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 Prædictoriae 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 literarïæ supplæctilis"; 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 Indrei, 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 allegorise, sed ea captare voluit capitula, quæ videntur intutui mentis suæ succurrissæ."

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 Larch, near Heidelberg. The latter was a *perpetuum 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 Therapeuta 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 allegoriae, 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 *questio* 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 *questio* 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 *Quaestiones*. 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 lacunae 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 inhabita 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 Quaestiones? 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 Quaestiones 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 repleatur 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 Quaestiones show marked differences in many verses from the so called Itala and the Lugdunensis alike: e.g. dispersgentur in Qu. iv., primogenitus in Qu. vii., spaciositas in Qu. xliii., emolles et optimos in Qu. lviii., in conspectu meo in Qu. lxvi., answering to εναντίον μου, just as ἐναντὶ 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 paua 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.
ON SOME FRAGMENTS OF A PRE-HIERONYMIAN

QUÆSTIONES.

I.
Quadraginta annorum erat Isaac cum nupsisset ei Rebecca?
(B. omits ei, and reads Rebecca.)

II.
Ad (ut) quid Rebecca ait: si sic futurum est mihi, ad quid mihi hoc?

III.
Quid est: perrexit interrogare a domino?
(Solutio begins: Eloquium Dei, etc. These two words are in Basle edition thrown into quæstio; by mistake, as is proved by Armenian version, which agrees with Paris text.)

IV.
Ad quid interrogans ea audivit: duas gentes in utero tuo sunt: et duo populi ex utero tuo dispersentur, et populus populum superabit: et maior serviet minori?
(In Basle edition: Ut quid interrogante [in marg. perrogante] ea audivit, etc.; and below, ut maior.)

ITALA.

GEN. xxv. 22.

Si sic mihi futurum erat, quid necesse fuit concipere?

VULGATA.

GEN. xxv. 20.

Qui cum quadraginta esset annorum duxit uxorem Rebecca.

GEN. xxv. 22.

Si sic mihi futurum erat, ut quid mihi hoc?

GEN. xxv. 22.

Abiit antem Isaac cum ea interrogare Dominum.

GEN. xxv. 22.

Perrexitque ut consulere Dominum.
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<td>v. Quare dixit: Completi sunt dies eius ut pareret?</td>
<td>(Itala deest.)</td>
<td>Gen. xxv. 24. Iam tempus pariendi adverterat.</td>
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<td>vii. Ad (ut) quid primogenitus totus rubens et pilosus ut (Basle adds <em>et</em>) pellis.</td>
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<td>Gen. xxv. 25. Qui prior egressus est, rufus erat et totus in morem pellis hispidus.</td>
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<td>viii. Quare nomen illi ponitur Esau, qui interpretatur <em>factura</em> (factura) vel rubor?</td>
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<td>ix. Quare dixit, Post hoc exivit frater eius?</td>
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<td>x. Ad (ut) quid manus secundi apprehendit calcaneum alterior?</td>
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<td>Gen. xxv. 25. Protinus alter egrediens.</td>
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**Gen. XXV. 24.**

Et ei erant gemini in utero eius.

**Gen. XXV. 25.**

Et egressus est primus rubens, totus sicut pellis pilosus.

**Gen. XXV. 27.**

Erat Esau homo sciens venari, agrestis: Iacob autem homo simplex, habitans domum.
ON SOME FRAGMENTS OF A PRE-HIERONYMIAN

**QUÆSTIONES.**

xiii. Quare dixit Isaac delexisse Esau: Rebecca vero diligebat Iacob.

xiv. Quare unus a patre pro causa venationis diligatur: mater vero secundum diligat, sine illius causa?

(Basle ed.: Quare ab uno pro causa venationis diligebatur Mater vero sine causa?)

xv. Quid est dictum: coxit Iacob cocturam?

xvi. Quare dictum est: venit Esau de campo deficiens?

xvii. Quare ait: gustemus de hac coctura quia deficio?

xviii. Quare vocatum est nomen eius Edom, quod translatum latine (Græce) dicitur rutilum sive terrenum?

xix. Quare dixit: vende primitias tuas mihi hodie?

(Basle omits hodie, but reads hoc in place of it at beginning of Solutio.)

**ITALA.**

(Itala deest.)

**VULGATA.**

Gen. xxv. 28.
Isaac amabat Esau eo quod de venationibus illius vesceretur, et Rebecca dili-

gebat Iacob.

Gen. xxv. 29.
Isaac amabat Esau deo quod de venationibus illius vesceretur, et Rebecca dili-

gebat Iacob.

Gen. xxv. 30.
Dixit Esau Iacob: da mihi gustum de coctione rubea ista, quia deficio.

Gen. xxv. 30.
Propteram vocatum est nomen eius Edom.

Gen. xxv. 31.
Vende mihi hodie primogenita tua mihi.

Gen. xxv. 31.
Vende mihi primo-

genita tua.
ITALA.  

GEN. xxv. 32.  
Ut quid mihi primatus?

VULGATA.  

GEN. xxv. 32.  
Ille respondit: En morior, quid mihi pro-derunt primogenita?

LATIN VERSION OF THE BIBLE.  

QUÆSTIONES.  

xx.  
Quare ita respondit, 
Ecce ego pergam mori: et (B. adds ad) quid mihi primitiae istae?

xxi.  
Quid est: deprau- autit 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 Philistinorum in Gerara?

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

xxv.  
Ad (ut) quid dixit illi: Inhabita (in) quam tibi dixero (terræ). Esto autem incola in hac terra?

xxvi.  
Quid est: Ero tecum, et benedicam te?  
(Basle ed.: Quid est ergo: tecum ero, et benedicam te?)
ON SOME FRAGMENTS OF A PRE-HIERONYMIAN

QUÆSTIONES.

xxvii. Quid est: constituam iuramentum meum, quod iuravi patri tuo?

xxviii. Quid est: multiplicabo semen tuum, sicut stellas caeli?

xxx. Quid est: dabo semini tuo omnem terram istam?

xxx. Quid est: benedicentur in semine (nomine) tuo omnes gentes terræ?

XXXI. Quare dixit: pro eo quod audivit pater tuus, et custodivit præcepta mea, et mandata mea, et justificationes meas?

XXXII. Quare dixit: Incola vetus ac incola rarus?

(Base ed.: Quare dixit: incolaueritis, ac incola Gerara?)

ITALA.

Gen. xxvi. 3. Statuam iuramentum meum quod iuravi Abrahæ patri tuo.

Gen. xxvi. 4. Et multiplicabo semen tuum tanquam stellas caeli.

Sabatier notes as follows: “In collat. Carthag., col. 392 a, pro in semine, legitur, in nomine.”

VULGATA.

Gen. xxvi. 3. Compleni iuramentum quod spopondi Abraham patri tuo.

Gen. xxvi. 4. Et multiplicabo semen tuum sicut stellas caeli.

Gen. xxvi. 4. Daboque posteris tuis universas regiones has.

Gen. xxvi. 4. Et benedicentur in semine tuo omnes gentes terræ.

Gen. xxvi. 5. Pro eo quod obedierit Abraham voci meæ et custodierit præcepta et mandata mea et ceremonias legesque servaverit.

Gen. xxvi. 6. Mansit itaque in Geraris.
QUESTIONES.

xxxiiii.
Qui sunt illi viri quos scriptura meminît?

xxxiv.
Quid est: factum est longius illie incolaret, etc. ?
(Basle ed.: Quid est: factus est longævus illie? Sol., incolare . . .)

xxxv.
Cuiusmodi ludus videtur quem perspiciens Abimelech de fenestra vidit Ysaac ludentem cum uxore sua Rebecca.
(Basle edition has lusus and Isaac.)

xxxvi.
Quid est: seminavit in illo anno et invenit centenarium hordeum?

xxxvii.
Quid est: proficiens, maior fiebat, quosque factus est magnus valde?
(Basle ed.: Quid est: procedens maior fiebat, quosque maior factus est valde?)

xxxviii.
Ad (ut) quid: hæc quae foderunt pueri patris eius, dissipantes obsruunt Phylistiim (Philistenses)?

ITALA.

xxxiiii. (Itala deest.)

xxxiv. (Itala deest.)

xxxv. (Itala deest.)

xxxvi. Seminavit autem Isaac in terra illa, et invenit in anno illo centuplum hordei.

xxxvii. Et procedens maior fiebat, quoad usque magnus factus est valde.

xxxviii. (Itala deest.)

VULGATA.

GEN. xxvi. 7.
Qui cum interro-
garetur a viris loci illius.

GEN. xxvi. 8.
Cumque pertrans-
issent dies plurimi et ibidem moraretur.

GEN. xxvi. 8.
Prospiciens Abi-
melech rex Palæs-
tinorum per fenest-
tram, vidit eum iocan-
tem cum Rebecca uxore sua.

GEN. xxvi. 12.
Seminavit autem Isaac in terra illa, et invenit in anno illo centuplum hordei.

GEN. xxvi. 13.
Et ibat proficiens atque succrescens, donec magnus vehementer effectus est.

GEN. xxxvi. 14, 15.
Palaæstini omnes puteos, quos foderant servi patris illius Abraham, illo tempore obstruxerunt im-
plentes humo.
ON SOME FRAGMENTS OF A PRE-HIERONYMIAN

QUÆSTIONES.

xxxix.
Quare Abimelech dixit ad Isaac, Recede (Perge) a nobis: quia potentior (possibilior nobis) factus es valde?
(B. omits valde.)

xxl.
Ad quid obstruos puteos rursus effodit? (Basle ed.: Ut quid obstrusa putea rursus effodit?)

xxli.
Ad (ut) quid eadem vocabula posuit puteis quæ etiam prius erant eis?
(B. reads præter eis where Aucher suggests pater eis.)

xxlii.
Ad (ut) quid in valle Geraræ putei esse dicuntur?

xxliii.
(Basle ed.: Quare in primo dimicantur, secundo iudicantur, in tertio cessant? Et primum vocatur

ITALA.

(vita deest)

VULGATA.

Gen. xxxvi. 16.
In tantum, ut ipse Abimelech diceret ad Isaac: recede a nobis, quoniam potentior nobis factus es valde.

Gen. xxvi. 18.
Rursum fodit alios puteos, . . . quos olim obstruxerant Philisthiim.

Gen. xxvi. 18.
Appellavitque eos eisdem nominibus quibus ante pater vocaverat.

Gen. xxvi. 19.
Et foderunt pueri Isaac in valle Gerarum, et invenerunt ibi puteum aquæ vivæ.

Gen. xxvi. 20-22.
Sed et ibi iurgium fuit pastores Gerarum cum pastoribus Isaac: . . . et vocavit nomen eius, Injustitiam . . . Et foderunt puteum alterum: et altercati sunt etiam super eo, et vocavit nomen eius, Inimicitiae . . . et foderunt puteum alium, et non liti-
QUÆSTIONES.

injuria, secundum
inimicitia, tertium
spaciositas?)

XLIV.
Quid est: ascendit
inde ad puteum sed
suspensus \(^1\) (suspend-
sum)?

XLV.
Ad (ut) quid in
nocte Dominus visitat
eum (uisitatur): et ait,
Ego sum Deus patris
tui: ne timeas: tec-
cum enim sum.

XLVI.
Quare dominus visi-
tans (uisitatus) os-
tendit semetipsum
deum?

XLVII.
Quare dicendo:
Benedixi te, adiecit.
Et multiplicabo semen
tuum propter pat-
rem tuum?

XLVIII.
Quare ædificando
illic altare (altarium),
Isaac altare, et invo-

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ITALA.
gavertunt cum eis, et
vocavit nomen eius
Latitudo.

VULGATA.
que eum, Inimicitias.
Profecto inde fodit
alium puteum, pro quo
non contenderunt:
itaque vocavit nomen
eius, Latitudo.

GEN. xxvi. 23.
Ascendit autem
inde ad puteum Iura-
menti.

GEN. xxvi. 23.
Ascendit autem ex
illo loco in Bersabee.

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.

See Gen. xxvi. 24,
as above.

GEN. xxvi. 24.
Benedicam tibi, et
multiplicabo semen
tuum propter servum
meum Abraham.

Sabatier notes that
August., De Civit.
Dei, c. 36, reads bene-
dixi instead of bene-
dicam.

GEN. xxvi. 24.
Benedicam tibi, et
multiplicabo semen
tuum propter servum
meum Abraham.

GEN. xxvi. 25.
Et ædificavit ibi
Illic altare: et invocato

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\(^1\) Here the Solutio implies juramenti; for it runs thus: "Puteus enim juramenti filia septima est quod Hebraice legitur Bersabace Bersilia Sabae septima." Which words however seem to be translator's and not Philo's.
ON SOME FRAGMENTS OF A PRE-HIERONYMIAN

QUÆSTIONES.
non obtulit sacrificium: sed invocato nomine Domini fixit tabernaculum suum?

XLIX.
Quare post quartam putei fossuram a pueris factam exit (exiit). Abimelech ad deum (eum), et Ochozath (Achozoa) thalami praepositus: et Phicol princeps militiae.

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

LII.
Quare esau quadragenarius accept uxorem Judith filiam

ITALA.
cavit 'in nomine domini.

VULGATA.
nomine Domini, extendit tabernaculum.

GEN. XXVI. 26.
Et Abimelech ivit ad eum de Geraris, et Ochozath pronubus eius, et Phicol princeps militae ejus.

GEN. XXVI. 29, 30.

GEN. XXVI. 32.
Et venerunt pueri Isaac, et nunciaverunt ei de puteo quem foderunt dixerunt se (B. omits se) non invenisse aquam?

GEN. XXVI. 33.

GEN. XXVI. 34.
Esau vero quadragenarius duxit uxores, Judith filiam Beeri
QUÆSTIONES.

Beher et Barhanath filiam Helomeuei?
(Basle ed.: Quare E. qu. a. u. l. f. Beher Cetthei et Barhanath
filiam Elom Heumi?)

LIII.

Quare has ipsas dixit contendere Isaae (Isaac) et Rebeccae?

LIV.

Quid est: postquam senuit Ysaac caligaverunt 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 nus tuum) pharetram et arcum?

ITALA.

annaumXLetaccepit
uxorem Iudin, filiam
Beihera Caethei et
Bassemat, filiam Elom
Euchei.

VULGATA.

Hethæi, et Basemath
filiam Elom ejusdem
loci.

GEN. XXVI. 35.

(Itala deest.)

Vers. Lugd.: 
Et erant conten-
dentes haec duae
aduersus Isac et
Rebeccæ.

GEN. XXVI. 35.

Quæ ambæ offen-
derant animum Isaac
et Rebecca.

GEN. XXVII. 1.

(Itala deest.)

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

GEN. XXVII. 1.

Sennit autem Isaac,
et caligaverunt oculi
eius et videre non
poterat.

GEN. XXVII. 1-3.

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

Vers. Lugd.: 
Et uocavit Esau
filium suum maiorem
nata, et dixit ei . . .
nunc ergo sume
nasum tuum, phare-
tram et arcum.

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 benedicit te anima mea ante quam 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.

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.
(Itala deest.)
Vers. Lugd.: Rebecca autem dixit ad Iacob filium suum minorem: ecce ego audivi patrem tuum loquentem ad Esau fratem tuum.

Gen. xxvii. 6.
Dixit filiosuo Iacob: audivi patrem tuum loquentem cum Esau fratre tuo.

FRED. C. CONYBEARE.

(To be concluded.)