THE SYRIAC INTERPRETATION OF S. JOHN i 3, 4.

STUDENTS of the New Testament know that the true punctuation of these verses is a subject of dispute. We read in the text of Westcott and Hort πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. δ γέγωνεν ἐν αὐτῶ (ωὴ ἦν . . .

The ordinary punctuation, which has the stop after yéporer, instead of after ér, is given in Westcott and Hort's margin. The main object of this Note is to show that the Peshitta supports Westcott and Hort's text, though it is usually printed and quoted as if it supported their margin.

The text of the Peshitta is

حل حليه موا وحكمية من أهلا سرا موما هيم وموا حد ستا موا

Let us adopt the English legal rule, and try to construe this from the words alone, without regard to systems of punctuation.

In the first place loo is a feminine verb, so that it must have a feminine subject. The only feminine noun is jow, i.e. 'one thing': pow, i.e. 'that which,' is masculine, and therefore must belong to another clause. Next we have to find a subject for jow, a verb in the masculine singular. Jow, i.e. 'life,' is plural, and cannot well serve. pow therefore must be the subject, and when the object of the final jow.

Thus we learn from the inexorable laws of grammar, before which even tradition and philosophy must bow, that the stop in the sentence should come after loss and not after loss, and we arrive at the translation

All through Him came to pass, and without Him not even one thing came to pass. That which came to pass in Him was Life.

The energy of the Logos is manifested as Zωή, Life: in the words of Clement of Alexandria, δ γέγονεν ἐν αὐτῷ ζωή ἐστιν ζωὴ δὲ ὁ κύριος. According to the ordinary translation, Life appears as an energy in the Logos, but an energy which might be conceived as existing separately.

In Mr. Gwilliam's Tetraevangelium we read

ملا حليه ووا. وحكمةون العلاسرا وما مرم وووا. دو ستا ووا.

Peshitta MS in the Library of S. Catharine's had a stop after loo, in accordance with grammatical rule, and he further told me that really ancient Peshitta MSS generally, when their punctuation had not been tampered with, usually had a stop there and not after loop person. It may be therefore of some interest to give the punctuation of the ancient British Museum MSS, so strangely passed over by Mr. Gwilliam and his coadjutor the late Mr. P. E. Pusey.

I have examined the passage in ten of these MSS, those numbered by Mr. Gwilliam 1 4 7 8 10 14 17 20 21 23. Of these, Mr. Gwilliam does not quote 10 20 or 21 for this passage, though I incline to think 20 one of the better MSS and one that has been assigned rather too late a date. Dr. Wright said 'vith or viith cent.': I should venture to put it in the early part of the sixth century. The evidence of the MSS may be arranged as follows:—

- (a) Gwilliam's 21 (= B. M. Add. 14449, vio or viio)—no punctuation by the first hand.
 - (β) Gwilliam's 8 (= B. M. Add. 17114, vi° or vii°).
 - ,, 10 (=B. M. Add. 17115, vio).
 - 20 (= B. M. Add. 12137, vio or viio).

These three have a point by the first hand after loo, but no other point until the final one, found in all the MSS except 21* after loo

- (γ) Gwilliam's 17 (= B. M. Add. 14470, vo or vio)—a point after Loo, and an inferior point (sâmkâ) after Δο, both by the first hand.
- (8) Gwilliam's 14 (= B. M. Add. 14453, vo or vio)—a point after loo, now scratched out; there is now also a point after loof, as well as the sâmkâ after o., both of which look like the work of the first hand.

On the other hand we have

(e) Gwilliam's 1 (= B. M. Add. 14455, vio).
7 (= B. M. Add. 14460, A.D. 600).
7 (= B. M. Add. 17113, vio, viio).

These have no point after low, but have the point after low? And the sāmkā after hand after words, they agree with Mr. Gwilliam's text, and the Massoretic MSS. Furthermore, codd. 8 14 and 21 have been altered by a later hand to agree with Mr. Gwilliam, the point after low in 8 and 14 being deleted, and one inserted after low?. The point after low in 17 has also been deleted, but no stop has been inserted after low?. The Nestorian Massora (B. M. Add. 12138, A.D. 899) also agrees with Mr. Gwilliam.

With regard to Gwilliam's 4 (B. M. Add. 14459, A. D. 530-40), I could not feel quite certain. It now agrees with Mr. Gwilliam, but I do not think the punctuation is original, and I rather incline to believe that cod. 4, like cod. 21, was originally unprovided with any punctuation in this passage.

To sum up:—for the point after loss, i. e. for Westcott and Hort's text, and the punctuation demanded by the rules of Syriac syntax, we have codd. 8* 10 17* 20, and perhaps also 14*; for the point after loss, i. e. for Westcott and Hort's margin and the text printed by Mr. Gwilliam, we have codd. 1 7 23, and the later punctuators of 4 8 14 and 21.

There can be no doubt that the later tendency was to put the stop where Mr. Gwilliam has put it. It is implied in the Arabic Diatessaron, a translation made in the eleventh century; indeed, it would probably be difficult to get Syriac evidence for the stop after Low later than the seventh century. But the earliest witnesses tell another tale. Both the MSS assigned by Wright to the fifth century (codd. 14 and 17) had the stop by the first hand, and they are doubtless right in having it. I cannot but consider it a matter of regret that the Oxford Tetraevangelium should have retained in this important verse a conventional punctuation that mangles the grammar and obscures the thought.

F. C. BURKITT.

NOTE ON ACTS xii 25.

In a paper entitled 'A point in Pauline Chronology' Mr. G. A. Simcox has directed the attention of readers of this Journal (vol. ii 586–590) to the difficult reading ὑπέστρεψαν εἰς Ἰερουσαλήμ πληρώσωντες τὴν διακονίων. But his remedy, namely to omit the whole verse as an interpolation, is surely more desperate than the disease. Three alternatives at least seem preferable. (1) We may assume that the verse originally contained no reference to Jerusalem at all; or (2) we may connect εἰς Ἰερουσαλήμ with πληρώσωντες τὴν διακονίων, giving it a more emphatic meaning than is usually suggested by those who favour this construction; or finally (3) we may be able to justify 'from Jerusalem' as after all the original reading.

(1) Most will admit that the textual phenomena are prima facie against the reading 'from Jerusalem,' either in its 'Western' form (ἀπό) or in its Alexandrine and Syrian form (ἐξ). It is discredited not only as a lectio facilior divided against itself, but also by the fact that it is not the common usage of Acts to specify the place whence return is made, wherever it is indicated by the context. On the other hand, even the place whither is twice omitted after ὑποστρέφων, in Acts viii 28, xx 3. In the former of these we have ἢν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἀρματος αὐτοῦ, where the destination is only to be inferred from a statement that the man was a eunuch of the queen of the Ethiopians. In

¹ Τότε ὑπέστρεψαν εἰς Ἱερουσαλημ ἀπὸ δρους τοῦ καλουμένου Ἑλαιῶνος is the one case in which the place whence is named at all.