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THE SAHIDIC AND THE BOHAIRIC VERSIONS OF THE BOOK OF DANIEL

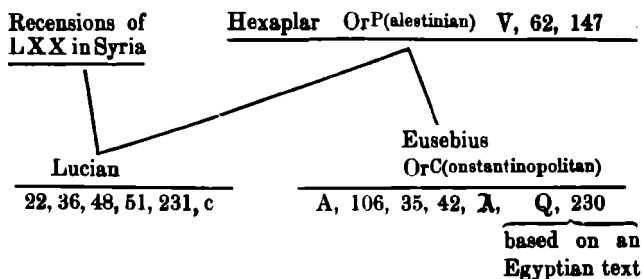
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INTRODUCTION

MY interest in the various versions of the Book of Daniel began with my studies under Professor Montgomery at the University of Pennsylvania and the Philadelphia Divinity School. In the *J. B. L.*, XLIV (1925), 289—302, he published his "Hexaplaric Strata in the Greek Texts of Daniel," in which he discusses the relationship of the various groups of manuscripts of this book. In the same volume of the *J. B. L.*, 327—352, appeared my first work in this field, "The 'Polyglot' Arabic Text of Daniel and its Affinities." The present essay is the result of my continued interest in Old Testament criticism and the history of the versions. The latest and most authoritative work on the critical pedigree of the various families of manuscripts and the versions of the Book of Daniel is found in the Introduction to Professor Montgomery's *Commentary on the Book of Daniel*.

In making my collations I used Ciasca for the Sahidic and Tattam for the Bohairic, which were the only Coptic texts at my disposal. In translating the various Coptic passages, I have made no attempt at literary excellence; in most cases my renderings are literalistic for the benefit of the non-Coptist. All the variants have been compared with the different readings listed in Holmes-Parsons. In this work I received many valuable suggestions from Professor Montgomery, who also generously

gave me access to his then unpublished notes on Daniel. The results of his investigations may be summed up in this diagram:



The following symbols have been used in this essay:

- A Codex Alexandrinus
- λ Arabic Version
- B Codex Vaticanus
- C^{B} Coptic-Bohairic Version
- C^{S} Coptic-Sahidic Version
- c text of the Chigi MS.
- C Old Greek Version or the Septuagint
- H Hebrew-Aramaic Text
- L Old Latin Version
- Lu Lucian
- Or^C Constantinopolitan-Origenian text (A group)
- Or^P Palestinian-Origenian text (V, 62, 147)
- Q Codex Marchalianus
- V Codex Venetus (H-P 23)
- Θ Theodotion
- Γ Codex rescriptus Cryptoferratensis

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GENERAL REMARKS ON THE COPTIC VERSIONS

Missionary activities have always resulted in a demand for the Bible in the vernacular. There is no doubt that missionary labors by Greek monks among the Copts antedate our historical records of those activities. The work of a few pioneers is generally not known to posterity, while the men who follow them and consolidate their work establish a movement and give it permanency. It is probable that the first missionaries among the Egyptians had no Coptic Bible, and it is also likely that at first they felt no need of it. They knew their Greek Bible, and, having learned the colloquial Coptic, went forth to preach to the people in their vernacular. From their Greek copies they could translate at sight the lessons to their hearers or make a paraphrase with many comments of their own. In the course of time, however, with the conversion of educated Egyptians and with the rise of a native clergy, a translation of the Bible became imperative; it is also possible that the Greek preachers, too, realized the value of a Coptic Bible for their personal use.

It may not be amiss at this point to make a brief résumé of the opinions as to the date of the Coptic Scriptures. The remarks and views of the various scholars and the references on which their arguments are based may be traced in the articles quoted in the bibliography. The Bohairic and the Sahidic versions are best known, but there were also translations into Fayumic, Achmimic, and Middle Egyptian or Memphitic.

The first mention of the "Coptic Scriptures" is made in the life of St. Anthony, who heard the Gospel read in the church as a boy about 270 A. D., but we do not know whether the lector had a Coptic version or made a mental translation from the Greek text; it is said that St. Anthony did not know Greek. According to the regulations of St. Pachomius in the early part of the fourth century, the monks had to study the Scriptures,

which implies the existence of a written Coptic version before this date. All applicants had to know the Psalms by heart before being admitted to the monastery, and even the most ignorant monks had to memorize both the Psalms and the New Testament.

Lightfoot is inclined to place both the Sahidic and the Bohairic New Testament, or at least parts of them, before the close of the second century B. C.; in this view he is followed by Westcott and Hort, who maintain that the greater part of the Bohairic version cannot well be later than the second century, while the Sahidic "was probably little if at all inferior in antiquity." According to Adeney, in favor of an early date of the Bohairic is the fact that the Apocalypse apparently was not contained in it; this book was generally accepted after the end of the third century, but was regarded with some doubt before. Ciasca believes that Lightfoot is right in assigning at least part of the Coptic versions to the second century. Headlam, who believes that the Bohairic is older than the Sahidic, maintains that translations of the New Testament into Coptic existed in the third century and very probably in the second. Kenyon believes that in the third century at the latest and possibly by the end of the second, a Coptic translation of the New Testament (except the Apocalypse), was in circulation. He considers the Sahidic New Testament older than the Bohairic, while he regards the century 250-350 A. D. as the most probable period for the origin of the latter. Leipoldt believes that the Sahidic Bible was complete about 350 A. D. Burkitt argues for late dates; he regards the Sahidic New Testament the older version, which he dates in the early part of the fourth century. Following Guidi, he places the Bohairic Old and New Testaments in the sixth century.

Hyvernat, who has written the most extensive articles on the Coptic versions, maintains that the older views in favor of a comparatively early date are correct; his opinion is that the Bible was translated into Coptic toward the end of the second century or somewhat later. He considers the rapid diffusion of Christianity in apostolic times as the true proof of the antiquity of the Coptic versions. It is likely that Christianity spread by

way of the Nile after it was preached at Alexandria. Egypt was the seat of a well established Christianity, as is shown in the vigor with which it resisted the persecutions of Severus, Decius, and Diocletian and survived the schism of Novatian and the heresy of Sabellius. The results of the persecution of Diocletian prove clearly that at the end of the third century Egypt was quite universally Christian. The increase of the episcopate under Demetrius (c. 189-232 A. D.) and more especially under his successor Heraclas (c. 233-248 A. D.) must, indeed, be regarded as an indication of missionary activity and of the firm establishment of Christianity in the hearts of the people. In view of these conditions I believe that at an early date there was a need for portions of the New Testament in Coptic. With the establishment of the vernacular church the work of translation was continued until the Old Testament was included in the native Bible.

Many manuscripts of Coptic-Greek liturgies and bilingual texts do not go beyond the sixth or the seventh century; the manuscript of the Sub-Achmimic version of the Gospel of St. John is assigned by Sir Herbert Thompson, on the authority of Sir Frederic Kenyon, to the third quarter of the fourth century; the translation is probably much earlier than this date of our earliest Coptic manuscript. The versions in the various dialects were made for the common folk and were independent of the canonical Greek. That would explain the existence of the renderings into dialects so similar as Fayumic and Middle Egyptian or Memphitic. In my articles on the Arabic Bible I showed reasons for a comparatively early date of the Bible in that language. Probably the same conditions prevailed, speaking comparatively, in the case of the needs of the Copts. Judging empirically and influenced by the opinions of Dr. Hyvernat *et al.*, I am inclined to believe that portions of Scripture at an early date were translated into Coptic, probably before the end of the second century.

Scholars generally, on internal evidence, regard the Sahidic as older than the Bohairic. Although the Sahidic dialect is older philologically than the Bohairic, this fact proves nothing about the comparative age of the two versions. But Greek

was not known as well in the South as in the North, and there were far more Greeks in the region around Alexandria than in the Thebaid. Since the missionaries in Middle and Upper Egypt had to deal almost exclusively with natives, it seems evident that there was an earlier necessity for the Sahidic than for the Bohairic Bible. The more polished literary form and more evident Greek influence noticeable in the Bohairic would argue for a later date of the translation into this dialect.

We cannot speak about the provenance of the Old Testament as a whole; each book must be studied individually. While the Sahidic in the Book of Daniel is Theodotionic and in general follows B, there is Origenian influence which will be noted in detail in this essay. In other words this book in Sahidic does not in its *present* form antedate Origen.

THE SAHIDIC VERSION OF THE BOOK OF DANIEL

The only extensive texts of the Old Testament in Sahidic are found in the work of Ciasca, which is quoted in the bibliography. The edition of Ciasca is based on Sahidic manuscripts containing parts of the various books and dating from different periods; these codices, hailing from divers places, had been catalogued by Zoega and published at Rome in 1810. In citing his various manuscripts, Ciasca always employs Zoega's numbers.

The Book of Daniel in the Sahidic is very fragmentary and represents a collection from three manuscripts. The following portions are extant in this dialect and are thus distributed among the three manuscripts:

MS. no. xxxii—3 21–32; 52 end —63

9 23–27;

10 4–11.

MS. no. xcix—7 8–15;

MS. no. xiii—8 18–27;

9 1–27;

10 1^a

In the case of 9 23–27, Ciasca uses MS. no. xiii, but cites in the footnotes the variants of MS. no. xxxii as well as Münster's text. Münster also had used MS. no. xiii for his work on the Sahidic.

In making a detailed study of the text, it is apparent that the Sahidic fragments follow B. This fact was pointed out by Ciasca, *op. cit.*, Vol. II, p. liv. In that connexion he cites various readings which differ from B, but his examples are not numerous, and he does not pretend to offer any exhaustive treatment of Daniel in the thirty-five lines of discussion devoted to this book.

Since the Sabidic fragments in the main agree with B, it is not necessary to record all the passages where the two versions coincide. On the other hand, in view of the many variations from B and the fragmentary state of the book, it may not be amiss to quote some important passages in which \mathfrak{C}^S is free from traces of Origenian influence.

In 3 22 Or^C has a plus, *καὶ τοὺς ἀνδρας ἐκείνους τοὺς βάλλοντας Σεδράκ, Μισάκ, Ἀβεδναγῶ ἀπέκτεινεν ἢ φλόξ τοῦ πυρός.*

This is not in \mathfrak{C}^S .

In 3 26, where Or^C reads *αἰνετόν*, \mathfrak{C}^S translates B *καὶ αἰνετός, ΚΚΜΑΜΑΑΤ*, 'Thou art praised.'

In 7 10, where Or^C inserts *ἐκπορευόμενος* before *εἶπεν* and Lu the same participle after the verb, \mathfrak{C}^S follows B in not having this participle added.

In 8 19, \mathfrak{C}^S renders *καὶ εἶπεν* by ΠΕΧΑΘ, 'He spake.' Here Or^C (A, A, 35, 106) add *μοι*.

In 8 27, *ἐμαλακίσθη* is rendered by ΔΙΛΟΣΛΕΞ, 'I was sick.' Here Or^C (A, A, 35, 42, 106. 230) adds *ἡμέρας*.

In 9 2, A, A, Q have a plus, *ἐν ἔτει ἐνὶ τῆς βασιλείας αὐτοῦ*, which is not translated in \mathfrak{C}^S .

In 9 3, where Or^C (A, Q, 42, 106, 230) adds *καὶ σποδῶ*, \mathfrak{C}^S agrees with B in having no plus.

In 9 5, \mathfrak{C}^S agrees in word order with B as against Or^P, Or^C, and Lu. Thus *ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν, καὶ ἀπέστημεν καὶ ἐξεκλίναμεν κ. τ. λ.*: ΑΝΕΡΝΟΒΕ · ΑΝΣΙΝΘΟΝϸ · ΑΝΑΝΟΜΦΙ · ΑΝΣΑΡΩΩΝ ΕΒΟΛ · ΑΝΡΑΚΤΕΝ ΕΒΟΛ ΠΝΕΚΕΝΤΟΛΗ: "We sinned, we have done unjustly, we have broken the law, we have removed ourselves away (from thee), we have turned away from thy laws etc."

It is important, however, to note all the cases where the translator (or translators) of the Sahidic version has not slavishly

followed the text of B. This does not imply that the translator had several texts before him as he was at his task and made a conflate rendering by choosing from different editions of Daniel; I believe that he had just one manuscript and that he made a translation of what he was reading. He may occasionally have erred, but he performed his work as faithfully as he could.

Even though Theodotion became the accepted version of the Book of Daniel, the influence of **Θ** was not entirely gone. This does not imply that the translator of the Sahidic had **Θ** as well as a Theodotionic text before him when he made his rendering. Either he knew many of these Septuagintal passages by heart, or, as is more probable, they had found their way into his Greek manuscript through copyists who knew **Θ**.

The following are the cases of **Θ** influence —

3 81, *πᾶσα ἡ δύναμις*; **Θ** *πᾶσαι αἱ δυνάμεις κυρίου*: **ΠΔΘΜ ΤΗΡΟΥ ΠΠΣΟΦΙ**: 'all the powers of the Lord.'

7 13, *μετὰ τῶν νεφελῶν*: **Θ** *ἐπὶ τῶν νεφελῶν*: **ΖΙΣΝ ΝΕΚΛΟΟΛΕ**: 'upon the clouds.'

7 14, *καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία*: **Θ** *καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική*: **ΔΡ† ΝΑΡ ΠΤΑΡΧΗ ΜΝ ΤΕΖΟΥΓΙΑ ΜΝ ΤΜΗΤΕΡΟ**: "He gave to him the rule and the authority and the kingdom." Here Sahidic **ΤΕΖΟΥΓΙΑ** implies a knowledge of **Θ** *ἐξουσία*.

9 9, *ὅτι ἀπέστημεν*: here **Θ** adds *ἀπὸ σου*. So does the Sahidic; **ΧΕ ΔΝΣΑΡΩΩΝ ΕΒΟΛ ΠΜΟΚ**, "We have removed ourselves from thee."

In 9 10 it appears that the influence of **Θ** has led to a grammatical error; *ἐν τοῖς νόμοις αὐτοῦ οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν*: **Θ** *τῷ νόμῳ σου ᾧ ἔδωκας ἐνώπιον Μωσῆ καὶ ἡμῶν*: **ΞΡΑΙ ΖΠ ΠΕΦΝΟΜΟC· ΝΑΙ ΠΤΑΡΤΑΔΥ ΠΠΕΝΕΜΤΟ ΕΒΟΛ**: "In his law, which (pl.) he gave forth in our presence." The translator here renders *οἷς*, **Θ** *ᾧ* by a plural without being disturbed by the lack of agreement. It is a slavish rendition of a conflate reading. While the translator had the sg. *νόμῳ*, he did not have *σου* of **Θ**.

9 13, *καθὼς γέγραπται*: **Θ** *κατὰ τὰ γεγραμμένα*: **ΚΑΤΑ ΘΕ ΕΤCΗΖ**, 'according to what is written.' It may be that the construction of **Θ** suggested the relative in the Sahidic.

9 14, ἐπὶ πᾶσαν τὴν ποιήσιν αὐτοῦ ἣν ἐποίησεν: **Θ** ἐπὶ πάντα ὅσα ἂν ποιήσῃ: **ΕΞΡΑΙ ΕΞΝ ΝΕΚΖΒΝΥΕ ΤΗΡΟΥ ΝΤΑΡΑΑΥ**: 'upon all his works which he has done.' The plural of the Sahidic here undoubtedly goes back to **Θ**.

In 7 12 are clear traces of **Θ** influences, but the Sahidic rendering is neither **Θ** nor **B**; it is a decided conflate: καὶ τῶν λοιπῶν θηρίων ἢ ἀρχὴ μετεστάθη, καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ: **Θ** καὶ τοὺς κύκλῳ αὐτοῦ ἀπέστησε τῆς ἐξουσίας αὐτῶν, καὶ χρόνος ζωῆς ἐδόθη αὐτοῖς ἕως χρόνου καὶ καιροῦ: **ΑΥΩ ΑΥΣΙ ΠΠΧΩΚ ΝΤΑΡΧΗ ΜΝ ΝΕΖΟΥΣΙΑ ΝΝΕΘΗΡΙΟΝ ΑΥΩ ΑΥΤ ΝΑΥ ΝΟΥΩΝΖ ΨΑ ΟΥΟΨΩ ΜΝ ΟΥΧΡΟΝΟC**: "And they took the limit of the rule and of authority of the animals and they gave to them a life until a time and a season." The Sahidic here agrees with **B** in representing θηρίων ἢ ἀρχή; it follows **Θ** in omitting λοιπῶν and μακρότης. We may also safely assert that **Θ** κύκλῳ and ἐξουσίας are rendered by **ΠΧΩΚ** and **ΕΖΟΥΣΙΑ** respectively. It is also likely that **ΨΑ ΟΥΟΨΩ ΜΝ ΟΥΧΡΟΝΟC** represents **Θ** ἕως χρόνου καὶ καιροῦ rather than **B**, ἕως καιροῦ καὶ καιροῦ.

In 9 8 we have in **B** and 87 a plus, ἔστιν ἡμῶν ἢ δικαιοσύνη, which was omitted by Origen. Here the Sahidic also has the correct reading, but this is not necessarily due to Origenian influence. It follows in this case an older tradition; **℣** does not have this plus, nor did **Θ**. κύριε of verse 8 is generally joined in punctuation to the preceding verse, which concludes thus in **CS**, **ΞΡΑΙ ΞΝ ΤΕΥΜΗΝΤΑΤΩΤΗ ΝΤΑΥΑΑC ΝΖΗΤΚ ΠΧΟΨΙC**: "Upon their not listening which they did before thee, Lord." Now it may seem at first sight that we have here an Origenian addition, for **Λ** and **A** read ἐν ἀθεσίᾳ αὐτῶν ἢ ἠθέτησαν σε κ̅: for the latter two words, 42, 106, 230 have ἐν σοὶ κύριε. But it is not necessary to assume Origenian influence in this case when we bear in mind **℣** *exprobaverunt te*.

Another old reading is preserved in 8 18, ἐπὶ πόδας. **A**, **Λ**, **Q^{ms}** of the **Or^C** group and 22, 51, 231 of the Lucianic group add μου, while 35 and 42 write τοὺς πόδας. **CS** **ΕΞΝ ΝΑΟΥΕΡΗΤΕ**, 'upon my feet,' is not Origenian; for the same reading is found in **℣** *supra pedes meos*.

It is noteworthy that **CS** numbers the visions. Thus the

heading of the ninth chapter, **ΤΜΕΖΜΗΤΕ ΝΖΟΡΑCIC**, 'the tenth vision' represents *ὄρασις ι'* of the Or^C group (A, A, Q). Likewise the heading of Chapter 10, **ΤΜΕΖΜΗΤΟΥΕ ΝΖΟΡΑCIC**, 'the eleventh vision' agrees with Or^C *ὄρασις ιά* as represented by A, A, Q. This is hardly Origenian influence; for Origen placed Susanna after the canonical book (e. g. in Syr^{Hox}), although the Church retained in general the old order.

Let us now note the cases of Origenian and Egyptian (Q and 230) influence in the text —

7 10, *παριστήκεισαν αὐτῷ*. Instead of αὐτῷ Or^P, Or^C, and Lu have *ἐμπροσθεν αὐτοῦ*. This Origenian reading is represented in **CS**: **ΑΖΕΡΑΤΟΥ ΠΠΕΦΗΤΟ**, 'stood before him.'

7 11, *ἐλάλει ἕως ἀνηρέθη*, Or^P (62, 147) and Lu (36, 48, 51, 231) insert after ἐλάλει, *θεωρῶν ἡμην*. This is translated by **CS** **ΝΕΪΝΑΥ** 'I saw.'

7 13, *καὶ προσήχθη αὐτῷ*. For αὐτῷ Or^P Or^C, and Lu have *ἐνώπιον αὐτοῦ*. This Origenian reading is represented in **CS**: **ΑΥΩ ΔΕΙ ΠΠΕΦΗΤΟ ΕΒΟΛ**: "And he came forth into his presence." For the uncertainty of the original Θ, cf. Montgomery, *Commentary*, 304–305.

8 18, *πίπτω*. Here Or^C as represented by A, A, 35, 106 reads: *ἐθαμβήθη καὶ πίπτω*. **CS** agrees with this reading: [**ΑΙ**] **ΨΤΟΡΤΡ ΔΙΖΕ**: "I trembled, I fell."

8 22, *καὶ οὐκ ἐν τῇ ἰσχύι αὐτῶν*. αὐτῶν is an ancient error in **6** and **Θ** which was corrected by Origen to αὐτοῦ. This correction is found in Or^P, Or^C, and Lu. **ξ** is non-committal, *in virtute sua*. **CS** also has the correct reading: **ΑΥΩ ΞΡΑΙ ΞΝ ΤΕΦΘΟΜ ΑΝ**, 'and not in his strength.'

8 23, *καὶ ἐπ' ἐσχάτων*. Here Or^C (A, A, Q) and Or^P (62, 147) read the singular *ἐσχάτη*. This may not be a serious textual matter, but still it is important to note: **ΞΡΑΙ ΔΕ ΞΝ ΘΑΝ**, 'but upon (= at) the end.' It probably represents Origenian influence.

8 24, *καὶ κραταῖα ἡ ἰσχύς αὐτοῦ*. Here Or^P, Or^C, Lu have a plus, *καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ*. The same addition is found in **6**, but compared with *κατὰ τὴν ἰσχύιν*, **6** 8 22, it appears to have been interpolated into **6** from the plus in **Θ**. **CS** also adds **ΑΥΩ ΞΡΑΙ ΞΝ ΤΕΦΘΟΜ ΑΝ**, 'and not in his strength.'

This addition is probably due rather to Origenian influence than to Θ .

8 26, $\delta\tau\iota$ is not followed by any verb. MS 230 and Lu (22, 48, 51, 231), however, add $\acute{\epsilon}\sigma\tau\alpha\iota$. In \mathcal{C}^S $\Sigma\text{E}\ \text{E}\Sigma\text{W}\text{O}\text{O}\text{H}$ represents $\delta\tau\iota . . . \acute{\epsilon}\sigma\tau\alpha\iota$.

9 13, $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\alpha$ σου. Both Q and 230 omit σου. So does the Sahidic. Here \mathcal{C}^S agrees with the Egyptian group (Q and 230) within Or^C; here is no Origenian influence.

9 14, $\kappa\alpha\iota\ \acute{\epsilon}\gamma\rho\eta\gamma\acute{o}\rho\eta\sigma\epsilon\nu\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$. Here the Or^C group as represented by Λ , A, 106, Q adds $\acute{o}\ \theta\epsilon\acute{o}\varsigma\ \acute{\eta}\mu\acute{\omega}\nu$. So does the Sahidic, $\text{Π}\Sigma\text{O}\text{E}\text{I}\text{C}\ \text{Π}\text{E}\text{N}\text{N}\text{O}\text{Υ}\text{T}\text{E}$, 'the Lord, our God.' There is, however, a further Origenian plus. Thus Λ , A, 106, Q add $\acute{\epsilon}\pi\acute{\iota}\ \tau\acute{\eta}\nu\ \kappa\alpha\kappa\acute{\iota}\alpha\nu$, while 230 and Lucian add $\acute{\epsilon}\pi\acute{\iota}\ \tau\acute{\eta}\nu\ \kappa\alpha\kappa\acute{\iota}\alpha\nu\ \acute{\eta}\mu\acute{\omega}\nu$. With all these additions the Sahidic agrees: $\Lambda\ \text{Π}\Sigma\text{O}\text{E}\text{I}\text{C}\ \text{Π}\text{E}\text{N}\text{N}\text{O}\text{Υ}\text{T}\text{E}\ \dagger\text{Z}\text{T}\text{H}\text{Q}\ \text{E}\text{Z}\text{P}\text{A}\text{I}\ \text{E}\text{X}\text{E}\text{N}\ \text{T}\text{E}\text{N}\text{K}\text{A}\text{K}\text{I}\text{A}$: "The Lord, our God, gave his attention to our wickedness." The addition of the possessive 'our' is not necessarily Lucianic influence; it may have been added by the translator for the sake of a more fluent rendering. But the translator apparently was unaware of the inconsistency, or rather he slavishly followed his text. He translates $\kappa\alpha\iota\ \acute{\epsilon}\pi\acute{\iota}\gamma\alpha\gamma\epsilon\nu\ \acute{\alpha}\upsilon\tau\acute{\alpha}\ \acute{\epsilon}\phi\ \acute{\eta}\mu\acute{\alpha}\varsigma$: $\Lambda\text{Q}\text{E}\text{N}\text{T}\text{O}\text{Υ}\ \text{E}\text{Z}\text{P}\text{A}\text{I}\ \text{E}\text{X}\text{W}\text{N}$: "He brought them upon us." It seems that he did not have the Lucianic reading $\acute{\alpha}\upsilon\tau\acute{\eta}\nu$ nor was he acquainted with Θ $\acute{\epsilon}\pi\acute{\iota}\ \tau\acute{\alpha}\ \kappa\alpha\kappa\acute{\alpha}$. If he had known either, he would not have perpetuated this inconsistency of Or^C.

9 16, $\acute{\eta}\mu\acute{\alpha}\rho\tau\omicron\mu\epsilon\nu\ \kappa\alpha\iota\ \acute{\epsilon}\nu\ \tau\alpha\acute{\iota}\varsigma\ \acute{\alpha}\delta\acute{\iota}\kappa\acute{\iota}\alpha\iota\varsigma\ \acute{\eta}\mu\acute{\omega}\nu$. Or^C as represented by Λ , A, Q, 42, 106, 230, omits $\kappa\alpha\iota$. So does the Sahidic: $\Lambda\text{N}\text{E}\text{P}\text{H}\text{O}\text{N}\text{O}\text{E}\ \bar{\text{Z}}\text{P}\text{A}\text{I}\ \text{Z}\text{H}\ \text{N}\text{E}\text{N}\text{X}\text{I}\text{N}\text{O}\text{N}\text{O}\bar{\text{N}}$: "We have sinned in our deeds of violence."

9 17, $\kappa\alpha\iota\ \nu\acute{\upsilon}\nu\ \epsilon\acute{\iota}\sigma\acute{\alpha}\kappa\omicron\upsilon\sigma\omicron\nu\ \kappa\acute{\upsilon}\rho\iota\epsilon\ \acute{o}\ \theta\epsilon\acute{o}\varsigma\ \acute{\eta}\mu\acute{\omega}\nu$. Here Or^C (as represented by A, Q^{ms}, and 106) and Lucian (as represented by 22 and 48) read: $\kappa\alpha\iota\ \nu\acute{\upsilon}\nu\ \kappa\acute{\upsilon}\rho\iota\epsilon\ \acute{o}\ \theta\epsilon\acute{o}\varsigma\ \acute{\eta}\mu\acute{\omega}\nu\ \epsilon\acute{\iota}\sigma\acute{\alpha}\kappa\omicron\upsilon\sigma\omicron\nu$. Q, however, omits $\acute{\eta}\mu\acute{\omega}\nu$. The Sahidic here agrees with Q even in the word order: $\text{T}\text{E}\text{N}\text{O}\text{Υ}\ \text{O}\text{E}\ \text{Π}\Sigma\text{O}\text{E}\text{I}\text{C}\ \text{Π}\text{N}\text{O}\text{Υ}\text{T}\text{E}\ \text{C}\text{W}\text{T}\text{H}$: "Now however, Lord God, hear."

9 19. $\text{πρόσχε}\varsigma\ \kappa\acute{\upsilon}\rho\iota\epsilon\ \cdot\ \mu\acute{\eta}\ \chi\rho\nu\acute{\omicron}\nu\acute{\iota}\sigma\eta\varsigma\ \acute{\epsilon}\nu\epsilon\kappa\acute{\epsilon}\nu\ \sigma\omicron\nu$. Here Or^C, as represented by Λ , A, Q, 35, 42, places $\kappa\alpha\iota$ before $\kappa\acute{\upsilon}\rho\iota\epsilon$. The Sahidic reads: $\dagger\text{Z}\text{T}\text{H}\text{K}\ \text{Π}\Sigma\text{O}\text{E}\text{I}\text{C}\ \cdot\ \Delta\text{R}\text{I}\text{C}\ \text{E}\text{T}\text{B}\text{H}\text{H}\text{T}\bar{\text{K}}$

Νῆ-τρωσκ̄: "Pay attention, Lord, do it for thy sake, do not delay." The Sahidic, however, transposed the *ἐνεκέν σου* to go with *ποίησον*. We should also note in this connexion that we may have **Θ** influence in this verse, since **Θ** reads *κύριε, ἐτάκουσον καὶ ποίησον καὶ μὴ χρονίσῃς ἕνεκα σεαυτοῦ*, but inasmuch as **CS** translates the verbs *εἰσάκουσον, διάσθητι, πρόσχε, ποίησον* and *μὴ χρονίσῃς* in this order as found in **Or^C**, it is more likely that we are dealing here with Hexaplaric influence.

9 20, *ad finem*, **A**, **A** add *τοῦ Θεοῦ μου*; so **CS** **ΝΤΕ ΠΑΝΟΥΤΕ**, 'of my God.'

There are also cases where Hexaplaric influence is reflected not in plusses or omissions, but in the renderings of the passages. Thus in 3 29 we have: **ΧΕ ΑΝΗΡΟΒΕ ΑΥΩ ΑΝΑΝΟΜΕΙ ΑΝΣΑΖΩΝ ΕΒΟΛ ΗΜΟΚ**: "We have sinned, and we have not obeyed the law, we have set ourselves away from thee." This translation suggests *ἀποστάντες* of **A**, **Q**, 106 rather *ἀποστήναι* of **B**.

In 9 25 for *τείχος*, **Or^C** (as represented by **A**, 35, 106) and **Lu** (36, 48, 51, 231) read *περιτείχος*. It seems that Sahidic **ΠΣΟΒΤ ΕΤΖΙΒΟΛ** 'the wall which is outside' is a rendering of *περιτείχος* rather than of *τείχος*.

We shall now consider 9 26-27—

9 26, *καὶ τὴν πόλιν*: **Q**, 230, *τὴν δὲ πόλιν*. **CS** here follows **Q** and 230, **ἸΠΟΛΙΣ ΔΕ** 'but the city.' This does not imply Origenian influence; in this case **CS** agrees with the Egyptian group, **Q** and 230.

9 26, *ἀφανισμοί*. Here **A**, **Q**, have *ἀφανισμοῖς*. **CS** renders this **ΞΡΑΙ ΞΝ ΞΕΝΤΑΚΟ**, 'upon destructions;' but this does not argue in favor of Origenian influence when we note that **B^{ab}** also reads *ἀφανισμοῖς*.

In the vexed passage, 9 27, **CS** follows in general **A** and **Q** with some unique readings or an attempt at interpreting what is a desperate verse. What we find here is a doublet of **Θ**'s text, and not any Origenian influence. In the text of **A** and **Q**, 27^a is a doublet of 27^b. The antiquity of 27^a is attested by Tertullian's *destruet pinnaculum usque ad interitum*. Thus reads the text of **A** and **Q** with the translation of **CS**: *καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομαῖς μία· καὶ ἐν τῷ ἡμῶν τῆς ἑβδομάδος*

καταπαύσει θυσιαστήρια (-ριον A) καὶ θυσίας (-σίαν A) καὶ ἕως (om. ἕως Q) πτερύγιον ἀπὸ ἀφανισμοῦ καὶ ἕως συντελείας καὶ σπουδῆς τάξει ἐπὶ ἀφανισμῶ (-σμου A) καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία· καὶ ἐν τῷ ἡμῶσι (-συ A) τῆς ἑβδομάδος ἀρθήσεται μου (om. Q) θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως τῆς συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν: ΟΥΞΕΒΔΟΜΑΣ· ΑΥΩ ΤΠΑΨΕ ΠΘΕΒΔΩΜΑΣ· ΝῆΓΤΑΛΔΟ ΠΝΕΘΥΓΙΑΣΤΗΡΙΟΝ· Μῆ ΤΕΘΥΓΙΑ ΝΤΕ ΠΕΠΤΕΡΥΓΙΟΝ ΕΒΟΛ Ζῆ ΠΤΑΚΟ· ΝῆΚΩ ΗΜΟΥΘ ΨΑ ΕΖΡΑΙ ΕΤΣΥΝΤΕΛΙΑ ΗΠΕΨΟΡΤΡ ΕΖΡΑΙ ΕΞῆ ΟΥΤΑΚΟ· ΑΥΩ ΞΗΛῆ ΝΤΑΙΔΗΚΗ ΗΞΑΞ: ΟΥΞΕΒΔΩΜΑΣ· ΑΥΩ Ζῆ ΤΠΑΨΕ ΠΘΕΒΔΩΜΑΣ· ΣΦΝΑΦΕΙ ΠΤΕΘΥΓΙΑ· Μῆ ΠΟΥΩΤῆ ΕΒΟΛ: ΝΤΕ ΤΒΟΤΕ ΗΠΩΩΦ ΨΩΠΕ ΖΙΣῆ ΠῆΠΕ· ΨΑ ΕΖΡΑΙ ΕΠΧΩΚ ΕΒΟΛ ΗΠΕΓΟΥΕΨ· ΝΣΕῆ ΝΟΥΒΟΤΕ ΗΠΩΩΦ: "A week and the half of the week. He will cause to cease the altars and the sacrifice of the πτερύγιον from the destruction; he will place them up to upon the completion of the excitement upon a destruction. And he will give the covenant to many; a week; and in the half of the week; they will remove the sacrifice and the libation; (and) there will be the abomination of the destruction upon the temple until upon the fulfillment of the time; they will give an abomination of the destruction."—whatever that may mean.

Let us now note the differences between \mathcal{C}^S and the text of A and Q (9 27) and also the cases where it follows the reading of either A or Q:

1. it omits at the head of the verse A and Q, καὶ δυναμώσει διαθήκην πολλοῖς:
2. καὶ ἐν τῷ ἡμῶσι omits ἐν;
3. θυσιαστήρια, agrees with Q in having the plural;
4. θυσίαν, agrees with A in having the singular;
5. with Q it omits the first ἕως;
6. for the sake of making sense it omits καὶ after θυσίαν;
7. \mathcal{C}^S , definite article before ἀφανισμοῦ;
8. \mathcal{C}^S omits καὶ after ἀφανισμοῦ;
9. \mathcal{C}^S interprets ἕως 2° as ἐπί;
10. for the sake of making sense it omits καὶ before σπουδῆς;
11. \mathcal{C}^S , definite article with σπουδῆς;

12. with Q it omits *μου* before *θυσία*;
13. \mathfrak{C}^S , definite article before *θυσία* and *στονδή*;
14. \mathfrak{C}^S supplies a verb with *ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων*;
15. due to New Testament influence it read *βδέλυγμα τῆς ἐρημώσεως*;
16. last *καί* is omitted;
17. \mathfrak{C}^S , definite article with *καιροῦ*;
18. *συντέλεια* is omitted;
19. *ἐπὶ τὴν ἐρημωσιν* was read as *βδέλυγμα τῆς ἐρημώσεως*.

There are a few instances which apparently show a Lucianic influence, but they cannot be pressed too hard. Here there may be agreements with Lucian's particular primitive text, or they merely reflect a method of translation which happens to coincide with Lucianic readings.

In 7 14, *ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος*, c omits the second *ἐξουσία*. So does \mathfrak{C}^S : $\mathfrak{N}\mathfrak{E}\mathfrak{P}\mathfrak{E}\ \mathfrak{T}\mathfrak{E}\mathfrak{P}\mathfrak{E}\mathfrak{Z}\mathfrak{O}\mathfrak{Y}\mathfrak{C}\mathfrak{I}\mathfrak{A}\ \mathfrak{A}\mathfrak{E}\ \mathfrak{M}\mathfrak{H}\mathfrak{N}\ \mathfrak{F}\mathfrak{B}\mathfrak{O}\mathfrak{L}\ \mathfrak{W}\mathfrak{A}\ \mathfrak{E}\mathfrak{N}\mathfrak{E}\mathfrak{Z}\ \mathfrak{N}\mathfrak{E}\mathfrak{N}\mathfrak{E}\mathfrak{Z}$: "And his authority shall remain for ever and ever." This rendition is probably merely a free rendering.

In 8 25 *συντρίψει*, Lu (22, 36, 48, 51, 231) adds *αὐτούς*. So does \mathfrak{C}^S , $\mathfrak{N}\mathfrak{E}\mathfrak{Q}\mathfrak{O}\mathfrak{W}\mathfrak{O}\mathfrak{Y}\mathfrak{Q}\ \mathfrak{H}\mathfrak{M}\mathfrak{O}\mathfrak{O}\mathfrak{Y}$: "He shall rub them to pieces." But we must bear in mind that \mathfrak{C}^S may have added the object merely for the sake of a smoother rendering.

It is important to look into the psychology of the translator and not expect him to make a literalistic translation. An occasional freedom in his renderings does not always imply that he had a different reading before him. Thus in 3 31 *ἐν ἀληθινῇ κρίσει*, the rendering $\mathfrak{Z}\mathfrak{P}\mathfrak{A}\mathfrak{I}\ \mathfrak{Z}\mathfrak{H}\ \mathfrak{O}\mathfrak{Y}\mathfrak{Z}\mathfrak{A}\mathfrak{P}\ \mathfrak{M}\mathfrak{H}\ \mathfrak{O}\mathfrak{Y}\mathfrak{M}\mathfrak{E}$, 'in a judgment and a truth,' involves no textual problem.

10 7, *οὐκ ἴδον τὴν ὄπτασίαν*: $\mathfrak{H}\mathfrak{P}\mathfrak{O}\mathfrak{Y}\mathfrak{N}\mathfrak{A}\mathfrak{Y}\ \mathfrak{E}\mathfrak{P}\mathfrak{O}\mathfrak{Q}$: "They did not see it." This translation does not signify that we are dealing with a different text. Since the accusative of the same noun occurs shortly before in the same verse, the translator chose to use the pronoun instead of repeating the noun.

When we meet 7 11, $\mathfrak{E}\mathfrak{Y}\mathfrak{O}\mathfrak{W}$, 'being many' for *μεγάλων*, we simply have a free rendering. Similarly in 10 11, *ἐπὶ τῇ στάσει σου*: $\mathfrak{Z}\mathfrak{I}\mathfrak{X}\mathfrak{H}\ \mathfrak{N}\mathfrak{E}\mathfrak{K}\mathfrak{O}\mathfrak{Y}\mathfrak{E}\mathfrak{P}\mathfrak{H}\mathfrak{T}\mathfrak{E}$, 'upon thy feet,' we have an attempt at interpretation.

When the translator found *zeugma* in the Greek, he recognized the necessity of using two verbs in the Sahidic. Thus in 7 11, *ἐθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων ὧν τὸ κέρας ἐκείνο ἐλάλει: ΝΕΙΔΩΨΤ ΠΕ ΠΤΕΥΝΟΥ ΑΥΩ ΑΙΩΩΤΗ ΕΞΠΕΡΟΥ ΕΥΩΨ ΝΩΛΚΕ*: "I looked forthwith and I heard voices; they are many."

Semitisms are correctly understood; 9 7, *οὐ... ἐκεῖ* — *ΨΗ...* *ΟΨ*. *ἐκεῖ* is not translated; *ΝΤΑΚΧΟΟΥ ΕΒΟΛ ΝΖΗΤΩ*: "Thou didst scatter them in it = in which thou didst scatter them."

We notice a case of wrong verse division in 9 8, *ad finem*, *σοι: ΝΑΙ ΝΤΑΝΕΡΝΟΒΕ*: "We have sinned." *σοι* is not represented, but by wrong division it appears in the following verse; 9 9, *τῷ κυρίῳ Θεῷ ἡμῶν οἱ οἰκτερμοὶ καὶ οἱ ἰλασμοί: ΠΗΝΤΩΝΖΗΤΗΓ· ΜΗ ΝΚΩ ΕΒΟΛ· ΕΥΨΟΟΠ ΝΑΚ ΠΧΟΕΙC ΠΕΝΝΟΥΤΕ*. "The states of pitying and the forgivenesses are to thee, our Lord, our God."

We meet an interesting instance of a slavish (and at the same time inaccurate) translation in 9 16: *κύριε, ἐν πάσῃ ἐλημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμὸς σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεως σου Ἱερουσαλήμ: ΠΧΟΕΙC ΖΡΑΙ ΖΝ ΝΕΚΜΗΝΤΝΑ ΤΗΡΟΥΓ· ΜΑΡΕΚΗΤΟΓ ΝΒΙ ΠΕΚΩΝΤ ΜΗ ΤΕΚΟΡΓΗ· ΕΒΟΛ ΖΝ ΘΙΛΗΜ*: "May the Lord in all *thy* mercies avert it, i. e. *thy* wrath and *thy* anger from Jerusalem." The Coptic follows the Greek in the possessives. Since the Coptic does not have a passive, the translator had to use the third person active, but in rendering *κύριε* as a nominative and in using the optative, he forgot to bring his possessives into concord with the subject.

In studying the translator's methods of rendering the Greek into Sahidic, it is interesting to notice how he avoids or simplifies his difficulties by interpreting rather than translating—

7 13, *ἔφθασεν, ἀρζων ἐζογν*: "He approached inside."

7 15, *ἐφρίξεν τὸ πνεῦμά μου ἐν τῇ ἔξει μου: ΑΝΟΚ ΔΕ ΑΙΩΤΟΡΤΡ ΖΝ ΤΑΨΥΧΗ*: "But I made excitement (became excited) in my soul." The translator changed the person merely to make sense.

7 15, ἐγὼ Δανιήλ is removed from its place and put at the end of the verse; ἐτάρασσόν με is followed by ἐγὼ Δανιήλ. Then we have a unique addition, which will be considered in its proper category.

9 2, ἐγὼ Δανιήλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὅς ἐγενήθη λόγος Κυρίου πρὸς Ἰερემίαν κ. τ. λ.: **ΔΝΟΚ ΔΕ ΔΛΝΗΛ ΔΙΕΙΜΕ ΞΡΑΙ ΖΝ ΝΧΩΜΕ ΕΤΗΠ ΝΗΦΡΟΜΠΕ ΠΠΩΑΚΕ ΝΤΕ ΠΧΟΦΙΣ· ΝΤΑΡΠΩΞ ΨΑ ΙΣΗΡΗΜΙΑΣ:** "But I, Daniel, knew in the books the number of the years from the word of the Lord which reached Jeremias." This is not a literal translation, but the translator found the sense of the passage. It is not likely that he had a different text.

9 13, ἀποστρέψαι, Ⲭ ἀποστῆναι: **ΕΤΡΕΝΚΤΟΝ:** "that we may turn ourselves." Whence the object pronoun? It probably is merely a matter of finding the sense of the passage. It is hardly necessary to assume that the translator knew Ⲭ ἀποστῆναι.

In 7 10, we note that the abstract has been rendered by a *nomen agentis*; *κριτήριον ἐκάθισεν*: **ΛΡΞΖΜΟΟΣ ΝΒΙ ΠΕΚΡΙΤΗΣ:** "Sat, namely the judge." Cf. Greek ἡ ἀρχή 'the governor,' αἱ ἀρχαί, 'the authorities.'

In 9 27, δυναμώσει, by haplography, is represented by δώσει, ⲪΝΛⲚ, "He will give." May this be due to the influence of *δοθήσεται* at the end of the verse?

We may wonder whether a gloss aided in the rendering of 10 9, ἤμην κατανευγμένος: **ΝΕΪΛΥΠΕΙ:** "I was grieved." Why is a Greek word used to translate *κατανευγμένος*? In this place the Arabic has a facile expression, *صرت متخشا*. I raised the question¹ whether that was a direct translation or whether it was influenced or aided by a gloss *καταφερόμενος* as is found in the margin of 36. It is quite possible that the translator read *καταλυπούμενος*. If not, then it is almost apparent that a form of *λυπέω* was used as a scholium to this passage. Or did the translator simply borrow what he thought was a verb that would be readily taken over into Coptic?

In 9 26, we have what at first sight appears peculiar, but it

¹ J. B. L., XLIV, 343.

is merely an attempt at interpretation: *καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ*: **ΝΤΕ ΠΖΑΠ ΩΩΠΕ ΝΑQ ΕΥΠΕΤΩΟΥΕΙΤ**: "(and) the judgment is to him something which is empty (or vain)."

There are some unique additions which should now be considered—

In 7 9 we meet the plus, **ΑΝΟΚ ΔΑΝΙΗΛ ΔΙΝΑΥ ΖΝ ΟΥΖΟΡΑCΙC ΠΤΕΥΩΗ**: "I, Daniel, saw in a vision of the night."

In 7 15, *ἐγὼ Δ*, **ΑΝΟΚ ΔΕ ΔΑΝΙΗΛ**, is placed at the end of the verse and is followed immediately by this plus: **ΠΤΕΡΦΙΝΑΥ ΕΝΔΙ ΖΝ ΤΑΖΟΡΑCΙC ΕΙΝΚΟΤΚ**: "But I, Daniel, when I saw these in the vision, I fell asleep."

There are many additions which may not mean anything from the point of view of textual criticism. Let us first consider the pronouns in 3 57, 58, 59, 60, 63, *ὕμνεϊτε*, **CΜΟΥ ΕΡΟQ**: "Praise unto him." These are all merely a matter of the influence of *αὐτόν*, the object of the following verb *ὑπερυψοῦτε*. In 3 62, we meet **CΜΟΥ ΕΠΧΟΕΙC**, "Praise unto the Lord."

The following pronouns may all have been added merely for the sake of giving better sense:

8 27, *συνίων*, **ΠΕΤΕΙΜΕ ΕΡΟC**: "He who knows it."

9 19, *εἰσάκουσον*, *κύριε*: **CΩΤΗ ΕΡΟΝ ΠΧΟΕΙC**: "Listen to us, Lord."

9 19, *ἰλάσθητι*, *κύριε*: **ΚΩ ΝΑΝ ΕΒΟΛ ΠΧΟΕΙC**: "Forgive us, Lord."

9 19, *ποίησον*, **ΑΡΙC**, "Do it."

9 27, *τάξει*, **ΝῚΚΩ ΗΜΟΟΥ**: "He will place them."

An adverb may be added exegetically. Thus in 3 24 **ΗΜΑΥ**, 'there' follows *συστάς*.

The addition of the definite article cannot be regarded as of serious consequence in textual criticism: 9 24, *ὄρασιν*, **ΝΘΟΡΑCΙC**, 'the vision,' 9 25, *περιτεῖχος*, **ΠCΟΒῚ**, 'the wall.'

Through the influence of adjacent nouns with modifiers, an adjective may be joined to a noun which in our Greek text is not qualified by the particular adjective; thus in 3 27, *κα εὐθείαι αἱ ὁδοί σου*: **ΑΥΩ ΝΕΚΖΙΟΥΕ ΤΗΡΟΥ CΕCΟΥΤΩΝ** "And all thy ways are straight." This addition doubtless is due to the influence of the preceding *πάντα τὰ ἔργα* and the

following *πάσαι αἱ κρίσεις*. Similarly a possessive is joined to a noun. Thus in 10 6, τὰ σκέλη, ΝΕΦΟΥΕΡΗΤΕ, 'his legs;' the other parts of the body are modified by αὐτοῦ, which is then repeated with 'legs.'

In 10 9, a verb is added, but it may be only a means of interpreting the passage: καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν: ΔΙΠΩΞΤ̄ ΠΠΑΞΟ ΕΞΡΑΙ ΕΧΠ ΠΚΑΞ: "I poured my face upon the earth."

In 3 33 we meet the addition of a conjunction, but this plus may be explained as an attempt to make a more fluent rendering; αἰσχύνη καὶ ὄνειδος ἐγενήθη τοῖς δούλοις: ΧΕ ΛΥΩΠΠΕ ΜΗ ΟΥΝΟΒΝΘ ΩΩΠΠΕ ΝΝΕΚΞΠΖΑΛ: "For shame and reproach happened to thy servants."

There are also some unique omissions which should be noted at this point: 3 28, τὴν ἁγίαν; 3 32, καὶ ἐχθίστων; 7 12, λοιπῶν. The following are not important and probably do not mean anything. Thus in 9 12 ἡμῶν is omitted with ἐπὶ τοὺς κριτάς, ΝΡΕΡΤ̄ ΖΑΠ, 'those giving judgment.' On the other hand, the translator may not have deemed it necessary, since the expression is clear from οἱ ἔκρινον ἡμᾶς, ΝΑΙ ΝΤΑΥΚΡΙΝΕ ΠΜΟΝ.

In 9 16, τῆς πόλεώς σου is omitted, but Ἱερουσαλήμ is translated.

In 9 17 \mathcal{C}^S agrees with 232 in omitting ἡμῶν with ὁ θεός; but this also may be of no significance.

We should also note the omission of the demonstrative in 7 11, το κέρας ἐκεῖνο, ΠΤΑΠ, 'the horn.' Here \mathcal{C}^S agrees with 230. In this connexion compare 10 7, where \mathcal{C}^S has the demonstrative for the article; τὴν ὄπτασιαν, ΕΠΕΙΔΩΛΠ, 'this vision.'

There are some unique readings which can hardly be considered as of serious textual importance, but which nevertheless should be noted—

7 11, φωνῆς, ΖΠΞΡΟΥ, 'voices.'

8 25, ἐν τῇ χειρὶ αὐτοῦ, ΖΠ ΤΕΡΘΙΞ, 'in his hand.' But in this connexion compare 9 10, ἐν χερσίν, where it is translated by the singular, ΖΠ ΤΒΙΞ, 'in the hand.' The singular is probably only an idiomatic rendering; cf. ΤΞ.

9 16, ἐλεημοσύνη σου, ΝΕΚΜ̄ΝΤΝΑ, 'thy mercies.'

9 18, τὸν οὐκτεϊρμὸν ἡμῶν, ΠΝΕΝΜ̄ΝΤΩΦΝΕ ΖΤΗΘ, 'our mercies.' This was probably influenced by ἐπὶ τοὺς οὐκτεϊρμῶς σου in the same verse: ΕΖΡΑΙ ΕΞΗ ΝΕΚΜ̄ΝΤΩΦ̄ ΖΤΗΘ, 'upon thy mercies.'

The translation shows considerable freedom in the treatment of coordinate conjunctions. καί is very frequently left out in Coptic; in many cases this omission represents the spirit of the language, as is clear to one who has studied this tongue. On the other hand many of these omissions seem to depend on the mood of the translator. There are, however, five cases, where for no apparent reason καί has been added: 7 9, ὁ θρόνος αὐτοῦ, ΑΥΩ ΠΕΦΘΡΟΝΟΣ; 7 10, ποταμὸς πυρός, ΑΥΩ ΟΥΓΕΙΦΡΟ; 7 10, κρτήριον ἐκάθισεν, ΑΥΩ ΑΔΞΜΟΟΣ ΕΒΙ ΠΕΚΡΙΤΗΣ; 7 14, φυλαί, Μ̄Ν ΝΕΦΥΛΗ; 10 4, ἐν ἡμέρᾳ, ΑΥΩ ΖΡΑΙ Ζ̄Ν etc. On the other hand we have thirteen cases where Greek καί has been rendered by Sahidic ΔΕ. This does not necessarily imply that the Greek original had δέ. These particles are a subtle matter, and in many instances it appears that the translator was not careful in his rendition of them and allowed himself considerable freedom. These are the passages where ΔΕ is used for Greek καί: 3 22; 3 24; 7 9; 8 23; 8 26; 8 27, bis; 9 26; 10 7; 10 8; 10 10; 10 11, bis. Furthermore we have three examples where ΔΕ has been added: 7 15, ἐγὼ Δανιήλ, ΑΝΟΚ ΔΕ ΔΑΝΙΗΛ; 7 15, ἔφριξεν τὸ πνεῦμά μου, ΑΝΟΚ ΔΕ ΑΙΩΤΟΡΤΡ̄ Ζ̄Ν ΤΑΨΥΧΗ; 9 2, ἐγὼ Δανιήλ, ΑΝΟΚ ΔΕ ΔΑΝΙΗΛ.

From this study of the fragments of the Sahidic version of Daniel, it is apparent that it follows the Greek text of Theodotion as represented by B. There is, moreover, a tinge of C and an Origenian influence from Or^C. There are about fifteen cases of Origenian contamination in the text; seven of these instances are well represented in various Origenian manuscripts. There are two cases of Or^C where Q and 230 are not represented; five cases of Or^C where Q and 230 are represented; one agreement with Lu and 230; and two with Q and 230 alone. The Origenian influence came in through Or^C, and the latter was the Egyptian variety as is proved by the frequent presence of Q and 230. Where Q and 230 stand

alone, we are dealing not with Origenian influence, but with an older Egyptian text. These two manuscripts in many respects have characteristics not common to the Or^C group and constitute a small family within Or^C. We cannot determine whether we have before us the original Sahidic version of Daniel or not. It is possible that the first edition had no Origenian influence. How much revision took place we do not know with our present manuscript evidence. It is certain, however, that we are dealing with a version that in the main is based on a pre-Origenian text. As regards \mathcal{C}^S in its *present* form, the Origenian influence fixes the *terminus a quo* as not previous to 250 A. D. The following study of this book in the Bohairic makes it very clear that of the two versions the Sahidic is decidedly the older.

THE BOHAIRIC VERSION OF DANIEL

In his Introduction to the *Prophetæ Majores*, Tattam informs us that for the Book of Daniel he first made a copy from a codex in the National Library at Paris, which, as Ascarius noted, had been copied *Anno Hegiræ* 1071 = A. D. 1660-61. He took his transcription of this codex to Egypt, where he compared it with another one of more recent origin. He finally collated his work with two Copto-Arabic codices which he brought with him from Egypt to England. One of these was a bombycine manuscript in folio, but not very old; the other was in quarto and had been recently transcribed. Speaking of the divisions of the book, Tattam says: "Liber Prophetæ Danielis in Codicibus Copticis sequitur divisiones apud Graecos usitatas; sicut etiam in Codicibus Alexandrino et Vaticano reperitur."

All his Bohairic manuscripts divide Daniel into thirteen visions as follows: the first vision, *Susannæ Historia*; the second vision follows *Susannæ Historia*, and the title is placed at the beginning of the first chapter; the title, "The Third Vision," is placed at the beginning of the second chapter; the fourth vision begins with chapter 3 and extends to verse 30, including the *Canticum trium puerorum*; the fifth vision begins

with 3 31 and ends with chapter 4 inclusive; the sixth vision begins with 5 1 and extends to verse 29 inclusive; the seventh vision consists of 5 30-31 and all of chapter 6; the eighth vision is chapter 7; the ninth, chapter 8; the tenth, chapter 9; the eleventh, chapters 10, 11, and 12; the twelfth is the *Historia Belis*; and the thirteenth, *De Dracone Babylonico*.

A careful collation of Tattam's text shows that \mathbb{C}^B is decidedly a member of Or^C . First of all it agrees with Or^C in numbering the visions and placing $\text{†}\zeta\text{Ρ}\alpha\text{C}\text{I}\text{C}$ with the proper number at the head of the respective visions. In this it agrees with \mathbb{A} , which is our best representative of Or^C . When we come to the text itself, the constant agreements between \mathbb{C}^B and Or^C are so numerous that there is no scientific value in publishing the list. On the other hand it is important to record all the cases of Origenian readings which are found in Or^P or Lu , but not in \mathbb{A} , Q , 106, 35, 230, 42. Finally all agreements with unclassified manuscripts will be considered as well as the influence of \mathbb{G} .

First we shall consider the cases where \mathbb{C}^B agrees with \mathbb{A} alone:

3 3, *ηγούμενοι τύραννοι μεγάλοι.*

Here both \mathbb{A} and \mathbb{C}^B have the conjunction 'and' before each of the above words: *والجند والمقدون والملكون*; $\text{NEM NIZHPOYMEHOC NEM NITYPANNOC NEM NINIOT†}$.

11 15, *καὶ ἐκχεεὶ πρόσχωμα.* Here both the Aldine Edition and \mathbb{A} made a wrong division, reading *πρὸς χῶμα*. \mathbb{C}^B is based upon a similar error; *εἰς ἔκχῳ νόγκαρι*: "He will pour upon the earth."

Sometimes \mathbb{C}^B agrees with \mathbb{A} where the latter's reading has no representative among its confrères in Or^C , but agrees with 34—

1 18, *εἰσὺγαγεῖν αὐτοῦς.* Here \mathbb{A} and 34 add *πρὸς αὐτόν*. So does \mathbb{C}^B ; *ἐπικινδολογ ἔβογν ῥαροϋ*: 'to bring them in unto him.'

8 2, *καὶ ἤμην 2°*; in the Or^C group this is preceded by *καὶ εἶδον (ἴδον) ἐν ὀράματι*. But for *καὶ ἤμην* \mathbb{A} and 34 read *ὅτι ἤμην*. So does \mathbb{C}^B ; *ογοϋ ναιναϋ βεν ογορομα ρωϋ*

ἘΝΔΙΚΗΝ ΖΙΧΕΝ ΠΙΟΥΓΑΛ ΠΕ: "And I saw in a vision that I was upon the ΟΥΓΑΛ." Did the translator have *és* in his text?

11 24, *καὶ ἕως καιροῦ*. Here 230 joins λ and 34 in omitting *καί*. This may be only a minor point, but it is interesting to note that \mathbb{C}^B also omits *καί*, having simply $\Psi\alpha$ ΟΥΓΗΟΥ, 'until a time.'

Now although \mathbb{C}^B belongs to the Or^C group, that does not necessarily imply that the complete series (λ , A, Q, 106, 35, 230, 42) always agrees with it. Sometimes only a few of the group may agree with \mathbb{C}^B , but it is worthy of note that usually both Q and 230 are represented. If the one is missing, the other is generally in evidence. Now Q and 230 in many cases run together, and since Q is supposed to be of Egyptian (Hychian) origin, we should not be surprised at the observation that \mathbb{C}^B shows a strong leaning toward Q.

First let us note a \mathbb{S} influence which is found in 230 and \mathbb{C}^B . In \mathbb{S} 3 24 we have the order 'Ανανίας καὶ Ἀζαρίας καὶ Μισαῖλ. This tendency to place 'Αζαρίας in the middle is reflected in 1 7, ΔΑΝΙΗΛ ΧΕ ΒΑΛΔΑΖΑΡ ἈΝΑΝΙΑΣ ΧΕ C ΔΡΑΚ ἈΖΑΡΙΑΣ ΧΕ ΜΙΣΑΚ ΜΙΣΑΗΛ ΧΕ ΑΒΔΕΝΑΓΩ, agreeing with c. We note the same order in 1 11, ΔΑΝΙΗΛ ΝΕΜ ἈΝΑΝΙΑΣ ΝΕΜ ἈΖΑΡΙΑΣ ΝΕΜ ΜΙΣΑΗΛ, agreeing with 230 (and also 34), 'Αζαρ. καὶ Μισ. Furthermore in 1 19 we have the same order in \mathbb{C}^B , which in this case corresponds to the reading found in 230 (and also 34 and c). Likewise in 2 17 we meet the same order of names; in this case we have an agreement with 230 (also 130 and c). Although this \mathbb{S} influence is also found in c, it appears that \mathbb{C}^B got it from 230 or rather from the small group to which it belongs.

We shall now note the special cases where \mathbb{C}^B shows a close relationship with either Q or 230, or with both of them—

Making all allowance for freedom in translation, the influence of Q is evident in 2 5, *καὶ οἱ οἴκοι ὑμῶν διαρπαγῆσονται*. Here Q substitutes for the verb *εἰς διαρπαγήν*. \mathbb{C}^B ἘΠΙΖΟΛΜΟΥ, 'for plundering them' evidently shows the influence of Q.

2 23, *δ ἠξιώσαμεν παρὰ σου*. Here 230 reads *ἠξιώσάμην*. So \mathbb{C}^B ἘΝΗΕΤΑΙΕΡΖΙΔΙΝ ἸΜΩΟΥ ἘΒΟΛΖΙΤΟΤΚ: 'which I asked of thee.'

3 1, ἐξήκοντα, εὔρος; Q inserts καί between these two words. So does **CB**: ΟΥΟΣ ΤΕΟΟΥΗΩΣΙ, 'and its breadth.'

In 2 33 we have what may appear to be a minor point, and yet we should not pass it by. For μέρος τι, A and Q have μέρος μὲν τι. **CB CA ΜΕΝ** may be derived from the μὲν of A and Q.

2 34, καὶ ἐλέπτυνεν. Here B^{ab}, A, Q^{mg} add αὐτούς. So does **CB**; ΟΥΟΣ ΔΡΩΤΜΟΥ: "And it made them small."

Similarly in 2 38, **CB** agrees with A and Q, which give an object to the verb in κατέστησεν κύριον; ΔΡΧΑΚ ΝΟΥ: "He established thee as Lord."

In 3 4, for λαοίς, **A** and A have ἔθνη λαοί. So does **CB**, ΝΙΦΘΝΟC ΝΙΛΑΟC, 'nations, people.' But the influence of Q cannot be ignored, when we notice: Q* λαοί, Q^{mg} ἔθνη.

In 3 (25) 92. **CB** agrees with B^{ab}, A, and Q in having a plus: καὶ εἶπεν ὁ βασιλεύς: ΟΥΟΣ ΠΕΧΕ ΠΟΥΡΟ: "And the king said."

In 5 2 **A**. A. and Q agree in leaving out αὐτοῦ in ἐν τῷ γεύσει τοῦ οἴνου αὐτοῦ. So does **CB**: ΞΕΝ ΠΙΧΕΜΤΠΙ ΝΤΕ ΠΙΗΡΠ, 'in the tasting of the wine.'

In 5 10, for καὶ εἶπεν Βασιλεῦ, 230 reads as follows: καὶ ἀποκριθεῖσα εἶπεν τῷ βασιλεῖ: ΟΥΟΣ ΔCΕΡΟΥΩ ΝΧΕ ΤΟΥΡΩ ΠΕΧΑC ἸΠΟΥΡΟ: "And the queen replied and said to the king." The only difference is that the Coptic repeats the word for 'queen.'

5 13, καὶ εἶπεν ὁ βασιλεύς τῷ Δανιῆλ: 230 omits τῷ Δ.; **CB** also leaves out τῷ Δ., but writes ΝΔΡ, 'to him,' which is probably added for the sake of clearness.

6 2 (3), καὶ ἐπάνω; 230 omits καί. So does **CB**, ΔΡΧΩ, "He set." But we cannot press this point too hard, since the Coptic frequently does not translate καί. At any rate it here agrees with 230.

7 6. πετεινοῦ. This is omitted both in 230 and in **CB**.

8 11, καὶ δι' αὐτὸν θυσία ἐράχθη: ΟΥΟΣ ΕΘΗΗΤΡ ΛΟΥΘΟΥΡΤΕΡ ΝΧΕ ΟΥΟΥΟΥΟΥΟΥΩ: "And through him was disturbed a sacrifice." This translation suggests ἐταράχθη of A and Q.

In 8 19 **CB** agrees with Q in omitting ἡ ὄρασις.

9 26, τάξει ἀφανισμοί. Here B^{ab}, A, and Q read ἀφανισμοί.

This is followed by **CB**: **ῥηθῶψ ἠζαντακο**: "He will decree for destruction."

10 4, **Τίγρις** is omitted by **Q***, 230, and 34; likewise in **CB**. It is added, however, in **Q^{mg}**.

10 14, **ἐπ' ἐσχάτων**. For the plural, **Q** has the singular **ἐσχάτη**: **CB** **ἔηβαῒ**: 'at the last.'

10 16, **καὶ ἰδοῦ**: 230 omits **ἰδοῦ**. So does **CB**.

10 16, **καὶ ἤνοιξα τὸ στόμα μου**: here 230 has the third singular, **ἤνοιξεν**. **CB** agrees; **αἰροῦων ἠρωί**: "He opened my mouth."

In 10 20 we have what may cause us to wonder whether we have the influence of 230: **καὶ εἶπεν Εἰ οἶδας**. Here 230 omits **εἰ**. **CB** **πεκαῖ κε ακωοῦν**: "He said, 'Do you know?'" Although it is permissible to omit the interrogative particle in Coptic, it is more usual to have it. Is this due to the influence of 230?

In 11 14, for **τῶν λοιπῶν** **A** and **Q^{mg}** (marked as **θ' : ο'**) correctly read **τῶν λοιμῶν**; so does **CB**, **νιλοιμοσ**. **τῶν λοιμῶν** is original **Θ**.

11 15, **A** and **Q** unite in omitting **καὶ** before **οἱ ἐκλεκτοὶ αὐτοῦ**; so **CB** **ἠκε νερῶππ**: 'namely his elect.'

In 11 29, **CB** agrees with **Q*** in omitting **καὶ ἡ ἐσχάτη**.

11 37, **καὶ ἐπὶ παντὸς θεοῦ**. Here **B^{ab}**, **Λ**, **A**, and **Q** have **πάντας θεούς**. **CB** agrees with this, **ἔκεν νινοῦ† τηροῦ**, 'upon all the gods.'

11 43, **καὶ Λιβύων**. Here 230 reads **Λιβύης**; so does **CB**, **†λγβη**.

In 12 4, **Q*** reads **λόγους** for **λοιπούς**; thus goes the sentence: **ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον**. With this **CB** agrees, even in word order: **τωβ ἠνικακι ογορ ἀρισφραγισιν ἠπικωμ**: "Seal the words and close the book."

In 12 8, **Q**, 230, and 35 omit **οὐ** in **καὶ οὐ συνῆκα**. So does **CB**, **ογορ αικα†**, "And I understood."

In 12 11 for **χίλια** **Q*** reads **δισχίλια**, with which **CB** agrees, **ωο β**, 'two thousand.'

Now although **CB** belongs to the **Or^C** group by overwhelming evidence, there are cases where its readings may have only

a few representatives in the Or^C group and a good many in the Or^P and Lu groups. In this connexion we must bear in mind that the number of manuscripts has nothing to do with fixing the group to which our text belongs. In this case the Lucianic and Or^P agreements merely are evidence of Hexaplaric origin in a general sense. It is interesting to note, however, that the few representatives of Or^C in such cases are generally Q and 230. We shall not cite any passages where Or^C is represented by almost all the manuscripts of the group as well as Or^P and Lu in addition. In all instances where the reading is supported by a goodly number of Or^C manuscripts, Q and 230 are generally present; if not both, at least one of them—

In 2 35, ἐξῆρην τὸ πλῆθος τοῦ πνεύματος, A and Q insert αὐτά after the verb. So does **CB**: ΔΗΡΟΤΟΥ, 'destroyed them.' In this case Lu (22, 36, 48, 51, 231) adds αὐτούς as the object.

In 2 38, **A**, A, and Q^{mg} have a plus, καὶ ἰχθύας τῆς θαλάσσης. We meet the same addition in **CB**: ΝΕΜ ΝΙΤΕΒΤ ἸΤΕ ΦΙΟΜ, 'and the fish of the sea.' Lu (22, 36, 48, 51, 231) has the same plus.

In 2 46, εὐωδίας, **CB** reads ΟΥΨΘΟΙ ΝΟΥΓΙ, 'a good odor.' The singular εὐωδιάν is found in Q, 230, and 106, but also in Lu (51, 231, c).

In 3 2, we meet a plus, καὶ ἀποκριθέντες εἶπον τῷ βασιλεῖ Ν. This is found only in 230 of the Or^C group, while in Lu it is represented by 22, 48, 51, 231, c: ΟΥΟΖ ΑΥΕΡΟΥΩ ΠΕΧΟΥ ΝΝΑΒΟΥΧΟΛΟΝΟΟΡ ΠΟΥΡΟ: "And they replied, they said to N., the king."

In 3 15, τῆ εἰκόνι is followed in A and Q by τῆ χρυσῆ. **CB** has the same plus: ἸΤΖΙΚΩΝ ἸΝΟΥΒ, 'the image of gold.' Or^P (V) and Lu (22, 51, 231) have the same addition.

In 4 7 (10) at the head of the verse we have a plus, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου in Q¹ (*subt lineas*) and 42. **A** joins it to the end of the preceding verse as an accusative. **CB** follows the word order of Q¹ (*subt lineas*), but interprets ὁράσεις as an accusative depending on ἐθεώρουν; ΝΙΖΟΡΑϸΙϸ ἸΤΕ ΤΑΛΦΕ ΑΙΝΑΥ ἔρωου: "And the visions of my head, I saw them."

In 4 20 (23), A, Q, and 230 agree in omitting *ἐν* with *χαλκῷ*; so **CB**, ΝΕΜ ΟΥΖΟΜΤ, 'and copper.' Or^P and Lu also agree with this reading.

In 5 12, τὴν σύγκρισιν αὐτοῦ, Q and 230 omit αὐτοῦ; **CB** ΠΙΟΥΘΞΕΜ, 'the interpretation.' Or^P and Lu agree with this reading.

In 7 12 for *ἕως καιροῦ*, Q and 230 read *ἕως χρόνου*; **CB** ΩΛ ΟΥΧΡΟΝΟΣ. Or^P and Lu also agree in having *χρόνου*. Now of course it is possible that the translator rendered *καιροῦ* by *ουχρονος*, but it is more probable that he transliterated or borrowed what he had before him.

In 8 10, ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ, Q* and 42 omit τοῦ οὐρανοῦ; so does **CB**, ἔΒΟΛΖΑ †ΧΟΜ, 'from strength.' Or^P and Lu also agree with this reading.

In 8 19, Q and 35 omit *ἡ ὄρασις*; so does **CB**. In this it also agrees with Or^P and Lu.

In 8 23, ἐπ' ἐσχάτων, A and Q have the singular, ἐπ' ἐσχάτῃ; so **CB**, ἐΠΒΑΞ, 'at the end.' Or^P and c also have the same reading.

In 9 5, **λ**, Q, and **CB** agree in the order of the verbs: *ἡμάρτομεν, ἠδικήσαμεν, ἠσεβήσαμεν καὶ ἀπέστημεν καὶ ἐξεκλίναμεν*: ΑΝΕΡΝΟΒΙ ΑΝΘΙΝΧΟΝC ΑΝΕΡΛΑΞΕΒΗC ΑΝΞΕΝΕΝ ἔΒΟΛ ΑΝΡΙΚΙ CΑΒΟΛ: "We have sinned, we have done wickedly, we have been sacrilegious, we have separated ourselves, we have turned away." This order is also found in Or^P (23, 62, 147) and in Lu (22, 36, 48, 231).

In 9 8, **CB** agrees with Q, 35, and 230 in omitting *ἔστιν ἡμῶν ἡ δικαιοσύνη*. This is an Origenian correction as is shown by the agreement of Or^P and Lu in omitting this intrusion from verse 7. In Θ texts, only B and 87 have it; not **λ**, **CS**, although it is taken over into A, 106, and **λ**.

In 9 13 *ad finem, ἐν πάσῃ ἀληθείᾳ σου*, Q and 230 omit σου. So does **CB**; ΒΕΝ ΜΕΘΜΗ ΝΙΒΕΝ, 'in all truth.' Lu also omits σου.

In 10 20, Q, 35, 106 omit τοῦ in *μετὰ τοῦ ἀρχοντος*; so does **CB**, ΟΥΑΡΧΩΝ, 'a ruler.' Or^P agrees in this omission.

In 11 13, *ἐναυτῶν* is omitted by Q and **CB**. Lu and Or^P also omit this.

In 11 37, for *ἐπιθυμία*, Q, 230, and 42 read *ἐπὶ ἐπιθυμίαν*; so does **CB**, *ἔσχεν τῆπιθυμίᾱ*. Or^P and Lu also agree with this reading.

In 12 11, for *δοθήσεται*, Q and Γ have *τοῦ δοθῆναι*, with which **CB** *ἔψιντ* agrees. Or^P and Lu in this passage also have the infinitive.

On account of its difficulty and textual importance, 9 27 should be considered by itself. Where Q and A differ in this passage, **CB** agrees with Q. Thus reads Q: *καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία· καὶ ἐν τῷ ἡμῖν τῆς ἑβδομάδος καταπαύσει θυσιαστήρια καὶ θυσίας καὶ πτερυγίου ἀπὸ ἀφανισμού καὶ ἕως συντελείας καὶ σπουδῆς τάξει ἐπὶ ἀφανισμῷ καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία· καὶ ἐν τῷ ἡμῖν τῆς ἑβδομάδος ἀρθήσεται θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν: ἦνατχομ ἡναδιᾶθηκη ἡζανμηψ ἡογφβαομας ἡογωτ ογορ βεν τφαψι ἡογφβαομας ἦναθρε ζανμαἡερψωογψι κην nem ζανψογψωογψι nem ογῶτεν ἔβολζα ογτακο ογορ ψαρκωκ ἔβολ nem ογςπογδη ογορ ἦναθωψ ἔσχεν ογτακο εφετχομ ἡογδιᾶθηκη ἡζανμηψ ἡογφβαομας ἡογωτ ογορ βεν τφαψι δε ἡτεφβαομας σεναῶλι ἡογψογψωογψι nem ογῶτεν ἔβολ ογορ ἔσχεν πιερφει ογσωρ ἡτε ογψωρ ψα ἡσχωκ ἡτε ογσχογ εφετ ἡογσχωκ ἡτε πισινωωρ: "And he will confirm a covenant to many one week, and in the half of a week he will cause to cease altars and sacrifices and libation from a destruction, and he is accustomed to complete with a haste, and he will determine upon a destruction; he will confirm a covenant with many a week, but in the half of the week they will remove a sacrifice and libation, and upon the temple an abomination of a destruction, until the ends of a time he will give an end of the destroying (destruction)." — whatever that may mean.*

There are, however, some differences between **CB** and Q:

1. instead of *πτερυγίου* the translator read *σπονδῆν*;
2. *καὶ ἕως συντελείας καὶ σπουδῆς* was probably read as *καὶ εἴωθε συντελέσαι (σύν) σπουδῆν*;
3. *καί* before *σπουδῆς* may have been transposed and

placed before *τάξει* or *ογορ* may have been added by the translator for stylistic reasons;

4. *καί* translated ΔF may not involve any different reading;
5. *βδέλυγμα τῶν ἐρημώσεων*, **CB** read *ἐρημώσεως* under New Testament influence;
6. the last *καί* is dropped;
7. *συντελείας* was probably understood as a plural.

I have stated before that **CB** beyond any doubt at all belongs to the Or^C group, but from this list of examples it is apparent that Q and 230 form within Or^C a special group with which **CB** has strong affinities. In fact it is clear that it belongs to this special group.

Even though I maintain that **CB** belongs to the special group of Q and 230, I do not wish, however, to leave the impression that Q or 230 is represented in every case where we have readings from the Or^C group—

2 23, *σοί, ὁ θεὸς τῶν πατέρων μου*. Here Or^P (147) has *σύ* and Or^C (35) *σύ εἰ*. This is reflected in **CB**: **ΝΘΟΚ ΠΕ Φ† ΝΤΕ ΝΑΙΟ†**: "Thou art the God of my fathers."

In 3 (30) 97 we have a conflate of B and A; *ἐν τῇ χώρᾳ Βαβυλῶνος*. Here A has a plus, *ἐπὶ τὰ ἔργα τῆς χώρας*. **CB** **ἔρρηι ἔφην νῖβνογι τηρογ ἵτε τχωρα ἵβαδγλων**, 'over all the affairs of the land of Babylon.'

In 6 10 (11), *ἐν τοῖς ὑπερώοις αὐτοῦ*, codex 106 reads *ἐν τῷ ὑπερώφῳ αὐτοῦ*. **CB** has the singular, but also agrees with 34 (also 33, 49, 90, 91, 228) in omitting *αὐτοῦ*: **ΒΕΝ ΠΙΜΑ ΕΤΣΑΠΨΩΙ**, 'in the upper place.'

In 6 14 (15), after *αὐτοῦ*, A and **Λ** (also Bab mg. inf.) add *καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ* (omit A) *ἐξελεῖσθαι αὐτόν*: **ΟΓΟΡ ΑΦΦΡΑΓΩΝΙΖΕΤΣΕΦ ΨΑ ΡΟΥΖΙ ΕΨΝΑΖΜΕΓ**: "And he labored until evening to free him."

9 8, *ad finem, καὶ τοῖς πατέρασ ἡμῶν, ὅτινες ἡμάρτομέν σοι*. Codex 35 reads *ἡμαρτον*. The verb is also third person in Bohairic: **ΝΕΜ ΝΕΝΙΟ† ΗΑ ΝΗΕΤΑΓΦΡΝΟΒΙ ΕΡΟΚ**: "And to our fathers, they who sinned against thee."

In 9 19, **Λ**, 35, and 42 place *ποίησον* before *μὴ χρονίσῃς*. **CB** has the same plus: **ἀριογι**, "Do." Lu (22, 48, 51, 231) has the same addition.

In 9 20, *ad finem*, ἀγίου, A and Λ add τοῦ θῦ μου. So does Lu (22, 36, 48, 51, 231). **CB** also has this plus, **ΝΤΕ ΠΑΝΟΥΤ**, 'of my God.'

In 11 39, after ἀλλοτρίου, 35 adds οὐ ἂν ἐπιγνῶ. So does 130. **CB** **ΦΗΕΤ ΕΦΝΑΚΟΥΩΝΑ**, 'whom he will know,' may go back to this reading. In this connexion cf. **Θ οὐ εἰαν ἐπιγνῶ**.

11 40, *συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου*. Here 35 has μετὰ αὐτοῦ ὁ βασ. 106 also has this reading, but omits ὁ. Or^P (V) omits ὁ as does Lu (36, 48, 231). **CB** follows this reading: **ΕΡΕΤ ΝΕΜΑΚ ΝΧΕ ΠΟΥΡΟ ΝΤΕ ΦΡΗΣ**: "There will contend with him the king of the South."

In 11 43, καὶ ἐν πάσιν ἐπιουμητοῖς, A and 106 omit the conjunction καί. So does **CB**, but this cannot be considered very seriously, since Coptic frequently omits the conjunction 'and.'

11 45, Ἐφαδανώ. A reads Ἐνφαδανώ; 106, ἐν φαδανώ. **CB** agrees with this reading, **ΒΕΝ ΦΑΔΑΝΩ**.

There are only a few Or^P and Lu readings which are not also found in the Or^C group—

In 3 2, for τοὺς ὑπάτους, **CB** reads **ΝΝΙΖΥΠΑΤΟΣ ΤΗΡΟΥ**. Now Lu (22, 36, 48, 51, 231, c) has πάντας τοὺς ὑπάτους. On the other hand, it is possible that **ΤΗΡΟΥ** is due to the influence of πάντας τοὺς ἀρχοντας in the same verse.

6 20 (21), καὶ ἐν τῷ ἐγγίξειν αὐτὸν τῷ λάκκῳ. Lu (22, 36, 48, 51, 231) places ἐν before τῷ λάκκῳ. It is possible that such a reading is reflected in the translation: **ΟΥΟΣ ΕΤΑΦΩΝΤ ΕΒΟΥΝ ΕΠΙΛΑΚΚΟΣ**, "And when he approached within to the den."

7 11, ἐλάλει. Here Or^P (V, 62, 147) and Lu (36, 48, 51, 231) add θεωρῶν ἦν. So does **CB** **ΝΑΙΝΑΥ ΠΕ**, "I saw."

In 11 9, τοῦ βασιλέως is omitted by 62 and 147. Likewise the words do not occur in **CB**.

In 12 9 we have an agreement with Lu (22, 36, 48, 51, 231) which adds μοι to καὶ εἶπεν, **ΠΕΧΑΚ ΝΝΙ**, "He spake unto me." But the dative may have been added merely for the sake of a more fluent translation and need not have been in the original manuscript.

These examples argue for Hexaplaric origin in the general sense of the word, and do not disprove the conclusion that **CB** belongs to the special group of 230 and **Q** within **Or^C**.

There are some readings that can best be explained by the influence of **Ⲑ**—

In 9 14, *καὶ ἐγρηγόρησεν κύριος*, **Q**, **Λ**, and 106 add *ὁ θεὸς ἡμῶν ἐπὶ τὴν κακίαν*. Here **Ⲑ** has *ἐπὶ τὰ κακά*. This plural is found in **CB**, **Ⲉ**ΚΕΝ ΝΙΠΕΤΩΟΥ, 'upon the evils.' In 11 17, *ad finem, καὶ οὐκ αὐτῷ ἔσται*, we notice that **Ⲑ** does not have *αὐτῷ*. This influence is reflected in **CB** ΟΥΔΕ ἸΝΕΣΩΟΠΙ, "And she will not be."

In 9 19, we may question **Ⲑ** influence; *ἐπὶ τὸν λαόν* is rendered **Ⲉ**ΚΕΝ ΠΕΚΛΑΟΣ ΠΙΣΛ, 'upon thy people Israel.' **Ⲑ** reads *ἐπὶ τὸν λαόν σου Ἰσραήλ*. But it is possible that we have here an influence from 9 20, *τοῦ λαοῦ μου Ἰσραήλ*.

Further **Ⲑ** influence is found in 11 33, *καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλά*: ΟΥΟΣ ΝΙΚΑΤΖΗΤ ἸΤΕ ΠΙΛΑΟΣ ΕΥΕΤΚΑΤ ἸΖΑΝΜΗΩ: "and the wise of the people will inform many." Instead of *εἰς πολλά*, **CB** represents *εἰς πολλοῦς* of **Ⲑ**.

We may question the influence of **Ⲑ** in 8 4, where *καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ* is rendered ΝΙΘΗΡΙΟΝ ΤΗΡΟΥ ἸΠΟΥΩΔΕΙ ἘΡΑΤΟΥ ἸΠΕΡΜΗΘ: "All the animals could not stand before him." Ω ('to be able') may have been added as an interpretation by the translator. Why does **CB** use the negative of the first perfect? Is it the influence of **Ⲑ**, which reads *καὶ πάντα τὰ θηρία οὐκ ἔστησαν ὀπίσω αὐτοῦ*? It is possible, however, that the Coptic first perfect is merely an interpretation due to the other verbs in the verse, *ἶδον, ἦν, ἐποίησεν, ἐμεγαλύνθη*.

There are a few readings which are neither Hexaplaric nor **Ⲑ**—

1 16, *σπέρματα, ἠνίχροχ Ἰτε Ἰκαρι*, 'the seeds of the earth.' Codex 34 also has this plus.

3 (28) 95, *παντὶ θεῷ, Ἰκενουγτ*, 'another god.' Codex 229 places *ἑτέρω* after *θεῷ*.

In 6 20 (21), *ἐβόησεν φωνῇ ἰσχυρᾷ*, **A**, 106, 230 read *εβ. φ. μεγάλη*; 149 has a conflate of these two readings: *φ. μεγάλη*

ισχ. εβ. **C**^B also has this conflate: **βεν ογνιωτ ἡρωου εσχορ ἐμαωω**, 'in a great voice which is very strong.'

The addition or the omission of *καί* cannot be taken too seriously in Coptic, but we may note 8 18, where Codex 130 places *καί* before *ἤψατο*. So does **C**^B **ογορ αρβινεμ**, "And he touched."

In 10 11, *τὸν λόγον τοῦτον*, Codex 229 omits *τοῦτον*. So does **C**^B **ἠπιεασι**, 'the word.'

While there is no doubt about the conclusions reached concerning the provenance of **C**^B, in many places it runs wild. In various passages the translator shows considerable independence and originality. In some instances he shows a tendency toward verbosity, but most of the unique additions and readings doubtless are due to the manuscript from which the translation was made. As in the case of the Arabic and the Sahidic versions, I believe that the translator had only one manuscript before him, and that from it he made the Bohairic rendering to the best of his ability.

In this connexion we have to consider unique additions and omissions as well as readings whose general context is unique. At times it is not easy to determine whether we are dealing with a unique reading or an attempt at interpretation. All unique passages, however, will be recorded in various categories; and while in some instances it is impossible to draw a hard and fast line where one division ends and the other begins, an attempt has been made to visualize the psychology of the translator as he was at his task and to classify the various unique readings and also the methods of translation, interpretation, etc. under definite heads.

We shall first consider unique additions—

1 4, **ισχύς, σορ ἡνωμτ**, 'strength of strength.'

1 5, **ογορ αλκοκογ ἐβολβεν νιὰλωογὶ ἡτε τῆεμαλωσιὰ βεν πηι ἡπογρο**: "And they led forth the boys of the captivity into the palace of the king."

1 10, *τὸν ἐκτάξαντα*. Here codex 35 adds *με*, but **C**^B has a further addition: **φμεταρογαρσαρνη νηι . . . ἡμνηι**, 'him who commands me . . . daily.'

1 10, μή ποτε ἴδῃ, ΜΗΠΩΣ ἸΤΕΡΙ ἸΤΕΡΝΑΥ: 'lest he come and see.'

1 10, τὰ παιδάρια, ΝΙΛΛΩΟΥΓΙ ΤΗΡΟΥ, 'all the boys.'

1 12, πείρασον δὴ τοὺς παῖδάς σου: ΧΕ ΒΟΝΤΕΝ ΡΩ ΒΑ ΝΕΚΑΛΩΟΥΓΙ: "Just try us, thy servants."

1 12, τῶν σπερμάτων, ΝΙΣΡΟΧ ἸΤΕ ἸΚΟΙ, 'the seeds of the field.'

1 17, καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ. Here we have a plus after φρόνησιν, ΝΕΜ ΟΥΜΕΤΣΑΙΕ ἸΒΗΡΗ ΒΕΝ ΣΟΥΕΝ: 'and a beauty in knowing.' This addition leads to a syntactical interpretation, ΣΒΑΙ ΝΙΒΕΝ ΝΕΜ ΣΟΥΦΙΑ, 'all writing and wisdom.'

1 18, ἐναντίον Ν.; ΑΣΤΑΖΟΥΟΥ ἘΡΑΤΟΥ ἸΠΕΜΘΟ ἸΠΟΥΡΟ: "He set them before the king."

1 20, ἐπιστήμης ὧν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεύς: ΟΥΕΠΙΣΤΗΜΗ ΟΥΟΖ ΝΗΕΤΑΚΩΤ ἸΣΩΟΥ ἸΤΟΤΟΥ ἸΧΕ ΠΟΥΡΟ: 'knowledge and whatever things the king sought from them.'

1 20, τοὺς μάγους + ΝΕΜ ΝΙΛΛΩΟΥΓΙ: 'and the youths.'

2 19, τὸ μωστήριον ἀπεκαλύφθη + ἘΒΟΛΖΙΤΕΝ ΠΟΪ, 'from the Lord.'

2 21, μεθιστᾶ, ΡΟΥΩΤΕΒ ἸΖΑΝΤΟΥΟΥ ἘΒΟΛ: "He deports mountains."

2 28, ΠΕΚΑΡ ΝΑΥ ἸΧΕ ΔΑΝΗΛ: "Daniel spake unto him."

2 38, οἱ υἱοὶ τῶν ἀνθρώπων: ΝΙΩΗΡΙ ἸΤΕ ΝΙΡΩΜΗ ΤΗΡΟΥ, 'all the sons of men.'

3 3, ad finem, ἐνώπιον τῆς εἰκόνος + ἸΝΟΥΒ; 'of gold.' This plus may be due to the influence of 3 1.

3 11, τῇ εἰκόνι τῇ χρυσεῖ; + ΘΗΕΤ ΑΚΤΑΖΟΥΣ ἘΡΑΤΣ: 'which thou didst set up.'

3 13, ἐνώπιον τοῦ βασιλέως, ἸΠΕΜΘΟ ἸΝΑΒΟΥΧΟΔΟΝΟΚΟΡ ΠΟΥΡΟ. The king's name is added.

3 18, ΠΟΥΡΟ, "O king."

3 20, εἶπεν, ΠΕΧΕ ΠΟΥΡΟ, "Said the king."

3 (24) 31, τοῖς μεγιστᾶσιν αὐτοῦ, ἸΝΕΡΝΙΩΤ ΝΕΜ ΝΕΡΡΕΡ-ΩΜΕΩΙ: 'to his grandees and his ministers.'

3 (28) 33, καὶ δεῦτε, ΟΥΟΖ ΜΟΥΙ ἸΠΑΜΘΟ: "And come forth before me (into my presence)."

3 (26) 93, ἐκ μέσου τοῦ πυρός + ΕΥΜΩΣΙ ἸΠΕΜΕΘΟ ἸΠΟΥΡΟ ΝΕΜ ΝΙΝΙΩΨ ΤΗΡΟΥ: 'coming forth into the presence of the king and all the grandees.'

3 (29) 96, πᾶς λαός, φυλή, γλῶσσα: ἸΛΑΟΣ ΝΙΒΕΝ ΝΕΜ ΦΥΛΗ ΝΙΒΕΝ ΝΕΜ ΑΣΠΙ ἸΛΑΣ ΝΙΒΕΝ: 'every people and every tribe and every tongue.' The translator may have repeated πᾶς (or πάση) with the following two nouns, since the first one, λαός, had it. But note that below in (4 1) 3 98, he does not repeat it. Accordingly he may have translated literally from his Greek copy.

3 (30) 97, ἐξῆρι ἔξεν νιζβηογὶ τηρου, 'over all the affairs.'

4 (4) 1, ἐγὼ Ναβουχοδονοσόρ + ΠΟΥΡΟ, 'the king.'

4 (17) 14, ὁ ὑψιστος τῆς βασιλείας, ΕΤΒΟΣΙ ΖΙΧΕΝ ΤΜΕ-ΤΟΥΡΟ: 'the exalted one upon the kingdom.'

4 (27) 24, ὁ θεός, ΦΨ ἸΝΤΕ ΤΨΕ, 'the god of heaven.'

4 (33) 30, ὡς ὀρνέων + ἸΝΤΕ ΤΨΕ, 'of heaven.'

4 (37) 34, τοῦ οὐρανοῦ + ΝΕΜ ἸΚΑΖΙ, 'and of earth.'

5 9, συνεταράσσοντο + ΝΕΜΑΡ, 'with him.'

5 11, ἐν ταῖς ἡμέραις τοῦ πατρός σου + ἸΝΤΕ ΠΟΥΡΟ ΠΕΚΙΩΤ, 'of the king, thy father.'

5 12, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ: ΧΕ ΝΕ ΟΥΟΠ ΟΥΠΝΑ ἸΖΟΥΘ ΨΟΠ ἸΖΗΡΙ ἸΖΗΤΑ: "that pure was a spirit of abundance within him."

5 12, καὶ ὁ βασιλεύς, ΠΟΥΡΟ ΠΕΚΙΩΤ, 'the king, thy father.'

5 17, σοι ἔστω, ΝΑΚ ΠΟΥΡΟ, 'to thee, O king.'

6 (4) 3, καὶ ὁ βασιλεύς, ΕΘΒΕ ΦΑΙ, 'on account of this,' but καί is left out.

6 (11) 10, καὶ Δανιήλ, ἠνίκα ἔγνω: ΑΣΩΠΙ ἔΤΑΡΕΜΙ ἸΧΕ ΔΑΝΙΗΛ: "It happened when Daniel knew."

7 1, καὶ αἱ ὀράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ. After αὐτοῦ 1° read ΛΓΙ, 'came.'

7 20, καὶ τοῦ ἐτέρου, ΟΥΟΖ ΕΘΒΕ ΠΙΚΕΟΥΧΙ ἸΤΑΠ: "And as regards the other small horn." This plus may be due to the influence of verse 8.

8 17, principio, ΟΥΟΖ ΒΕΝ ἸΚΙΝΘΕΡΕΧΑΣΙ ΝΕΜΗ: "And while he was speaking with me."

9 4, ἐξωμολογησάμην + ΟΥΟΖ ΑΙΚΩΨ, "And I inquired."

9 5, καὶ ἀπὸ τῶν κριμάτων σου, ΝΕΜ ἔβολα ΝΕΚΖΑΠ ἸΜΜΗ: 'and from thy true judgments.'

9 6, ἐν τῷ ὀνόματί σου, ΞΕΝ ΠΕΚΡΑΝ ἔθογας, 'in thy holy name.'

9 11, καὶ ἐξέκλιναν τοῦ μὴ ἀκούσαι: ΟΥΟΞ ΔΥΡΙΚΙ ΣΑΒΟΛ ἸΝΕΚΕΝΤΟΛΗ ἔϋΤΕΜΩΤΕΜ . . . ΠΟΪ: "They turned aside from thy commands so as not to hear . . . O Lord."

9 22, καὶ συνέτισέν με + ΟΥΟΞ ΔΥΦΡΙΚΑΨ: "And he made me understand."

10 6, ὡσεὶ ὄρασις ἀστραπῆς + ΕΡΨΤΜΟΓἘ, 'gleaming.'

10 10, ad finem, γόνατά μου + ΟΥΟΞ ΔΥΨΤΚΟΜ ἸΝΑΣΙΣ: "And he strengthened my hand."

11 2, καὶ ὁ τέταρτος + ἸΝΔΤΩΝΩ, 'will rise;' this probably came in through the previous ἀνατήσονται. Cf. also ἀναστήσεται in verse 3.

There are also a number of unique readings which will now be considered. Some may not be of any serious value in the study of the text, and yet they should not be passed over in silence—

15, ἀπὸ τῆς τραπέζης τοῦ βασιλέως, ἔβολα τετραπέζα, 'from his table.'

1 15, ταῖς σαρκίν, ΞΕΝ ΤΟΥΣΑΡΞ; singular for the Greek plural, 'in their flesh.'

1 15, ὑπὲρ τὰ παιδάρια τὰ ἔσθοντα τὴν τράπεζαν τοῦ βασιλέως: ἸΞΟΥΔ ἔνογῶφῆρ ἸΜΑΙἸ ΤΗΡΟΥ Ἰἄλλογ εΤΞΕΝ ΠΗ ἸΠΟΥΡΟ: "more than all their companions, the boys who were in the house of the king."

1 17, ἐν πάσῃ ὀράσει καὶ ἐνπνίους: ΞΕΝ ἔβω ΝΙΒΕΝ ΝΕΜ ἔβρη ΞΕΝ ΝΙΡΑΟΥἸ, 'in all their learning and in dreams.' The first noun is not a translation.

1 18, ἐναντίον Ν. Here codices 34 and 233 add τοῦ βασιλέως, but \mathcal{C}^B omits the name of the king, ἸΠΕΜἘΘ ἸΠΟΥΡΟ, 'before the king.'

1 20, εὔρεν αὐτούς, ΔΥΧΕΜΟΥ: "They found them."

2 6, τὸ ἐνύπνιον 1°; pronoun for noun: ἔρος, 'it.'

2 10, ἔπαιιδόν, μάγον καὶ χαλδαίων: ΝΙΡΕΦΔἸΩΗΜ ΝΕΜ ΝΙΔΧΩΟΥἸ ΝΕΜ ΝΙΧΑΔΕΟΣ, 'the enchanters, the sorcerers, and the Chaldaeans.'

2 24, καὶ τὴν σύγκρισιν τῷ βασιλεὶ ἀναγγελῶ: †ρασογὶ
ΝΕΜ ΠΕΣΟΥΔΖΕΜ †ΝΑΤΑΜΕ ΠΟΥΡΟ ΕΡΟΣ: "The dream
 and its interpretation I will tell the king."

2 25, ὅστις τὸ σύγκριμα τῷ βασιλεὶ ἀναγγελεῖ: †αι ἔτε
ΟΥΟΝΩΣΧΟΜ ἸΜΟQ ἔΤΑΜΕ ΠΑΟΣ ΠΟΥΡΟ ἔΤΕΡΑΣΟΓΙ:
 "One who is able to declare my lord, the king, his dream."
 This, however, may be partly an interpretation.

2 36, καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως:
ΠΕΣΚΕΟΥΔΖΕΜ †ΝΑΤΑΜΟΚ ΕΡΟQ ΟΥΟZ †ΝΑΣΟQ ἸΠΕΚ-
ἸΘΟ ΠΟΥΡΟ: "Of its interpretation also I will inform you
 and will tell it in the presence of thee, O king." It should be
 noted in this connexion that here **Α** also has the verb in the
 first person singular.

2 38, ἐν παντὶ τόπῳ ὅπου κατοικοῦσιν: **ΒΕΝ ΜΑΙ ΝΙΒΕΝ**
ΝΗΕΤΟΥΩΟΠ ἸΒΗΤΟΥQ: 'in all places in which dwell . . .'

4 (19) 18, καὶ ἀπεκρίθη Βαλτασάρ καὶ εἶπεν: **ΔΓΕΡΟΥΩ ἸΧΕ**
ΔΑΝΙΗΛ: "Daniel replied."

4 (30) 27, ἐν τῷ κράτει τῆς ἰσχύος μου: **ἔΖρη ΒΕΝ ΠΑΜΑΖΙ**
ἸΤΕ ΤΑΜΕΤΟΥΡΟ: 'in the strength of my kingdom.'

5 18, τὴν βασιλείαν, Ἰ†ΜΕΤΡΑΜΑΔ, 'riches.' It is possible
 that this rendering is based upon a reading like that found in
 codex 233, which here has τὴν δύναμιν.

5 22, τοῦ θεοῦ· οὐ πάντα ταῦτα ἔγνωσ: **ἸΦ† ΦΗἔΤΑΚΕΜΙ**
ἔΡΟQ ΧΕ ΖΩΝΙΒΕΝ ΝΟΥQ ΝΕ: "The God whom thou hast
 known, because everything belongs to him."

6 (13) 12, καὶ προσελθόντες λέγουσιν τῷ βασιλεὶ: **ΑΓΙ ΩΑ**
ΠΟΥΡΟ ΠΕΧΩΟΥ ΝΑQ: "They came to the king, they said to
 him." This probably is an interpretation.

8 5, ἀπὸ λιβός, **ἔΒΟΛ CΑ ΠΕΜΖΙΤ,** 'from the North.' This
 probably is an interpretation.

9 4, ὁ θεὸς ὁ μέγας καὶ θαυμαστός, **ΠΑΝΟΥ† ΝΙΝΙΩ†**
ΦΗἔΤΟΙ ἸΩΦΗΡΙ: "My great God, who is wonderful." This,
 however, may be only an interpretation.

9 9, καὶ οἱ ἰλασμοί, **ΝΕΜ ΠΙΧΩ ἔΒΟΛ,** 'and the forgiveness
 (sg.).'

9 9, *ad finem*, ὅτι ἀπέστημεν, **ΧΕ ΟΥΗΙ ΔΝΖΕΝΕΝ CΑΒΟΛ**
ἸΜΟΚ ΠΩC: "Since verily we separated ourselves from thee,
 O Lord." I did not call this an addition, since ἀπὸ κυρίου is

found in A, $\bar{\Lambda}$, 106, 230. It is also possible that $\sigma\gamma\mu\iota$ and $\dot{\nu}\mu\omicron\kappa \rho\omicron\varsigma$ may be due to the translator's desire to make a more fluent rendering.

9 18, $\tau\omicron\nu \omicron\iota\kappa\tau\epsilon\iota\rho\mu\omicron\nu \eta\mu\omicron\nu$; here \mathbb{C}^B renders the singular by the plural, $\dot{\nu}\nu\epsilon\eta\mu\epsilon\tau\omega\phi\epsilon\eta\zeta\eta\tau$.

10 8, $\acute{\omega}\varsigma \delta\rho\alpha\sigma\iota\varsigma \chi\alpha\lambda\kappa\omicron\upsilon \sigma\tau\acute{\iota}\lambda\beta\omicron\nu\tau\omicron\varsigma$, $\dot{\nu}\tau\epsilon \omicron\upsilon\varsigma\epsilon\tau\epsilon\beta\epsilon\rho\eta\kappa$, 'of a flash of lightning.'

10 9, $\eta\mu\eta\nu \kappa\alpha\tau\alpha\kappa\epsilon\nu\gamma\mu\epsilon\mu\omicron\varsigma$, $\nu\alpha\iota\omicron\mu\omicron\kappa\mu\epsilon\kappa \dot{\nu}\mu\omicron\iota \rho\epsilon$, "I was considering." Or is this merely a guess at the meaning? Cf. \mathbb{C}^S on this passage.

11 10, $\kappa\acute{\alpha}\iota \sigma\upsilon\nu\pi\rho\sigma\tau\lambda\alpha\kappa\eta\sigma\epsilon\tau\alpha\iota$, $\omicron\gamma\omicron\zeta \epsilon\phi\epsilon\epsilon\rho\omega\rho\eta \epsilon\phi\epsilon\rho\text{-}\sigma\gamma\eta\dot{\nu}\lambda\epsilon\iota\rho\iota\nu$: "And he will be first, he will strive."

11 21, $\eta\zeta\epsilon\iota$, $\epsilon\phi\epsilon\zeta\epsilon\iota$, "He will fall."

11 26, $\tau\rho\alpha\nu\mu\alpha\tau\acute{\iota}\alpha\iota \rho\omicron\lambda\lambda\omicron\iota$, $\dot{\nu}\nu\epsilon \zeta\alpha\nu\eta\mu\omega \dot{\nu}\beta\omega\tau\epsilon\beta$, 'many dead.' This is probably an interpretation.

11 27, $\delta\tau\iota \epsilon\tau\iota \rho\epsilon\rho\alpha\varsigma \epsilon\iota\varsigma \kappa\alpha\iota\rho\omicron\nu$: $\chi\epsilon \epsilon\tau\iota \omicron\gamma\chi\omega\kappa \rho\epsilon \dot{\nu}\tau\epsilon \omicron\gamma\chi\omicron\gamma$: 'that there still was an end of a time.'

11 36, $\epsilon\pi\acute{\iota} \rho\acute{\alpha}\nu\tau\alpha \theta\epsilon\omicron\acute{\nu}$, $\epsilon\zeta\eta\rho\eta \epsilon\chi\epsilon\nu \nu\iota\nu\omicron\gamma\dot{\tau} \tau\eta\rho\omicron\gamma$: 'upon all the gods.' Is this due to the influence of 11 37?

12 1, $\acute{\omicron} \lambda\alpha\acute{\omicron}\varsigma \sigma\omicron\upsilon \rho\acute{\alpha}\varsigma$: $\omicron\gamma\omicron\nu\eta\nu\iota\beta\epsilon\nu \epsilon\tau\omicron\gamma\eta\nu\alpha\chi\epsilon\mu\eta \beta\epsilon\nu \rho\epsilon\kappa\lambda\alpha\omicron\varsigma$: "All whom they will find in thy people."

12 9, $\epsilon\omega\varsigma \kappa\alpha\iota\rho\omicron\upsilon \rho\epsilon\rho\alpha\varsigma$, $\omega\alpha \dot{\nu}\chi\omega\kappa \dot{\nu}\omicron\gamma\sigma\upsilon\nu\tau\epsilon\lambda\acute{\iota}\alpha$, 'until the consummation of the end.' Inasmuch as a Greek word has been employed, it is possible that the original had a unique reading.

12 11, $\acute{\alpha}\rho\omicron \kappa\alpha\iota\rho\omicron\upsilon$, $\beta\epsilon\nu \nu\iota\chi\omicron\gamma$, 'in the times.'

We shall now consider the unique omissions—

1 5, $\acute{\omicron} \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$.

1 16, $\tau\acute{\omicron} \delta\epsilon\iota\kappa\eta\nu\omicron\nu \alpha\upsilon\tau\omega\nu$; $\alpha\upsilon\tau\omega\nu$ is not translated: $\dot{\nu}\rho\iota\beta\iota\delta\iota\pi\eta\nu\omicron\nu$, 'the food.'

2 2, $\kappa\acute{\alpha}\iota \eta\lambda\theta\alpha\nu$.

2 13, $\kappa\acute{\alpha}\iota \epsilon\zeta\eta\tau\eta\sigma\alpha\nu \Delta\alpha\nu\eta\eta\lambda \kappa\acute{\alpha}\iota \tau\omicron\upsilon\varsigma \phi\acute{\iota}\lambda\omicron\upsilon\varsigma \alpha\upsilon\tau\omicron\upsilon \acute{\alpha}\nu\epsilon\lambda\epsilon\iota\nu$.

2 16, $\Delta\alpha\nu\eta\eta\lambda$.

2 24, 1°, $\tau\omicron\upsilon\varsigma \sigma\omicron\phi\omicron\upsilon\varsigma \beta\alpha\beta\iota\lambda\omega\nu\omicron\varsigma$; omits $\beta\alpha\beta\iota\lambda\omega\nu\omicron\varsigma$.

2 26, $\kappa\acute{\alpha}\iota \acute{\alpha}\rho\epsilon\kappa\rho\acute{\iota}\theta\eta$. $\acute{\omicron} \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ is then placed after $\epsilon\acute{\iota}\rho\epsilon$.

2 38, $\eta\tau\tau\omega\nu \sigma\omicron\upsilon \kappa\acute{\alpha}\iota \beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha \tau\rho\acute{\iota}\tau\eta$.

2 40, $\acute{\iota}\sigma\chi\upsilon\rho\acute{\alpha}$.

2 43, $\kappa\acute{\alpha}\iota \omicron\upsilon\kappa \epsilon\sigma\omicron\nu\tau\alpha\iota \rho\rho\omicron\sigma\kappa\omicron\lambda\lambda\acute{\omicron}\mu\epsilon\nu\omicron\iota$.

2 47, ὅτι ἠδυνήθησ ἀποκαλύψαι τὸ μυστήριον τοῦτο.

2 48, an omission with an interpretation; καὶ κατέστησεν αὐτὸν ἐπὶ πάσης χώρας Βαβυλῶνος καὶ ἄρχοντα: ΟΥΘΕ ΑΓΓΑ-
 ΖΟΥ ΕΡΑΤΗ ΝΑΡΧΩΝ ΖΙΣΕΝ ΤΧΩΡΑ ΤΗΡΣ ΜΒΑΒΥΛΩΝ:
 "And he appointed him ruler over all the land of Babylon."
 There is an omission of σατραπῶν ἐπὶ πάντας τοὺς σοφοὺς
 Βαβυλῶνος.

4 (18) 15, ὅτι πάντες οἱ σοφοὶ τῆς βισιλείας μου οὐ δύνανται
 τὸ σύγκριμα αὐτοῦ δηλῶσαί μοι.

4 (23) 20, καὶ ὅτι ἶδεν ὁ βασιλεύς: ΑΓΓΑΥ ΝΧΕ ΠΟΥΡΟ:
 "The king saw."

4 (27) 24, πενήτων.

5 7, ἐν ἰσχύι.

5 14, περισσῆ.

5 23, καὶ πᾶσαι αἱ ὁδοί σου.

6 (3) 2, τοὺς σατράπας.

6 (11) 10, ἐπὶ τὰ γόνατα αὐτοῦ; omits αὐτοῦ.

6 (13) 12, βασιλεῦ 1°.

6 (16) 15, Γνώθι, βασιλεῦ.

6 (16) 15, πᾶν ὀρισμὸν καὶ στάσιν: ΠΙΖΟΡΙΣΜΟC ΝΕΜ ΠΙ-
 CΕΜΝΙ: C^B omits πᾶν, but both nouns have the definite article.

6 (17) 18, ἐνδελεχῶς; it is also omitted by some Armenian
 manuscripts. But note in 6 (21) 20 that it is translated by
 ΕΓΜΗΝ. In other words, this omission is not a matter of inter-
 pretation.

7 19, φοβερόν περισσῶς: ΕΓΟΙ ΝΖΟΤΙ, "It is frightful."
 C^B omits περισσῶς.

8 13, ἡ δοθεῖσα.

8 15, ὡς ὄρασις ἀνδρός; omits ὡς: ΟΥΖΟΡΑCΙC ΝΡΩΜΙ.

8 17, καὶ ἦλθεν.

8 21, ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ.

8 24, καὶ κατευθυεὶ καὶ ποιήσει.

8 26, ὅτι εἰς ἡμέρας πολλάς.

9 5, ἠνομήσαμεν.

9 13, καὶ τοῦ συνιέναι; omits καί, but the addition or the
 omission of 'and' in Coptic is not to be taken too seriously.

9 15, ἐν χειρὶ κραταιῶ.

10 8, ad finem, ἡμερῶν. Tertullian also omits this word.

10 4, τοῦ πρώτου.

10 14, ὅτι ἔτι ἡ ὄρασις εἰς ἡμέρας.

11 2, πλοῦτον μέγαν; omits μέγαν, but it may have been left out as unnecessary; ΟΥΜΕΤΡΑΜΑΔ, 'wealth.'

11 13, καὶ ἀξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον. This was probably regarded as a doublet of what follows.

11 14, τοῦ λαοῦ σου.

11 29, καὶ οὐκ ἔσται. οὐκ is left out. It should, however, be noted that codex 26 and some Armenian manuscripts also have this omission; ΟΥΟΖ ΕΦΕΨΩΠΙ; "And it will be."

11 45, ὁ ῥυόμενος αὐτόν; αὐτόν is omitted.

12 1, σωθήσεται.

12 2, χώματι; it may have been omitted as unnecessary.

12 5, ἕτεροι.

12 10, καὶ οὐ συνήσουσιν ἄνομοι.

There are some passages where the addition of a pronoun or of a possessive or the use of the demonstrative instead of the Greek definite article probably does not imply that the translator had a different text. In most cases (if not all) these apparent unique readings represent merely an idiomatic rendering or an attempt to make a fluent translation.

We shall now consider the instances of the addition of pronouns—

2 4, ἀναγγελοῦμεν + ΝΑΚ, 'to you.'

2 7, ἀναγγελοῦμεν + ἔροϋ, 'to him.'

2 8, εἶπεν, ΠΕΧΑϠ ΝΩΟΥ; "He said unto them."

2 23, καὶ αἰνῶ; ἴΝΑϠΜΟΥ ἔροϋ, "I shall praise thee."

2 47, ἀποκαλύπτων μυστήρια: ΠΕϠΩΡΠ ἸΖΑΝΜΥϠΤΗΡΙΟΝ ΝΑΚ ἔβολ; "He who reveals mysteries to thee."

3 18, ἀγαγεῖν + ΝΑϠ, 'to himself.'

4 (18) 15, εἰπόν + ΝΗΙ, 'to me.'

5 17, ἀναγνώσομαι + ἔροϋ, 'for thee.'

We shall now note the additions of possessives—

2 5, τὸ ἐνύπνιον, ΤΑΡΑϠΟΥΓΙ, 'my dream.'

2 6, τὸ ἐνύπνιον 2°, ΤΑΡΑϠΟΥΓΙ, 'my dream.' In this connexion we may note that for τὸ ἐνύπνιον 1° codex 34 reads ἐνύπνιόν μου.

2 7, τὸ ἐνύπνιον, ΠΕϠΡΑϠΟΥΓΙ, 'his dream.'

2 9, τὸ ἐνύπνιον 1°, ΤΑΡΑΣΟΓΙ, 'my dream.'

2 26, τὸ ἐνύπνιον ὃ ἶδον, ΤΑΡΑΣΟΓΙ, 'my dream.'

2 32, αἱ χεῖρες καὶ τὸ στήθος, ΝΕΣΧΙΧ ΝΕΜ ΤΕΜΕΚΤΕΝΖΗΤ, 'its hands and its chest.' Lu (22, 36, 48, 51, 231) adds αὐτῆς after αἱ χεῖρες. But there is no reason to assume Lucianic influence here. The addition of the possessive is a natural plus, especially on account of οἱ βραχίονες αὐτῆς. From this noun it was carried to the names of the other anatomical parts in the series.

2 36, τὸ ἐνύπνιον, ΤΕΚΡΑΣΟΓΙ, 'thy dream.'

2 41, τοὺς πόδας καὶ τοὺς δακτύλους: ΝΕΣΦΑΤ ΝΕΜ ΝΕΣΤΗΒ: 'its feet and its toes.'

3 14, τῆ εἰκόνι, ΤΑΖΙΚΩΝ, 'my image.'

4 (7) 4, τὸ ἐνύπνιον, ΤΑΡΑΣΟΓΙ, 'my dream.'

4 (19) 16, τὸ ἐνύπνιον, ΤΕΚΡΑΣΟΓΙ, 'thy dream.'

6 (11) 10, αἱ θυρίδες, ΝΕΦΩΟΥΨΤ, 'its windows.'

9 7, ἡ αἰσχύνη τοῦ προσώπου, ἸΨΙΠΙ ἸΠΕΝΖΟ, 'the confusion of our face.' The same phrase occurs in 9 8.

We shall now consider the cases of the use of a demonstrative which do not imply a different text—

2 10, τὸ ῥῆμα, ΠΑΙ ΣΑΧΙ, 'this word.' Similarly in 2 15, ΠΑΙ ΣΑΧΙ for τὸ ῥῆμα.

2 11, ὁ λόγος, ΠΑΙ ΣΑΧΙ, 'this word.'

2 15, ἡ γνώμη, ΠΑΙ ΣΑΧΙ, 'this word.'

4 (34) 31, τῶν ἡμερῶν, ἸΝΙΕΞΟΥ ἘΤΕΜΜΑΥ, 'of those days.' It is safe to assert that in all these cases of the use of the demonstrative for the article we are not dealing with any textual problems.

In 10 4, ἘΤΕΜΜΑΥ 'that' is added to ἐν ἡμέρᾳ, ἸΨΡΗΙ ΒΕΝ ΠΙΕΞΟΥ ἘΤΕΜΜΑΥ. That is done merely as a matter of securing a fluent translation.

In 3 15, αὐτῇ τῇ ὥρᾳ is rendered ΒΕΝ ΤΟΥΝΟΥ ἘΤΕΜΜΑΥ, 'in that hour.' This is merely an interpretation of the phrase.

There are a number of words or phrases which are idiomatic and do not involve any textual problems. Many of these idioms are very expressive and reveal our translator as a man who was aiming not at a literalistic version, but who made an honest attempt at securing a fluent and idiomatic rendering.

Among some of his idiomatic and emphatic expressions note—

2 11, ἀλλ' ἢ θεοί, ἔβηλ ἄρηοϋ ζαννοϋτ, 'unless perhaps gods.'

2 18, Δανιήλ, δανιηλ ζωϋ, 'Daniel himself.'

2 18, μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος: ΝΕΜ ἸΨΩΧΠ ἸΝΙΣΑΒΕϤ ἸΤΕ ΒΑΒΥΛΩΝ ΤΗΡΟϤ: 'with the rest of the wise men of Babylon, all of them.'

6 (11) 10, καθὼς ἦν ποιῶν ἔμπροσθεν: ΚΑΤΑΦΡΗΤ ἘΜΑϤΡΑ ἸΜΜΟϤ ΡΩ ΙΧϤΕΝΨΟΡΡ: "As he was doing even from the beginning."

6 (23) 22, καὶ ἐνώπιον δὲ σοῦ, ΟΥΟϤ ἸΠΕΚἸΘΟ ΖΩΚ: 'and in the presence of thee thyself.'

7 7, καὶ αὐτό, ΟΥΟϤ ἸΘΟΥϤ ΖΩϤ, 'and it also.'

8 9, κέρασ ἐν ἰσχυρόν, ΟΥΤΑΠ ἸΟΥΩΤ ΕϤΧΟΡ, 'a single strong horn.'

While in 7 7 he renders *ἰσχυρόν περισσῶς* by ΕϤΧΟΡ ἸΖΟΥδ, he does not translate *περισσῶς* in 7 19 with φοβερόν. On the other hand it is interesting to note his addition of ἘΜΑΨΩ: 3 100 (4 3), ὡς μεγάλα καὶ ἰσχυρά: ΖΩϤ ΖΑΝΝΙΩΤ ΝΕ ΟΥΟϤ ΕϤΧΟΡ ἘΜΑΨΩ: "How great they are, and they are very powerful." Similarly note the addition of the same word in 11 31, βδέλυγμα ἠφανισμένον, ΟΥϤΩϤ ΕϤΤΑΚΗΟΥΤ ἘΜΑΨΩ: 'a desolation which is utterly destroyed.'

We shall now note the occurrence of ἸΠΑΙΡΗΤ 'in this manner.' In all cases this expression is merely an idiomatic addition—

2 4, has a unique addition, Συριστί + ΕΥΧΩἸΜΜΟϤ ἸΠΑΙΡΗΤ, 'saying it in this manner' = 'saying as follows.' This addition probably involves no different reading.

3 (28) 93, καὶ εἶπεν, ΟΥΟϤ ΠΕΧΑϤ ἸΠΑΙΡΗΤ: "And he spake as follows."

4 (23) 20, καὶ εἶπεν, ΔϤΧΟϤ ἸΠΑΙΡΗΤ: "He said it in this manner" = "He spake as follows."

8 16, καὶ εἶπεν, ΟΥΟϤ ΠΕΧΑϤ ἸΠΑΙΡΗΤ: "And he spake in this manner."

10 19, καὶ εἶπέν μοι, ΠΕΧΑϤ ΝΗΙ ἸΠΑΙΡΗΤ: "He spake to me in this manner."

12 9, καὶ εἶπεν, ΠΕΧΑQ ΝΗΙ ἸΠΑΙΡΗ†: "He spake to me as follows." The addition of ΝΗΙ hardly means anything textually.

The use of the word 'heart' in several cases gives an interesting idiomatic turn—

2 8, ὅτι ἀπέστη ἀπ' ἐμοῦ τὸ ῥῆμα: XE Ἄ ΠΙCΑCΙ QΩΛ ἔBΟΛBΕΝ: ἔQΘΗΙ ἌΝΟΚ: "that the word departed from my heart, me."

6 (15) 14, πολὺ ἐλυπήθη ἐπ' αὐτῷ: ΔQΕΡἸΚΛQἸQἸΗΤ ἔQῤΗΙ ἔXΩQ: "He was grieved in heart about him."

We may also observe the occasional use of ὅτι, καθότι translated by XE ΟΥΗΙ, 'since verily.' 2 10, καθότι, XE ΟΥΗΙ; 3 (29) 96, καθότι, XE ΟΥΗΙ; 9 16, ὅτι, XE ΟΥΗΙ. For another emphatic particle, ἔΠΤΗQ, note: 2 1, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ' αὐτοῦ + ἔΠΤΗQ, 'entirely.'

6 (18) 17, ἐν τῷ Δαυὶλ + ἔΠΤΗQ, 'at all.'

11 19, καὶ οὐχ εὑρεθήσεται, ἸΝΟQΣΕΜQ ἔΠΤΗQ: "And they will not find him at all."

In a number of his renderings our translator has shown that he understood the meaning of the passage, but chose not to make a literalistic translation. Thus far our attention was drawn to single words or short phrases which involved a matter of idiom or fluent translation. It is important, however, to observe also that he shows originality and independence of thought in the interpretation of individual words and even whole sentences.

We shall first consider brief expressions—

In 2 6 we have an emphatic translation: καὶ τὴν σύγκρισιν αὐτοῦ, ΝΕΜ ΠΕCΚΕQΟΥQΣΕΜ, 'and its interpretation also.' In 2 7 we meet the same expression, but C^B does not translate καί. In 2 9 and 2 36 the same expression occurs without the καί in Bohairic, while the Greek has the conjunction in 2 9.

In 8 23 βασιλεὺς is rendered by ΚQΟΥQ 'another king.' This is an interpretation based upon the context. Similarly in 7 24 an addition is made for the sake of clearness; καὶ ὅπισω αὐτῶν ἀναστήσεται ὁς . . . : ΟΥQZ QἸΝΑΤΩΗQ ἸXΕ ΚQΟΥQΙ CΑΦΑQΟΥ ἸΝΟQ ΦἸἔΘἸΔΕQQΟΥQ: "And there will arise after them another one who . . ."

No textual problem is involved in 12 2, *καὶ οὗτοι* 2°, **ΝΙΚΕ-ΧΩΟΥΝΙ**, 'and the others.' Again we have an interpretation that is obvious from the context of the Greek.

In 3 21 *καὶ τιάραις* is rendered by **ΝΕΜ ΝΟΥΘΩΟΥΓΙ**, 'and their sandals.'

In 4 (11) 8 it appears that the translator guessed the meaning of *κύτος* from the context; *καὶ τὸ κύτος αὐτοῦ*: **ΟΥΟΣ ΤΕΡΜΕΤΝΙΩ†**: 'and its magnitude.' Here **Α** has *ῥέμα*;

'and its width, extent.' In 4 (20) 17, however, he does not render this expression in the same way, but **ΟΥΟΣ ΤΕΡΜΑΙΗ**, 'and its form, quality, or stature.' In this case **Α** retained the same translation as in 4 (11) 8.

In 11 10, *καὶ κατακλύζων* is rendered by the same verb in **CB**, **ΕΦΕΡΚΑΤΑΚΛΥΖΙΝ**, but when we come to 11 26, we note that the same verb is rendered into Bohairic by a native word; thus *καὶ δυνάμεις κατακλύσει* is translated literally, **ΟΥΟΣ ΕΦΕΣΩΛΚ ἸΖΑΝΣΟΜ**. Why was our translator inconsistent in this particular verb? Did a gloss aid him in the latter passage, or did he intentionally keep a foreign word in the former case?

It cannot always be determined whether we are dealing with a unique reading or an interpretation. Let us now note some cases where the free interpretation of a word or passage does not warrant us in assuming a different text. In all these cases the translator did no violence to the meaning of the context, but chose rather not to make a literalistic version—

1 5, *καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ*: **ΚΕ ἸΤΟΥ† ΝΟΥΟΥ ἸΤΗΡΕ ἸΤΕ ΠΙΕΖΟΥΟΥ ΒΑΤΖΗ ἸΠΙΕΖΟΥΟΥ ἘΒΟΛΖΙ ΤΕΡΤΡΑΠΕΖΑ ΝΕΜ ἘΒΟΛΒΕΝ ΠΙΗΡΠ ἘΨΑΡΩ ἸΒΗΤΩ ἸΚΕ ΠΟΥΡΟ**: "That they should give them of the food of the day by the day from his table and from the wine of which the king was accustomed to drink."

1 7, *καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιερανοῦχος ὀνόματα*: **ΟΥΑΖ Ἰ ΠΙΧΩΧ ἸΝΚΙΟΥΡ ἸΤΑΡΟΥΩΤΕΣ ΝΟΥΡΑΝ ΝΑΓΤΡΑΝ**: "And the chief eunuch changed their names; he named . . ."

1 8, *ὡς οὐ μὴ ἀλισγηθῆ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν*

τῷ οἴνῳ τοῦ πότου αὐτοῦ . . . ὡς οὐ μὴ ἀλισγηθῆ: ἘΨΤΕΜΟΥΩΜ ἘΒΟΛΒΕΝ †ΤΡΑΠΕΖΑ ἸΝΤΕ ΠΟΥΡΟ ΝΕΜ ἘΒΟΛΒΕΝ ΠΙΗΡΗ ἘΨΑΡΩ ἸΒΗΤΩ . . . ἘΨΤΕΜΟΥΩΜ ἘΒΟΛ ἸΒΗΤΟΥ: 'not to eat from the table of the king and to drink from his wine . . . not to eat of them.'

In 1 12 καὶ φαγόμεθα is rendered ΖΙΝΑ ἸΝΤΕΝΟΥΩΜ, 'that we may eat.' Here the text of Holmes-Parsons reads φαγόμεθα, a reading found in Or^P (V) and Or^C (230, 42). Of course it is easy to confuse *o* and *ω* in manuscripts. CB appears to be based on the subjunctive form. If not, the translator saw the meaning of the passage and made an interpretation. Similarly καὶ ὕδωρ πίομεθα in the text of Holmes-Parsons is subjunctive, πιώμεθα, a reading which is also found in Or^P (V, 62, 147) and Or^C (42, 230). Whether the translator had a subjunctive in this case or not, he found the true meaning, ΝΕΜ ΟΥΜΩΟΥ ἸΝΤΕΝΟΥ, 'and some water which we may drink.'

1 13, καὶ ὀφθήτωσαν ἐνώπιόν σου αἱ εἰδέαι ἡμῶν καὶ αἱ εἰδέαι τῶν παιδαρίων: ΟΥΟΥ ἘΝΕΟΥΩΝΩ ἘΒΟΛ ἸΠΕΚΜΕΘ ἸΠΙΡΗ† ἘΤΕΝΟΙ ἸΜΟΥ ἸΝΟΝ ΝΕΜ ἸΦΡΗ† ἘΤΕ ΝΙΛΛΩΟΥΙ ΟΙ ἸΜΟΥ: "And we shall reveal before thee the manner that we have become in consequence of it and the manner that the youths have become on account of it."

1 15, καὶ ἰσχυροὶ ταῖς σαρκίν: ΟΥΟΥ ΑΥΧΕΜΝΟΜ† ΒΕΝ ΤΟΥΣΑΡΩ: "They found strength in their flesh."

2 3, τοῦ γινῶναι τὸ ἐνύπνιον: ἸΠΙΕΜΙ ἘΡΟΣ: "I did not know it." Probably this translation is based not on a different text, but rather is a psychological interpretation: "I dreamed a dream, my soul was disturbed, I did not know it." If my soul was disturbed to know, I did not know. Else why was it disturbed?

2 16, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγεῖλη τῷ βασιλεῖ: ἸΤΕΩ-ΤΑΜΕ ΠΟΥΡΟ ἘΨΒΩΛ ἸΤΕΩΡΑΟΥΙ: "That he might inform the king about the solution of his dream." The noun used instead of the pronoun.

2 21, φρόνησιν τοῖς εἰδόσιν σύνεσιν: ΟΥΚΑ† ἸΝΗΕΤΩΟΥΝ ἸΜΟΥ, 'prudence of those who know it.' The pronoun used instead of the noun.

2 34, *ἀνευ χειρῶν, ἵπε κιχ ἡρώμι δινεμαλ*: "The hand of man has not touched it."

3 18, *καὶ εἰν μί, ογορ ἐψωπ ογν αρωτεμναρμεν*: "And if therefore he does not liberate us."

4 (25) 22, *καὶ χόρτον ὡς βοῦν ψωμουσίν σε: ογορ εκέογем σωγβεν ἡφρητ ἡογέρε*: "And thou shalt eat hay like an ox." But in 4 (32) 29, we have a literal translation of the same Greek, *εγέορφεογем σωγβεν ἡφρηт ἡογέρε*: "And they will feed thee hay like an ox."

5 7, *καὶ ὁ μανιάκης ὁ χρυσοῦς ἐπὶ τὸν τράχηλον αὐτοῦ: nem ογμανιαλκικ ἡνογв εγέτηιϩ ριωτϩ*: "And a necklace of gold they will place upon him."

5 16, *καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τῷ τραχήλῳ σου: ογορ ηιλριϩ ἡνογв ερεψωπι ερτοι ἡβηтκ*: "And a necklace of gold will be placed upon thee."

5 21, *καὶ χόρτον ὡς βοῦν ἐψώμζον αὐτόν: ογορ ηαρογем σωγβεν ἡφρηт ἡογέρε*: "And his food was hay in the manner of an ox."

5 23, *καὶ ἐπὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ὑψώθη: ογορ ακδισι ἡπεκρηт ἔχεν ποс φт ἡτε τφε*: "And thou didst lift thy heart against the Lord, the God of heaven."

5 29, *καὶ τὸν μανιάκην τὸν χρυσοῦν περιέθηκαν περὶ τὸν τράχηλον αὐτοῦ: ογορ πιμανιαλκικ ἡνογв αγτηιϩ ἡβηтϩ*: "And the necklace of gold they placed upon him."

6 (4) 3, *καὶ ἦν Δανιήλ ὑπὲρ αὐτούς: ογορ ηαρϩαιηογт ἐροτερωογ τηρογ πε ἡχε Δανιηλ*: "And Daniel was honored above them all."

6 (13) 12, *καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ: αγι ψα πογρο πεχωογ ηαϩ*: "They came to the king, they said unto him."

6 (27) 26, *καὶ ἡ κυρία αὐτοῦ ἕως τέλους: τερμετοс ἡμαρι ψα ἐβολ*: 'his lordship, power unto the end.'

8 7, *καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ: ογορ αϩ βομβем ἡνεϩтап εγсоп ηε*: "And he broke his horns at the same time."

11 44, *καὶ ἀκοαὶ καὶ σπουδαί, nem ρανсμη εγиηс*: 'and quick sounds.'

When Semitisms are correctly understood. **CB** represents **¶** better than do the Greek versions:

5 2, καὶ πῖέτωσαν ἐν αὐτοῖς: **ΦΕΡΟΥΩ ΝΒΗΤΟΥ**: 'that these might drink in (i. e. from) them;' 10 18, καὶ προσέθετο καὶ ἡψατό μου: **ΕΤΑΡΟΥΑΖΤΟΥΤΑ ΑΡΘΙΝΕΜΗ**: "He continued (or added), he touched me."

In 2 13 we have a literal translation of a Semitism, and consequently the meaning is not adequately rendered; καὶ οἱ σοφοὶ ἀπεκτένοντο: **ΟΥΟΖ ΝΙΣΑΒΕΥ ΝΑΥΒΩΤΕΒ ΝΣΩΟΥ**: "And as to the wise men, they were killing them."

In 1 16 a literal rendering of a Semitism is just as clear in Coptic as in the Greek; καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δείπνον αὐτῶν: **ΑΡΩΩΠΙ ΝΣΕ ΑΜΕΛΛΑΔ ΕΦΩΛΙ ΝΠΙΔΙΠΝΟΝ**: "There happened Ameldad, he bears the food."

In 5 12 the translator did not understand the meaning of κρατούμενα. He tried to be literal; perhaps he read κρατούμενους: **ΕΡΩΩ ΝΝΗΕΤΟΥΓΛΟΜΟΝΙ ΝΜΩΟΥ**: 'announcing those who possess them (the dreams).'

Although our translator has done an excellent piece of work, he is not always exact in his renderings. In 4 (17) 14, ἐπ' αὐτήν refers to τῆς βασιλείας. In Coptic **†ΜΕΤΟΥΡΟ** is also feminine, but in translating ἐπ' αὐτήν he uses a masculine pronoun, **ΕΣΩΩ**. In 2 15, ἡ γνώμη ἡ ἀναιδίης is rendered **ΠΑΙ ΣΑΧΙ ΕΤΩΟΥΓΙΤ**, 'this word which is empty.' This is no exact translation; we should rather expect **ΕΤΝΑΩΥΤ** for ἡ ἀναιδίης.

There are some errors which are due to misreading the Greek, either by a previous copyist or by the translator—

In 1 20, beside a unique addition and an omission of πάση, some one misread τῆ βασιλεία as a plural βασιλεία, 'palace;' τοὺς ὄντας ἐν πάσῃ τῆ βασιλεία αὐτοῦ: **ΝΕΜ ΝΙΛΛΩΟΥΓΙ ΝΗΕΤΒΕΝ ΤΑΥΛΗ ΝΠΟΥΡΟ**: 'and the youths who are in the court of the king.'

2 31, καὶ ἡ πρόσωψις αὐτῆς ὑπερφερής: **ΝΑΡΕ ΠΕΣΖΟ ΟΙ ΝΖΟΥ† ΕΜΑΩΩ**: "Its face was very frightful." Is it possible that the translator read ὑπερφοβερός for ὑπερφερής? φοβερά in the same verse is rendered by **ΝΖΟΥ†**, but without **ΕΜΑΩΩ**.

2 44, ἐκείνων is transposed; καὶ ἐν ταῖς ἡμέραις τῶν βασιλείων

ἐκείνων: **ΟΥΟΣ ΝΗΡΗΙ ΞΕΝ ΝΙΕΖΟΥ ΕΤΕΜΜΑΥ ΝΤΕ ΝΙΟΥ-ΡΟΥΟΥ**: 'and in those days of the kings.'

5 5, *καί* probably omitted; **ΤΟΥ ΤΟΙΧΟΥ ΚΑΙ ΟΙΚΟΥ: ΝΤΕ ΤΧΟΙ ΝΤΕ ΠΗΙ**: 'of the wall of the house.'

7 11, *ἕως ἀνηρέθη τὸ θηρίον καὶ ἀπόλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη*: *καί* before *τὸ σῶμα* was either dropped or placed before *ἐδόθη*; **ΨΑΝΤΟΥΒΩΤΕΒ ΝΠΙΘΗΡΙΟΝ ΟΥΟΣ ΑΥΤΑΚΟ ΝΠΕΡ-ΩΜΑ ΑΥΤΗΙΥ**: "Until they killed the beast and destroyed its body; they gave it . . ."

7 17-18, *αἱ ἀρθήσονται καὶ παραλήμψονται τὴν βασιλείαν ἄγιοι*. *καί* before *παραλήμψονται* was either dropped or placed before *αἱ*. CB has a different verse division, *αἱ* starting verse 18; **ΟΥΟΣ ΝΗΕΤΟΥΓΝΑΔΟΥ ΕΥΕΔΙ ΝΤΜΕΤΟΥΡΟ ΝΧΕ ΝΗΕ-ΘΟΥΑΒ**: "And which shall be taken away; the holy ones shall take the kingdom."

11 6, *ἰσχύος βραχίονος, ἠπιξφοι ἴτε τερχομ*, 'the arm of his strength.'

7 21, *καί* was apparently dropped; *ἐθεώρου, καὶ τὸ κέρας ἐκείνο ἐποιεῖ*: **ΝΑΙΝΑΥ ΠΕ ΕΠΤΑΠ ΕΤΕΜΜΑΥ ΝΑΡΙΡΙ**: "I was beholding that horn; it was waging . . ." According to Holmes-Parsons the same reading occurs in the Georgian.

8 19, *ἔτι γὰρ εἰς καιροῦ πέρας: ἔτι γὰρ οὐκ οὐκ οὐκ ΠΕ ΝΤΕ ΟΥΚΩΚ*: "For still there is a time of an end." Furthermore CB agrees with Q in omitting *ἡ ὄρασις*.

8 22, *ἐκ τοῦ ἔθνους αὐτοῦ: ἐβόλβεν περφόρονος*, 'from his throne.'

11 2, *πάσαις βασιλείαις*, was probably read as *πάσι βασιλεῦσι*, **ΕΧΕΝ ΝΙΟΥΓΡΟΥΥ ΤΗΡΟΥ**, 'upon all kings.'

11 21, *καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμοις*: **ΞΕΝ ΖΑΝ-ΖΟΠΛΟΝ ΑΝ ΟΥΑΕ ΞΕΝ ΟΥΠΟΛΕΜΟΣ ΑΝ**. It appears that on account of the proximity of *πολέμοις*, *ὄπλοις* was read instead of *προσώποις*.

11 22, *καὶ βραχίονες τοῦ κατακλύζοντος κατακλυθήσονται ἀπὸ προσώπου αὐτοῦ*. By haplography *κατακλυθήσονται* was omitted and *τοῦ κατακλύζοντος* read as a plural: **ΟΥΟΣ ΝΙΩΩΩΩ ΝΤΕ ΝΗΕΤΕΡΚΑΤΑΚΛΙΖΙΝ ΝΜΩΟΥ ΕΒΟΛΒΑ ΠΕΡΖΟ**: 'and the arms of them who flood them from his face.'

Some doublets occur which may have their origin in glosses

that crept into the text. Others may be due to dittographs in the text which our translator used—

11 43, ἐν τοῖς ὄχυράμασιν αὐτῶν: ΝΕΜ ΖΑΝΜΑ ΕΤΧΟΡ ΕΜΑΨΩ ΝΕΜ ΝΙΜΑ ΕΤΧΟΡ: 'and (in) very strong places and the strong places.'

1 4, νεανίσκους, ἡζανάλωογὶ ἡβελωῖρι, 'youths, boys.' But cf. 1 5, where ΝΙΔΛΩΟΓΙ occurs alone.

In the case of γλωσσα, the doublet appears to be idiomatic: 3 (29) 96, γλωσσα, ΔΣΠΙ ἡΛΔΣ, although it is not consistently used; 3 4, γλωσσαι, ΝΙΑΣΠΙ ἡΛΔΣ; similarly 3 7.

In 5 19, 6 (26) 25, 7 14, the plural is rendered by ΝΙΔΣ. It is interesting to note that in 7 14 ^{CS} has ΝΑΣΠΕ ΝΔΣ.

There are a few misprints in Tattam's edition which we should notice now: 4 (25) 22, ΕΥΕἸΚΟΤ for ΕΚΕἸΚΟΤ; 8 24, ΔΠ for ΔΝ; 11 6, ΠΕΕΤΙΝΙ for ΝΕΕΤΙΝΙ; 11 10, ΕΝΕΡΣΥΝ-ΠΛΕΡΙΝ for ΕΦΕΡΣΥΝΠΛΕΡΙΝ. In 11 45, ΜΑΒΑΙΜ for σαβαείν was so copied by Tattam; in this connexion cf. 11 41, where CΑΒΑΙΜ is used.

Familiar geographical names are rendered into their proper Coptic equivalents. Egypt (9 15) is ΧΗΜΙ; the Greeks (8 21; 10 20), ΝΙΟΥΓΕΙΝΙΝ; Aethiopians (11 43), ΝΙἘΘΑΓΨ, Bohairic plural of ΕΘΨ.

Some proper names strike us as peculiar; 1 2, εἰς γῆν Σενάαρ, ἔΠΚΑΖΙ ΝΕΝΑΡ. Through a confusion of Ε and C, ΝΕΝΑΡ probably represents ΝCἸΝΑΡ <*ΠCΕΝΑΡ. 8 2-3, ὁ οὐβάλ, ΠΙΟΥΔΑΛ; 11 30, Κίτιοι is rendered ΝΙΚΡΙΤΗΣ.

Some foreign words have been simply transliterated: 1 3, τῶν φορθομμεῖν, ΝΙΠΑΡΘΟΜΙΝ; 4 (13) 10, (17) 14, (23) 20, ΟΥΗΡ for εἶρ. In 5 7 ΜΑΝΙΔΚΙC is an evident borrowing from μανιακῆς, but in 5 16 we meet ΝΙΔΓΙC. Further transliterations are 8 13, τῷ φελμουνεῖ, ΕΦΕΛΜΟΥΝΙ; 11 16, σαβεῖρ, CΑΒΙΡ; 11 38, θεὸν μαωζειν, ΠΙΝΟΥΓΨ ἡΤΕ ΜΩΔΑΙΝ; 11 41, σαβαείν, CΑΒΑΙΜ; 11 45, Ἐφαδανῶ, ΒΕΝ ΦΑΔΑΝΨ.

The use of the word 'and' in Coptic does not have any textual significance. In many cases καί is translated, but on the other hand it seems that in many instances the spirit of the language allowed it to be ignored. The cases of both these phenomena have been so numerous that I have not

counted them. But I observed fifteen cases in the first five chapters where ΟΥΟΣ appeared in Bohairic without having *καί* in the Greek. In two of these passages (2 6; 3 15) ΟΥΟΣ may represent *δέ*. From this observation it appears that in the use of 'and' the translator allowed himself considerable freedom.

In several cases *καί* is translated by another word than 'and': 2 24, *καὶ ἦλθεν, ΤΟΤΕ ΔΗΪ*; 2 45, *καὶ πιστή, ΟΦΕΖΟΤ ΟΝ*, 'true furthermore'; 3 16, *καὶ ἀπεκρίθησαν, ΤΟΤΕ ΑΥΕΡΟΥΩ*; 5 15, *καὶ νῦν, †ΝΟΥ ΟΥΝ*; 5 16, *καὶ ἐγώ, ἌΝΟΚ ΔΕ*.

δέ is rendered by ΔΕ; 5 17, *ἐγὼ δέ, ἌΝΟΚ ΔΕ*. ΔΕ may be added where it does not occur in the Greek: 2 7, *ἀπεκρίθησαν, ΔΥΕΡΟΥΩ ΔΕ*; 2 37, *σύ, βασιλεῦ, ἸΘΟΚ ΔΕ ΠΟΥΡΟ*.

δέ is translated by ΑΛΛΑ; 2 24, *εἰσάγαγε δέ, ἈΛΛΑ ἌΛΙΤ*.

καί is rendered by ΔΕ: 4 (6) 3, *καὶ δι' ἐμοῦ ἐτέθη: ΛΗΦΕΜΗ ΔΕ*; 5 4, *καὶ τὸν θεόν, Φ† ΔΕ*.

Particles may be taken directly from the Greek into Bohairic: 2 41, *μέρος μὲν τι . . . μέρος δέ τι: ΟΥΣΑ ΜΕΝ . . . ΟΥΣΑ ΔΕ. †ΝΟΥ*, 'now,' occurs occasionally: 5 12, *νῦν οὖν, †ΝΟΥ ΔΕ*; 5 15, *καὶ νῦν, †ΝΟΥ ΟΥΝ*; 5 16, *νῦν οὖν, †ΝΟΥ ΔΕ*; 6 (6) 8, *νῦν οὖν, †ΝΟΥ ΟΥΝ*.

From these observations it is apparent that the use of Greek particles gave Bohairic a certain flexibility which the native idiom did not originally possess.

In conclusion we may state that the definite Hexaplaric character of \mathbb{C}^B proves beyond the shadow of a doubt that \mathbb{C}^S is the older translation of this book. It is also a definite fact that \mathbb{C}^B belongs to the Or^C group, but not merely in a general sense. On the contrary it very specifically is a member of the smaller group within Or^C of which our best representatives are Q and 230. Its Egyptian (Hesychian) provenance is accordingly assured.

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