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BOHAIRIC LECTIONS OF *WISDOM* FROM A RYLANDS LIBRARY MS.

THE Rylands Library contains an important collection of Coptic MSS which have been carefully catalogued by Dr Crum¹ and to some extent examined by Dr Hebbelynck,² formerly Rector Magnificus of the University of Louvain, for the purpose of identifying scattered portions of the same MS distributed among different libraries. But these sources of information do not seem to have been used by editors, since their reception into their new home in Manchester, except by Mr Horner for his edition of the Sahidic Gospels.

The particular MS to which I now desire to draw special attention is described in Crum's Catalogue pp. 198, 199. It is dated A.M. 1477, i. e. A.D. 1761. This MS, though modern, reproduces an ancient text of great interest and bears the patriarch's seal as a proof of its correctness; and a note in Tattam's handwriting states that, as it contains many portions of the books of the O. T. which are yet wanting in England, it may be considered a great literary treasure. Although a similar text was printed by Bouriant, *Recueil* vii 86, the publication of the Rylands MS seems likely to be serviceable at the present time in view of the great interest recently shewn in the Book of Wisdom. In this article I therefore print the four lections of that book contained in the Rylands MS and offer some suggestions about their bearing upon questions of text and interpretation raised by recent editors.

Since the publication of Feldmann's useful little work, *Textkritische Materialien zum Buch der Weisheit*, Freiburg 1902, the Oxford University Press has issued Sir Herbert Thompson's edition of the text of Wisdom with other books from the British Museum Papyrus, which in general confirms the Turin Codex (ed. Lagarde) collated by Feldmann though not agreeing with it in all particulars. This edition carefully notes variants from Lagarde's text, which is now difficult to obtain.³ In the absence of Lagarde's text the Rylands Library possesses an interesting clue to its general character in a translation made for the R. V. Apocrypha Committee, presented to the library by Professor J. H. Moulton, whose father was a member of that Committee. The late Mr Goodrick, in his introduction to the best English edition of Wisdom, stated that the Revisers do not seem to have used any version more recondite than the Latin; it is therefore

¹ See *J. T. S.* xi 100.

² *Les manuscrits coptes-sahidiques du Monastère Blanc*, Louvain 1911.

³ Even Hyvernat could not procure a copy of *Aegyptiaca* (*Rev. Bibl.*, 1897, vi 59).

only fair to their memory to note that they took the important step of securing a translation of the Sahidic version by an expert. This translation is accompanied by a few brief notes which shew that the translator was alive to the possibility of mistakes in the Sahidic text and to the imperfect state of Coptic lexicography. He seems to have used Tattam's Lexicon, and does not appear to make any reference to Peyron. The Berlin reprint of Peyron (1896), including contributions from Goodwin, Kabis, and Bsciai, in its *Auctarium*, still leaves much to be desired. Many MSS have been examined and published which were unknown to Peyron, and therefore his work, good as it is for the time of its publication (1835), needs considerable addition and some modification. Though he seems to have read Wisdom most minutely, his manner of citation by *στίχοι* is very inconvenient for the student. Even La Croze (1775), whose meagre amount of material is noted in Peyron's preface, cites such portions of Wisdom as he used in the compilation of his Lexicon by chapter and verse, and so also does Tattam.

No use seems to have been made of Thompson's text by recent English editors; but Heinisch notes some of its differences from Lagarde, in one case (ix 16) misrepresenting Thompson by attributing to him the unlikely reading *ΑΛΗΤΕ* instead of *ΑΛΗΤΙ*, which, though it completely alters the form of the Greek sentence, can be construed.

The lections are printed below in the order of their occurrence in the Rylands MS and in Bouriant's Lectionary, though in the *Recueil* Bouriant adopts a different arrangement. The present order has the advantage of giving the easier passages first and reserving the more difficult sections till the reader has become familiar with the simpler problems presented in those verses where the only comparison is with the texts of Thompson and Lagarde. The third lection is at the same time the most difficult and the most interesting; and the juxtaposition of Erman's fragment with it should help to throw some light on Crum's suggestion, adopted from Stern, who in his review of Lagarde's text (*Literaturblatt für orientalische Philologie*, 1884, i 203) inferred that there was a later Sahidic version influenced by the Bohairic translation (see *J. T. S.* xi 301). Strange as this view may appear, the collation of the two texts shews remarkable similarities, which seem to make it very probable. The fourth passage has striking variants not noticed by Heinisch, though he records some of Bouriant's readings in the lections from chs. i and ii.

In the collation I give Swete's text together with the Old Latin for the sake of completeness and facility of comparison. The textual evidence is taken from Deane, Feldmann, Fritzsche, and Heinisch.

a. i 1-9 (Rylands Lectionary, p. 110)

1. μενρεφμεθμνι πνετφραπ ε̄πηναρι
 αριφμεετι ε̄πο̄ς ζενουμεταταθου
 ερεφενκωφ η̄σωϋ ζενφμεφαπλουε η̄τε πετεν-
 ρητ
2. γε ψαδχιμει ε̄μμοϋ η̄χε πνετε πσεερπιραζην ε̄-
 μοϋ αν
 ψαϋστωηϋ εβολ εννετε πσεοπατπαρφ εροϋ αν
3. ψαρεπιμεετι ταρ ετρωοτ φορχοτ εβολ ρα φφ
 οτορ τεϋχομ εθστωηϋ εβολ ψασσορι η̄πατορητ
4. γε μεπαρεφσοφια ψε ε̄σοτη εοϋψϋτην εεροοτ
 οταε μεπασοωρ ζεν οτσωμα η̄ρεϋερπνοβη

The following abbreviations are used :—

- S = Codex Sinaiticus
 V = Codex Venetus (23 HP)
 It = Old Latin, as in Heinisch
 RL = Rylands Lectionary
 Th = Thompson
 Lag = de Lagarde, *Aegyptiaca*
 Er = Erman
 F = Feldmann

Margoliouth = *Journal of Royal Asiatic Society*, 1890, pp. 263-297,
 'Was the Book of Wisdom written in Hebrew?'

RT = Translation of Lagarde's Text in Rylands Library
 Bour = Bouriant in *Recueil* vii

Ci = Ciasca

Zenner and Wiesmann = *Zeitschrift für katholische Theologie*, 1898, 1911

P = Peyron, Lexicon

a. i 1-9.

1 a. δικαιοσύνην iustitiam] μεθμνι RL, δικαιοςτην Th

2 b. τοῖς μὴ ἀπιστοῦσιν qui fidem habent] RL Th, with Greek τοῖς μὴ
 πιστεύουσιν Zenner with A : τοῖς πιστεύουσιν 261

a. i 1-9.

1 a. δικαιοσύνη occurs eleven times in W, and is always transcribed in Th. In viii 7 it is used both in a general and a special sense in the same verse, where Goodrick renders the first 'righteousness' and the second 'justice', Wiesmann 'Vollkommenheit' and 'Gerechtigkeit'. It is therefore interesting to note the Bohairic use

a. i 1-9 (British Museum Text, ed. Thompson)

1. μερετακαλοστην πετρικνε $\overline{\alpha\epsilon\pi\kappa\alpha\zeta}$
 αρπισεετε $\overline{\alpha\epsilon\pi\chi\omicron\epsilon\iota\varsigma}$ $\overline{\zeta\eta\omicron\tau\alpha\epsilon\pi\tau\alpha\sigma\theta\omicron\varsigma}$
 $\overline{\eta\tau\epsilon\tau\eta\psi\eta\iota\kappa\eta}$ $\overline{\eta\sigma\omega\psi}$ $\overline{\zeta\eta\omicron\tau\alpha\epsilon\pi\tau\alpha\lambda\omicron\tau\epsilon}$ $\overline{\eta\tau\epsilon\tau\epsilon\tau\eta\omicron\eta\tau}$
2. же шадре ероу $\overline{\eta\sigma\iota}$ нете $\overline{\eta\sigma\epsilon\pi\iota\pi\alpha\zeta\epsilon}$ $\overline{\alpha\mu\omicron\upsilon\zeta}$ ан
 шасотуоназ ехол $\overline{\eta\eta\epsilon\tau\epsilon}$ $\overline{\eta\sigma\epsilon\delta}$ $\overline{\eta\alpha\tau}$ каzte ероу ан
3. шареписеете пар еооот порхот епнотте
 аτω τεψομ ετοτοпаз ехол шасχпие каонт
4. же мepетcoφia $\overline{\delta\omega\kappa}$ εροτη εψψυχη εсροот
 οταε μεсотωз $\overline{\zeta\eta\sigma\omega\mu\alpha}$ $\overline{\eta\pi\epsilon\psi\psi\eta\omicron\eta\epsilon}$

3 a. λογισμοί cogitationes] $\overline{\eta\mu\epsilon\tau\iota}$ RL, $\overline{\eta\mu\epsilon\epsilon\tau\epsilon}$ Th

3 b. δοκιμαζομένη probata] $\overline{\omicron\tau\omega\eta\zeta}$ εхол RL, $\overline{\omicron\tau\omicron\eta\zeta}$ εхол Th

4 b. κατάχρεφ ἁμαρτίας subdito peccatis] $\overline{\eta\pi\epsilon\psi\psi\eta\omicron\eta\eta}$ RL, $\overline{\eta\pi\epsilon\psi\psi\eta\omicron\eta\epsilon}$ Th

of a word derived from a root which means both 'true' and 'just'. This will help to illustrate the important v. l. in ii 18.

In v 6 a there is a curious collocation of these words v. n. in loc. In ii 22 $\overline{\delta\sigma\iota\omicron\tau\eta\varsigma}$ is rendered in Th by $\overline{\delta\iota\kappa\alpha\iota\omicron\sigma\tau\eta\eta}$ but in RL by $\overline{\eta\mu\epsilon\omega\mu\eta\eta}$. F there notes that in xiv 30 $\overline{\delta\sigma\iota\omicron\tau\eta\varsigma}$ is translated by $\overline{\kappa\tau\iota\varsigma\iota\varsigma}$ but in the three other places where it occurs (v 19, ix 3, and xviii 9) by $\overline{\tau\eta\theta\omicron}$. In ix 3 $\overline{\epsilon\upsilon\delta\sigma\iota\omicron\tau\eta\tau\eta\ \kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\eta\eta} = \overline{\zeta\eta\pi\ \omicron\tau\text{-}\tau\eta\theta\omicron\ \alpha\pi\ \omicron\tau\alpha\iota\kappa\alpha\iota\omicron\sigma\tau\eta\eta}$. In Lc. i 75 the same phrase = $\overline{\zeta\eta\pi\ \omicron\tau\tau\omicron\tau\eta\theta\omicron\ \eta\epsilon\mu\ \omicron\tau\mu\epsilon\omega\mu\eta\eta}$ Boh and $\overline{\zeta\eta\pi\ \omicron\tau\omicron\pi\ \alpha\pi\ \omicron\tau\alpha\iota\kappa\alpha\iota\omicron\sigma\tau\eta\eta}$ Sah.

κρίνοντες. The Coptic versions of this word shew a dialectic difference, and give another illustration of the value of Bohairic for interpretation. The use of the transcribed $\overline{\kappa\tau\iota\kappa\eta}$ is noted by F, p. 46, as the usual method of the Sahidic translator, except in ii 22, where he has $\overline{\eta\sigma\tau\epsilon\tau\epsilon}$ (Er Bour and RL $\overline{\eta\pi\mu\epsilon\epsilon\tau\epsilon}$) apparently to denote a somewhat different meaning; $\overline{\tau\eta\zeta\alpha\eta}$ is used in the special sense of 'condemn' in ii 20; on the other hand $\overline{\kappa\tau\iota\varsigma\iota\varsigma}$ is used for $\overline{\delta\iota\kappa\eta}$ in verse 8.

2. τοῖς μὴ ἀπιστοῦσιν αὐτῷ. Both Sah and Boh support the received reading.

3 a. λογισμοί. Both Sah and Boh translate the singular. In ii 19 they do not agree in their translation of two Greek nouns ($\overline{\epsilon\upsilon\beta\tau\epsilon\iota\ \kappa\alpha\iota\ \beta\alpha\sigma\acute{\alpha}\nu\eta\psi}$) with regard to number.

3 b. δοκιμαζομένη. Though this word is transcribed in ii 17 both versions give the Coptic favourite expression $\overline{\omicron\tau\omega\eta\zeta}$ εхол used for $\overline{\epsilon\mu\phi\alpha\upsilon\iota\zeta\epsilon\tau\alpha\iota}$, v. 2. $\overline{\epsilon\pi\iota\phi\eta\mu\acute{\iota}\zeta\epsilon\iota}$ ii 12 and $\overline{\beta\alpha\rho\acute{\upsilon}\varsigma\ \epsilon\sigma\tau\iota}$ ii 14 Boh ($\overline{\psi\zeta\omicron\psi\eta}$ Sah).

4 b. κατάχρεφ ἁμαρτίας. As in the rendering of the parallel expression $\overline{\kappa\alpha\kappa\omicron\tau\epsilon\chi\eta\omicron\upsilon\eta}$ there is a single Coptic word, so here the compound phrase is simplified. F, p. 22,

5. πῖπᾱ γαρ εἶοταβ ἡτεψοφια ψαψφωτι
 εβολ ἡχροϋ πιβεν οτοϋ ψαψοτει εβολ
 ἡπιεοκλεκ ἡτεπιατραντ οτοϋ ψαψορι. ἔπι-
 σιπχοπς αψψαπ
6. οσμαιρωμι γαρ πε πῖπᾱ ἡτεψοφια
 οτοϋ ψερομαιο αν ἔφνητ γε οτα
 ζενηεϋ εφοτοϋ
 γε φψ πεπιμεορε ἡπεεϋλωτ οτοϋ πετ
 ζοτσετ ἄμιν ἡτεπεϋρητ οτοϋ ετωτεμ ἔπεϋλας
7. γε πῖπᾱ ἡτεπὸς αψμορηφοικουμην
 οτοϋ φνηετωχπ ἔπτηρηϋ ψωων ἔποτρωωτ
8. εἰβεφαι ἔμορηλι παψρωπ εψσαχι ζεποτσιπχοπς
 οταε ἡπεεϋερ εβολ αν εφηριεε εοηνοτ
9. ετεχεμπψμη γαρ ἔπι αεβης ζεν
 πεϋσοσμη οτοϋ πὸς ἡαωτεμ
 αν επεϋσαχι ἔφοτωηϋ εβολ ἡπεϋ ανομια .

5 a. παιδείας disciplinae] ἡτεψοφια RL, ἡτσοφια Th : σοφίας A 248
 Compl Arm, παιδείας B S It Syr Ar SyrHex Aeth δόλον fictum] ad.
 πιβεν RL, om. Th

5 c. ἀδικίας iniquitate] σιπχοπς RL, χιπσοπς Th : ἀνομίας 248 Compl,
 ἀδικίας B

6 a. σοφία sapientiae] ἡτεψοφια RL, ἡτσοφια Th : σοφία B S SyrHex,
 σοφίας A V 106 261 296 It Syr Arm Didym

6 c. γλώσσης linguae eius] πεϋλας RL, Th lacuna αὐτοῦ A It Ar
 Arm, om. B S

gives a list of Greek compound expressions reduced in the Coptic version to single words. Margoliouth, p. 286, who regards κ. ἀ. as a Hebraism, notes the simplicity of the Coptic rendering, which might however on strict analysis be regarded as a compound, and is given as an illustration of composition by Steindorff *Kopt. Gram.*² § 127 p. 65 ρεϋρηποηε 'Sünder' wörtl. 'Ein Mann der Sünde thut'.

5 a. Here both Coptic versions differ from the received reading and support A 248 Arm

δόλον. The addition of 'all' in RL may be compared with ii 3; vide F, p. 23.

5 c. ἐλεγχθήσεται seems to have been regarded by the Coptic translators as transitive. 'Reproves violence when it cometh,' RT.

5. πεπ̄να ταρ ετοθααβ̄ π̄τσοφια ψασιπωτ εβολ̄ π̄κροϋ :
 ατω ψασιπωτ ελεονεεεκ̄ π̄παοντ
 ατω ψασιπωτ επ̄χινσο̄π̄ς εϋσανε̄
6. οταμᾱρωμε ταρ πε πεπ̄να π̄τσοφια
 ατω π̄ϋπαταμᾱϊεπε [.]
 σποτοϋ :
 ατω πεταμοσ̄ϋτ̄ παμε π̄νεϋϋλοτε
 ατω πετωτ̄ε πα[.]
7. χε π̄νᾱ ε̄π̄χοε̄ις αϋμεροτοικουε̄επ̄ν
 ατω πετωω̄π̄ ε̄π̄τηρ̄ϋ εϋσοοτη̄ ε̄πετοροοτ̄
8. ατω ετβεπᾱϊ̄ ε̄π̄λαατ̄ παρωπ̄ εϋσαχε̄ ϋ̄ποσ-
 χινσο̄π̄ς
 οταε̄ π̄ϋπαρ̄βολ̄ απ̄ ετεκρ̄ις̄ ετην̄τ̄
9. σενασ̄ε̄π̄σινε ταρ ε̄π̄σχο̄νε̄ ε̄πᾱ σεβ̄νς

6 d. ἐπίσκοπος ἀληθῆς scrutator verus] πετσοτ̄ϋετ̄ ε̄π̄νι RL, μοτ̄ϋτ̄
 παμε Th: ἀληθινός 106 261

7 b. τὸ συνέχον τὰ πάντα quod continet omnia] σω̄π̄ RL, ϋ̄ω̄π̄ Th,
 ϋ̄ω̄π̄ Lag

8 b. δίκη iudicium] κρ̄ις̄ RL Th ἐλέγχουσα corrigiens] ε̄π̄νηοτ̄
 RL, ε̄την̄τ̄ Th

9 b. ἀκοῇ ἧξει auditio veniet] πασ̄ωτεμ̄ απ̄ RL, Th lacuna

6 a. σοφίας. Here again the Coptic supports A as also in 6 c by the introduction of the pronoun.

6 d. The reading ἀληθινός (106 261) might be regarded as expressed by παμε in Th. 'The beholder truly,' RT.

7 b. σω̄π̄. P 226 only gives the meaning 'relinquere', Bsciai, *Rec.* vii 27 κατέχειν, and cites Ps. cxxxviii 10 τεκο̄π̄μᾱ πᾱχῑ μο̄ειτ̄ ϋ̄ητ̄ η̄σ̄ω̄π̄π̄; 'tenebit me dextera tua.'

8 b. Lag notes on his reading ε̄π̄νηοτ̄ as follows: 'π̄νηοτ̄ recte me legisse crediderim sed cum ἐλέγχουσα non quadrat: ἐλθοῦσα habuit.'

9 b. πασ̄ωτεμ̄ απ̄ RL. The Coptic seems to have a difficulty about negatives. Cf. i 4 b, ii 22 b (Th and Er), where οταε̄ is followed by a negative verb contrary to the Greek. In ii 22 b RL and Bour have οτοϋ, which expresses the Greek correctly.

b. vii 24-30 (Rylands Lectionary, p. ρΙη)

24. σοφια γαρ κινει εσθη εννητια τηροτ
εφορ οτορ εννοτ εβολ ριτεμπτηρϋ εθε πεс-
τοθο
25. οτσαρ γαρ τε πтетχοιι ει φ†
οτορ οτ ρα† εβολ ρεμπωοτ εσοταβ ητε πι-
παντοκρατωρ
εθεφαι λειοηλι αφραδεи ρωпт εροс
26. οτοτωιηι γαρ τε ητε πιωτωιηι ηνερ
οτορ οτιαλ εσοταβ τε ητε πηρηνοτι
ητε φ† οτορ τρηκων ητεϋμεταγαθοс τε
27. οτι δε ес κινχοи ερωб ηβην
οτορ εχн ραριδαροс есiri λεπτηρϋ
λεβери οτορ καταγενεа есше εсθη
εραη†ϋχн εσοταб есiri λεиωοτ
ηραηφηηρ ει φ† οτορ επροφηтнс
28. φ† γαρ εμεи ηολιαν εηηλ εφнетшωπβен
†σοφια

b. vii 24-30.

24 a. πάσης κινήσεως omnibus mobilibus] πνητια τηροτ RL, е-
κиа τηροτ Th

24 b. διήκει και χωρεῖ δια πάντων attingit ubique] εφορ ατω κпηοτ
εβολ ριτεμπτηρϋ RL, κпητ εβολ ρι†† τηρϋ Th

25 a. ἀτμός vapor] шар RL, om. Th

25 b. ἀπόρροια emanatio] ρα† RL, om. Th ειλκρινής sincera]
with ἀπόρροια; with δόξα RL Th: ιλικρινελαс A

25 c. μεμαμμένον inquinatum] αφραδεи RL, εφχαρη Th: μεμα-
σμένον 248 Compl παρεμπίπτει incurrit] ρωпт RL, τωιη† Th

b. vii 24-30.

This passage is important rather for its philosophical terms than for its readings. In fact F has only one brief textual note intimating that in 26 a Aeth had either mistaken the meaning of *αἰθίου* or read *αἰθνοῦ*. Heinisch has only notes on *οὐθέν* (οὐθέν in 28 and on *ἀντισχύει*) (*κατισχύει* in 30).

25. The technical terms *ἀτμός* and *ἀπόρροια* do not appear in Th. The more

b. vii 24-30 (British Museum Text, ed. Thompson)

24. τσοφια ταρ κие εροτη етκие тηрот
 ατω снпт εβολ ρηтп тηρϋ εтβε пестѣво :
25. снпт ταρ εβολ ρηтптσοи εппотте
 ατω εβολ ρεпπεоот етотаав пте ппантократωρ :
 εтѣпаї мерелаав есѣжаρε тωλεпт ерос
26. οτѣине ταρ пте ποтоеи τε шачеπερ
 ατω οтѣиал есотаав пте теπερτια εппотте

27. τε εμεσοи ερωѣ пие :
 ατω есѣет ρраї ρарос есѣре εппτηρϋ
 ατω катa тенеа шасѣωи εροτη ερεпѣтχн
 етотаав :
 есѣре εμιοот пшнре εппотте ατω εε про-
 фитнс .
28. εппотте ταρ με плаав εїεптп петие птσοφια .

26 a. ἀπαύγασμα candor] οτотωпп RL, οтѣине Th *aidion aeternae*]
 ηπερ RL, шачеπερ Th, пшачеπερ Lag

26 c. τε last word of verse in RL, followed by red mark denoting the
 end of the sentence

27 a. μία δὲ οὖσα et cum una sit] οтп δε RL, еотεи δε τε Lag,
 Th lacuna

27 b. κινίσει innovat] ирп мѣпери RL, εїре Th, еїре пѣрре Lag

28. τὸν σοφία συνοικοῦντα eum qui cum sapientia habitat] φнет-

literary Bohairic renders *ἀτμῖς* шар (= flamma, P 316) which introduces another
 metaphor, and La Croze, p. 123, is certainly wrong in his meaning *ἀτμῖς* 'vapour'
 on the strength of this verse, Peyron's meaning being quite well supported.
 Cf. xvii 5, xix 21.

26 a. ἀπαύγασμα is better represented by οтѣине in Th than by the RL
 οтотωпп. Goodrick notes that 'reflection' and not 'radiation' is indicated.
 RL might imply radiation, and εїне in Th (= similitudo, imitatio, imago) would
 support Goodrick's interpretation.

27 b. κινίσει receives its full force in RL ирп мѣпери, but is inadequately ex-
 pressed by the simple εїре of Th.

28. συνοικοῦντα is correctly expressed in RL and Lag, whose text is here
 nearer the Greek than με in Th, which apparently is repeated from the previous
 clause.

29. θαί γαρ οὐθαί ἐτε ἐροτε πῆρη νελι ἐροτε πελενι
 ἡνσιου τηροτ ἀψαντενωнс εφοτωни
 снаершорп ероу
30. φαιμεν γαρ шере πῆξωργι еπεφμα
 †σοφια δε απареχани шхемжом ерос

c. ii 12-22 (Rylands Lectionary, p. с.лв)

12. еφεξорху ἰотхρωл еöhe же απεφφλοх
 епенонт
 отог еφφерен неорһнотι
 отог ефершωшнани ёжен неп шωфт ёжен
 πηоmос
 ефеотωηг ёрһнι ехωп ежен пһоһι ἡте †αε-
 τатәωт ἡонт

шопзеп †софия RL, петме птсофия Th For me in Th отир
 Lag

30 b. κακία malitia] хаки RL, κακια Th ἀντισχύει vincit]
 шхемжом RL, σλσом Th: κατισχύει SA 253 254 296, κατισχύσει 284
 Compl, ἀντισχύει B

c. ii 12-22.

12 a. δύσχητος ἡμῖν ἐστι inutilis est nobis] απεφφλος епенонт Et ;
 so RL with x for σ and ἰотхρωл pr.

30 b. хаки (= obscuritas, tenebrae, P 270) is probably a mistake of eye or ear,
 Th transcribing the Greek κακία.

шхемжом may be possibly regarded as supporting κατισχύσει, especially as
 the Bohairic is in frequent agreement with 248.

c. ii 12-22.

This is textually the most difficult of the lections, and some of Erman's variants
 both of constructions and words were noted in RT. These are now confirmed by
 Bouriant and RL.

12 a. The prefix of δύσχητος is expressed in Th by αοηг and apparently in the
 other texts by the gloss απεφφλος епенонт. The two other compounds of

29. ταῖ γὰρ πεσὼς ἐροτεπρη:
 ατω ἐροτεπεσεμνε π̄νσιου τηροτ:
 ετσηανπ̄τωικ̄ς εποτοειη σμαρσ̄ορη̄ εροϋ
30. παῖ γὰρ ψαρε τετση η̄ επεσεμα:
 τσοφια σε μερετκνια β̄εσοει ερος:

c. ii 12-22 (Erman's Fragment, from Ciasca ii 216)

12. μαρεσωρ̄β̄ επ̄δικαλος • κε ἀπευφ̄λος επενρητ •
 ατω εϋφ̄οθη̄ ἐπενρη̄ντε •
 ε̄αϋνοσνεσ̄ ἀμειον̄ ρ̄η̄ π̄σ̄οη̄τ̄ ε̄ᾱη̄ πεπνομοσ •
 εϋοτωνη̄ ε̄ολ̄ ερραῑ ε̄ᾱη̄ πεπνοθε̄ η̄τε̄ τᾱη̄-
 τατ̄σ̄ω •

12 b. ἐναντιοῦται contrarius est] εϋφερρεη RL, εϋφ̄οθη̄ Th Er

12 c. om. 106 261 ὀνειδίζει impropere] ε̄φερωσ̄ RL,
 ε̄ψωσ̄ Bour, γ̄νοσνεσ̄ Th Er ἀμαρτήματα peccata] ψ̄οη̄τ̄ Er,
 ψ̄οϋτ̄ RL, ψ̄οϋτ̄ Bour, ποθε̄ Th : παραπτώματα 248 νόμον legis]
 ε̄ᾱη̄ πιπομοσ RL, ε̄ᾱη̄ πεπνομοσ Er, ρ̄η̄ταπ̄νομοσ Th

12 d. ἐπιφημίζει diffamat] εϋοτωνη̄ ε̄ρρη̄ ε̄ᾱωη̄ RL, εϋοτωνη̄
 ε̄ολ̄ ερραῑ ε̄ᾱη̄ Er, γ̄οτωνη̄ ε̄ολ̄ Th ἀμαρτήματα peccata] ε̄ᾱη̄
 πιπομοσ RL, ε̄ᾱη̄ πεπνοθε̄ Er Th παιδείας ἡμῶν disciplinae nostrae]
 η̄τε̄ τᾱη̄τατ̄σ̄ω Er, η̄τε̄ φ̄μετατωτ̄ η̄ρη̄τ̄ RL, ρ̄η̄τε̄ τεσ̄ω Th

δυσ- in W, δυσδιήγητος and δυσάλυκτος, xvii 1 and 17, are rendered by Coptic phrases denoting absolute impossibility and not mere difficulty. ρ̄ολ̄ᾱ is used in Matt. xi 30 ὁ γὰρ ζυγὸς μου χρηστός.

12 c. ἀμαρτήματα νόμον. Cf. Margoliouth, p. 281, who notes the tautology; the reading παραπτώματα in 248 and the Coptic of Er with Bour and RL avoid the repetition of the same word in two successive clauses.

12 d. ἀμαρτήματα παιδείας. Erman's reading τᾱη̄τατ̄σ̄ω is different both from Th and RL.

The word μετατωτ̄ η̄ρη̄τ̄ (P 56) represents ἀκρασία 1 Cor. vii 5, ἀπειθεια Eph. ii 2, v 6, and in Exod. xxii 17 is used both as a verb and in an adverbial phrase for ἐὰν δὲ ἀνανεύων ἀνανεύσῃ which Wilkins translates 'si autem renuendo renuerit'. P gives the meanings, intemperantia, incredulitas, renuentia. Cf. Margoliouth, p. 273, who approves the reading of the Syriac ἀναδείας 'impudence', 'rebelliousness', or 'contumacy' being the meaning of the Hebrew which he assumes as the original of παιδείας. For the adj. ᾱτωωτ̄ of Deut. ix 7 (Ciasca, v. l. in Wilkins) Lc. i 17, Jo. iii 36 φη̄ ε̄τοῑ πᾱτωωτ̄ η̄ρη̄τ̄ επιση̄ρι.

13. οτορ εοτορ εμμεμας εβολ ριτεν φ†
ετεμοτ† εροϋ γε πυηρι ε φ†
14. ερεψωπι παπ ηοτρεϋορι εχεν
πεποτωϋ εφοτωηρ ερρη εχων επηηπατ εροϋ
15. εθε γε πεϋλαο οηηηεοτορ αν
οτορ πεϋμωιτ σεφωηρ ητοτεν
16. οτορ ηηβ ητοτϋ γε εαε
ερεοτει επεμωιτ εφρητ ετεϋοτει εμμοϋ ηηι-
οηριον
ερεμβον εχεν ρανοτορ ητε μελετωεροο
οτορ ερεψοτωοτ εμμοϋ γε φ† πε πεϋιωτ
17. τεηχοτωτ γε αρηοτ πεϋσαχι ρααν μεοηηηε
ετερζοηημαζηη εφρηεο παϋωπι μεηησα πεϋ-
χωη εβολ

13 a. *επαγγελλεται* promittit] ϋρω Th, om. al. γηωσιν εχειν Θεοδ
se scientiam Dei habere] εοτορ εμμεμας εβολ ριτεν φ† RL,
γε †οοτη ηηποτε Th

13 b. *εαυτον ονομαζει* se nominat] ετεμοτ† εροϋ RL; so Er with τε
for †

14 a. *εις ελεγχον* in traductionem] οτρεϋορι RL, ηηηιο Er, ετηηιο
Th *εννοιων ημων* cogitationum nostrarum] εχεν πεποτωϋ RL,
ρη πεποτωϋ Er, ηηηηεετε Th

14 b. *βαρυσ εστιν ημιν* gravis est nobis] εφοτωηρ ερρη εχων RL,
εϋε . . Bour, εϋροϋϋ εραη εχων Er, ϋροϋϋ παπ Th

15 a. *βιος* vita] λαοο RL Er, ηιοο Th

15 b. *εξηλλαγμεναι* immutatae] σεφωηρ RL, σεϋοηε Er Th

13 a. *επαγγελλεται*. Th expresses this by the colourless ϋρω, but Er, Bour, and RL all omit any translation of it.

13 b. *εαυτον ονομαζει*. Here Er, Bour, and RL represent the Greek better by *μοτε*, than Th by *εηρε*.

14 a. *εννοιων*. Th gives a general and Er, Bour, and RL a special sense to this expression.

14 b. *βαρυσ εστιν*. Here Er is literal with Th but agrees with Bour and RL in the double preposition.

15 a. *λαοο* in Er, Bour, and RL for *βιοο* is a very curious variant, as is also the form ηη in RL, v. 16 a, which is not noticed by Peyron.

13. ατω οτη οτσοοτη κ̄αμας εβολ ριτ̄ᾱ πκοττε·
ετεμοττε εροϋ γε π̄νηρε ᾱπκοττε·
14. εφεσωπε παπ̄ π̄χπιο ρ̄η̄ πεποτωϋ·
εφρορϋ εφραι ε̄χωπ̄ ε̄πατ̄ εροϋ·
15. ετβε γε . . πεφλαος εινε ᾱπαοτοп π̄μ̄·
ατω πεφροοτε σεωφε π̄τοοτ̄π̄·
16. ατω ενηп π̄τοοτ̄ε̄ γε ραε· ατω εφσαρηт
εβολ ενенριοοτε π̄θε ετεφote π̄π̄ενηριоп·
ε̄φεσωп̄т̄ ε̄χ̄п̄ ροине πεлет̄ε̄οερος·
ατω εφ̄ωт̄ωт̄ωт̄ ᾱμ̄οϋ γε πκοττε пе πεφ̄ε̄ιωт̄·
17. μαρεпπατ̄ γε ρεп̄μ̄ε пе πεφ̄σᾱγε·
ατω π̄т̄π̄п̄ρᾱζε π̄т̄εφ̄ρᾱε̄·

16 a. *eis kibdhlon* tanquam nugaces] *Ἰδε* RL Bour, *ραε* Er, *χοοττ* Th *ελογισθημεν aestimati sumus*] *π̄η̄* RL, *ενηп* Er Th Bour; so S^o It Syr Arm SyrHex: *εγενθθημεν* S* 296

16 b. *ἀπέχεται* abstinet se] *εφ̄ε̄οτε* RL, *φσαρηт* εβολ Er Th *ὀδῶν*] *εργων* V *ὡς ἀπὸ ἀκαθαρσιῶν* tanquam ab immunditiis] *ᾱφρηт̄* ε̄τεφ̄ο̄τε *ᾱμ̄οϋ* *π̄π̄ενηριоп* RL, *π̄θε* ε̄τεφ̄ο̄τε *π̄π̄ενηριоп* Er, *π̄θε π̄π̄ακαοαρσια* Th

16 c. *μακαρίζει ἔσχατα δικαίων* praefert novissima iustorum] *εφ̄ε̄μ̄ηον* ε̄χεп ραποτοп *π̄τε* *π̄ε̄λε̄τ̄ε̄οερος* RL, *ε̄φεσωп̄т̄* *ε̄χ̄п̄* *ροине* *πε̄λε̄τ̄ε̄οερος* Er, *φ̄μακαριζε* *π̄οαη* *π̄π̄ακαιος* Th *ἔσχατα*] *εργα τῶν* 155

17 a. *ei si*] *γε* *αρηот* RL, *ге* Er Th

17 b. *πειράσωμεν* tentemus] *ε̄τερ̄ᾱο̄κ̄ῑμᾱζ̄ӣ* RL, *π̄т̄π̄п̄ρᾱζε* Er Lag, *π̄т̄π̄μακαριζε* Th *τὰ ἐν ἐκβάσει αὐτοῦ* quae ventura sunt illi] *ad. et sciemus* quae erunt novissima illius It, *φ̄нет* *п̄ᾱωп̄ӣ* *μ̄ε̄п̄ῑт̄ᾱ* *πεφ̄ωж̄* εβολ RL, *т̄εφ̄ρᾱн* Er Th

16 a. *ραε* for *κίβδηλον* is probably a metaphorical use of the word. *χοοττ* in Th does not occur in La Croze, and in the Bohairic text of 1 Cor. ix 27, ed. Lagarde, the only scriptural passage cited by P 397, *ἀδδκιμος* is transcribed.

16 c. Th transcribes the first and last of the three words in this line, but Er, Bour, and RL translate 'he is angry against some of the free'. F, p. 25, regards *ε̄λε̄τ̄ε̄οερος* as representing *δικαιος*: if this is so *ᾱηον* and *ε̄ωп̄т̄*, which both mean 'irasci', are incorrect. Probably F is mistaken, and the Coptic translators have either had another text or have completely altered the sentence.

17 a. *αρηот*. The Bohairic seems to be fond of adding adverbs; cf. v 3, 4.

17 b. Here Er agrees with Th, while Bour and RL give a more literal rendering.

18. **xe ne otyhri ne u fh fen ot meomni ena-**
nozem ptefψtyh
εγεσоте fen nenxix hnpantikimenes
19. **anepirazin emoc ebol ruten otyoww neme ot-**
basanos
atēmi fen fai apesoebio
atēmi etefmetreiratosw neme tefropomēni
20. **etētrau eroc fen otmoσ ecyhny**
rima hte flwixi ywopi ēxow ebol fenpescaxi

18 a. *ei gār estin o dikaios uiōs Theou si enim est verus filius Dei]* **xe ne otyhri ne u fh fen ot meomni RL, xe ne otyhri eppotte ne Er, ecyxe pankalos far ne eppotte Th;** 'auffallend ist, dass auch Arm. das Adverb *vere* oder *juste* liest, so dass man wohl auf eine Variante *dikaίως* schliessen muss,' F, p. 45 *ἀντιλήμψεται αὐτοῦ suscipiet illum]* **enanozem ptefψtyh RL, ecyepotzēi ptefψtyh Er, qnawoṭṭy eroc Th: ἀντιλήμψεται** Fritzsche

18 b. *λύσεται αὐτόν liberabit eum]* **εγεσоте RL Er, qnawoz-**
mez Th *ἀνθεσθηκότων contrariorum]* **antikimēnos RL Er,**
fothēny Th

19 a. *ἐτάσωμεν interrogemus]* **anepirazin RL, ztazze Er, etazze**
Th

19 b. *γνώμεν sciamus]* **atēmi RL, etēmi Bour, epesime Er Th**
ἐπιεικίαν reverentiam] **oebio RL, oheio Er. mptran Th**

18 a. **fen ot meomni.** The Bohairic, Arm, and Aug support the reading *dikaίως*. For this expression cf. Gen. xxvii 36, where it renders the LXX *dikaίως ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰακώβ, iuste vocatum est nomen eius Iacob, Vulgate*. Wilkins translates *In veritate nominatus est Iacob*. Augustine cites this clause in three forms:

1. Si enim iustus est filius Dei.
2. Si enim est vere filius Dei.
3. Si enim vere filius Dei est.

Cf. Feldmann, Cornely, and Heinisch in loc. See also Margoliouth, p. 285. Erman has neither *dikaίos* nor *dikaίως*.

18 a. *ἀντιλήμψεται* is well rendered in Th, lit. 'take him to himself', while Er, Bour, and RL agree in what is either a gloss or another text; so in the next line they are united against Th in the translation of *λύσεται*.

18 b. The adoption of the transcribed Greek *ἀντικίμαενος* by Er (with Bour and RL) is striking as Er uses *fothē* in v. 12.

18. **xe** **ne** **otwure** **лпнотте** **ne**
есепотрлп **птесфтхн** · **есесотс** **рп** **псгх** **ппа-**
птннлменос
19. **ларенотдазе** **лмоу** **рп** **релсш**
лп **релвасанос** · **xe** **енеллел** **рл** **пал**
епесфбелю · **еллел** **етеслптрлраш** **лп** **тефрт-**
поллонн ·
20. **епефрал** **ероу** **рп** **отллот** **еснш** ·
xeнас **пте** **тлоисе** **шопе** . . . **уф** **ебол** **рп-**
псшаше ·

19 c. *δικάσωμεν* *probemus*] **ателл** RL, **етелл** Bour, **еллел** Er, **пппноклмаше** Th: *δοκίμασμεν* SA *ἀνεξικακίαν patientiam*] **тец-**
метремрлш **пелл** **тефртполлонн** RL, **тецлптрлраш** **лп** **тефртпо-**
ллонн Er, **тецлпт** **рлршрнт** Th

20 a. om. 106 261 *καταδικάσωμεν αὐτόν* *condemnemus eum*] **етел-**
фрал **ероу** RL, **епефрал** **ероу** Er, **ларпптсашюу** Th

20 b. *ἔσται γὰρ αὐτοῦ ἐπισηκότη* *erit enim ei respectus*] **рпна** **пте**
флшлш **шопи** **эхуф** RL, **xeнас** **пте** **тлоисе** **шопе** . . . **уф** Er,
селасл **пешшпне** **тар** Th *ἐκ λόγων αὐτοῦ* *ex sermonibus*
illius] **ебол** **шелпешсашл** RL, **ебол** **рппшмаше** Er, **ката** **пеш-**
шаше Th

19 a. The form **ррлдазе** in Er is curious, *ὑβρει καὶ βασιάνφ* Boh correctly gives both in singular; It, Lag, and Er render both in plural; cf. i 2.

19 b and c. In translating *ἐπεικίαν* and *ἀνεξικακίαν* Er, Bour, and RL agree against Th, and also in adding a transcribed Greek word *ὑπομονή* to a Coptic word to express *ἀνεξικακίαν*.

20. **фрал** (*iudicare*, P 357) is too general a term for *καταδικάσωμεν*. **тсашю** in Th is more exact and illustrates *φνγάδες* xvii 2; cf. Zorell ap. Cornely in loc. **сл** **пешшпне** Th, in the next line, is also a better rendering than **лоисе** Er (**лшлше** RL), which means 'cause' and not 'visitation' in its special scriptural sense.

The clearly written **ешуф** in RL appears to fill correctly the lacuna in Ciasca's reprint of Er, though Bsciai, *Recueil* vii 31, seems to have read **ршуф** (= *γάρ*), for which he quotes *Sagesse* ii 20 dans Erman, p. 40. But a pronoun seems to be required by the Greek *αὐτοῦ*, and Erman's final clause with **xeнас** is supported by that of RL with **рпна**.

21. ετε̄ε̄ρωσ̄ωσ̄ῡ δ̄ε̄π̄ φ̄αῑ ο̄το̄ς̄ ε̄τε̄σ̄ω̄ρε̄α
 ᾱφ̄ω̄ᾱ ᾱπο̄τ̄ω̄σ̄ω̄σ̄ω̄τ̄
 22. ο̄το̄ς̄ ᾱπο̄τ̄έ̄μ̄ῑ ἐ̄π̄ῑ μ̄ε̄τ̄η̄ρῑον̄ ἢ̄τε̄ φ̄†
 ο̄το̄ς̄ ᾱπο̄τε̄ρ̄νοῑ ᾱφ̄η̄χε̄ ἢ̄τε̄ π̄ω̄μ̄ν̄ῑ
 ο̄το̄ς̄ ᾱπο̄τε̄ρ̄φ̄ᾱε̄τῑ ἡ̄ν̄η̄κο̄τ̄ ἢ̄τε̄ κ̄ψ̄τ̄χη̄
 ἔ̄τε̄ ᾱμ̄ῑον̄ ᾱσ̄π̄ῑ ἡ̄σ̄η̄το̄σ̄.

d. v 1-7 (Rylands Lectionary, p. 7Κ7)

1. δ̄ε̄π̄ φ̄αῑ ε̄τ̄έ̄τω̄ν̄η̄ ἢ̄χε̄ π̄ω̄μ̄ν̄ῑ ε̄φ̄ε̄ρ̄θ̄ᾱρ̄ῑν

21 a. ταῦτα ἐλογίσαντο haec cogitaverunt] ε̄τε̄ε̄ρωσ̄ω̄σ̄ῡ δ̄ε̄π̄ φ̄αῑ RL,
 ε̄τ̄η̄ρωσ̄ω̄σ̄ῡ ρ̄ᾱῑ πᾱῑ Er, κᾱὶ̄ ᾱτ̄μ̄ε̄ε̄τε̄ ε̄ρο̄ο̄τ̄ Th

21 b. ἀπετύφλωσεν γὰρ αὐτοὺς ἡ κακία αὐτῶν excaecavit enim illos
 malitia eorum] om. κᾱκ̄ιᾱ RL Er, ᾱφ̄ω̄ᾱ ᾱπο̄τ̄ω̄σ̄ω̄σ̄ω̄τ̄ RL, ᾱτ̄-
 τ̄ω̄ᾱ ᾱπ̄ε̄τ̄ω̄σ̄ω̄σ̄ω̄τ̄ Er, ᾱτε̄τ̄κᾱκ̄ιᾱ [+ τ̄ᾱρ̄ Lag] τ̄ω̄ᾱ ᾱπ̄ε̄τ̄η̄ν̄ῑ Th

22 a. οὐκ ἔγνωσαν nescierunt] ᾱπο̄τ̄έ̄μ̄ῑ RL, ᾱπ̄ο̄τ̄ω̄σ̄ω̄τ̄η̄ Er Th
 μ̄υσ̄τ̄ή̄ριᾱ ᾱὐ̄τοῦ̄ sacramenta Dei] Θε̄οῦ̄ RL Er Th with SA B^{ab} mg It Syr
 Arm Aeth SyrHex: B* ᾱὐ̄τοῦ̄

22 b. οὐδέ neque] ο̄το̄ς̄ RL, ο̄τ̄ᾱε̄ with negative verb Er Th ἡ̄λ-
 πῑσ̄αν̄ speraverunt] ε̄ρ̄ποῑ RL, κᾱρ̄η̄τ̄ Er Th δ̄ο̄σ̄ί̄ο̄τ̄η̄τος̄ iustitiae]
 ἢ̄τε̄ π̄ω̄μ̄ν̄ῑ RL, ἢ̄τε̄ π̄ᾱμ̄ε̄μ̄ν̄ῑ Bour, ἡ̄τ̄ᾱκ̄ᾱιο̄σ̄τ̄η̄ν̄ Er Lag, ἡ̄τ̄ᾱ-
 κ̄ᾱιο̄σ̄τ̄η̄ν̄ Th

21 b. ἀπετύφλωσεν. RT renders Er 'they have dulled their glory' and Lag
 'their wickedness has dulled their hearts'. Though the word τ̄ω̄ᾱ (φ̄ω̄ᾱ)
 is used in the N. T. for obdurare, obduratio, the meaning 'excaecare' given by
 P 241 for this verse and 1 John ii 11 seems to be correct; cf. Sirach xx 29. For
 the usage of this word in connexion with the discussion about π̄ή̄ρω̄σῑς̄ and π̄ή̄ρω̄σῑς̄
 vide J. T. S. iii 87 n. and Lagarde *Gesammelte Abhandlungen* p. 101.

22 a. No Coptic version supports Swete's text from B by giving αὐτοῦ for θεοῦ.

22 b. ο̄τ̄ᾱε̄ with neg. of verb in Th and Er is a mistake; Bour and RL have
 ο̄το̄ς̄ quite correctly; cf. i 9 n. δ̄ο̄σ̄ί̄ο̄τ̄η̄τος̄: cf. i 1 n.

22 c. The special sense of κ̄ρί̄νω̄ (= discern) is marked by the Coptic versions
 which here avoid transcription; cf. i 1 n. Heinisch and Gärtner (*Komposition
 und Wortwahl des Buches der Weisheit*, Berlin 1912, p. 180) translate 'erken-
 nen' and not 'richten' as in other places where it occurs. τ̄ᾱιο̄ Th is a better
 translation of γ̄έ̄ρᾱς̄ than ἡ̄κο̄τ̄η̄ in Er, which RL strangely gives in the plural.
 Heinisch combines the meanings (honor, laus, donum, munus) in the compound
 'Ehrenpreis'.

ἀμ̄ώ̄μων. It is noteworthy that while Th has the simple expression, ο̄τ̄ᾱᾱδ̄,
 Er and Bour agree in paraphrasing though they employ different words for 'stain',
 χ̄θ̄η̄ν̄ and ᾱσ̄π̄ῑ.

21. εϑυροοϑυ ραι παλ ατω ατωωραῑ.

ατωωαῑ αῑπεϑυοϑυοϑ.

22. ατω αῑποϑϑοϑη̄ αῑϑϑηριον̄ αῑπνοϑτε̄.

οϑαῑ αῑποϑκαϑηϑ̄ επβεχε̄ η̄ταικαιοϑτη̄

ατω αῑπεϑρ̄παιεε̄τε̄ η̄η̄κοτη̄ η̄νεϑ̄ϑυχη̄ ε̄τε̄ αῑη̄

χ̄βηη̄ η̄ρη̄τοϑ̄.

d. v 1-7 (Ciasca's Text, ii 216)

I. ΤΟΤΕ ΠΑΙΝΑΙΟΣ ΠΑΔΡΕΡΑΤῆ ῥΗΘΠΑΡΗΣΙΑ

22 c. ἐκριναν iudicaverunt] ερφηεϑη̄ RL, ρ̄παιεε̄τε̄ Eg, π̄ϑεε̄τε̄ Th
 γέρας honorem] η̄η̄η̄κοτ RL, η̄η̄κοτ Eg, τᾱιο Th ἀμώμων
 sanctorum] ε̄τε̄ αῑμοη̄ ᾱση̄ η̄ϑη̄τοϑ̄ RL, ε̄τε̄ αῑη̄ χ̄βηη̄ η̄ρη̄τοϑ̄ Eg,
 η̄π̄ετοϑαᾱh Th

d. v 1-7.

I a. στήσεται ὁ δίκαιος stabunt iusti] εϑε̄τωπη̄ η̄χε̄ π̄ωη̄η̄ RL,
 παικαιος̄ πααδρατᾱη̄ Th ἐν παρρησίᾳ πολλῇ in magna constantia]
 εϑεϑραρη̄ αῑπαϑαῑ η̄η̄νεϑη̄μαᾱη̄ RL, ρ̄η̄ οϑπαρη̄η̄η̄η̄ ε̄παϑωϑ Th,
 ρ̄η̄ οϑη̄οϑ̄αῑ παρη̄η̄η̄η̄ ε̄παϑωϑ Lag

d. v 1-7.

This passage is printed by Amélineau, *Recueil* ix 114, 115. Ciasca, however, pronounces (*Fragmenta* ii, Preface, p. lvii) a severe judgement on Amélineau's work because it gives no note of codices or their origin or of variants, and concludes by saying that this edition is imperfect and destitute of all authority. Heinisch in the introduction to his commentary states that the fragment from chapter vi is published by Ciasca and in imperfect form by Amélineau. But while Amélineau clearly indicates his *lacunae*, Ciasca prints the text continuously, leaving the reader to discover the omissions from comparison with the Greek and from his notes.

I a. τωη̄ RL gives the meaning of 'rise' rather than 'stand'. ᾱρατᾱ Th is used in ix 4 for *παρεδρον* apparently by mistake. 'Great boldness' seems to be enlarged by RL into 'great self-confidence'. The double adjective in Lag is rendered in RT 'very great boldness'. Incidentally a curious mistake of Lagarde's on the phrase may be mentioned. In Dr Arendzen's article on the Syriac text of the 'Apostolic Church Order', *J. T. S.* iii 59-80, there is a collation of the Sahidic version. On the text (*ib.*, p. 71) 'Those who have ministered well and without reproach have prepared for themselves the degree of shepherds'. Lagarde remarks about the Sahidic of the concluding words, where for the Greek

- ἐπαυσαι ἠπνεῶνε ελας ἐπεμεθοικηνητ
 σοχι ἠσωγ οτορ ἐστὶ μεπεγαρομος ἠχοικ
 2. εσωπ ατσηληπατ ἐρογ шατκнιε εβολ ριτεп тес-
 пшѣ ἠροѣ
 οτορ ατερταλεπωριп ριτεп †шѣφнρι ἠτε πεγ-
 πορευε
 3. ετεχος οττωσ πεε ποτέρηνοτ ζεν οηκατα
 πεζις ετοτωε ἠρηνοτ ζεν οτμεετшλαρ ἠρηт
 εтxω ἐεεοс
 xe φαι πεέταν†шωшпaч ζен φηет αςспн
 οτορ αναιγανон ζανисox ἠραпсаxи πεε ρан
 παραβολη ἠпшωш

1 b. τῶν θλιψάντων αὐτόν eos qui se angustiaverunt] **пнетсохи ἠσωγ**
 RL, **πῆπτατολιθε** Th, **πῆπτατολιθε** Ci

1 c. καί et] **οτορ** RL, **ατω** Lag, om. Th Ci τῶν ἀθετούντων qui
 abstulerunt] **ἐσπχοικ** RL, **пептаαθεи** Th Ci τοὺς πόρους
 αὐτοῦ labores eorum] **πεγαρομος** RL, **πεγρις** Th Ci

2 a. ἰδόντες videntes] ad. αὐτόν 253; so RL ἐρογ, om. Th Ci
 παραθήσονται turbabuntur] **шaткниε** RL, **псешторѣ** Th Ci φόβω
 δεινῷ timore horribili] **пшѣ ἠροѣ** RL, **εспашѣ** Th Lag Ci

2 b. ἐκοθήσονται mirabuntur] **ατερταλεπωριп** RL, **πсешωш** Th
 τῷ παραδόξῳ subitatione] **†шѣφнρι** RL, **тμοіге** Ci, **тмоіге** Th
 σωτηρίας salutis] ad. αὐτοῦ Fritzsche with SA 55 253 254 Syr SyrHex,
 ἠτε **πεγπορευε** RL, **ἠπεγοτхаі** Th, **ἠπεγοτхаі** Ci Lag: σωτηρίας
 B A min It Aeth

τόπον ποιμενικόν it has **ποτπαρρнcia εпашωс**, 'пашωс = ποιμενικόν quidem
 scribere facile erat sed quomodo **ποτπαρρнcia** emendarem, nesciebam'. There
 is of course no need for emendation, as the Coptic scribe has simply taken another
 phrase from the verse referred to 1 Tim. iii 13, and ποιμενικόν would be
πшωс.

2 a. RL agrees with 253 in adding the pronouns αὐτόν and αὐτοῦ in 2 a and
 2 b. Th and Ci are nearer the original with **шторѣ** and **пашѣ** than RL with
киε and **пшѣ** for **παραθήσονται** and **δεινῷ**.

2 b. **пшѣ** (Th and Ci) is better than **ταλεπωριп** for **ἐκοθήσονται**. For
 αὐτοῦ rendered by RL, Ci, and Lag, Th seems to have read αὐτῶν.

3 b. The translation of **στενωχωρία** has elicited a wonderful variety of Coptic

- επαυως απεαιτο εβολ πνευταθολιβε
 αιμοϋ· ατω πενταθαετει πνευρισε·
 2. σενανατ πεσειτορτρ ρποτροτε εεπαυτ·
 πεεπωϋτ εϋη τιμοιρε απεϋοτχαϊ·
 3. πεεχοοο ερραϊ πρητοτ μεταποϊ
 εταυαρομ εθε προαρεα απεππα·
 κε παϊ πε επεπωθε πεωϋ απειοτδεϊϋ
 εϋσοοπ παν απαραβολη πποσνεσ

3 a. ἐροῦσιν ἐν ἑαυτοῖς dicentes intra se] ετεχοοο οττωοτ πεμ
 ποτεροτ RL, πεεχοοο ερραϊ πρητοτ Th Ci; so Fritzsche
 with B S^{ca} A V 55 106 155 248 296 It Arm Syr SyrHex Aeth, om. ἐν
 S* μετανοῦντες poenitentiam agentes] ετοτωμ RL, εταμεταποϊ
 Th Ci

3 b. διὰ στενοχωρίαν πνεύματος prae angustia spiritus] σεπ οταμε-
 τυλαρ ηρητ RL, εθεπερωα απεππα Th. For ρωα in Th, λωαρ
 Lag, ροαρεα Ci στενάξονται gementes] σεπ οτκαταπεζις RL,
 εταυαρομ Th Ci: στενάξονται B A 157, στενάξουσιν S 155, στενάξουσιν
 V 253 296, στενάξονται 55 248 254, στενάξοντες B 68 It, κεκράξονται 106,
 κεκράξοντες 261; future Arm Syr Aeth SyrHex και ἐροῦσιν] ετωω μ-
 μοοο RL, κε Th, om. Swete with B 68 It; ad. S A V 55 106 155 157 248
 253 254 261. 296 Arm Syr SyrHex Aeth

3 d. καὶ εἰς παραβολὴν ὀνειδισμοῦ et in similitudinem improprii]
 οτορ απαυαπομ σεπισοα ηραπσαμ πεμ ραπ παραβολη ηπι-
 τυωϋ RL, εϋσοοπ παν απαραβολη πποσνεσ Th Ci οἱ ἄφρονες
 nos insensati] in verse 4 Fritzsche with Ci; pr. ἡμεῖς V 253 SyrHex
 Chrystost

words, μετυλαρ, ρωα, λωαρ, and ροαρεα. τυλαρ is only cited from
 Kircher P 292, ρωα is not known to P as a noun, for λωαρ there is a reference
 to 2 Cor. vii 4, and for ροαρεα to Sirach x 26. σεπ οτκαταπεζις RL (om.
 οτ Bour) appears to support στενάξοντες. κατάνυξις is a rare word which
 Hesychius renders λήπη, ἡσυχία, the second rendering being due to a wrong
 derivation from νυστάζω.

3 d. παραβολή is rendered in RL by the Coptic σααμ followed by παραβολή
 transcribed; cf. ii 19. On the Latin 'in similitudinem' cf. Margoliouth, p. 277.

σα (utique, revera, P 325) cf. ii 17 n.

ἡμεῖς is another illustration of agreement between Boh and 253 in the addition of
 pronouns.

4. οτορ απεμι γε εγλοβι οτορ πεγεμοτ εψηνη
 ζεποτωνη εβολ
5. πως ατωπ αμμοϋ νεε πισηρι ητε φ†
 οτορ τεϋτοι νεε νεοσταβ
6. επσωρεα εβολ ζεν πιεωιτ ητε φμεομνι
 απεννατ εφοτωμη ητε φμεομνι
 οτορ απεϋψαι εχωη ηζεφρη ητε φακαιοστηνη
7. οτορ επχολη ζεν φρεωιτ ητε φανομια νεε ητανο
 οτορ απμοϋζι ζεν οτμα ηταμοϋζι ριωτϋ
 οτορ απεννα† επμωιτ ητε πο̄.

4 a. *βίον αὐτοῦ vitam illorum*] πεγαρε Th *μανίαν insaniam*] εγ-
 λοβι RL, εγλοβι Bour, ετολιθε Th Ci, λιθε Lag *ελογοσάμεθα*
aestimabamus] απεμι RL, απμετι Bour, εκωη Th Ci *ατμον sine*
honore] B A S^{ca} SyrHex Aeth, εψηνη RL, εψμνη Bour, apparently a
 mistake (ad. ζεν οτωπη εβολ RL), *ατιμίαν* S* Arm, ετσωη Th Ci

6 a. *ἀρα ergo*] om. RL, εἶε Th Ci, εεεε Lag *ἐπλανήθημεν erra-*
vimus] επσωρεα RL, ηταππλανα Ci, ηταππλανα Th Lag *ὁδοῦ*
ἀληθείας via veritatis] πιεωιτ ητε φμεομνι RL

6 b. *φῶς δικαιοσύνης lumen iustitiae*] φωτωμη ητε φμεομνι RL

6 c. *ἥλιος sol intelligentiae*] φρη ητε φακαιοστηνη RL

4 a. The omission of *βίος* in RL is somewhat peculiar, but it agrees with Lag in representing *μανίαν* correctly by εγλοβι, while Th and Ci, influenced probably by v. 1, give ετολιθε. The noun in the Sahidic Gospels, Matt. xiii 21, Mc. iv 7, Jo. xvi 21 is ολιψις (Boh ροϋρεϋ).

6. The Boh fails to distinguish between 'truth' and 'justice', giving μεομνι for both, and adding the transcribed αικαιοστηνη after ηλιος with V 248 253; cf. i 1 n. The Sah represents the received Greek text exactly.

7 a. F devotes a whole page to the construction of this line, and comes eventually to the conclusion that τριβος is either a dative of place or that εν has dropped out through homoioteleuton.

The word χολη (Boh) is used in Lc. iv 29 for κατακρημνίζειν, praecipitare, deii-
 cere (ποϋ Sah), and might perhaps mean 'we rushed headlong', but as it is also used in the sense of submergere, submergi in Exod. xv 4 and 2 Pet. iii 6, it seems more probable that the meaning here is 'we were immersed in'.

4. ἀνοη καὶ δῶντενων ἕπεσφᾶρε εὐθλίβε
 αὐω πεσμοσ εἰσωσψ
5. καψῆρε αἰωπ ρῆ πῆνρε ἕπποῦτε·
 αὐω πεσφλνρος ρῆ πετοσααβ·
6. εἶε πῆαπλάνα πτοοσ εἶολ ρῆ τερῆ πῆαε·
 αὐω ἕπεσψα παν πῆσι ποῦδεῖν πῆακαλοσῆν
 αὐω πῆρῆ ἕπεσψεῖρε παν :
7. ἀμμοσρ ἠαπομια ρῆτακο ρῆ περρσοοτε
 ἀπῶν ρῆ πενχαῖε εἰεεταμοῦσε πῆρτοσ
 τερῆ ἕπχοεῖσ ἕπενσοσωνῆ.

6 a. τερῆ πῆαε Th Ci, περρσοοτε Lag

6 b. ποῦοεῖν πῆακαλοσῆν Th Ci

6 c. πῆρ Th Ci ἥλιος] ad. δικαιοσύνης V 248 253 It Arm
 SyrHex

7 a. ἀνομίας ἐνεπλήσθημεν τρίβοις καὶ ἀπωλείας lassati sumus in via
 iniquitatis et perditionis] επχοлк ρεπ φλωιτ ἰτε φανομια πεα
 ῆτακο RL, ἀμμοσρ ἠαπομια ρῆτακο ρῆ περρσοοτε Th Ci ; so Lag
 with π for ρῆ : ἐπλήσθημεν 248, τρίβοις 106, τρίβων 248, καὶ τρίβων
 ἀπωλείας 253

7 b. διωδεύσαμεν ἐρήμους ἀβάτους ambulavimus vias difficiles] ἀμμοσι
 ρεπ οταα ἠαταμοσι ρῆτωρ RL, ἀπῶν ρῆ ρερρσοοτε πῆαῖε εἰεε-
 μοῦσε πῆρτοσ Th, ρῆπ πῆαῖε Lag, ρῆπ πενχαῖε Ci

In conclusion the Bohairic lections give evidence of readings and interpretations which deserve careful attention. The materials for the investigation which Dr Crum considered to be worth making are now exhibited in detail before the reader and shew that Erman's text agrees with the Bohairic in twenty-six places where it differs from Th and Lag. This seems to indicate either similarity of text or influence of rendering or probably both. Feldmann gives a list of forty-two places in the first ten chapters in which the Sahidic of Lagarde differs from B and the agreement of these variants with collated MSS and versions.

I close by reproducing this list of agreements as a contribution to the question of recensions :—

Syr	23	261	10
Arm.	19	55	9
Lat	18	253	9
Aeth	16	296	9
S.	20	V (= 23 HP)	8
A	16	254	8
248	13	155	6
SyrHex	11	68.	5
157	11	Bab	4
Compl	10	C (from viii 5)	3
106	10	Sca	2

D. P. BUCKLE.

A MUTILATED LATIN NEW TESTAMENT OF THE MEROVINGIAN PERIOD.

IN the period 1913-1914 there came into the possession of the Bibliothèque Nationale, Paris, a manuscript which is thus described in Monsieur H. Omont's catalogue :—

'[MSS latins: Nouvelles Acquisitions] [petit format] **1063**.
Novum Testamentum, praeter Acta et Apocalypsim. Proviend de la cathédrale de Beauvais, puis du château de Troussures; no. 2 des ventes de 1909 et 1912. VIII^e s. Parch. Écriture mérovingienne. 120 feuillets, à 2 col. 220 sur 140 millim. Demi-rel. anc.'¹

Monsieur Omont has also called attention to the manuscript in a masterly reconstruction of what remains of the valuable cathedral library of Beauvais.² In the present note one or two points of interest connected with the manuscript are alluded to, in the hope that it will receive from the hands of an expert a treatment of its textual character such as its age merits.

¹ *Bibliothèque Nationale: Nouvelles Acquisitions du Département des Manuscrits pendant les années 1913-1914. Inventaire sommaire*, par H. Omont (Paris, 1915), pp. 16 f.

² *Recherches sur la Bibliothèque de l'Église cathédrale de Beauvais* (Extrait des Mémoires de l'Académie des Inscriptions et Belles-Lettres. Tome xi) (Paris, 1914), p. 77.

The Gospel text would appear to be certainly Vulgate, as the Eusebian section numbers are in their places, and are an integral part of the manuscript. But the title and subscription to the usual Latin prologue of the Gospel of St Luke are of special interest:—

(f. 24 r a) EXP̄:-EVANGL^M
 SCNDM : MARCM
 INC̄P: PREFATIO
 SEC^VD ~~in~~ LVCA
 x x x x x x x x x x
 L x x x x x x x x x
 LUCAS SYRUS *etc.*

That the two erased lines were of some interest is shewn by the subscription to the prologue, which is intact:—

(f. 24 v b) EXPLICIT
 PREFATIO
 SECVNDVM
 LVCANVM
 INCIPIT
 EVANGELIVM
 EIVSDEM.

This subscription provides another instance of the Old Latin accusative form *Lucanum* to which Mgr Mercati and Mr C. H. Turner have already called attention in the JOURNAL.¹

A second point of interest about the manuscript is the occurrence after the Epistle to Philemon of the Epistle to the Laodiceans (f. 118 r b-v a). I give a collation of the text of this with that printed in my *Text and Canon of the New Testament* (London, 1913).²

EXPL̄ AD FILEMONE
 INC̄P AD LAVDICENSIS.

l. 1 homine] hominibus || l. 2 Laudiciae] laodice || gracia || l. 3 nostro
om. || gracias || l. 4 Iesu Christo || oracionem || permanentes estis ||
 l. 5 promissum expectantes || l. 6 iudicii || distituant || uaniloquia ||
 l. 7 se *om.* || sed peto *om.* || ut *habet sed non ne* || l. 8 faciet deus || sint
om. || l. 9 in] ad || l. 10 sunt *om.* || l. 11 palam sunt || pacior || l. 13 quod]
 + est (?) || oracionibus || administrantē sp̄m sc̄m || l. 14 uiuere] + uita ||
 l. 15 ipsum] in ipsum || misericordiā suā || l. 17 ita *om.* || retenite ||
 l. 18 in timore] amorē || aeterna] in aeternum || l. 19 uos || tractu ||
 l. 21 optimum *om.* || gaudite || l. 22 sorditus || in omnibus] omnes ||

¹ Vol. vi (1904-1905) pp. 256 ff, 435.

² p. 193 f.