempham· figuras eorum quas fecistis vobis.

27 et transferam vos in illa damascum dicit dñs. dñ. omnipotens nomen est ei.

Chap. vi.

1 Vae illis qui spernunt sion· et confident in montem samariae pervindemiaverunt initia gentium et superintraverunt in eis domus istrachel.

2 transite omnes et videte et egredimini inde in samarhabam· et descendite in geth alienigenarum· quae sunt optimae ex omnibus regnis eorum·

Septuagint (B).

Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἐπρίζον πρὸς σιν σιδηροῖς τὰς ἐν γαστρὶ [Γ] ἐχούσας τῶν ἐν Γαλααδ.

[B] Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ἰδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ διῶξαι αὐτούς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ.....

.....χειμάρρους ἄβατος.

μη σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ μ' ἔτη, οἶκος Ἰσραήλ ;

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφάν, τοὺς τύπους αὐτῶν οὓς ἐποίησατε ἑαυτοῖς ;

καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκοῦ, λέγει Κύριος, ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ.

Οὐαὶ τοῖς ἐξουθενούσιν Σειῶν καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας· ἀπετρύγησαν ἀρχὰς ἔθνῶν, καὶ εἰσῆλθον αὐτοὶ οἶκος τοῦ Ἰσραήλ.

διάβητε πάντες καὶ ἴδετε καὶ διέλθατε ἐκείθεν εἰς Ἐμὰθ Ῥαββά, καὶ κατὰβητε ἐκείθεν εἰς Γεθ' ἄλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων,

Old Latin.

Cod. Weingart.

si plures sunt fines eorum quam vestri sunt fines.

3 qui optastis in diem malum qui acceditis et tangitis sabbatis falsis.

4 qui dormitis in lectis eburneis et luxuriamini in stragulis¹ eorum qui manducatis haedos de gregibus et vitulos de medio armento lactantes,

5 qui plauditis ad vocem organorum sicut permanentia aestimaverunt et non sicut fugientia,

6 qui bibitis liquatum² vinum et primis unguentis unguemini et passi sunt nihil contribulatione³ ioseph;

7 Propter hoc nunc captivi erunt ab initio potentium et auferetur hinnitus equorum ex efrem.

8 quoniam juravit dñs. per semet ipsum quoniam ego abominor omnem injuriam iacob et regiones ejus odi et auferam...

Chap. vii.

(Fragm. Stutgard.)

13
.....et domus regni erit.

14 Et respondit Amos et dixit ad Amessiam non eram profeta neque filius profetae sum

Septuagint (B).

εἰ πλέονα τὰ ὄρια αὐτῶν ἐστὶν τῶν ὑμετέρων ὀρίων.

οἱ ἐρχόμενοι εἰς ἡμέραν κακῆν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμαῖς αὐτῶν, καὶ ἔσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐστηκότα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα.

οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ἰωσήφ.

διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ' ἄρχῆς δυναστῶν, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Ἐφραΐμ.

ὅτι ᾤμοσεν Κύριος καθ' ἑαυτοῦ διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα καὶ ἐξαρῶ.....

.....καὶ οἶκος βασιλείας ἐστίν.

καὶ ἀπεκρίθη Ἄμωσ καὶ εἶπεν πρὸς Ἀμασίαν Οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου,

¹ deliciamini super thoros (Spec.).² saccatum (Spec.).³ et non dolebant nihil in interitum (Spec.).

Old Latin.

ego. Sed pastor eram caprarum. bellicans mora¹.

15 et adsumpsit me dñs. de ovibus et dixit dñs. ad me. vade et profetare in plebem² istrahel.

16 Et nunc audi verbum dñi. tu dicis non profetabis in istrahel. et non congregabis turbas in domum iacob³.

17 Propter hoc haec dicit dñs. dñs. uxor tua in civitate prostabit. et filii tui et filiae tuae gladio decident. et terra tua funiculo metibitur. et tu in terram immundam morieris. istrahel autem captivus ducetur a terra sua⁴.

Chap. viii.

1 Sic ostendit mihi dñs. dñs. et ecce vas aucupis, et dixit dñs ad me. quid tu vides Amos, et dixi vas aucupis.

2 et dixit dñs. ad me. venit consummatio vere super populum meum istrahel. jam non adiciam ut praeteream eum.

3 et ululabunt fundamenta templi in illa die dicit dñs. prostratorum numerus immensus in omni loco proiciam silentium.

4 Audite itaque haec qui contribulatis⁵ in mane pauperes.

¹ om mora (Luc. Cagl.).

³ et non congregabitur in domo iacob (Luc. Cagl.).

⁴ in terram suam (Luc. Cagl.).

Septuagint (B).

ἀλλ' ἢ αἰπόλος ἤμην καὶ κνίζων σικάμνα.

καὶ ἀνέλαβέν με Κύριος ἐκ τῶν προβάτων, καὶ εἶπεν Κύριος πρὸς μέ Βάδιζε, προφήτευσον ἐπὶ τὸν λαόν μου Ἰσραήλ.

καὶ νῦν ἄκουε λόγον Κυρίου Σὺ λέγεις Μὴ προφήτευσεν ἐπὶ τὸν Ἰσραήλ, καὶ οὐ μὴ ὀχλαγωγῆσεις ἐπὶ τὸν οἶκον Ἰακώβ.

διὰ τοῦτο τάδε λέγει Κύριος Ἡ γυνή σου ἐν τῇ πόλει πορνεύσει, καὶ οἱ υἱοὶ σου καὶ αἱ θυγατέρες σου ἐν ῥομφαίᾳ πεσοῦνται, καὶ ἡ γῆ σου ἐν σχοινίῳ καταμετρηθήσεται, καὶ σὺ ἐν γῇ ἀκαθάρτῳ τελευτήσεις, ὁ δὲ Ἰσραήλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

Οὕτως ἔδειξεν μοι κύριος Κύριος, καὶ ἰδοὺ ἄγγος ἵξευτοῦ. καὶ εἶπεν Τί σὺ βλέπεις, Ἀμώς; καὶ εἶπα Ἄγγος ἵξευτοῦ.

καὶ εἶπεν Κύριος πρὸς μέ Ἡκει τὸ πέρασ ἐπὶ τὸν λαόν μου Ἰσραήλ, οὐ προσθήσω ἔτι τοῦ παρελθεῖν αὐτόν.

καὶ ὀλολύξει τὰ φατνώματα τοῦ ναοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος Κύριος. πολὺς ὁ πεπτωκὸς ἐν παντὶ τόπῳ, ἐπιρρίψω σιωπήν.

Ἀκούσατε δὴ ταῦτα οἱ ἐκτρίβοντες εἰς τὸ πρῶν πέννητα,

² in plebem meam (Luc. Cagl.).

⁵ opprimitis (Spec.).

Old Latin.

et dissolutiis¹ mediocres¹ a terra,

5 dicentes quando transeat messis ut² adquiremus et sabata et aperiamus thensauros ut faciamus mensuram minorem et ut ampliemus³ pondus et faciamus stateram iniquam.

6 ut possideamus pecunia⁴ pauperes et humilem⁵ pro calciamentis et ab omni negotiis⁶ mercabimur,

7 Jurat dñs. per⁷ superbiam iacob si obliviscetur in vincendo⁸ omnia opera vestra.⁹

8 et in¹⁰ his conturbabitur terra et lucebit omnis¹¹ qui commoratur¹² in ea: et ascendet sicut flumen consummatio et descendet sicut flumen aegypti,

9 Et erit in illo die dicit dñs:
Weing. Tyc.

occidet sol occidet sol
meridie et con- meridie et tene-
tenebrescet su- bricabit super
per terram dies terram dies
lucis. luminis.

10 et convertam dies solemnes¹³ vestros in luctum et omnia cantica vestra in planctum¹⁴ et iniciam in omnem lumbum

Septuagint (B).

καὶ καταδυναστεύοντες πτωχοὺς ἀπὸ τῆς γῆς,

λέγοντες Πότε διελεύσεται ὁ μῆν καὶ ἐμπολήσομεν, καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυρὸν τοῦ ποιῆσαι μικρὸν μέτρον, καὶ τοῦ μεγαλῦναι στάθμιον καὶ ποιῆσαι ζυγὸν ἄδικον,

τοῦ κτᾶσθαι ἐν ἀργυρίῳ καὶ πτωχοὺς καὶ ταπεινὸν ἀντὶ ὑποδημάτων, καὶ ἀπὸ παντὸς γενήματος ἐμπορευσόμεθα;

ὁμνύει Κύριος κατὰ τῆς ὑπερηφανίας Ἰακώβ Εἰ ἐπιλησθήσεται εἰς νίκος πάντα τὰ ἔργα ὑμῶν,

καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου.

καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος Κύριος,

καὶ δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς.

καὶ μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος, καὶ πάσας τὰς ᾠδὰς ὑμῶν εἰς θρήνον, καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὄσφυν

¹ uiolatis (Spec.) inopes.

² ad ampliemus (Spec.).

⁶ negotio (Spec.).

⁹ ejus (Spec.).

¹² habitant (Spec.).

² ut vendentes adq. (Spec.).

⁴ -iam (Spec.).

⁷ adversus (Spec.).

¹⁰ pro (Spec.).

¹³ festes (Cypr.).

⁵ inopes (Spec.).

⁸ om in vincendo (Spec.).

¹¹ lugebunt omnes (Spec.).

¹⁴ lamentationem (Cypr.).

Old Latin.

cilicium et in omne caput decaluationem et ponam eum sicut luctum dilecti et eos qui cum eo || sunt sicut diem doloris. || *Cod. Weingart.* (Fragm. Fuldens.)

11 Ecce dies venient¹ dicit dñs. et inmittam famem super terram, non famem panis neque sitim aquae sed famem ad audiendum verbum dñi.

12 et movebuntur aquae usque ad mare et ab aquilone usque ad orientem² percurret³ quaerentes verbum dñi. et non invenient.

13 In illo die deficient virgines bonae et juvenes electi in sitim.

14 jurantes per propitiatio- nem samariae et dicentes vivit dñs. tuus Dan et vivit dñs. tuus Bersabee, et cadent et non resurgent umquam.

Chap. ix.

1 Vidi dñm. stantem super altare et dixit mihi feri super propitiatorium; et movebuntur luminaria; et concide in capita omnium; et.....

5.....et lugebunt omnes commorantes in ea et ascendet sicut flumen consummatio ejus

Septuagint (B).

σάκκον, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα, καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὀδύνης.

ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἐξαποστελώ λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτων οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον Κυρίου.

καὶ σαλευθήσονται ὕδατα τῆς θαλάσσης, καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμούνται ζητοῦντες τὸν λόγον Κυρίου, καὶ οὐ μὴ εὔρωσιν.

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει,

οἱ ὀμνύοντες κατὰ τοῦ ἰλασμοῦ Σαμαρείας, καὶ οἱ λέγοντες Ζῆ ὁ θεὸς σου, Δάν, καὶ ζῆ ὁ θεὸς σου, Βηρσάβее, καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

Εἶδον τὸν Κύριον ἐφeskῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν Πάταξον ἐπὶ τὸ ἰλαστήριον καὶ σεισθήσεται τὰ πρόπυλα, καὶ διάκοψον εἰς κεφαλὰς πάντων καὶ.....

.....καὶ πενήθουσιν πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια

¹ veniunt (*Spec.*).

² austrum (*Spec.*).

³ om percurret (*Spec.*). Other passages occurring in the *Speculum* are: ii. 4, 6—9, v. 4, 6, 8, 10—12, 14, 15, 18—20, in *Cyprian* iv. 7, 8, v. 6, in *Luc. Cagl.* v. 7, vii. 10—17, in *Coll. Carth.* vii. 10.

Old Latin.

et descendet sicut flumen aegypti.

6 Qui aedificat in coelum ascensionem suam: et reprobationem suam super terram fundat qui advocat aquam maris et effundat eam super faciem terrae dñs nomen est ei.

7 Nonne sicut fili aethiopum vos estis mihi fili istrachel dicit dñs. nonne istrachel reduxi ex aegypto: et alienigenas ex cappadocia: et syros de fovea:

8 ecce oculi dñi. dei. super regnum peccatorum: et auferam illud a facie terrae: adtamen in consummationem non auferam iacob dicit dñs.

9 propter quod ecce ego praecipio et tritu.....

Septuagint (B).

αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς· Κύριος Παντοκράτωρ ὄνομα αὐτῷ.

οὐχ ὡς υἱοὶ Αἰθιοπῶν ὑμεῖς ἐστε ἐμοῦ, υἱοὶ Ἰσραήλ; λέγει Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον ἐκ γῆς Αἰγύπτου, καὶ τοὺς ἀλλοφύλους ἐκ Καππαδοκίας, καὶ τοὺς Σύρους ἐκ βόθρου;

ἰδοὺ οἱ ὀφθαλμοὶ Κυρίου τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἀμαρτωλῶν, καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ εἰς τέλος ἐξαρῶ τὸν οἶκον Ἰακώβ, λέγει Κύριος.

διότι ἐγὼ ἐντέλλομαι καὶ λικμήσω.....

We proceed now to a detailed examination of the text.

i. 1. The short form of the title is remarkable, and evidently more original than either the M.T. or the present LXX. (B). It may, with great probability, be inferred that an earlier form of the LXX. underlies this of which our present LXX. is an expansion. The original title would then run in Greek:

Λογοὶ Ἀμῶς οὗς εἶδεν ὑπερ Ἱερουσαλημ.

Both O.L. and LXX. agree in reading *Ἱερουσαλημ* for the *יְרוּשָׁלַיִם* of the M.T.; it is evident that the original LXX. read *Ἱερουσαλημ*, though this is undoubtedly wrong. The O.L. reading gets rid of a serious difficulty in the M.T., and points unmistakably

to the presence of insertions made in the original form of the latter.

i. 3. *in utero habentes*: LXX. τας εν γαστρι [Γ] εχουσας των εν Γαλααδ: M.T. reads simply את-גלעד: it looks as though the LXX. here had been expanded from verse 13 (M.T. הרות הגלעד); הרות though supported by the O.L. can hardly be original here as דוש is quite unsuitable in such a connection; verse 13 has the ordinary term in this connection, viz. בקע.

i. 11. *non aversabor eam*: LXX. (BA Hes.) ουκ αποστραφησομαι αυτους: Luc. αυτην: the Vulg. eum agrees with M.T. וְנָ. It is interesting to notice here that O.L. and Luc. agree against all other authorities. Perhaps αυτους here is a corruption of αυτον, see verse 3 where the same phenomenon occurs. Probably both here and in verse 3 a reading אִשִּׁיבְנָה is implied (instead of M.T. וְנָ) which may be original. A reference to an unexpressed or vaguely defined subject or object is often expressed in Hebrew by the feminine.

propter quod persecutus est: LXX. ενεκα του διωξαι αυτους: Luc. αυτον: M.T. רדפו. Here again O.L. and Luc. preserve the original LXX. text. The αυτους of BA Hes. cannot possibly be right ("because *they* pursued *his* brother"); perhaps it arose under the influence of the previous αυτους.

v. 25. *optulisti*: all the other authorities agree in reading the 2nd plur., as the O.L. itself does in the two following verses; this must therefore be a corruption of the O.L. text, *optulisti* for *optulistis*.

v. 26. The O.L. agrees with the order of the LXX., as might be expected, against M.T.: the LXX. seems to have read:

וּנְשֵׂאתֶם אֶת־סֶכֶת מִלָּךְ [מִלִּכְנָם] וְאֵת כּוֹכַב אֱלֹהֵיהֶם רִיזִין
 צַלְמֵיכֶם אִשֶּׁר...
 M.T.: וּנְשֵׂאתֶם אֶבְי־סֶכּוֹת מִלִּכְנָם וְאֶת־כּוֹכַב אֱלֹהֵיהֶם
 אִשֶּׁר...

The O.L. supports the spelling *Rempham*, which closely agrees with the spelling *Ρεμφαν* read by the two Luc. MSS. 95 185; this might possibly point to a reading רִמְוִין = Ρεμμαν (is Ρεμφαν a phonetic variation of Ρεμμαν?). BA read Ραιφαν (so also all the

Hes. MSS. except Q which has the variation Ρεφαν which most modern scholars think ought to be corrected to $\text{Καιφαν} = \text{M.T. פִּינִן}$.

v. 27. *in illa*: LXX. επεκεινα : a case of extreme literalness, the Greek compound being resolved. (See other instances quoted above from Fritzsche.)

Damascum = Δαμασκου : it looks as if the O.L. misread the Greek Δαμασκου (?).

vi. 1. *in eis*: Luc. εν αυταις pler., and εν αυτοις : the *αυτοι* of BA is probably a corruption. M.T. להם .

vi. 2. *omnes*: LXX. παντες = M.T. כלנה (read as כָּלֶם or כָּלֶםֶ ?). Luc. reads $\text{παντες...εις Χαλανην}$, a conflation naturally absent from O.L.

in samarhabam: probably a corruption of *in samathrabam* = εις σεμαθ ραββα , a case of dittography of σ ; that this corrupt reading existed in the LXX. is shown by the readings of the two Luc. MSS. 62 147 which read εις σημαθ . The MSS. show considerable variation.

et descendite: BA $\text{και καταβητε εκειθεν}$: Q and four other Hes. and two Luc. MSS. εκειθεν , which is not represented by the M.T. Was εκειθεν accidentally repeated from the previous clause? Or possibly it was added for the sake of symmetry in the Greek.

quae sunt optimae ex omnibus regnis eorum: BA $\text{τας κρατιστας εκ πασων των βασιλειων (βασιλεων A) τουτων}$: another inept rendering of the Greek, the Latin translator noticing that τας κρατιστας was feminine (quite rightly as it agrees with των βασιλειων following) in spite of the fact that *regnis*, which follows, is in Latin a neuter word.

eorum: BA τουτων : M.T. האֱלֹהִים : the O.L. apparently misread *αυτων* for *τουτων*.

vi. 3. *qui optastis*: LXX. B οι ερχομενοι : A Q ευχομενοι agreeing with O.L., this coincidence is remarkable; ερχομενοι of B (which is also the reading of Luc.) must be a corruption of ευχομενοι , which points to a reading המנדרים for M.T. המנרים . Does this point to an original reading המנדרים ? The Qal is used of "fleeing in horror" in Nah. iii. 7. The verb נרה is not very strongly

attested, it occurs only in one other doubtful passage, Is. lxvi. 5. The suggested reading, **המנררים**, affords a good contrast to the word **ותגישון** ("that make a fugitive of.....and bring near.")

et acceditis et tangitis: LXX. *εγγιζοντες και εφαπτομενοι*: a doublet of the usual kind, a combination of variants, the word being read in two ways and then combined: **ותגישון** = *εγγιζοντες*, **ותגיעון** = "caused to reach," or "bring near."

sabbatis falsis: LXX. *σαββατων ψευδων*: the pointing **שַׁבַּת חַמֵּס** certainly affords a better parallel to **יום רע** than the M.T. **שַׁבַּת חַמֵּס**, the meaning, too, in view of viii. 5, is at least as satisfactory as the ordinarily accepted one.

vi. 4. *lactantes*: The O.L. has the rather absurd rendering *vitulos lactantes*, the Greek text is neutral (*μοσχαρια γαλαθηνα*). The M.T. naturally does not represent *γαλαθηνα* which is unsuitable to **עגלים**.

vi. 5. *qui plauditis*: LXX. *οι επικροτουντες* = "who applaud": M.T. **הפרטים**; the meaning of this difficult word is not quite certain, and evidently the LXX. guessed; one MS. (the Luc. 233) reads *οι επικρατουντες* which looks like a corruption of the Greek text—*επικροτειν* renders Hebr. **מחאכף** (Is. lv. 12).

sicut permanentia aestimaverunt et non sicut fugientia: the LXX. rendering of this clause is *ως εστηκοτα ελογισαντο και ουχ ως φευγοντα*: M.T. **כדוד חשבו להם כל-י שיר**; the passage is a difficult one. If we may assume that *εστηκοτα* and *φευγοντα* have been transposed in order to improve the sense (a not unknown occurrence in the LXX.), and that the clause in the LXX. originally ran: *ως φευγοντα ελογισαντο και ουχ ως εστηκοτα*, the Greek translators may have read the Hebrew text thus: **כנדר חשבו** **ולא כישב**, which is not far removed from our present M.T. What is certain from these renderings (O.L. and LXX.) is that the translators had a different reading before them from the M.T. **כדוד**. It may be inferred with great probability that the latter is not original; would David be held up as merely an idle improviser of secular songs? The context requires that **כדוד** should be an expression of reproach. An obvious correction is to read **כל-י שיר** for **כל-שיר**.

vi. 6. *liquatum vinum*: LXX. τον διυλισμενον οινον: "strained off wine," i.e. "refined," LXX. therefore probably read (יין) במורקי instead of במורקי.

vi. 7. *et auferetur hinnitus equorum ex efrem*: LXX. και εξαρθησεται χρεμετισμος ιππων εξ Εφραιμ which implies a text: וסר מצהלת סוסי אפרים, of which the present M.T. might conceivably be a corruption.

vi. 8. The O.L., following the LXX. (BAQ), rightly omits *Dominus Deus exercituum*; its insertion in the M.T. is tautologous.

injuriam: LXX. υβριω: M.T. גאון: the O.L. here has misunderstood υβριω.

et regiones ejus: LXX. και τας χωρας αυτου: M.T. וארמנותיו, which was misread by the LXX. ארמותיו, a mistake which frequently occurs in *Amos*.

vii. 13. *et domus regni erit*: LXX. και οικος βασιλειας εστιν: O.L. misread LXX. εστιν as εσται.

vii. 14. *non eram profeta*: LXX. ουκ ημην προφητης: M.T. לא נביא אנכי. Is ημην in the LXX. an insertion, added to obviate the apparent difficulty of *Amos*' assertion that he was not a prophet? A similar reason would account for the insertion in the second clause,—he had been a prophet,—but was one no longer. Cf. an interesting essay of Kraetschmar's on the difference between what he terms "Nebiismus" and "Prophetismus".¹

pastor caprarum: LXX. αιπολος: M.T. בוקר: the LXX. implies the reading נוקד which is guaranteed as the correct text here by i. 1 (Hebrew); cf. also the next verse which shows that he was a shepherd and not a herdsman: ויקחני יהוה מאחרי הצאן.

bellicans: apparently a provincial spelling for *vellicans*, which Vulg. reads.

mora:—"fruit of the mulberry-tree"; a marginal note in *Cod. Weing.* says: "alius sykamina," which is a transliteration of the LXX. συκαμιννα.

vii. 15. *in plebem istrachel*: LXX. has επι τον λαον μου Ισραηλ, agreeing with the M.T.; *meam* may have dropped out in the O.L. after *plebem* through homoioteleuton.

¹ *Prophet und Seher im alten Israel*, von Richard Kraetschmar, Tübingen 1901.

vii. 16. *et non congregabis turbas*: LXX. *και ου μη οχλαγωγησεις*: M.T. *ולא-תתאסף*. The LXX. probably read *ולא-תתאסף*.

in domum iacob: so LXX., but M.T. reads *ישחק* which is certainly more original; notice the curious spelling of the Hebrew.

vii. 17. *Dominus Deus*: LXX. *Κυριος*: M.T. *יהוה*: the O.L. points to a reading *ארני אלהים* (cf. viii. 1), which would suit the solemn emphasis of this climactic threat.

funiculo metibitur: LXX. *εν σχοιניω καταμετρηθησεται*: M.T. has *בהכל תחלק*. This points to a variant *תמר* for *תחלק*, which may be right, cf. Mic. ii. 5 (LXX.): *δια τουτο ουκ εσται σοι βαλλων σχοιμιον εν κληρω...*

viii. 1. *vas aucupis*: LXX. *αγγος ιξευτου*: M.T. *חלוב קיץ*: the LXX. apparently read *כלי יוקש*; so again in the next clause; M.T. is of course right here.

et dixit Dominus ad me: LXX. *και ειπεν*: M.T. *ויאמר*: Luc. agrees with the O.L. here in giving the fuller reading.

viii. 2. *consummatio vere*: O.L. stands alone in the addition of *vere*.

viii. 3. *fundamenta templi*: LXX. *τα φατνωματα του ναου*: M.T. *שירות היכל*. The meaning of *φατνωματα* is problematical; it is usually supposed to mean the ornamented ceilings or decorated tops of the columns, and by many is held to point to a reading *שירות*, which may have been interpreted by the Greek translators in this sense. The O.L., however, understood *φατνωματα* to mean *fundamenta*, which suggests *שחות* as the word read.

proiciam: LXX. *επιρριψω*: M.T. *השליך* which the LXX. read as *אשליך*.

viii. 4. *itaque*: LXX. *δη*: there is nothing to represent this in the M.T.; possibly the LXX. read *שמעו-נא*, unless *δη* is an improvement added to the Greek.

contribulatis in mane: LXX. *οι εκτριβοντες εις το πρωι*: M.T. *השאפים*: the LXX. looks like a combination of two ways of reading the same word: *εκτριβοντες* = *השפים*, and *εις το πρωι* = *בנשף* (for *πρωι* = *נשף*, cf. Job vii. 4).

pauperes: LXX. *πενητα*: M.T. אביון: is this a corruption for *pauperem*?

viii. 5. *messis*: LXX. *μην*: a corruption in the O.L. text for *mensis*.

thensauros: LXX. *θησαυρον*: M.T. בר: *θησαυρον* usually = אצר, never otherwise בר; אצר suits the verb נפתחה better than בר, but the parallelism שבר supports בר which is probably right here.

et faciamus stateram iniquam: LXX. *και ποιησαι ζυγον αδικον*: M.T. ולעות מאוני מרמה: LXX. read..... ולעשות.

viii. 6. *et ab omni negotio*: LXX. (B Hes.) *και απο παντος γενηματος*: the Luc. MSS. read *και απο πασης πρασεως*: a notable coincidence between O.L. and Lucian; *πρασις* = שָׁבַר in Gen. xlii. 1, Neh. x. 31, it = מכר in Neh. xiii. 16. The M.T. here has ומפל בר נשביר; on the basis of Luc. supported by the O.L. we may read the M.T. thus: ומכל שבר נשביר (cf. verse 5 above ונשביה שבר). The reading of B suggests a variant ומכל פרי נשביר; this obviously is not so suitable.

viii. 7. *in vincendo*: a literal rendering of LXX. *εις νικος*: M.T. לנצח.

viii. 8. *et in his*: LXX. *και επι τουτοις*: M.T. הועל, interrogative.

et lucebit: LXX. *και πενθησει*: O.L. is a corruption of *lugebit*.

sicut flumen 1^o: LXX. *ως ποταμος*: M.T. כאר which condemns itself אור "light," not אר), evidently ' has fallen out as the versions suggest, cf. ix. 5.

consummatio: LXX. *συντελεια*: M.T. בקלה: the versions read בקלה, cf. ix. 5.

viii. 9. *dies lucis* (*Weing.*): *dies luminis* (*Tyc.*): LXX. (B) *εν ημερα το φως*: Luc. *εν ημερα του φωτος*: M.T. ביום אור; another instance of the O.L. and Luc. preserving the original text. (Notice that the LXX. has altered the construction, substituting a neuter verb—"in the day the light shall become dark"—for the active of the M.T.—"I will bring darkness on the day." This sort of change is common in the LXX.) In this verse we have what is unfortunately rarely the case,—two independently attested citations

of the O.L., which it is interesting to compare, viz. *Cod. Weing.* and *Tyconius*, see text. It will be noticed that the changes are purely verbal, and that they do not affect the sense.

viii. 10. *et ponam eum*: LXX. *και θησομαι αυτον*: M.T. **ושמתיה**: the versions read **ושמתיה**. The last clause of the O.L. runs: *et eos qui cum eo*; here another fragment of the MS. begins: *sunt sicut diem doloris*.

viii. 11. *Dominus*: LXX. *Κυριος*: M.T. **אדני יהוה**.

verbum Domini: LXX. *λογον Κυριου*: M.T. **רבני יהוה**.

viii. 12. *aquae usque ad mare*: LXX. (B) *υδατα της θαλασσης*: Hes. *υδατα εως θαλασσης*: Luc. *υδατα απο θαλασσης εως θαλασσης*: M.T. **מים עד-ים**. Evidently the original LXX. reading here was *υδατα εως θαλασσης*; this is supported by the combined testimony of the O.L., Hes., Luc., though Luc., as might be expected, has a conflate reading, combining a correction made after the M.T. The *της*, therefore, of B is probably a scribal error for *εως*.

viii. 13. *juvenes electi*: LXX. *οι νεανισκοι*; there is nothing to suggest *electi* in the Greek of B, nor in any known MS. reading, though *electi* agrees of course with the Hebrew word **בחורים**; it would seem as if the O.L. pointed to a reading *νεανισκοι εκλεκτοι*, cf. e.g. Is. xl. 30 where *νεανισκοι και εκλεκτοι* = M.T. **ובחורים**.

viii. 14. *et vivit deus tuus Bersabee*: LXX. *και ζη ο θεος σου βηρσαβεε*: M.T. **והי ררך בארשבע**. The LXX. and O.L. are right, **רך** in the M.T. being a substitute, on doctrinal grounds, for the original **אלהיך**; cf. exactly the opposite process of substitution in Mic. iv. 5, where for the M.T. **כי כל העמים ילכו איש בשם אלהיו** the LXX. has *παντες οι λαοι πορευσονται εκαστος την οδον αυτου*, substituting *την οδον αυτου*, on doctrinal grounds, for the M.T. **בשם אלהיו**, in order to avoid attributing personality to an idol.

ix. i. *et dixit mihi*: LXX. *και ειπεν*: M.T. **ויאמר**: this addition of *mihi* in the O.L. is supported by no other authority.

feri super propitiatorium: LXX. *παταξον επι το ιλαστηριον*: M.T. **הך עליהפפתור**: the LXX. apparently read **הך עליהפפתור**.

AQ Hes. read *θυσιαστηριον* for *πλαστηριον*, and four Lucianic MSS. exhibit the same reading, which, however, is probably a correction of the genuine Luc. text.

et concide: LXX. *και διακοψου*: M.T. **ובצעם**: *διακοψου* in LXX. usually = **פרץ**, twice = **בקע** (Jer. lii. 7; ii. Kgs. iii. 26); it never elsewhere renders **בצע**, and it is doubtful whether **בצע** can have this meaning; usually the verb is employed only in a metaphorical sense, "to gain by violence wrongfully" (e.g. Ezek. xiii. 27), perhaps (?) LXX. read here **בקע**. It is more interesting, however, to observe that the final letter of the M.T. **בצעם** is not represented in the versions; the final **ם** may possibly be due to dittography of the following **ב** misread **ם**. [Lagarde (Prov. v. vi.), however, points M.T. **בצעם** = **בזעם** (Hab. iii. 12) "in wrath."]

ix. 5. *consummatio ejus*: LXX. *συντελεια αυτης* = **פְּלָה** instead of M.T. **פְּלָה**, exactly as in viii. 8. Notice here that the M.T., in the last clause but one, has **כיאר**, while in viii. 8 this has been corrupted into **כאר**.

ix. 6. *ascensionem suam*: LXX. *την αναβασω αυτου*: M.T. **ואגרתו** ("and his vault"), the LXX. connects it with **הגיד** apparently. [It is interesting to notice that *αναβασις* and *επαγγελια* are closely connected in this verse in the LXX., cf. Acts i. 4, where *επαγγελια* is connected with the Ascension. It is just possible that the use of the word in *Acts* may have been suggested by this passage of the LXX., as there are other evidences of Septuagintal influence in the same chap.]

ix. 7. *ex aegypto*: LXX. *εκ γης Αιγυπτου*: M.T. **מארץ מצרים**: the Luc. MS. "22" has *εκ της Αιγυπτου*, thus agreeing with the O.L.

de fovea: LXX. *εκ βοθρου*: M.T. **מקיר**: the LXX. evidently read, wrongly, **בור**, **ב** for **ק**.

ix. 8. *super regnum peccatorum*: LXX. *επι την βασιλειαν των αμαρτωλων*: M.T. **בממלכה החטאה**: the LXX. renders freely.

iacob: LXX. *τον οικον Ιακωβ*: M.T. **את-בית יעקוב**: the O.L. stands alone here and it is just possible that the O.L. is right (cf. **את-יצחק**).

ix. 9. *propter quod ecce ego*: LXX. *διότι εγω*: M.T. כִּי הִנֵּה אֲנִי: all the Luc. MSS., excepting one, and all the Hes. MSS., excepting one, agree with the M.T., and this is supported by the O.L.

With regard to the marginal glosses in *Cod. Weingartensis*, while some are of value in determining the meaning of a text, it cannot be said that the very few which occur in the *Amos* fragments are of much help. Some are due to the M.T., or rather to its Latin counterpart in the Vulgate; others presuppose a text identical with that of the *Weingartensis*; while others, again, are to be traced to an ancient text which, however, is not the text of the *Weingartensis*. These glosses are therefore the work of different hands at different dates, the latest of which are subsequent to the time of Jerome¹. The marginal glosses in *Amos* are:

vii. 14. *bellicans mora*] *Alius sykamina*. [In alex]andrea et aegypto sunt...mora ess...sicut moros pu...en ficos. hae duriores sunt. [u]enit agricola. et ferro ante cavernam facit brevem, id est, incidit ut umor exeat [et] sic maturescunt quae rigeabant. hoc est quod ait uellicans sykamina.

viii. 3. *in omni loco proiciam*] quasi exclamatio prophetae.

viii. 7. *si obliviscetur*] id est, memor ero inanitatis vestre.

What is the relation of the O.L. to the Lucianic recension? One has to go wider afield than the *Amos* fragments to determine this question, though even here the evidence is of importance; it may, however, be confidently asserted that the old element in Lucian can be detected and distinguished in the O.L., and this is one of the prime reasons of the great value of the O.L.; even in cases which individually are not important, yet their cumulative evidence is important, and this is emphasized when a valuable instance occurs. The following are the cases in *Amos* in which the O.L. and Luc. agree against the LXX.; if we bear in mind

¹ For details of the glosses on the margin of *Cod. Weing.*, cf. Ranke, *Fragm. Stutg.* pp. 15 seq. and Corssen *Zwei neue Fragmenta* pp. 28—35.

the very literal character of the translation, when instances occur which are not literal, they are important, and especially significant is it when such renderings are supported by Luc. :

i. 3 non aversabor eam	ουκ αποστραφησομαι αυτην
i. 11 non aversabor eam	ουκ αποστραφησομαι αυτην
viii. 1 et dixit Dominus ad me	και ειπεν Κυριος προς με
viii. 6 et ab omni negotio	και απο πασης πρασεως
viii. 9 lucis	του φωτος
ix. 7 ex aegypto	εκ της Αιγυπτου
ix. 9 propter quod ecce ego	διστι ιδου εγω

The value of the O.L. for purposes of textual criticism is obvious if we compare it with the LXX., for the correction of which it affords valuable evidence; at the same time it is necessary to remember that the value of the O.L. text differs according to the sources from which it is drawn. There can be no possible doubt that *Tyconius* exhibits the O.L. text in its purest form, e.g. Am. i. 1, where we have a remarkable attestation of the true reading; and as Mr Burkitt says: "Of the numerous conflations and interpolations found in 'Lucianic' MSS. there is naturally no trace in *Tyconius*¹." Therefore every case of a singular reading in the O.L. text deserves careful consideration, especially when one remembers, as has been mentioned above, the slavish way in which the O.L. as a rule follows the LXX.; as an instance of this latter fact compare the following:

vi. 4 qui dormitis in lectis eburneis et luxuriamini in stragulis eorum qui manducatis haedos de gregibus et vitulos de medio armento lactantes.	οι καθευδοντες επι κλιων ελε- φαντινων και κατασπαταλונτες επι ταις στρωμναις αυτων, και εσθοντες εριφους εκ ποιμνιων και μοσχαρα εκ μεσου βουκολιων γαλαθρα.
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It would be difficult to find anything more literal than this, and it is but one instance of a general rule; hence the importance of exceptions, which are as follows:

i. 1 Sermones Amos quos vidit super Hierusalem: LXX. adds

¹ *Rules of Tyconius* p. cxviii. Cf. also the same writer's words on p. cvii. "The textual genealogy renders it not absolutely impossible that the Latin Version, and therefore sometimes Tyconius as representing the Latin Version, may be right where all other authorities have gone wrong."

οι εγενοντο εν Ακκαρειμ εν Θεκουε and εν ημεραις to the end of the verse.

vii. 14 non eram profeta neque filius profetae sum ego : LXX. ουκ ημην προφητης εγω ουδε υιος προφητου.

vii. 15 vade et profetare in plebem istrachel : LXX. Βαδιζε προφητευσον επι τον λαον μου Ισραηλ.

vii. 17 Dominus Deus : LXX. Κυριος.

viii. 2 consummatio vere : LXX. has no equivalent for vere.

ix. 1 et dixit mihi : LXX. και ειπεν.

ix. 8 iacob : LXX. τον οικον Ιακωβ.

These instances could, of course, be greatly added to from the other prophetic books; they are given only as samples of what may be expected from the further study of this version, the importance of which, from this point of view, has already been recognized by Mr Burkitt: "There are renderings found in the Old Latin representing Greek readings which have disappeared from every known Greek MS., but which, by comparison with the Hebrew, are shown to preserve the genuine text of the LXX., from which the readings of our present Greek MSS. are corruptions¹."

Finally a few corruptions in the O.L. text may here be noted :

v. 25 *optulisti* for *optulistis*.

vi. 2 *in samarhabam* for *in samathrabam* (itself a corruption taken over from the LXX.).

vii. 14 *bellicans* for *vellicans*.

viii. 4 *pauperes* for *pauperem*.

viii. 5 *messis* for *mensis*.

viii. 8 *lucebit* for *lugebit*.

B. THE VULGATE.

In comparing the Vulgate with the M.T. we find that in the book of Amos there are nearly 150 variations between the two. To what are these variations due? Not often, as it appears, to a difference of reading (though sometimes this is the case), for there can be no doubt that the text which Jerome had before him was practically the same as our present Massoretic text; they are

¹ *Op. cit.* p. cxvii.

due, in the first place, to the latitude which he allowed himself in rendering the sense of the Hebrew; this alone makes the Vulgate a somewhat untrustworthy authority for the criticism of the Hebrew text, and this untrustworthiness is emphasized by the fact that the text of the Vulgate itself is in such an unsatisfactory state; "the want of trustworthy materials for the exact determination of the Latin text itself, has made all detailed investigation of his readings impossible or unsatisfactory¹." Secondly, some, at any rate, of these variations are due to Jerome's imperfect knowledge of Hebrew; others are to be traced to his use of the Septuagint; others, again, to his use of the version of Symmachus. Frequently, on the other hand, instances are to be found of very slavish renderings of the Massoretic text, and Jerome's use of the versions of Theod. and Aquila is quite obvious in a certain number of cases.

Some examples of these characteristics of the Vulgate are the following²:

I. *Free renderings of the Hebrew:*

- i. 5 de campo idoli : מבקעת-און.
 iii. 14 cum visitare coepero : פקדי.
 iv. 1 vaccae pingues : פרות הבשן.
 v. 3 urbs de qua egrediebantur mille, relinquentur in ea centum.... :
 העיר היצאת אלף תשאיר מאה.
 v. 5 inutilis : לאון. v. 8 tenebras : צלמות.
 vi. 1 ingredientes pompatice domum Israel : ובאו להם בית ישראל.
 vi. 2 et ad optima quaeque regna horum : המזכים מן-הממלכות
 האלה.
 vi. 3 qui separati estis in diem malum : המגדים ליום רע.
 vi. 4 agnum : כרים. vi. 8 et tradam civitatem cum habitatoribus suis :
 והסגרת עיר ומלאה.
 vi. 10, 11 Nunquid adhuc est penes te? Et respondebit: finis est. Et
 dicit ei: Tace..... הם העוד עמך ואמר אפס ואמר הם. (v. 10 in Hebr.).
 vi. 13 Nunquid currere queunt : הירויוון (v. 12 in Hebr.).
 vii. 1 in principio germinantium serotini imbris : בתחלת עלות הלקש.

¹ Westcott in *Smith's D.B.* art. *Vulgate*.

² They do not profess to be exhaustive.

viii. 3 multi morientur: רב הפגר. viii. 9 occidet sol: והבאתי
השמש.

ix. 2 descenderint: יחררו. ix. 9 sicut concutitur triticum: כאשר
ינוע.

II. As opposed to these, there are numberless cases in which Jerome gives a *verbal translation of the Hebrew*; only a few can be cited here.

i. 1 Verba Amos qui fuit in pastoribus de Thecuc: quae vidit super Israel.....דברי עמוס אשר היה בנקדים מתקוע אשר חזה על-ישראל.

ii. 14 Et peribit fuga a veloce, et fortis non obtinebit virtutem suam, et robustus non salvabit animam suam.

ואבר מגוס מקל וחוק לא-יאמץ כחו וגבור לא-ימלט נפשו:

iii. 12 ...qui habitant in Samaria in plaga lectuli et in Damasci grabato.

הישבים בשמרון בפאת מטה ובדמשק ערש:

iv. 5 ...de fermentato laudem et vocate voluntarias oblationes et annunciate: sic enim voluistis, dicit Dominus Deus.

מחמץ תודה וקראו נדבות השמיעו כי כן אהבתם בני ישראל
נאם אדני יהוה:

v. 13 Ideo prudens in tempore illo tacebit: quia tempus malum est.

לכן המשכיל בעת ההיא ידם כי עת רעה היא:

vi. 5 sicut David putaverunt se habere vasa cantici.

כדור השבו להם כלי-שיר:

vii. 13 Et in Bethel non adjicies ultra ut prophetes: quia sanctificatio regis est, et domus regni est.

ובית אל לא-תוסיף עוד להנבא כי מקדש-מלך הוא ובית
ממלכה הוא:

viii. 6 Ut possideamus in argento egenos et pauperes pro calceamentis, et quisquillas frumenti vendamus.

לקנות בכסף דלים ואביון בעבור נעלים ומפל בר נשביר:

ix. 5 Et Dominus Deus exercituum, qui tangit terram et tabescet; et lugebunt omnes habitantes in ea, et ascendet sicut rivus omnis, et defluet sicut fluvius Aegypti.

ואדני יהוה הצבאות הנגע בארץ ותמוג ואכלו כל-יושבי-בה
ועלתה כיאר כלה ושקעה כיאר מצרים:

III. *Indebtedness to the Septuagint, Aquila and Symmachus.*

Jerome himself, in his commentaries, acknowledges that he made use both of the LXX. and of the later Greek versions. The process of trying to decide what words and passages in the Vulgate are due to these versions is a little precarious, for it is not always possible to speak with certainty, and because a reading which differs from the Hebrew agrees with that of the LXX., it does not necessarily follow that the LXX., or other version, was used. The following examples are therefore to some extent tentative.

- iii. 10 thesaurizantes LXX. θησαυριζοντες האצרים
 iv. 2 in ollis ferventibus LXX. εις λεβητας υποκαιομενους בסירות דונה
 iv. 6 stuporem dentium LXX. γομφιασμον οδοντων נקיין שנים
 v. 6 ne forte comburatur ut ignis domus Joseph et devorabit et non erit qui exstinguat... LXX. οπως μη αναλαμψη ως πυρ ο οικος Ιωσηφ και καταφαγη αυτον και ουκ εσται ο σβεσων...

פן-יצלח כאש בית יוסף ואכלה ואין-מכבה:

- v. 16 in omnibus plateis planetus et in cunctis quae foris sunt dicetur vae vae LXX. εν πασαις ταις πλατειαις κοπετος και πασαις ταις οδοις ρηθησεται ουαι ουαι

בכל-רחבות מספר ובכל-חוצות יאמרו הו-הו:

- v. 22 holocaustomata LXX. ολοκαυτωματα עלות
 v. 26 tabernaculum Moloch LXX. την σκηνην του Μολοχ את סכות
 מלככם

- v. 27 et migrare vos faciam LXX. και μετοικιω υμας והגלתי אתכם

- vii. 2 propitius esto LXX. ιλεως γενου סלח

- vii. 4 abyssum multam LXX. την αβυσσον την πολλην תהום רבה

- vii. 17 metietur LXX. μετρηθησεται תקלה

- viii. 4 qui conteritis LXX. οι εκτριβοντες השאפים

- viii. 10 saccum LXX. σακκον שק

- viii. 12 et commovebuntur LXX. και σαλευθησονται ונעו

- circuibunt quaerentes LXX. περιδραμουνται ζητοντες ישוטמו

לבקש

- ix. 13 et stillabunt montes dulcedinem et omnes colles culti erunt LXX. και αποσταλαξει τα ορη γλυκασμον και παντες οι βουνοι συμφυτοι εσονται

והטיפו ההרים עסים וכל-הגבעות תתמונגנה:

- i. 5 Cyrenen Aq. Κυρηνη קירה

- i. 11 et violaverit misericordiam Aq. Sym. και διεφθειρε σπλαγχνα
 ושהת רחמיו

- ii. 13 ego stridebo subter vos sicut stridet plaustrum
 Aq. εγω τριξησω υποκατω υμων καθα τριξει η αμαξα
 הנה אנכי מעיק תהתיכם כאשר תעיק העגלה
- iii. 12 grabato Aq. κραβατου ערש
- iii. 15 domum hiemalem cum domo aestiva Th. (οικον) του χειμεριων συν
 τω οικω θερινω בית ההרף על בית הקיץ
- iv. 1 vaccae pingues Sym. αι βοες ευτροφοι פרות הבשן
- iv. 2 in contis Th. εν δορασι בצנות
- iv. 12 praeparare in occursum Dei tui Th. ετοιμαζου εις απαντησιν του
 θεου σου הכון לקראת-אלהיך
- iv. 13 eloquium suum Aq. η ομλια αυτου מה-שחו
- v. 7 Arcturum et Orionem Aq. Αρκτουρον και Ωριωνα כימה וכסיל
- v. 9 subridet Aq. ο μειδιων (cf. Sym. καταγελαν Ps. xxxix. 14, μειδιαν
- Is. ix. 27) המבליג
- v. 12 deprimentes Sym. βαρυνοντες המו
- vi. 3 qui separati estis Sym. οι αφωρισμενοι המנדים
- vi. 7 et auferetur factio lascivientium Sym. και περιαιρεθησεται εταιρεια
 τρυφητων סמר מרוח סרוחים
- vi. 15 ab introitu Sym. απο εισοδου מלבוא
- vii. 7 (murum) litum Aq. splendentem אנך
- vii. 14 armentarius Aq. Th. Sym. βουκολος בוקר
- vii. 16 (non) stillabis Aq. σταλαξεις (לא)-תמיף
- viii. 1 uncinus pomorum Sym. καλαμος οπωρος כלוב קיץ
- viii. 3 cardines (templi) Aq. αι στροφιγγες שירות (היכל)
- ix. 6 fasciculum suum Aq. Th. Sym. δεσμην αυτου אגרתו
- ix. 7 Cappadocia Sym. Καππαδοκιας כפתור
- ix. 13 et comprehendet arator messorum et calcator uvae mittentem semen...
 Aq. Th. Sym. και καταλημψεται ο αροτριων τον θεριζοντα και ο πιεζων τας
 σταφυλας τον εκλυοντα [...].

ונגש חרש בקוצר ודרך ענבים במשך הזרע:

IV. Some variations seem to be due to Jerome's *imperfect knowledge of Hebrew*, e.g.:

- iii. 11 tribulabitur et circuietur terra צר וסביב הארץ
- iv. 3 Et per aperturas exhibitis ופרצים תצאנה
- v. 11 et praedam electam ומשאת-בר
- v. 24 revelabitur ויגל
- vii. 1 optimates capita populorum נקבי ראשית הגוים
- vi. 7 factio מרוח
- vi. 12 aut arari potest in bubalis אם יהרוש בבקרים

- viii. 5 et supponamus stateras dolosas ולעות מאוני מרמה
 ix. 1 cardinem הכפתור ix. 6 fasciculum אנדתו
 ix. 13 culti erunt תתמוגגנה

V. Sometimes words are *inserted* with the apparent purpose of making the sense clearer, e.g.:

- ii. 6 pro eo quod vendiderit על-מכרם
 iii. 14 cum visitare coepero פקדי
 vi. 1 ingredientes pompatice domum Israel ובאו להם בית ישראל
 vi. 12 nunquid currere queunt הירוצון
 ix. 9 sicut concutitur triticum כאשר ינוע
 in ix. 11 the words: et ea quae corruerant instaurabo, have no equivalent either in the Hebr. or the LXX.

VI. At other times, though not often, words are *left out* or something else is *substituted* for them, perhaps from imperfect knowledge of Hebrew; e.g.:

- ii. 13 sicut stridet plaustrum onustum feno כאשר תעיק העגלה המלאה לה עמיר:
 iii. 5 nunquid auferetur laqueus de terra antequam quid ceperit? היעלה-פח מן-האדמה ולכוד לא ילכוד:

SUMMARY.

In a work of an avowedly preliminary character definite and fixed results on any large scale can hardly be looked for. The results attained point rather to the necessity of revising our notions as to what is fixed and invariable in the Greek text of the Old Testament. It is clear that the true text of the Septuagint is embodied in no particular manuscript, and that we have yet to arrive at a textual norm.

i. It is evident that for a considerable period the Greek text was in a fluid condition and underwent a large amount of modification. This is illustrated by the enormous variety of readings which the manuscripts offer; and can be seen even in the limited collation embodied in the preceding Dissertation.

ii. The detailed study of the Lucianic and Hesychian manuscripts reveals the presence of a mixed element. In some cases a manuscript which belongs prevailing to one recension has been deliberately corrected by the addition of readings which belong to another recension or recensions; the most striking instance of this is Cod. Q (cf. the section on Q and its corrections).

iii. But in the majority of cases (this applies, of course, particularly to cursives) we are confronted by eclectic texts. This mixed type of text may, for example, reflect Lucianic and Hesychian characteristics in combination; doubtless, other types will eventually be recognized when the classification is more complete. For illustrations of this compare the sub-sections on the cursives 47 162 228 238; I lay special stress on these, as I have carefully examined the texts of 62 and 147 in detail throughout the book of Amos, and 228 and 238 by means of the apparatus criticus of Holmes and Parsons, with the view to establishing their eclectic character. Other cursives exhibit the same peculiarity in a less degree, but it is not so marked as in the above-mentioned manuscripts.

iv. While doubtless a certain amount of conflation was characteristic of the original text of the Septuagint, yet the study of the manuscript evidence makes it appear probable that this element prevailed more largely as time went on, till an artificial check (the employment of the Massoretic text as a criterion) was brought to bear by the critical labours of Origen.

v. The original Septuagint text, therefore, may be presumed to be embedded in extant Greek manuscripts; what is required is a criterion by which it may be disengaged. This partially exists in the fragments of the Old Latin Version that have survived. Unfortunately these seem to be of unequal value. The text of the Old Latin itself seems to have undergone some amount of deterioration¹; but in its purest form, as it exists in the quotations in the *Rules of Tyconius*, it is an invaluable instrument; a striking instance of this is the shorter form of the title in Am. i. 1, there preserved².

vi. The Lucianic readings collated for *Amos* fully bear out what has long been recognized as a capital characteristic of this recension, namely its fondness for conflations. The conflate readings specially characteristic of Lucian are, of course, conflations of variant Septuagint readings, not the conflate renderings which presumably formed part of the original Septuagint text; e.g. a combination of Greek synonyms for an originally single expression.

vii. The examination of the Complutensian text reveals the interesting fact that in the prophetic books (to judge from those of *Amos* and *Micah*) what is true of the historical books holds good, namely that the text is of a prevailing *Lucianic* type.

¹ Cf. the disappointingly meagre results for *Amos* from the *Weingarten* fragment; it apparently represents a corrected form of the original O.L.; this is evidently not the case in *Tyconius*.

² A study of the quotations in *Tyconius* from other portions of the *Dodekapheton* shows that it has some readings which have disappeared from all known Greek MSS., but which seem to have the impress of genuineness upon them.