

ON SOME FRAGMENTS OF A PRE-
HIERONYMIAN LATIN VERSION OF THE BIBLE.

IN the year 1520 was printed at Paris a quarto volume entitled, *Centum et Duæ Quæstiones et totidem Responsiones Morales super Genesim*. These *Quæstiones* were edited by Justinianus Genuensis Prædicatoriæ observationis professor, Trebiensis Episcopus, and by him dedicated to Louise of Savoy, mother of Francis, king of France. The king had summoned Justinianus from Rome to Paris, and in gratitude he takes occasion to present the queen-mother with "nonnihil nostræ literariæ suppellectilis"; namely, with this edition of the *CII. Quæstiones*, which he thinks are rightly attributed to Philo.

This dedication makes it probable that Justinianus had brought the manuscript of these *Quæstiones* with him from Rome, where in the Vatican there are still preserved some old Latin MSS. of Philo, which would no doubt be well worth overhauling. Justinianus was only editor, not author, of this Latin version published at Paris, and by him the following notice is appended to the text :

"Explicitus est liber quæstionum moralium super Genesim Philonis Indæi, ut sane vetustum attestatur exemplar: quæque aut ab interprete aut a malevolo quopiam aut certe ab ignaro Scriptore nonnulla a margine in contextum traducta, etiam in Philonem dicta, comperies."

In addition to this foreign matter however, the editor prints continuously, as if it were part of the hundred and second *responsio*, about half of an old Latin version of the *Therapeutæ* of Philo. A page had either dropped out of the manuscript or was neglected by the printer, for the greater part of the *responsio* and the first forty lines of the *Therapeutæ* are omitted, the two being run into one another abruptly.

The next edition of these *Quæstiones* was made by one Sichardus, a friend of Budæus, and was printed at Basle in 1527, at the press of Adamus Petrus. In this edition the *Therapeutæ* again follows the *Quæstiones*, but is kept separate from it, and entitled by the editor *De Essæis*, because it begins with the words, "De statu Essæorum disputaturus," etc. These two pieces are not ascribed to any particular translator, but at the end of the last *quæstio* and *responsio* is printed the following:

"Interpres :

secundum consequentiam testimoniorum divinæ Scripturæ non exposuit Philo titulos allegoriæ, sed ea captare voluit capitula, quæ videntur intuitui mentis suæ succurrisse."

In the same volume appeared the *Liber Antiquitatum*, of doubtful Philonean origin, of which the Latin version is put down as *incerto auctore*, the *De Nominibus Hebraicis*, rendered into Latin by Hieronymus, and the spurious book *De Mundo*, by Budæus.

The identity of style, and the circumstance of their appearing together alone in the Paris edition of 1520, make it certain that the *Quæstiones in Genesim* and the *Therapeutæ* were latinised by one and the same hand. The Basle edition of 1527 is printed from at least two MSS., one lent to Sichardus by the convent of Fulda, the other found in the monastery of Lorch, near Heidelberg. The latter was a *pervetustum exemplar*, yet—so the editor alleges—no less unsatisfactory and full of corruptions than the *commodum illud Fuldense*. Sichardus prints marginally the variations of the Codex Laurissanus, as he calls it, for he despairs of reconciling them with those of the Fuldensis. He is quite unaware that there already existed a Paris edition of the work, and ends his preface by hoping that some day there may appear an edition of these *Quæstiones* which will be, if not more complete, at any rate more

emended. The Paris edition is not indeed more emended, but the variant readings which it gives in nearly every line supplement the Basle edition, so that the two together afford a very fair text. The Basle edition was twice reprinted in the sixteenth century, and again at San Lazaro in 1836, in Aucher's edition of these *Quæstiones* in their ancient Armenian form.

From the fact that the Latin of the *Therapeutæ* implies readings found in no Greek codex, though also implied in the Armenian version, I had concluded that it could not be much later in origin than the fifth century. As a further test I compared the *titulos allegoriæ*, i.e. the texts from the Bible quoted in the several *quæstiones*, with the Latin Vulgate of St. Jerome, for it was to be expected that the translator would render the original Greek into the particular Latin form with which he was already familiar. I was at once struck by their difference from the Hieronymian text. The detailed comparison of them with the corresponding text of Sabatier—the so called *Itala Versio*—and, wherever it serves, with the *Versio Lugdunensis* as edited by M. Ulysses Robert, shows that in these *Quæstiones* we have, extending over three successive chapters of Genesis, the record of a pre-Hieronymian version of the Bible.

Although Sabatier aimed at restoring the famous *Versio Itala*, there is nothing to prove that the biblical text which with untiring industry he compiled from citations found in the old Latin Fathers represents a single continuous text and translation. Each Father must have used the version current in his country and Church, and of two verses which jostle one another in Sabatier, one may belong to a version current in Mauritania in the third, the other to a version current in North Italy in the fourth century. A special interest therefore attaches to the shreds of an old version contained in these *Quæstiones*; for we may be sure

that they, one and all, are drawn from the same version, nor are they a century of quotations spread here and there over a wide tract of the Bible, but a fairly continuous text running from Genesis xxv. 20 to xxviii. 8.

In the following tables the *quæstio* containing the old version is given in the first column; in the second, the so called Itala Versio of Sabatier. The marginal references of Sabatier's text, indicating his authority, are for sake of brevity not given; but where in his notes he gives another citation of a text agreeing more with the *quæstio* than what he has embodied in his *versio antiqua*, I have copied out that other citation. In the third column I have given St. Jerome's Vulgate.

There are frequent discrepancies between the Basle and the Paris editions of these *Quæstiones*. I have chosen the Paris edition as the main text, but have supplied all variants of the Basle text. The latter are either mentioned separately and after the Paris text, or supplied within it, only between brackets. And as the differences of the Basle text may consist of (1) additions to, (2) omissions from, or (3) actual variation of words, (1) I have given the additions simply in brackets: *e.g.* in Qu. xxv, "inhabita (in) quam tibi dixero (terram)" implies that the words *in* and *terram* are added in Basle text, and are not in Paris text; (2) the omissions of the Basle text are also in brackets, but are prefaced by word "omit," so that there can be no ambiguity; (3) those words in the Paris text are italicised which in the Basle text have their place taken by others, and those others which take their place are added between brackets: *e.g.* in Qu. ii., "*Ad* (ut) quid," etc., means that *ut quid*, and not *ad quid*, is read in Basle or B. text.

In column two, from Qu. li. onwards, is quoted, after and in addition to the so called Itala Versio, the Versio Lugdunensis, as edited by M. Ul. Robert. Letters which

in his text lie between brackets are his supplement of lacunas in the Lyons MS. For the earlier *quæstiones* the Versio Lugdunensis is deficient.

This arrangement gives at a glance what the old version of the Latin Bible preserved in these *Quæstiones* has in common, firstly, with the so called Itala of Sabatier, or with other testimonies cited in his notes; secondly, with the Versio Lugdunensis, wherever it serves; thirdly, with the Vulgata Nova as quoted in Sabatier. The version used by the translator of these *Quæstiones* seems to have differed little from versions which Ambrose and Augustine had in their hands, and to have differed still less from the Versio Lugdunensis. The following are some striking points of agreement with the Versio Lugdunensis: use of neuter form for masculine, e.g. *putea* for *puteus putei* (cp. Robert, *Prolegomena*, p. lxii); use of genitive in phrases like *sexaginta annorum* (Robert, *Prolegomena*, lxxx); *incolaveritis*, perhaps for *incola eritis* (cp. *variaverit* for *varia erit* (U. Robert, *Prolegomena*, lxxxvii), *in terram inhabitata in quam tibi dixero* (cp. Robert, *Prolegomena*); use of *desusum* (Robert, *Prolegomena*, lxxv); *præ*=*præter* (cp. Versio Lugdunensis, Gen. xlvii. 22).

There is a close resemblance in Genesis xxvii. 28, 29 to the version used by Cyprian in this passage, but not enough perhaps to prove that the version used by the translator of the *Quæstiones* was as old as Cyprian. It is a tempting inference that this version of the *Quæstiones* goes back to his date, for that would prove that the treatise on the *Therapeutæ* which accompanies them was known and latinised in the first half of the third century. The data however do not prove such a conclusion, though they favour it. The mention of the *Apollinaristæ* interpolated in the Latin text may be due to a copyist, and not to the *interpres*.

One negative argument against the value of these frag-

ment remains to be noticed. Why, it may be asked, should they be regarded as drawn from a current version of the Bible at all, and not rather as a fresh and original version made *pro hac vice* by the translator of the *Quæstiones*? The answer is, that the numerous points of agreement between these fragments, on the one hand, and either the Itala or the Lugdunensis Versio, on the other, preclude any such a belief, which is moreover opposed to all likelihood. It is more probable that the fragments here preserved belong, even where they differ from Sabatier's quotations and from the Versio Lugdunensis alike, to an established text current and familiar in the translator's Church and country.

The text of these *Quæstiones* has been here and there adapted to the Vulgate, and we sometimes get in one edition the adapted text, in the other edition the unadapted text. For example, in Qu. lxxvii., the Basle text has *benedictionibus repletur* of the Vulgate, and the Paris text *benedictus* of the so called Itala Versio. But it is not always a safe inference that a pre-Hieronymian text has been adapted to the Vulgate because it agrees therewith; for the Vulgate may itself repeat an older version, especially in the case of well known and striking sayings, which the ears of a congregation being familiar with in one Latin dress would not easily tolerate in another. Englishmen are well aware of the prejudices roused by a Revised Version, and in the Armenian and Russian Churches no revision of the text read in the churches could be effected on account of popular dislike of innovation in such matters.

These *Quæstiones* show marked differences in many verses from the so called Itala and the Lugdunensis alike: e.g. *dispergentur* in Qu. iv., *primogenitus* in Qu. vii., *spaciositas* in Qu. xliiii., *emolles et optimos* in Qu. lviiii., *in conspectu meo* in Qu. lxvi., answering to *ἐναντίον μου*, just as *ἐναντι τῆς σκηνῆς* is rendered *in conspectu tabernaculi* in Versio Lugdunensis, Numeri viii. 9.

I have not heard of any MS. of these *CII. Quæstiones*, except perhaps in the Vatican. There is no reason why this old Latin version of Philo's *Quæstiones* should only begin at Genesis xxv. 20, for the Armenian Version begins at the beginning of Genesis. Moreover the author of this old Latin version or a copyist distinctly implies, in a note which has been worked into the text of the *Solutio* of Qu. ii., that his version included much more of the *Quæstiones*. The passage referred to has not of course its equivalent in the Armenian, and runs thus: "Iam pervide quanta est unitas in mathematico tractu, et hic in prioribus translatis libris ex aperto dicente Philone," etc. If the Latin version of these earlier books could be found, it would contain much more of the old Latin version of the Old Testament which the translator used. Perhaps the Vatican MS. may contain this additional matter. In any case the old Latin version is not likely to give Philo's commentary beyond Genesis xxviii. 9; for the Armenian version also ends abruptly at this point, as Aucher, the Armenian editor, points out in his note *ad locum*: "Utinam adiecisset interpres, quare ipse prætermiserit residuas auctoris quæstiones solutionesque: an vix invenerit opus integrum in codice Græco, an sibi placuerit omittere multa et pauca quædam proponere Latinis; maxime, quo seculo id compilaverit."

If this old version of the *Quæstiones* of Philo was made in Africa, its date may be later than the diffusion of St. Jerome's Vulgate in Europe; for we know that in Africa the old Latin versions of the Bible held their own for some time later. If it was made in Italy, I should be inclined to ascribe it to the age of St. Ambrose, if not to St. Ambrose himself, to whose language, as Aucher points out, many phrases in it bear close resemblance, and who was besides a close student of these Philonean commentaries on Genesis.

QUÆSTIONES.	ITALA.	VULGATA.
<p>I.</p> <p>QUARE quadraginta annorum erat Isaac cum nupsisset ei Rebecca?</p> <p>(B. omits <i>ei</i>, and reads <i>Rebeccam</i>.)</p>	<p><i>In Sabatier.</i></p>	<p>GEN. XXV. 20.</p> <p>QUI cum quadraginta esset annorum duxit uxorem Rebeccam.</p>
<p>II.</p> <p><i>Ad</i> (ut) quid Rebecca ait: si sic futurum est mihi, ad quid mihi hoc?</p>	<p>GEN. XXV. 22.</p> <p>. . . Si sic mihi futurum erat, ut quid mihi hoc?</p>	<p>GEN. XXV. 22.</p> <p>Si sic mihi futurum erat, quid necesse fuit concipere?</p>
<p>III.</p> <p>Quid est: perrexit interrogare a domino? (<i>Solutio</i> begins: Eloquentium Dei, etc. These two words are in Basle edition thrown into <i>quæstio</i>; by mistake, as is proved by Armenian version, which agrees with Paris text.)</p>	<p>GEN. XXV. 22.</p> <p>Abiit autem Isaac cum ea interrogare Dominum.</p>	<p>GEN. XXV. 22.</p> <p>Perrexitque ut consuleret Dominum.</p>
<p>IV.</p> <p><i>Ad</i> quid <i>interrogans</i> ea audivit: duæ gentes in utero tuo sunt: et duo populi ex utero tuo dispergentur, et populus populum superabit: et maior serviet minori?</p> <p>(In Basle edition: <i>Ut quid interrogante</i> [in marg. <i>perrogante</i>] <i>ea audivit</i>, etc.; and below, <i>ut maior</i>.)</p>	<p>GEN. XXV. 23.</p> <p>Et dixit dominus Rebecca: duæ gentes in utero tuo sunt, et duo populi de ventre tuo dividuntur, et populus populum superabit, et maior serviet minori.</p>	<p>GEN. XXV. 23.</p> <p>Qui respondens ait: duæ gentes sunt in utero tuo, et duo populi ex ventre tuo dividuntur, populusque populum superabit, et maior serviet minori.</p>

QUÆSTIONES.	ITALA.	VULGATA.
<p>v. Quare dixit: Completi sunt dies eius ut pareret?</p>	(Itala deest.)	<p>GEN. XXV. 24. Iam tempus pariendi advenerat.</p>
<p>vi. Quid est: erant gemini in utero eius?</p>	<p>GEN. XXV. 24. Et ei erant gemini in utero eius.</p>	<p>GEN. XXV. 24. Et ecce gemini in utero eius reperti sunt.</p>
<p>vii. Ad (ut) quid primogenitus totus rubens et pilosus ut (Basle adds <i>et</i>) pellis.</p>	<p>GEN. XXV. 25. Et egressus est primus rubens, totus sicut pellis pilosus.</p>	<p>GEN. XXV. 25. Qui prior egressus est, rufus erat et totus in morem pellis hispidus.</p>
<p>viii. Quare nomen illi ponitur Esau, qui interpretatur <i>factura</i> (factura) vel rubor?</p>		<p>GEN. XXV. 25. Vocatumque est nomen eius Esau.</p>
<p>ix. Quare dixit, Post hoc exivit frater eius?</p>	(Itala deest.)	<p>GEN. XXV. 25. Protinus alter egrediens.</p>
<p>x. Ad (ut) quid manus secundi apprehenderat calcaneum alterius?</p>	(Itala deest.)	<p>GEN. XXV. 25. Plantam fratris tenebat manu.</p>
<p>xi. Quare sexaginta annorum dicitur generasse Isaac?</p>	<p>(Itala deest.) Cf. August., Qu. 122 in Gen., to. 3, col. 408a: "Genuit eos Isaac cum esset annorum sexaginta."</p>	<p>GEN. XXV. 26. Sexagenarius erat Isaac quando nati sunt ei parvuli.</p>
<p>xii. Quare Esau venator et ruralis: Iacob vero simplex per innocentiam inhabitans domum et tabernacula? (Basle: Quare Esau venatoret ruralis, Iacob vero simpliciter, per innocentiam habitans domum.)</p>	<p>GEN. XXV. 27. Erat Esau homo sciens venari, agrestis: Iacob autem homo simplex, habitans domum.</p>	<p>GEN. XXV. 27. Factus est Esau vir gnarus venandi, et homo agricola: Iacob autem vir simplex habitabat in tabernaculis.</p>

QUÆSTIONES.	ITALA.	VULGATA.
<p>XIII. Quare dixit Isaac delexisse Esau: Rebecca vero diligebat Iacob.</p>		<p>GEN. XXV. 28. Isaac amabat Esau . . . et Rebecca diligebat Iacob.</p>
<p>XIV. Quare unus a patre pro causa venationis diligatur: mater vero secundum diligit, sine illius causa? (Basle ed.: Quare ab uno pro causa venationis diligebatur Mater vero sine causa?)</p>	(Itala deest.)	<p>GEN. XXV. 28. Isaac amabat Esau eo quod de venationibus illius vesceretur, et Rebecca diligebat Iacob.</p>
<p>XV. Quid est dictum: coxit Iacob cocturam?</p>	(Itala deest.)	<p>GEN. XXV. 29. Coxit autem Iacob pulmentum.</p>
<p>XVI. Quare dictum est: venit Esau de campo deficiens?</p>	(Itala deest.)	<p>GEN. XXV. 29. Cum venisset Esau de agro lassus.</p>
<p>XVII. Quare ait: gustemus de hac coctura quia deficio?</p>	<p>GEN. XXV. 30. Dixit Esau Iacob: da mihi gustum de coctione rubea ista, quia deficio.</p>	<p>GEN. XXV. 30. Ait: da mihi de coctione hac rufa, quia oppido lassus sum.</p>
<p>XVIII. Quare vocatum est nomen eius Edom, quod translatum latine (Græce) dicitur rutilum sive terrenum?</p>	<p>GEN. XXV. 30. Propterea vocatum est nomen eius Edom.</p>	<p>GEN. XXV. 30. Quam ob causam vocatum est nomen eius Edom.</p>
<p>XIX. Quare dixit: vende primitias tuas mihi hodie? (Basle omits <i>hodie</i>, but reads <i>hoc</i> in place of it at beginning of <i>Solutio</i>.)</p>	<p>GEN. XXV. 31. Vende mihi hodie primogenita tua mihi.</p>	<p>GEN. XXV. 31. Vende mihi primogenita tua.</p>

QUÆSTIONES.

XX.

Quare ita respondit, Ecce ego pergam mori: et (B. adds *ad*) quid mihi primitiæ istæ?

XXI.

Quid est: deprauavit Esau primitias (B. adds *suas*)?

XXII.

Quare sit fames super terram (præ famem ante factam temporibus Abraham)?

XXIII.

Quid est: perrexit (Isaac) ad Abimelech regem *Phylistim* (Philistim) in Gerara?

XXIV.

Quare ait *ei* (illi) eloquium divinum: ne descendas in Ægyptum?

XXV.

Ad (ut) quid dixit illi: Inhabita (in) quam tibi dixerò (terram). Esto autem incola in hac terra?

XXVI.

Quid est: Ero tecum, et benedicam te? (Basle ed.: Quid est ergo: tecum ero, et benedicam te?)

ITALA.

GEN. XXV. 32.

Ut quid mihi primatus?

(Itala deest.)

GEN. XXVI. 1.

Facta est autem fames super terram, præter famem quæ prius facta est in tempore Abrahamæ.

Sabatier notes that August. elsewhere quotes, using *ante* instead of *prius*.

GEN. XXVI. 1.

Abiit Isaac ad Abimelech regem Philistinorum in Gerara.

GEN. XXVI. 2.

Apparuit autem illi Dominus, et dixit: Noli descendere in Ægyptum.

GEN. XXVI. 2, 3.

Habita autem in terra, quam tibi dixerò. Et incole in terra hac.

GEN. XXVI. 3.

Et ero tecum, et benedicam te.

VULGATA.

GEN. XXV. 32.

Ille respondit: En morior, quid mihi proderunt primogenita?

GEN. XXV. 34.

Parvi pendens quod primogenita vendidisset.

GEN. XXVI. 1.

Orta autem fame super terram, post eam sterilitatem quæ acciderat in diebus Abraham.

GEN. XXVI. 1.

Abiit Isaac ad Abimelech regem Palæstinorum in Gerara.

GEN. XXVI. 2.

Apparuitque ei Dominus, et ait: ne descendas in Ægyptum.

GEN. XXVI. 2, 3.

Sed quiesce in terra, quam dixerò tibi. Et peregrinare in ea.

GEN. XXVI. 3.

Eroque tecum, et benedicam tibi.

QUÆSTIONES.	ITALA.	VULGATA.
<p>xxvii. Quid est: constituam iuramentum tuum, quod iuravi patri tuo?</p>	<p>GEN. xxvi. 3. Statuam iuramentum tuum quod iuravi Abrahæ patri tuo.</p>	<p>GEN. xxvi. 3. Complens iuramentum quod spondidi Abraham patri tuo.</p>
<p>xxviii. Quid est: multiplicabo semen tuum, sicut stellas cæli?</p>	<p>GEN. xxvi. 4. Et multiplicabo semen tuum tanquam stellas cæli. For <i>tanquam</i> is read <i>sicut</i> in Tichon., reg. 3, col. 54 d.</p>	<p>GEN. xxvi. 4. Et multiplicabo semen tuum sicut stellas cæli.</p>
<p>xxix. Quid est: dabo semini tuo omnem terram istam?</p>	<p>GEN. xxvi. 4. Et dabo semini tuo omnem terram hanc.</p>	<p>GEN. xxvi. 4. Daboque posteris tuis universas regiones has.</p>
<p>xxx. Quid est: benedicentur in <i>semine</i> (nomine) tuo omnes gentes terræ?</p>	<p>GEN. xxvi. 4. Et benedicentur in semine tuo omnes gentes terræ. Sabatier notes as follows: "In collat. Carthag., col. 392 a, . . . pro in semine, legitur, in nomine."</p>	<p>GEN. xxvi. 4. Et benedicentur in semine tuo omnes gentes terræ.</p>
<p>xxxi. Quare dixit: pro eo quod audivit pater tuus, et custodivit præcepta mea, et mandata mea, et iustificationes meas?</p>	<p>GEN. xxvi. 5. Pro eo quod obaudivit Abraham pater tuus vocem meam et custodivit præcepta mea et mandata mea et iustificationes meas et legitima mea.</p>	<p>GEN. xxvi. 5. Eo quod obedierit Abraham voci meæ et custodierit præcepta et mandata mea et ceremonias legesque servaverit.</p>
<p>xxxii. Quare dixit: Incola vetus ac incola rarus?</p>	<p>GEN. xxvi. 3. Et incole in terra hac.</p>	<p>GEN. xxvi. 3. Et peregrinare in ea.</p>
<p>(Basle ed.: Quare dixit: incolaueritis, ac incola Gerara?)</p>	<p>GEN. xxvi. 6. (<i>Itala deest.</i>)</p>	<p>GEN. xxvi. 6. Mansit itaque in Geraris.</p>

QUÆSTIONES.	ITALA.	VULGATA.
XXXIII.		GEN. XXVI. 7.
Qui sunt illi viri quos scriptura meminit ?	<i>(Itala deest.)</i>	Qui cum interrogaretur a viris loci illius.
XXXIV.		GEN. XXVI. 8.
Quid est : factum est longius illic incolaret, etc. ?		Cumque pertransissent dies plurimi et ibidem moraretur.
(Basle ed. : Quid est : factus est longævus illic ? <i>Sol.</i> , incolare . . .)	<i>(Itala deest.)</i>	
XXXV.		GEN. XXVI. 8.
Cuiusmodi ludus videtur quem prospiciens Abimelech de fenestra vidit Ysaac ludentem cum uxore sua Rebecca.		Prospiciens Abimelech rex Palæstinarum per fenestram, vidit eum iocantem cum Rebecca uxore sua.
(Basle edition has <i>lusus</i> and <i>Isaac</i> .)	<i>(Itala deest.)</i>	
XXXVI.	GEN. XXVI. 12.	GEN. XXVI. 12.
Quid est : seminavit in illo anno et invenit centenarium hordeum ?	Seminavit autem Isaac in terra illa, et invenit in anuo illo centuplum hordei.	Sevit autem Isaac in terra illa, et invenit in ipso anno centuplum.
XXXVII.	GEN. XXVI. 13.	GEN. XXVI. 13.
Quid est : proficiens, maior fiebat, quousque factus est magnus valde ?	Et procedens maior fiebat, quoad usque magnus factus est valde.	Et ibat proficiens, atque succrescens, donec magnus vehementer effectus est.
(Basle ed. : Quid est : procedens maior fiebat, quousque maior factus est valde ?)		
XXXVIII.		GEN. XXXVI. 14, 15.
<i>Ad</i> (ut) quid : hæc quæ foderunt pueri patriseius, dissipantes obstruunt Phylistiim (Philistenses) ?	<i>(Itala deest.)</i>	Palæstini omnes puteos, quos foderant servi patris illius Abraham, illo tempore obstruxerunt implentes humo.

QUÆSTIONES.	ITALA.	VULGATA.
<p data-bbox="228 216 294 236">XXXIX.</p> <p data-bbox="146 241 377 404">Quare Abimelech dixit ad Isaac, <i>Recede</i> (Perge) a nobis : quia <i>potentior</i> (possibilior nobis) factus es <i>valde</i> ?</p> <p data-bbox="171 409 342 435">(B. omits <i>valde</i>.)</p>	<p data-bbox="456 294 586 321"><i>(Itala deest.)</i></p>	<p data-bbox="700 216 860 236">GEN. XXXVI. 16.</p> <p data-bbox="664 241 898 377">In tantum, ut ipse Abimelech diceret ad Isaac : recede a nobis, quoniam potentior nobis factus es valde.</p>
<p data-bbox="244 451 278 471">XL.</p> <p data-bbox="146 476 377 617">Ad quid obstruos puteos rursus effodit ? (Basle ed. : Ut quid obstrusa putea rursus effodit ?)</p>	<p data-bbox="451 508 581 534"><i>(Itala deest.)</i></p>	<p data-bbox="705 451 855 471">GEN. XXVI. 18.</p> <p data-bbox="664 476 898 586">Rursum fodit alios puteos, . . . quos olim obstruxerant Philisthiim.</p>
<p data-bbox="244 633 280 653">XLI.</p> <p data-bbox="146 658 377 768">Ad (ut) quid eadem vocabula posuit puteis quæ etiam <i>prius erant eis</i> ?</p> <p data-bbox="146 773 377 859">(B. reads <i>præter eius</i> where Ancher suggests <i>pater eius</i>.)</p>	<p data-bbox="456 686 586 713"><i>(Itala deest.)</i></p>	<p data-bbox="705 633 855 653">GEN. XXVI. 18.</p> <p data-bbox="664 658 898 768">Appellavitque eos eisdem nominibus quibus ante pater vocaverat.</p>
<p data-bbox="234 874 285 895">XLII.</p> <p data-bbox="146 900 377 978">Ad (ut) quid in valle Geraræ putei esse dicuntur ?</p>	<p data-bbox="441 874 591 895">GEN. XXVI. 19.</p> <p data-bbox="399 900 632 1036">Et foderunt pueri Isaac in valle Gerarum, et invenerunt ibi puteum aquæ vivæ.</p>	<p data-bbox="705 874 855 895">GEN. XXVI. 19.</p> <p data-bbox="664 900 898 978">Foderuntque in Torrente, et repererunt aquam vivam.</p>
<p data-bbox="234 1056 285 1077">XLIII.</p> <p data-bbox="146 1081 377 1279">Quare in primo dimicatur : in secundo iudicatur : in tertio cessant ? <i>Sol.</i> : Ex primo notatur iniuria : secundo inimicitia : tertio speciositas.</p> <p data-bbox="146 1284 377 1420">(Basle ed. : Quare in primo dimicantur, secundo iudicantur, in tertio cessant ? Et primum vocatur</p>	<p data-bbox="425 1056 607 1077">GEN. XXVI. 20-22.</p> <p data-bbox="399 1081 632 1420">Et litem fecerunt pastores Gerarum cum pastoribus Isaac : . . . et vocavit nomen eius, Injustitiam . . . Et foderunt puteum alterum : et altercati sunt etiam super eo, et vocavit nomen eius, Inimicitia . . . et foderunt puteum alium, et non liti-</p>	<p data-bbox="689 1056 871 1077">GEN. XXVI. 20-22.</p> <p data-bbox="664 1081 898 1420">Sed et ibi jurgium fuit pastorum Geraræ adversus pastores Isaac, dicentium : nostra est aqua : quam ob rem nomen putei, ex quo quod acciderat, vocavit Calumniam. Foderunt autem et alium : et pro illo quoque rixati sunt, appellavit-</p>

QUÆSTIONES.	ITALA.	VULGATA.
iniuria, secundum inimicitia, tertium spaciositas ?)	gavertunt cum eis, et vocavit nomen eius Latitudo.	que eum, Inimicitias. Profecto inde fodit alium puteum, pro quo non contenderunt : itaque vocavit nomen eius, Latitudo.
XLIV. Quid est : ascendit inde ad puteum sed <i>suspensus</i> ¹ (suspen- sum) ?	GEN. XXVI. 23. Ascendit autem inde ad puteum Iura- menti.	GEN. XXVI. 23. Ascendit autem ex illo loco in Bersabee.
XLV. <i>Ad</i> (ut) quid in nocte Dominus <i>visitat</i> <i>eum</i> (uisitatur) : et ait, Ego sum Deus patris tui : ne timeas : tecum enim sum.	GEN. XXVI. 24. Et visus est ei Dominus in illa nocte, et dixit ei : Ego sum deus Abraham patris tui, ne timeas, tecum enim sum.	GEN. XXVI. 24. Ubi apparuit ei Dominus in ipsa nocte, dicens : Ego sum deus Abraham patris tui, noli timere, quia ego tecum sum.
XLVI. Quare dominus <i>visi-</i> <i>tans</i> (uisitatus) os- tendit semetipsum deum ?	<i>See</i> GEN. XXVI. 24, <i>as above.</i>	
XLVII. Quare dicendo : Benedixi te, adiecit. Et multiplicabo semen tuum propter pat- rem tuum ?	GEN. XXVI. 24. Et benedicam te et multiplicabo semen tuum propter Abra- ham patrem tuum. Sabatier notes that August., <i>De Civit.</i> <i>Dei</i> , c. 36, reads <i>bene-</i> <i>dixi</i> instead of <i>bene-</i> <i>dicam.</i>	GEN. XXVI. 24. Benedicam tibi, et multiplicabo semen tuum propter servum meum Abraham.
XLVIII. Quare ædificando illic <i>altare</i> (altarium),	GEN. XXVI. 25. Et ædificavit ibi Isaac altare, et invo-	GEN. XXVI. 25. Itaque ædificavit ibi altare : et invocato

¹ Here the *Solutio* implies *juramenti*; for it runs thus: "Puteus enim iuramenti filia septima est quod Hebraice legitur Bersabee Berfilia Sabeæ septima." Which words however seem to be translator's and not Philo's.

QUÆSTIONES.	ITALA.	VULGATA.
non obtulit sacrificium: sed invocato nomine Domini fixit tabernaculum suum?	cavit ' in nomine domini.	nomine Domini, extendit tabernaculum.

XLIX.

Quare post quartam putei fossuram a pueris factam *exit* (exiit) Abimelech ad *deum* (eum), et Ochozath (Acho [Achoza]) thalami præpositus: et Phicol princeps militiæ.

L.

Quare dicentibus et nunc benedictus a Domino; (B. omits semicolon) facit cænâ et manducaverunt et biberunt?

LI.

Quare pergentibus pueris *Ysaac* (Isaac) venientes qui quartum puteum foderunt dixerunt *se* (B. omits *se*) non invenisse aquam?

LII.

Sol. Quod et iuramentum vocat et civitatem puteum iuramenti . . .

LIII.

Quare Esau quadragenarius accepit uxorem Iudith filiam

GEN. XXVI. 26.

Et Abimelech ivit ad eum de Geraris, et Ochozath pronubus eius, et Phicol princeps militiæ ejus.

(*Itala deest.*)

GEN. XXVI. 32.

Et venerunt pueri Isaac, et nunciaverunt ei de puteo quem foderunt et dixerunt ei: non invenimus aquam.

GEN. XXVI. 33.

Et vocavit nomen eius iuramentum.
Vers. Lugd.:
Propter hoc nomen est civitatis illius puteus juramenti usque in hodiernum diem.

GEN. XXVI. 34.

(*Itala deest.*)
Vers. Lugd.:
Erat autem Esau

GEN. XXVI. 26.

Ad quem locum cum venissent de Geraris, Abimelech, et Ochozath amicus illius, et Phicol dux militum.

GEN. XXVI. 29, 30.

Sed cum pace dimissimus auctum benedictione Domini. Fecit ergo eis convivium, et post cibum et potum.

GEN. XXVI. 32.

Ecce autem venerunt in ipso die servi Isaac, annunciantes ei de puteo quem foderant, atque dicentes: Invenimus aquam.

GEN. XXVI. 33.

Inde appellavit eum, abundantiam: et urbi nomen impositum est Bersabee usque in præsentem diem.

GEN. XXVI. 34.

Esau vero quadragenarius duxit uxores, Iudith filiam Beer

QUÆSTIONES.

Beher et Barhanath
filiam Helomeuei?

(Basle ed.: Quare
E. qu. a. u. l. f. Beher
Cetthei et Barhatnath
filiam Elom Heuæi?)

LIII.

Quare has ipsas
dixit contendere *Ysaac*
(*Isaac*) et *Rebecca*?

LIV.

Quid est: postquam
senuit *Ysaac* caliga-
verunt oculi eius ad
videndum?

(Basle ed.: Quid
est: postquam senuit
Isaac caligati sunt
oculi eius? *Sol.*: Ad
videndum, etc. *So*
Arm. Vers..)

LV.

Quare dixit maiori
filio: accipe (*B. adds*
vas tuum) pharetram
et arcum?

ITALA.

annorum *XL* et accepit
uxorem *Iudin*, filiam
Beiher *Caethei*, et
Bassemat, filiam *Elon*
Euchei.

GEN. XXVI. 35.

(*Itala deest.*)

Vers. Lugd.:

Et erant conten-
dentes haec duae
aduersus *Isac* et
Rebeccam.

GEN. XXVII. 1.

(*Itala deest.*)

Vers. Lugd.:

Postquam senuit
Isaac obducti sunt
oculi eius, et nihil
videbat.

GEN. XXVII. 1-3.

Et vocavit filium
suum seniore *Esau*,
et dixit, . . . Nunc
ergo sume vas tuum,
pharetramque et
arcum.

Vers. Lugd.:

Et uocavit *Esau*
filium suum maiorem
natum, et dixit ei . . .
nunc ergo sume
uasum tuum, phare-
tram et arcum.

VULGATA.

Hethæi, et *Basemath*
filiam *Elon* ejusdem
loci.

GEN. XXVI. 35.

Quæ ambæ offen-
derant animum *Isaac*
et *Rebecca*.

GEN. XXVII. 1.

Senuit autem *Isaac*,
et caligaverunt oculi
eius et videre non
poterat.

GEN. XXVII. 1-3.

Vocavitque *Esau*
filium suum maiorem,
et dixit ei . . . sume
arma tua, pharetram
et arcum.

QUÆSTIONES.

LVI.

Quid est: cape mihi venationem: (B. adds *et*) fac mihi epulas sicut amo: et affer mihi ut manducem: quatenus benedicat te anima mea antequam moriar?

LVII.

Ad (ut) quid Rebecca his auditis ait ad Iacob filium suum: audivi patrem tuum loquentem ad Esau fratrem tuum.

ITALA.

GEN. XXVII. 3, 4.

Venare mihi venationem.

Vers. Lugd.:

Venare mihi venationem: et fac mihi escas, sicut amo ego, et adfers mihi ut manducem, et benedicat te anima mea, priusquam moriar.

GEN. XXVII. 6.

(Itala deest.)

Vers. Lugd.:

Rebecca autem dixit ad Iacob filium suum minorem: ecce ego audivi patrem tuum loquentem ad Esau fratrem tuum.

VULGATA.

GEN. XXVII. 3, 4.

Cumque venatu aliquid apprehenderis fac mihi inde pulmentum sicut velle me nosti, et affer ut comedam: et benedicat tibi anima mea antequam moriar.

GEN. XXVII. 6.

Dixit filio suo Iacob: audivi patrem tuum loquentem cum Esau fratre tuo.

FRED. C. CONYBEARE.

(To be concluded.)