

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 ψαδχιμνι ε̄μμοϋ η̄γε πνετε πσεερπιραζην ε̄-
 μοϋ αν
 ψαϋστωηϋ εβολ εννετε πσεοπατπαρφ εροϋ αν
3. ψαρεπμεετι ταρ ετρωοτ φορχοτ εβολ ρα φφ
 οτορ τεϋχομ εθστωηϋ εβολ ψασσορι η̄πατορητ
4. γε μεπαρεφσοφια ψε ε̄σοτη εοψϋτχη εεροοτ
 οταε μεπασοωρ ζεν οτσωμα η̄ρεϋερποβη

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. δικαιούνην iustitiam] μεθμνι RL, δικαιούτην 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. δικαιούνη 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. μερεταγκαλοστηνη πετκρине $\overline{\alpha\epsilon\pi\kappa\alpha\zeta}$
 αρπιμεετε $\overline{\alpha\epsilon\pi\chi\omicron\epsilon\iota\varsigma}$ $\overline{\zeta\eta\sigma\tau\alpha\epsilon\pi\tau\alpha\sigma\theta\omicron\varsigma}$
 $\overline{\eta\tau\epsilon\tau\eta\sigma\eta\iota\eta\epsilon}$ $\overline{\eta\sigma\omega\zeta}$ $\overline{\zeta\eta\sigma\tau\alpha\epsilon\pi\tau\alpha\sigma\theta\omicron\varsigma}$ $\overline{\eta\tau\epsilon\tau\epsilon\tau\eta\sigma\eta\iota\eta\epsilon}$
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
 шасотωπαρ εβολ $\overline{\eta\eta\epsilon\tau\epsilon}$ $\overline{\eta\sigma\epsilon\delta}$ $\overline{\eta\alpha\tau}$ парте ероу ан
3. шарпиμεετε пар εθοοτ порχот епнотте
 ατω τεϋσομ ετοτοπαρ εβολ шасχпие каонт
4. же μερεтсоφга hωκ εροτη ετψτχη εсροот
 οταε μεсотωρ $\overline{\zeta\eta\sigma\omega\mu\alpha}$ $\overline{\eta\pi\epsilon\zeta\eta\pi\theta\eta}$

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

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

4 b. κατάχρεφ ἁμαρτίας subdito peccatis] $\overline{\eta\pi\epsilon\zeta\eta\pi\theta\eta}$ RL, $\overline{\eta\pi\epsilon\zeta\eta\pi\theta\eta}$ 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 $\overline{\epsilon\upsilon\delta\sigma\iota\omicron\tau\eta\tau\eta\ \kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\eta\eta} = \overline{\zeta\eta\sigma\tau\eta\theta\epsilon}$ $\overline{\alpha\pi\sigma\tau\alpha\iota\kappa\alpha\iota\omicron\sigma\tau\eta\eta}$. In Lc. i 75 the same phrase = $\overline{\zeta\eta\sigma\tau\eta\theta\epsilon}$ $\overline{\eta\mu\epsilon\omega\mu\eta\eta}$ Boh and $\overline{\zeta\eta\sigma\tau\eta\theta\epsilon}$ $\overline{\alpha\pi\sigma\tau\alpha\iota\kappa\alpha\iota\omicron\sigma\tau\eta\eta}$ 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 $\overline{\kappa\tau\iota\varsigma\iota\varsigma}$ 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; $\overline{\tau\eta\theta\epsilon}$ 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 $\overline{\sigma\tau\omega\eta\zeta}$ εβολ 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 $\overline{\beta\alpha\rho\acute{\upsilon}\varsigma}$ ἐστί ii 14 Boh ($\overline{\gamma\zeta\omicron\gamma\omicron\tau\eta}$ Sah).

4 b. κατάχρεφ ἁμαρτίας. As in the rendering of the parallel expression $\overline{\kappa\alpha\kappa\acute{\omicron}\tau\epsilon\chi\eta\eta\eta\eta}$ 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. ἡπι-
 σιπχοπς αψψαπ
6. οσμαιρωμι γαρ πε πῖπᾱ ἡτεψοφια
 οτοϋ ψερϑεαιο αν ἡφνητ γε οτα
 ζενηεϋ εφοτοϋ
 γε φψ πεπιμεϑρε ἡπεεϋλωτ οτοϋ πετ
 ζοτσετ ἡμι ἡτεπεϋρητ οτοϋ ετωτεμ ἡπεϋλας
7. γε πῖπᾱ ἡτεπϑς αψμορηφοικουμην
 οτοϋ φνηετωχπ ἡπτηρηϋ ψωων ἡποτϑρωϑ
8. εἰβεφαι ἡμορηλι παψρωπ εϋσαχι ζεποτσιπχοπς
 οταε ἡπεεϋερ εβολ αν εφηριεε εϑηνοτ
9. ετεχεμψυπι γαρ ἡπι αεβηε ζεν
 πεϋσοσπ οτοϋ πϑς ἡαωτεμ
 αν επεϋσαχι ἡφοτωηϋ 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 *ρεϋρηποη* 'Sünder' wörtl. 'Ein Mann der Sünde thut'.

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

δῶλον. 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. $\overline{\text{PE}}\overline{\text{NA}}$ $\overline{\text{CAP}}$ $\overline{\text{ETOTAA}}$ $\overline{\text{P}}\overline{\text{T}}\overline{\text{CO}}\overline{\text{FIA}}$ $\overline{\text{C}}\overline{\text{HAC}}\overline{\text{P}}\overline{\text{OT}}$ $\overline{\text{E}}$ $\overline{\text{BO}}$ $\overline{\text{L}}$ $\overline{\text{PN}}\overline{\text{RO}}\overline{\text{C}}$:
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{C}}\overline{\text{HAC}}\overline{\text{O}}$ $\overline{\text{TE}}$ $\overline{\text{L}}$ $\overline{\text{E}}$ $\overline{\text{O}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{E}}$ $\overline{\text{K}}$ $\overline{\text{PN}}$ $\overline{\text{A}}$ $\overline{\text{O}}$ $\overline{\text{N}}$ $\overline{\text{T}}$
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{C}}\overline{\text{HAC}}\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{X}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{S}}$ $\overline{\text{O}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{E}}$
6. $\overline{\text{OT}}$ $\overline{\text{MA}}$ $\overline{\text{I}}$ $\overline{\text{R}}$ $\overline{\text{O}}$ $\overline{\text{M}}$ $\overline{\text{E}}$ $\overline{\text{CAP}}$ $\overline{\text{NE}}$ $\overline{\text{PE}}$ $\overline{\text{NA}}$ $\overline{\text{P}}$ $\overline{\text{T}}$ $\overline{\text{CO}}$ $\overline{\text{FIA}}$
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{PN}}$ $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{I}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ [.]
 $\overline{\text{C}}$ $\overline{\text{P}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{O}}$:
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{T}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{M}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{A}}$ $\overline{\text{L}}$ $\overline{\text{O}}$ $\overline{\text{T}}$
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{O}}$ $\overline{\text{W}}$ $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ [.]
7. $\overline{\text{XE}}$ $\overline{\text{PN}}$ $\overline{\text{A}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{X}}$ $\overline{\text{O}}$ $\overline{\text{E}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{O}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{E}}$ $\overline{\text{N}}$
 $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{R}}$ $\overline{\text{C}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{O}}$ $\overline{\text{T}}$
8. $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{W}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{B}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{A}}$ $\overline{\text{I}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{L}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{T}}$ $\overline{\text{N}}$ $\overline{\text{O}}$ $\overline{\text{W}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{N}}$
 $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{E}}$ $\overline{\text{PN}}$ $\overline{\text{A}}$ $\overline{\text{R}}$ $\overline{\text{B}}$ $\overline{\text{O}}$ $\overline{\text{L}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{H}}$ $\overline{\text{T}}$
9. $\overline{\text{C}}$ $\overline{\text{E}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{S}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{L}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{CAP}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{N}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{A}}$ $\overline{\text{S}}$ $\overline{\text{E}}$ $\overline{\text{B}}$ $\overline{\text{N}}$ $\overline{\text{I}}$ $\overline{\text{C}}$

6 d. *ἐπίσκοπος ἀληθῆς scrutator verus*] $\overline{\text{P}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{M}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{H}}$: *ἀληθινός 106 261*

7 b. *τὸ συνέχον τὰ πάντα quod continet omnia*] $\overline{\text{C}}$ $\overline{\text{W}}$ $\overline{\text{X}}$ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$, $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{P}}$ $\overline{\text{T}}$ $\overline{\text{H}}$, $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{P}}$ $\overline{\text{T}}$ $\overline{\text{H}}$

8 b. *δίκη iudicium*] $\overline{\text{K}}$ $\overline{\text{R}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{I}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{L}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{O}}$ $\overline{\text{S}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{O}}$ $\overline{\text{R}}$ $\overline{\text{R}}$ $\overline{\text{I}}$ $\overline{\text{P}}$ $\overline{\text{I}}$ $\overline{\text{E}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$

9 b. *ἀκοῇ ἧξει auditio veniet*] $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{M}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{L}}$, 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 $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{M}}$ $\overline{\text{E}}$ in Th. ‘The beholder truly,’ RT.

7 b. $\overline{\text{C}}$ $\overline{\text{W}}$ $\overline{\text{X}}$ $\overline{\text{P}}$. P 226 only gives the meaning ‘relinquere’, Bsciai, *Rec.* vii 27 *κατέχειν*, and cites Ps. cxxxviii 10 $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{K}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{I}}$ $\overline{\text{M}}$ $\overline{\text{O}}$ $\overline{\text{I}}$ $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{P}}$ $\overline{\text{T}}$; ‘tenebit me dextera tua.’

8 b. Lag notes on his reading $\overline{\text{E}}$ $\overline{\text{T}}$ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{H}}$ $\overline{\text{T}}$ as follows : ‘ $\overline{\text{P}}$ $\overline{\text{N}}$ $\overline{\text{H}}$ $\overline{\text{T}}$ recte me legisse crediderim sed cum $\overline{\text{E}}$ $\overline{\text{L}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{X}}$ $\overline{\text{O}}$ $\overline{\text{S}}$ $\overline{\text{A}}$ non quadrat : $\overline{\text{E}}$ $\overline{\text{L}}$ $\overline{\text{H}}$ $\overline{\text{O}}$ $\overline{\text{U}}$ $\overline{\text{S}}$ $\overline{\text{A}}$ habuit’.

9 b. $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{E}}$ $\overline{\text{M}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{E}}$ $\overline{\text{R}}$ $\overline{\text{L}}$. The Coptic seems to have a difficulty about negatives. Cf. i 4 b, ii 22 b (Th and Er), where $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{E}}$ is followed by a negative verb contrary to the Greek. In ii 22 b RL and Bour have $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{O}}$ $\overline{\text{T}}$, which expresses the Greek correctly.

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

24. σοφια ταρ σκικε εβουτη εννητικικε τηροτ
εφορ οτορ εννοτ εβολ ριτελεπτιρυ εοθε πεс-
τοtho
25. οτσαρ ταρ τε πтетχοικε ει φ†
οτορ οτ θα† εβολ ζεппωот εβοταb ητε πι-
паптоκρατωρ
εοθεφαг ιλλεοηρλι αψαδεικε ζωпт ερoс
26. οτοτωιηι ταρ τε ητε πποτωιηι ηνερε
οτορ οτιαλ εβοταb τε ητε ηιρηηοτι
ητε φ† οτορ τρηκων ητεεμεταγαθοс τε
27. οτι δε εс χικεχοικε ερωb ηιθεη
οτορ εχη ζαριζαροс εсiri λεπτιρυ
λεηери οτορ καταγενεᾱ εсше εβουτη
εραηψυχη εβοταb εсiri ιλλεωот
ηραηψφηр ει φ† οτορ επροφηтис
28. φ† ταρ εμει ηρλιαη εηηλ εφнетшωпзен
†σοφια

b. vii 24-30.

24 a. πάσης κινήσεως omnibus mobilibus] ηνητικικε τηροτ RL, ε-
κικε τηροτ Th

24 b. διήκει και χωρεῖ δια πάντων attingit ubique] εφορ ατω σκικε
εβολ ριτελεπτιρυ RL, σκικε εβολ ρι†† τηρ† Th

25 a. ἀτμός vapor] ψαρ RL, om. Th

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

25 c. μεμαμμένον inquinatum] αψαδεικε RL, εψαδεικε Th: μεμα-
σμένον 248 Compl παρεμπέπτει incurrit] ζωпт 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 γαρ κηε εροτη ετηκη τηροτ
 ατω σπητ εβολ ρητη τηρητ ετβε πεσθηβο :
25. σπητ γαρ εβολ ρητητσομει απποττε
 ατω εβολ ρηπεσοτ ετοτααβ ητε ηπαντοκρατωρ :
 ετβεπαϊ μερελαατ εσχαρη τωλεπτ ερος
26. οτεϊνε γαρ ητε ποτοειη τε ψαεπερ
 ατω οτεγαλ εσοτααβ ητε तेπεργια απποττε

27. τε βαεσομει ερωβ ημει :
 ατω εσσεετ ρραϊ ραρος εσεϊρε απτηρητ
 ατω κατα γενεα ψαεβων εροτη ερεμψυχη
 ετοτααβ :
 εσεϊρε απποτ ηψηρε απποττε ατω αε προ-
 φητηε .
28. απποττε γαρ με ηλαατ εϊμεντι πεταε ητσοφια .

26 a. ἀπαύγασμα candor] οστωπι RL, οτεϊνε Th αιδιον aeternae]
 ηπερ RL, ψαεπερ Th, ηψαεπερ 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] οτι δε RL, εοτει δε τε Lag,
 Th lacuna

27 b. κινίζει innovat] ηρι ληερι RL, εϊρε Th, εϊρε ηηρηε Lag

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

literary Bohairic renders ἀτμῖς ψαε (= 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 οτεϊνε in Th than by the RL
 οστωπι. Goodrick notes that 'reflection' and not 'radiation' is indicated.
 RL might imply radiation, and εϊνε in Th (= similitudo, imitatio, imago) would
 support Goodrick's interpretation.

27 b. κινίζει receives its full force in RL ηρι ληερι, but is inadequately ex-
 pressed by the simple εϊρε of Th.

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

29. θαί γαρ οὐθαί ἐτε ἐροτε πῆρη νεμ ἐροτε πεεμν
 ἡκιστ τηροτ ἀτσαντενωнс εφοτωμн
 снаершорп ероц
30. φαιμεν γαρ шере πῆξωργι еπεεμα
 †σοφια δε απареχани шхемжом ἐρος

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

12. еφεξоржц ἰотχρωμ εοθε же απεε†ελοх
 епенонт
 отог ец†еорен неорһнотн
 отог е†ершωшнан ёжен неп шωцт ёжен
 ппномос
 ефеотωнq ёрнн ежон ежен ппнотн нте †ае-
 татәωт ἰонт

шопзеп †соφια RL, петме ἡтсоφια Th For ме in Th отпг
 Lag

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

c. ii 12-22.

12 a. δύσχρηστος ἡμῖν ἐστι inutilis est nobis] απεε†ελος епенонт Et ;
 so RL with ж for σ and ἰотχρωμ pr.

30 b. χакн (= 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 δύσχρηστος is expressed in Th by μοῦη and apparently in the
 other texts by the gloss απεε†ελος епенонт. The two other compounds of

29. ταῖ γὰρ πεσὼς ἐροσενρη:
 ατω ἐροσενεσμενε π̄νσιου τηροτ:
 ετσανπ̄τω̄ν̄ς εποσоеи снаршор̄п̄ ероу
30. παῖ γὰρ ψαρε τετσηн εἰ επεσεμα:
 τσοφια σε μεретнакиα β̄εσοи ерос:

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

12. μαρεпσωρ̄β̄ επ̄ακнаος • же ᾱπεуф̄лос епенонт •
 ατω εуф̄от̄he ε̄пенон̄h̄te •
 ε̄ᾱϋнос̄нес̄ ᾱε̄ион̄ ρ̄п̄ п̄ψо̄h̄т̄ ε̄х̄п̄ пенноиос •
 еуот̄ωн̄ε̄ ε̄h̄oλ̄ ε̄р̄ра̄ӣ ех̄п̄ пенноhē п̄tē т̄ᾱп̄-
 таτс̄h̄ω •

12 b. ἐναντιοῦται contrarius est] εуф̄ε̄р̄р̄еп̄ RL, εуф̄от̄he Th Er

12 c. om. 106 261 ὀνειδίζει impropere] ε̄φε̄ρ̄ω̄ω̄ RL,
 ε̄ψ̄ω̄ω̄ Bour, ϋнос̄нес̄ Th Er ἀμαρτήματα peccata] ψо̄h̄т̄ Er,
 ψо̄ӯт̄ RL, ψо̄ӯт̄ Bour, ноhē Th : παραπτώματα 248 νόμον legis]
 ε̄х̄еп̄ п̄ӣио̄иос RL, ε̄х̄п̄ пенноиос Er, ρ̄ӣтап̄ио̄иос Th

12 d. ἐπιφημίζει diffamat] е̄ӯе̄от̄ω̄н̄ε̄ ε̄р̄р̄ӣ е̄х̄ω̄п̄ RL, е̄ӯот̄ω̄н̄ε̄
 ε̄h̄oλ̄ ε̄р̄ра̄ӣ е̄х̄п̄ Er, ϋот̄ω̄н̄ε̄ ε̄h̄oλ̄ Th ἀμαρτήματα peccata] ε̄х̄еп̄
 п̄ӣио̄и RL, ε̄х̄п̄ пенноhē Er Th παιδείας ἡμῶν disciplinae nostrae]
 п̄tē т̄ᾱп̄таτс̄h̄ω Er, ӣtē ф̄ᾱε̄та̄т̄ω̄т̄ ӣр̄ӣт̄ RL, ρ̄ӣте̄ те̄с̄h̄ω Th

δυσ- in W, δυσδιήγητος and δυσάλυκτος, xvii 1 and 17, are rendered by Coptic phrases denoting absolute impossibility and not mere difficulty. ρολ̄х̄ is used in Matt. xi 30 ὁ γὰρ ζυγός 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 ᾱп̄таτс̄h̄ω is different both from Th and RL.

The word μετατῶμι ἤρηт (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 ε̄αν̄ δ̄ε̄ 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. ᾱт̄ω̄т̄ of Deut. ix 7 (Ciasca, v. l. in Wilkins) Lc. i 17, Jo. iii 36 φη̄ ε̄τοῑ πᾱт̄ω̄т̄ ἤρηт̄ е̄п̄ӣш̄ӣр̄ӣ.

13. οτορ εοτορ εμμεμας εβολ ριτεν φ†
ετεμοτ† εροϋ γε πυηρι ε φ†
14. ερεσωπι παπ ηοτρεσορι εχεν
πεποτωϋ εφοτωηρ ερρη εχων επηηπατ εροϋ
15. εθε γε πεϋλαο οηηηεοτορ αν
οτορ πεϋμωιτ σεφωηρ ητοτεν
16. οτορ ηηβ ητοτϋ γε εδε
εφεοτει επεμωιτ εφρητ ετεφοτει εμμοϋ ηηι-
οηριον
ερεμβον εχεν ρανοτορ ητε μελετωεροο
οτορ ερεσωτοϋτο εμμοϋ γε φ† πε πεϋωιτ
17. τεηχοτϋτ γε αρηοτ πεϋσαχι ρααν μεοηηηε
ετερζοηημαζηη εφρηεο παϋωπι μεηησα πεϋ-
χωη εβολ

13 a. *επαγγελλεται* promittit] ϋρω Th, om. al. *γνωσιν εχειν* Θεοϋ
se scientiam Dei habere] εοτορ εμμεμας εβολ ριτεν φ† RL,
γε †σοοτη ηηποττε Th

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

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

14 b. *βαρϋς εστιν ημιν* gravis est nobis] εφοτωηρ ερρη εχων RL,
εφε . . Bour, εφροϋϋ εφραε εχων Er, φροϋϋ παπ Th

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

15 b. *εξηλλαγμαται* 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 μοττε, than Th by εηρε.

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

14 b. *βαρϋς 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. εϋεϋωπε παπ̄ π̄χπιο ρ̄η̄ πεποτωϋ·
εϋρορϋ ερραι ε̄χωπ̄ ε̄πατ̄ εροϋ·
15. ετβε γε . . πεϋλαος εινε ᾱπαοτοπ̄ π̄μ·
ατω πεϋροοτε σεϋοβε̄ π̄τοοτ̄η̄·
16. ατω ενηπ̄ π̄τοοτ̄η̄ γε ραε· ατω εϋσαρητ̄
εβολ ενενραιοτε̄ π̄ε̄ ετεϋοτε̄ π̄πεοηριον·
εϋεϋωπ̄τ̄ ε̄χη̄ ροινε̄ πελετ̄εοερος·
ατω εϋϋοτ̄ϋοτ̄ ᾱμοϋ γε πκοττε̄ πε πεϋειωτ̄·
17. μαρενπατ̄ γε ρενηε̄ πε πεϋϋαχε·
ατω π̄τ̄η̄π̄ραζε̄ π̄τεϋραε̄·

16 a. *eis kibdolon* tanquam nugaces] *Σαε* RL Bour, *ραε* Er, *χοοττ* Th *ελογισθημεν aestimati sumus*] *πηη̄* RL, *ενηπ* Er Th Bour; so S^o It Syr Arm SyrHex: *εγενθθημεν* S* 296

16 b. *ἀπέχεται* abstinet se] *εϋε̄οτε̄* RL, *ϋσαρητ̄ ε̄βολ* Er Th *ὀδῶν*] *ε̄ργων* V *ὡς ἀπὸ ἀκαθαρσιῶν* tanquam ab immunditiis] *ᾱφρητ̄̄ ε̄τεϋοτε̄* *ᾱμοϋ* *η̄π̄οηριον* RL, *π̄ε̄ ετεϋοτε̄ π̄πεοηριον* Er, *π̄ε̄ π̄π̄ακαοαρσια* Th

16 c. *μακαρίζει ἔσχατα δικαίων* praefert novissima iustorum] *εϋε̄μ̄ηον* *ε̄χεπ̄ ραποτοπ̄ π̄τε̄ πε̄λετ̄εοερος* RL, *εϋεϋωπ̄τ̄ ε̄χη̄ ροινε̄ πελετ̄εοερος* Er, *ϋμακαριζε̄ π̄οαη̄ π̄π̄ακαιος* Th *ἔσχατα*] *ε̄ργα τῶν* 155

17 a. *ei si*] *χε̄ αρηοτ̄* RL, *χε̄* Er Th

17 b. *πειράσωμεν* tentemus] *ε̄τερ̄αοκ̄μαζ̄η̄* RL, *π̄τ̄η̄π̄ραζε̄* Er Lag, *π̄τ̄η̄μακαριζε̄* Th *τὰ ἐν ἐκβάσει αὐτοῦ* quae ventura sunt illi] *ad. et sciemus quae erunt novissima illius* It, *φ̄νητ̄ παϋωπ̄ῑ μεπ̄η̄τ̄α* *πεϋϋωκ̄ ε̄βολ* RL, *τεϋραη̄* 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 *ε̄λετ̄εοερος* as representing *δικαιος*: if this is so *ᾱηον* and *ε̄ωπ̄τ̄*, 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. *αρηοτ̄*. 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 φφ zen ot meomni ena-**
nozem nteψψtχh
εγεσoтe zen nenxix nnpantikimenoс
19. **anepiprazin mmoу ebol riten otyowш neme ot-**
basanoc
atēmi zenφai anepoebio
atēmi eteψmetpapatш neme terynomeni
20. **etēφraп epou zen otmoσ eψhнш**
rima nte φλωixи шoπи ēxow ebol zenepcaxi

18 a. *ei γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ* si enim est verus filius Dei] **xe ne otyhri ne u φφ zen ot meomni RL, xe ne otyhri e nnopte ne Er, eψxe nkaioс φap ne nnopte Th**; 'auffallend ist, dass auch Arm. das Adverb *vere* oder *juste* liest, so dass man wohl auf eine Variante *δικαίως* schliessen muss,' F, p. 45 *ἀντιλήμψεται αὐτοῦ* suscipiet illum] **enanozem nteψψtχh RL, egeпoтpai nteψψtχh Er, qnawoпφ epou Th**: *ἀντιλήμψεται* Fritzsche

18 b. *ῥύσεται αὐτόν* liberabit eum] **egesotс RL Er, qnawo-**
mez Th *ἀνθεσθηκότων* contrariorum] **antikimenoс RL Er,**
φotneч Th

19 a. *ἐτάσσωμεν* interrogemus] **anepiprazin RL, etwaze Er, etaze**
Th

19 b. *γνώμεν* sciamus] **atēmi RL, etēmi Bour, epieime Er Th**
ἐπικίαν reverentiam] **oebio RL, oebio Er. mptran Th**

18 a. **zen ot meomni.** The Bohairic, Arm, and Aug support the reading *δικαίως*. For this expression cf. Gen. xxvii 36, where it renders the LXX *δικαίως 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 *δικαίος* nor *δικαίως*.

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 *ῥύσεται*.

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

18. **же не отънре ѡпнотте не**
есепотъѡи птеѡѡтхн · есесотѣ рѡи пѡиѡ ппа-
птнннменос
19. **марепотъаѡе ѡмоу рѡи ренсѡѡ**
ѡи ренвасанос · же енееме рѡи пѡи
ѣпесѡѡею · ѣеме ѣтеѡиπтраѡѡ ѡи теѡѡт-
помонн ·
20. **ѣнеѡран ѣроу рѡи отмоот еснѡѡ ·**
жекас пте тлоисе ѡѡпе . . . ѡѡ еѡол рѡи-
пѡѡѡе ·

19 c. *δικάσωμεν* probemus] *αὐέμι* RL, *ετῆέμι* Bour, *ѣеме* Er, *πππλοκμαѡе* Th: *δοκιμάσωμεν* SA *ἀνεξικακίαν* patientiam] *теѡ-*
метреѡраѡѡ пем теѡѡтпомонн RL, *теѡиπтраѡѡ ѡи теѡѡтпо-*
монн Er, *теѡиπтраѡѡѡт* Th

20 a. om. 106 261 *καταδικάσωμεν αὐτόν* condemnemus eum] *ετῆ-*
ѡран ероу RL, *ѣнеѡран ѣроу* Er, *марпѡтѡиоу* Th

20 b. *ἔσται γὰρ αὐτοῦ ἐπιτοκότη* erit enim ei respectus] *рѡиѡ ите*
ѡлѡиѡи ѡѡпи ѣѡѡѡ RL, *жекас пте тлоисе ѡѡпе . . . ѡѡ* Er,
сепѡѡи пѡѡѡне тѡр Th *ἐκ λόγων αὐτοῦ* ex sermonibus
illius] *еѡол ѡпепѡѡѡѡи* RL, *еѡол рѡиπѡѡѡе* Er, *ката пѡѡ-*
ѡѡѡе Th

19 a. The form *ѡѡѡѡе* in Er is curious, *ὑβρει καὶ βασάνῃ* 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. *ѡран* (iudicare, P 357) is too general a term for *καταδικάσωμεν*. *тѡѡѡ* in Th is more exact and illustrates *φνγάδες* xvii 2; cf. Zorell ap. Cornely in loc. *ѡи пѡѡѡне* Th, in the next line, is also a better rendering than *лѡисе* Er (*лѡиѡе* RL), which means 'cause' and not 'visitation' in its special scriptural sense.

The clearly written *ѡѡѡѡ* in RL appears to fill correctly the lacuna in Ciasca's reprint of Er, though Bsciai, *Recueil* vii 31, seems to have read *ѡѡѡѡ* (= *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 *жекас* is supported by that of RL with *рѡиѡ*.

21. ετε̣εριωο̣τυ̣ σε̣π̣ φ̣αι̣ ο̣το̣ζ̣ ε̣τε̣σω̣ρε̣αι̣
α̣φ̣ω̣αι̣ ἀ̣πο̣τυ̣ο̣τυ̣ο̣τ̣
22. ο̣το̣ζ̣ ἀ̣πο̣τε̣λει̣ ἐ̣πι̣ με̣τε̣στη̣ριον̣ ἢ̣τε̣ φ̣ψ̣
ο̣το̣ζ̣ ἀ̣πο̣τερ̣νοι̣ ἀ̣φ̣ε̣χε̣ ἢ̣τε̣ π̣ω̣μι̣
ο̣το̣ζ̣ ἀ̣πο̣τερ̣φ̣α̣ε̣τι̣ ἡ̣ν̣η̣κο̣τ̣ ἢ̣τε̣ κ̣ψ̣τυ̣χη̣
ε̣τε̣ ἀ̣μι̣ον̣ ἀ̣ση̣ ἢ̣ση̣το̣τ̣.

d. v 1-7 (Rylands Lectionary, p. 317c)

I. σε̣π̣ φ̣αι̣ ε̣τε̣τω̣ικ̣η̣ ἢ̣ξε̣ π̣ω̣μι̣ ε̣τε̣ρ̣θα̣ρι̣ν

21 a. ταῦτα ἐλογίσαντο haec cogitaverunt] ε̣τε̣ριωο̣τυ̣ σε̣π̣ φ̣αι̣ RL,
ε̣τυ̣ριωο̣τυ̣ ρ̣ῆ̣ πα̣ι̣ Er, κα̣ί̣ ἀ̣τ̣με̣ε̣τε̣ ε̣ρο̣ο̣τ̣ Th

21 b. ἀπετύφλωσεν γὰρ αὐτοὺς ἡ κακία αὐτῶν excaecavit enim illos
malitia eorum] om. κα̣κια̣ RL Er, α̣φ̣ω̣αι̣ ἀ̣πο̣τυ̣ο̣τυ̣ο̣τ̣ RL, ἀ̣τ̣-
τω̣αι̣ ἀ̣πε̣τυ̣ο̣τυ̣ο̣τ̣ Er, ἀ̣τε̣κ̣α̣κια̣ [+ γ̣αρ̣ Lag] τ̣ω̣αι̣ ἀ̣πε̣τυ̣ο̣τ̣ Th

22 a. οὐκ ἔγνωσαν nescierunt] ἀ̣πο̣τε̣λει̣ RL, ἀ̣πο̣τ̣σο̣τ̣η̣ Er Th
μυστήρια αὐτοῦ sacramenta Dei] Θε̣οῦ̣ RL Er Th with SA B^{ab} mg It Syr
Arm Aeth SyrHex : B* αὐ̣τοῦ̣

22 b. οὐδέ neque] ο̣το̣ζ̣ RL, ο̣τ̣α̣ε̣ with negative verb Er Th ἡ̣λ̣-
πι̣σαν̣ speraverunt] ε̣ρ̣ποι̣ RL, κα̣ρ̣τη̣τ̣ Er Th δ̣ο̣σ̣ι̣ότη̣τος̣ iustitiae]
ἢ̣τε̣ π̣ω̣μι̣ RL, ἢ̣τε̣ π̣α̣ε̣θ̣ω̣μι̣ Bour, ἡ̣τ̣α̣κ̣α̣λο̣σ̣τη̣ν̣ Er Lag, ἡ̣τ̣α̣-
κα̣λο̣σ̣τη̣ν̣ Th

21 b. ἀπετύφλωσεν. RT renders Er 'they have dulled their glory' and Lag
'their wickedness has dulled their hearts'. Though the word τ̣ω̣αι̣ (θ̣ω̣αι̣)
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 π̣ῦ̣ρω̣σι̣ς̣ and π̣ῦ̣ρω̣σι̣
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. ο̣τ̣α̣ε̣ with neg. of verb in Th and Er is a mistake; Bour and RL have
ο̣το̣ζ̣ quite correctly; cf. i 9 n. δ̣ο̣σ̣ι̣ότη̣τος̣: cf. i 1 n.

22 c. The special sense of κ̣ρί̣νω̣ (= 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. τ̣α̣λο̣ Th is a better
translation of γ̣έ̣ρος̣ than ἡ̣κο̣τη̣ in Er, which RL strangely gives in the plural.
Heinisch combines the meanings (honor, laus, donum, munus) in the compound
'Ehrenpreis'.

ἀ̣μ̣ώ̣μων̣. It is noteworthy that while Th has the simple expression, ο̣τ̣α̣α̣α̣ῆ̣,
Er and Bour agree in paraphrasing though they employ different words for 'stain',
α̣θ̣η̣ν̣ and ἀ̣ση̣.

21. εὑρισσοῦσθε ῥᾶ παῖ ἀτω ἀτωῶρᾶ·

ἀτωῶι ἀπερψοῦσθωτ·

22. ἀτω ἀπορσοῦσθῆ μπερσθῆριον ἀπνοῦστε·

οῦτᾶε ἀπορκαρῆτῆ ἐπβεχε ἡταῖκαῖοσθῆνι

ἀτω ἀπερρῖμμεεε πῆκοτῆ πῆνῆσῆχῆ ἐτε μῆ

χῆνι ἡρῆτωτ·

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

I. ΤΟΤΕ ΠΑΙΝΑΙΟΣ ΠΑΔΡΕΡΑΤῆ ῤΠΟΤΠΑΡΗΣΙΑ

22 c. ἐκρίναν iudicaverunt] ερφμεεῖ RL, ῤμμεεε Eγ, πῆτεεε Th
 γέρας honorem] ἡπῆκοτ RL, ἡπῆκοτ Eγ, ταῖο Th ἀμώμων
 sanctarum] ἐτε ἄμωμ ἀσῆνι ἡσῆτωτ RL, ἐτε μῆ χῆνι ἡρῆτωτ Eγ,
 ἡπετοσαῖ Th

d. v 1-7.

I a. στήσεται ὁ δίκαιος stabunt iusti] εῤέτωπῆ ἡχε πῶμνι RL,
 παῖκαῖος παδρερατῆ Th ἐν παρρησίᾳ πολλῇ in magna constantia]
 εῤερεραρῆ ἀπασῆι ἡπῆεπεμαῖ RL, ῤῆ σῆπαρρησία ἐπασῆως Th,
 ῤῆ σῆπῶσῆ παρρησία ἐπασῆως 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. τῶπ RL gives the meaning of 'rise' rather than 'stand'. ἀρερατ Th is used in ix 4 for *πάρεδρον* 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 εὐαγ ἐπεμεθοικηνητ
 σοχι ἠσωγ οτορ ἐστὶ μεπεγαρομος ἠχοικ

2. εψωπ ατσηληπατ ἐρογ ψατκικε εβολ ριτεπ τεγ-
 πιψτ ἠροτ
 οτορ ατερταλεπωρι ριτεπ τψφηρι ἠτε πεγ-
 πορευε

3. ετεχοσ οττωσ νεε ποτέρηνοτ ζεν οτκατα
 νεζικ ετοτωε ἠρηνοτ ζεν οτμεετψλαρ ἠρητ
 ετχω ἔεεοσ
 κε φαι πεέταντψωψηαγ ζεν φηετ αςσιπ
 οτορ αναϊσανον ζανικοσ ἠραπεαζι νεε ραν
 παραβολη ἠπιψωψ

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

1 c. καί et] **οτορ** RL, **ατω** Lag, om. Th Ci τῶν ἀθετούντων qui
 abstulerunt] **ἐσιπχοικ** RL, **πενταταθετι** Th Ci τοὺς πόνους
 αὐτοῦ labores eorum] **πεγαρομος** RL, **πεγρισε** Th Ci

2 a. ἰδόντες videntes] ad. αὐτόν 253; so RL ἐρογ, om. Th Ci
 παραθήσονται turbabuntur] **ψατκικε** RL, **πσεψτορτῖρ** Th Ci φόβω
 δεινῷ timore horribili] **πιψτ ἠροτ** RL, **εσπαψτ** Th Lag Ci

2 b. ἐκοθήσονται mirabuntur] **ατερταλεπωρι** RL, **πσεπωστ** Th
 τῷ παραδόξῳ subitatione] **τψφηρι** RL, **ταοῖρε** Ci, **ταοεῖρε** Th
 σωτηρίας salutis] ad. αὐτοῦ Fritzsche with SA 55 253 254 Syr SyrHex,
 ἠτε πεγπορευε RL, **ἠπεγοτχαῖ** Th, **ἠπεγοτχαῖ** Ci Lag: σωτηρίας
 B A min It Aeth

τόπον ποιμενικόν it has ποτπαρρησια επαυωσ, 'παυωσ = ποιμενικόν quidem
 scribere facile erat sed quomodo ποτπαρρησια 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
 πῆωσ.

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 ψτορτῖρ and παψτ than RL with
 κικε and πιψτ for παραθήσονται and δεινῷ.

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

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

- επιστως ἀπειτο ἔβολ ἡνενταθολιθε
 ἀμοϛ· ατω πενταθαετει ἡνεϛρισε·
2. σεναπατ ἡσεϛτορτρ ρῆοτροτε εσπαϛτ·
 ἡσεπωϛ ἔϛῆ τμοῖρε ἀπεϛοτϛαι·
3. ἡσεχοοο ερραι ἡρητοτ μεταποῖ
 εταϛαροοι εθε προϛρεϛ ἀπεϛππα·
 ϛε παῖ πε ἔνεϛωθε ἡωϛ ἀπεῖοτδεῖϛ
 εϛϛοοο παν ἀπαρολη ἡποσνεο

3 a. ἐροῦσιν ἐν ἑαυτοῖς dicentes intra se] ετεχοοο οττωοτ πεμ
 ποτεροοτ RL, ἡσεχοοο ερραι ἡρητοτ 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] ετοτωοι RL, εταμεταποῖ
 Th Ci

3 b. διὰ στενοχωρίαν πνεύματος prae angustia spiritus] σεπ οταμετ-
 ϛλαρ ἡρητ RL, εθεηρωϛ ἀπεϛππα Th. For ρωϛ in Th, λωϛρ
 Lag, ροϛρεϛ Ci στενάξονται gementes] σεπ οτκαταπεϛις RL,
 εταϛαροοι 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 ἀ-
 μοοο RL, ϛε 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. και εἰς παραβολὴν ὀνειδισμοῦ et in similitudinem improperii]
 οτορ απαϛαποϛ σεπιοϛ ἡραϛαϛι πεμ ραη παρολη ἡπι-
 ϛωϛ RL, εϛϛοοο παν ἀπαρολη ἡποσνεο Th Ci οἱ ἄφρονες
 nos insensati] in verse 4 Fritzsche with Ci; pr. ἡμεῖς V 253 SyrHex
 Chrysost

words, μετϛλαρ, ρωϛ, λωϛρ, and ροϛρεϛ. ϛλαρ is only cited from
 Kircher P 292, ρωϛ is not known to P as a noun, for λωϛρ there is a reference
 to 2 Cor. vii 4, and for ροϛρεϛ to Sirach x 26. σεπ οτκαταπεϛις 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 ϛαϛι followed by παραβολή
 transcribed; cf. ii 19. On the Latin 'in similitudinem' cf. Margoliouth, p. 277.

σε (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. επσωρεε εβολ ζεν πιεωιτ ητε φμεομνι
 απεννατ εφοτωμη ητε φμεομνι
 οτορ απεϋψαι εχωη ηζεφρη ητε φακαιοστηνη
7. οτορ επχολη ζεν φμωιτ ητε φανομια νεε ητανο
 οτορ απμοϋι ζεν ομαα ηατεμοϋι 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 *ατιμον 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. ἄρα ergo] om. RL, εἶε Th Ci, εεε Lag *επλανήθημεν erra-*
vimus] επσωρεε RL, ηταππλανα Ci, ηταππλανα Th Lag *οδοῦ*
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 ροχρεχ).

6. The Boh fails to distinguish between 'truth' and 'justice', giving μεομνι for both, and adding the transcribed φακαιοστηνη after ἥλιος 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 τριβωις 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 (ποχ 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 δῶντενωπ ἕπεσφᾶρε εὐθλίβε
 αὐω πεσμοσ εὐσωσ
5. κασιῆρε αὐωπ ρῆ πῆνρε ἕπποστε·
 αὐω πεσφληρος ρῆ πετοσααβ·
6. εἶε πῆταπλάνα πτοοσ εἶολ ρῆ τερῆ πῆμε·
 αὐω ἕπεσψα παν πσι ποῶεῖν πῆτακαιοστῆν
 αὐω πῆρῆ ἕπεσπεῖρε παν :
7. ἀμμοσρ ἠαπομια ρῆτακο ρῆ περριοστε
 ἀπῶν ρῆ πενχαῖε εἰεεταμοῶσε πῆτοσ
 τερῆ ἕπχοεῖς ἕπενσοσωνῆ.

6 a. τερῆ πῆμε Th Ci, περριοστε Lag

6 b. ποῶεῖν πῆτακαιοστῆν Th Ci

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

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

7 b. διωδύσαμεν ἐρήμους ἀβάτους ambulavimus vias difficiles] ἀμμοσι
 ρεπ οταα ἠαταμοσι ριωτῆ RL, ἀπῶν ρῆ ρερριοστε πῆχαῖε εἰεε-
 μοῶσε πῆτοσ Th, ρῆπ πῆχαῖε 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
 INCP: 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
 INCP 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.