In his suggestive paper, "The Lord Reigned from the Tree," J. H. A. Hart points out (EXPOSITOR, Nov. 1905, p. 329), that, apart from its citation by Justin and Tertullian, the phrase "from the tree" actually occurs in Psalm xc. (xcvi.) in one document, which is at least not nominally Christian—a cursive Psalter: there, however, it is read, ἀπὸ τοῦ κτήματος. Mr. Hart explains this reading in the following way:

Of all transcriptional variants in Greek MSS. that of ἀπὸ for ἐπὶ is among the commonest. The dative, of course, calls for ἐπὶ and not ἀπὸ, and no one who has handled many cursive manuscripts would hesitate to accede to its just demand. The reward of this concession is immediate and ample. ἐπὶ τῆς ἡμέρας will be in Hebrew יַעֲלָהוֹ. The variation ... ἀπὸ for ἐπὶ may be a Christian emendation or a pure accident, etc.

That is all very ingenious; but why not stick to the explanation, which seemed to me always a matter of course, that ἀπὸ τοῦ κτήματος is simply a translation from the Latin "a ligno," preserving in Greek the ablative case of the Latin? The Greek MS. 156, which alone has preserved this reading, betrays also at other places Latin influence. It has an interlinear Latin version. It is again unique, as far as we know at present, in preserving the Latin "quinta sabbati" as πεμπτη σαββατου in the heading of Ps. lxxx. (lxxxi.). See on ἀπὸ τοῦ κτήματος Swete's Introduction (second edition, p. 160 note), pp. 424, 467. If codex U of the Psalms were complete, probably we should read there, "ἀπὸ τοῦ κτήματος"; see F. E. Brightmant, "The Sahidic Text of the Psalter," (Journal of Theological Studies, ii. p. 278), as we read ἀπὸ κτήματος in R (the Greek and Latin Codex Veronensis); for it is found in the Sahidic Version too. The most interesting example of the influence of one language on the other in
the section of prepositions which I have at hand at this moment, is \( \sigma \nu \epsilon \pi \alpha \tau \rho \iota \varsigma \ \omega \lambda \nu \ \alpha \nu \nu \ \pi \alpha \tau \rho \iota \varsigma \) (Plutarch, *Quæst. Roman.* 103).

I fear the explanation of Mr. Hart, ingenious as it is, will not stand proof.

EB. NESTLE.