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 Crum and to some extent examined by Dr Hebbelynck, 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. 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.
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 στιχοι 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 ἀντὶς instead of ἀντὶ, 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. 160)

1. ἰπεφθυμόμενι πνεύματι ἡμῶν ἀπῆλθεν εἰς οὐκομετατάσσονες ἐρέθεντον ἱκετή ἑνοῦ σειματευλοῦ μὲν πετεν-γίνετ

2. χε ἱπατόμενον ἱματῳ ἵνα πνευματίζῃ ἰμ-μον ἰπ

3. ἱπατόμενες ἐνθα ἐννεαναπαθεὶς ἐνοῦ ἰπ

4. ἱπατοτοσφαίᾳ ἵνα ἐσοῦη εὐνούχη εἰςοῦν ἐν τῇ ἱπατοτῷ ἑν σεκώμα ἱπεραποθύν

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. δικαιοσύνην ιστίτιμα] μεθομί RL, δικαιοστική Th

2 b. τοῖς μὴ ἀπιστῶσιν qui fidem habent] RL Th, with Greek τοῖς μὴ πιστεύουσιν Zenner with A: τοῖς πιστεύουσιν 261

a. i 1–9.

1 a. δικαιοσύνη 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
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a. i 1-9 (British Museum Text, ed. Thompson)

1. μερετριακαιοστυν πετρινε μεγαρ
   αριπιμεετε μεγοεις ηπιταικαιατσος
   ιπτετικυνε ρης ηπιταικαιατσος μπεπειψτ

2. ζε ματρε εροι πιτι πετε πηπερατε μερε
   μαρτωναρ εολ πιτε τιε σιε ιατ παρε εροι ηι

3. μαρεπιμεετε ταρ εσοοτ πορξοτ επιοοτε
   ατω τεςομ ετοοναρ εολ μακανε παοντ

4. ζε μερετριαμι δωκ εροτι εκτυχε εροοτ
   οταε μεσοτω γιοιώνα μπεμποδε

3 a. λογομοι cogitationes] πιμετι RL, πιμεετε Th
3 b. δοκιμαζομενη probata] οτονε εοδι RL, οτοναρ εοδι Th
4 b. κατάχρεω ἀπαρτίας subdito peccatis] ἀρεπερποδη RL, ἀρεπερ
   ποδη 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 δαιντης is rendered in Th by ΔΙΝΑΙΟΣΤΗΝ but in RL by ΠΙΜΕΕΜΗΝ. F there notes that in xiv 30 δαιντης is translated by ΚΡΙΣΙΣ but in the three other places where it occurs (v 19, ix 3, and xviii 9) by πάδο. In ix 3 ἐν δαιντη καὶ δικαιομενη = ἐν οτ-
   ταδο πεπ-οταιοστυν. In Le. i 75 the same phrase = πεποτοταθο
   πεποταιοστυν Boh and πεποταιοστυν 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 ΚΡΙΝΕ is noted by F, p. 46, as the usual method of the Sahidic translator, except in ii 22, where he has ΠΙΣΣΕΤΕ (Er Bour and RL ΠΙΜΕΕΤΕ) apparently to denote a somewhat different meaning; ΤΕΝΙ is used in the special sense of 'condemn' in ii 20; on the other hand ΚΡΙΣΙΣ is used for διή in verse 8.

2. τοις μη αποστοθων αιτη. Both Sah and Boh support the received reading.

3 a. λογομοι. Both Sah and Boh translate the singular. In ii 19 they do not agree in their translation of two Greek nouns (ἐβρης καὶ βασάνως) with regard to number.
3 b. δοκιμαζομενη. Though this word is transcribed in ii 17 both versions give the Coptic favourite expression οττωνε εοδι used for ΙΕΡΑΙΣΤΩΝ, v. 2. ΙΕΡΑΙΣΤΩΝ
   ii 12 and ΒΑΡΟΣ εν ιι 14 Boh (ΤΡΩΠΟΙ Sah).
4 b. κατάχρεω ἀπαρτίας. As in the rendering of the parallel expression κακοτεχνον there is a single Coptic word, so here the compound phrase is simplified. F, p. 22,

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5. πιπνα ταρ εσοταλ ἁτεφεοφοια μακεφωτι ἐβφλ ἱχροι πινεν ὁτογ μακεφωε ἐβφλ ἁπιμονομεν ἁπεμιατραντ ὁτογ μακεφωι. ἁπισιμονε αεβωμα

6. οταμαρκα ταρ πε πιπνα ἁτεφεοφοια ὁτογ μακεφωε αι ὁυφενε βε ὁτα δεπνες εσφων ἁε τ α πεπεσλατ ὁτογ πετ ατετευε ὁτογ ετεσεμε επεφλασ

7. ζε πιπνα ἁτεφθαν αἐμοινοκοισκοισμεν ὁτογ ψετες ἁεμην ὁτογ εσκερεβ ἐβελ αν ετπριες εοννοτ

8. εθεφαϊ ἁμοειλι αμαθων εἰςκαϊ ἁενοτσιμονε ὁται ἁνεφερ ἐβφλ αν ετπριες εοννοτ

9. ετεκεκυμινι ταρ μαμ αεινον δεν ἁενοτσιμον ὁτογ πον ὁσωνεμ άν ενεεφαμε εφωνογ ἐβφλ ἁνεν απομα.

5 a. παυδειασ δισκιναια] ἁτεφεοφοια RL, ἁτεφοφα Th: σοφιας A 248 Compl Arm, παυδειας B S It SylAr SylHex Aeth δόλον fictum] ad. πινεν RL, om. Th

5 c. ἀδικιασ ἀνικουτα] σιμονε RL, σιμονε Th: ἀνομιας 248 Compl, ἀδικιας B

6 a. σοφιας σαιπινταια] ἁτεφεοφοια RL, ἁτεφοφα Th: σοφια B S SylHex, σοφιας A V 106 261 296 It Syl Arm Didym

6 c. γλωσσης λινεους εις] πεφλας RL, Th lacuna αυτοΥ 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 Κοφ. Γραμ. 2

§ 127 p. 65 ἐπεφροθε ʻSünderʼ wörtl. ʻEin Mann der Sünde thutʼ.

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

δόλων. The addition of 'all' in RL may be compared with ii 3; vide F, p. 23.

5 ε. εὐγαθέστας seems to have been regarded by the Coptic translators as transitive. 'Reproves violence when it cometh,' RT.
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5. Πεπίσον εστι σαββίστα ἡττοπία ἡμαστῶν εὐςὸν πιρός:
   αὐτῷ ἡμαστῶν ἔλεος ἐλαχίς
   αὐτῷ ἡμασταινήσασθε εὐμαινεῖ

6. οὐδέκατε ταῦτα πεπίσον ἡττοπία
   αὐτῷ ἡμασταινήσανεν [.....
   επισταὶ:
   αὐτῷ πεπίσον ἡμεῖς ἑμεῖς ἑμεῖς
   αὐτῷ πεπτωκόμα εἰς[.....

7. ζε πιθανὸώσει αὐτῇ τῷ ἀγαρμονίῳ
   αὐτῷ πεπτωκόμα ἑπετρέπῃ εὐμαινεὶ ἑπετρέπουσ

8. αὐτῷ ἐθελεῖν ἐκλεᾶτι πάσων εὐμαινεὶ ἑπετρέπον
   οὐχὶ ἡμαστῆλοι ἐν εἰκορίσει εἰκορίσ

9. σεισασίστομένεν ταῦτα ἑπτανοῖε ἡμᾶς σεβίνες

6 d. ἐπίσκοπος ἀληθῆς scrutator verus] πεπτωκόμα ἑαυτῷ RL, μοῦλγε
   παρε TH: ἀληθῆς 106 261
   7 b. τὸ συνέχον τὰ πάντα quod continet omnia] σωζει RL, ὅμωπ θ, ὅμωπ Lag
   8 b. δικαζι judicium] κρίσις RL Θ Th ἐλεύχουσα corripiens] εἰνιὸς
   RL, εἰκόν Th
   9 b. ἀκόλ θείη auditio veniet] πασωτέρα αὐτί RL, TH lacuna

6 a. σοφίας. Here again the Coptic supports Α as also in 6 c by the introduction
   of the pronoun.
   6 d. The reading ἀληθῆς (106 261) might be regarded as expressed by παρε
   in TH. 'The beholder truly', RT.
   7 b. σωζει. P 226 only gives the meaning 'relinquere', Bsciai, Rec. vii 27
   πατέχειν, and cites Ps. cxxxviii 10 τεκνοπάμα πασι μοει διτ περαμιτ;
   'tenebit me dextera tua.'
   8 b. Lag notes on his reading εἰκόνιν as follows: 'Εἰκόνιν recte me legisse
   crediderim sed cum ἐλεύχουσα non quadrat: ἐλθοῦσα habuit!'
   9 b. πασωτέρα αὐτί RL. The Coptic seems to have a difficulty about negatives.
   Cf. i 4 b, ii 22 b (TH and ER), where οὑχε is followed by a negative verb contrary
   to the Greek. In ii 22 b RL and Bour have οὑχος, which expresses the Greek
   correctly.
b. vii 24–30 (Rylands Lectionary, p. πιν)

24. σοφία ταρ σχίσει εσοτηρ ἐνηετικός τηρόν
σφος οτορ είνος εβόλ γιτεμπτήρι εσελ πεκτοτόπο

25. σταυρός ταρ τε πτήτημεν μὲ φί
οτορ οτ γαφ εβολ ηεηπωσ εσοτα ιτε παπακοτράπωρ
εοδειαται ἰμμονει αεςαθει εινπτ εἰρος

26. τοτοείς ταρ τε ιτε πιτοείς οιεγ
οτορ οτιαλ εσοτα ιτε ηεήηονι
ιτε φί οτορ ηεηηονί ιτεπεμετατασος τε

27. οτι Δε ει ecxετεκοεμ ερωθ ινε
οτορ όχι σαρισαρος εεηρι ἀμπτηρη
αμερι οτορ κατασειεξ εεηη εσοτη
ἐξαπητηχι εσοτα εεηρι ἰμμων
ἀπαυσφρι μὲ φί οτορ ἀμπροφινς

28. φί ταρ ἐμει ηιλην ἐβολ ἐφηετεμωπεν

24a. πάσης καθηεοις ομνηβις ηολιλιβις] πηεετικός τηρόν RL, ετ
κολ τηρό Th

24b. δεήκει και ξουρεί διά πάντων attingit ubique] σφος ατω εινος
ἐβολ γιτεμπτήρι RL, εινε εβολ ηεηπι . . . . . . τηρη Th

25a. ἀτμις vapor] μαρι RL, om. Th

25b. ἀπόρροια emanatio] γαφ RL, om. Th εἰλκρυνθης sincera
with ἀπόρροια; with δέξα RL Th: ἀλκρυνίας Α

25c. μεμαμμένοι inquinatum] αηεαθει RL, εηκαθα Th: μεμα
 scrimmage 248 Compl παρεμπίπτει incurrīt] εινπτ RL, τωκημι 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 διδου or read διδων. Heinisch has only notes on οδην in 28 and on ἄντιοςκει(καπισκει in 30.

25. The technical terms ἀτμις and ἀπόρροια do not appear in Th. The more
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b. vii 24–30 (British Museum Text, ed. Thompson)

24. τεοφία γαρ κύρια εὐσεβεῖν ἑττάμεν τηροῦν
       αὐτῷ σινθ ἐμολ γίττι... ... τηρῶν εὕρη πεστίνοι:

25. σινθ γαρ ἐμολ χαίτισαμον ἡμιποτε
       αὐτῷ ἐμολ γίππεοντος ετοσαλ γίττα ἔπει πλατοκρατωρ:
       εὕρηναί μερελασὶ εὑραίςμι τωσίν ερος

26. οὐεῖνε γαρ πρὸτε ποσοείν τε ὑλενεγ
       αὐτῷ σωτίαλ εὐτοσαλ γίττα τετερσια ἡμιποτε

27. ... ... τε σαίνοιο εὕρη πίπη:
       αὐτῷ εὐσεβεῖ γράφα γαρος εὐείρε ἡμπυρή
       αὐτῷ κατὰ τεπέα γακωρ εὐσεβεὶς εὐσαμύσχυν
       εὐτοσαλ:
       εὐείρε ἡμοοότ πισυρὴ ἡμιποτε αὐτῷ ἂν προ-
       φιτιν.

28. ἡμιποτε γαρ μὲ πλασὶ εἰμιδι πεταὶ εὐτεοφία.

26 a. ἀπαύγασμα canidor[ σοντωνί] RL, οὐεῖνε Th ἂδιον ἀετηναναι]
   ἡπεγgel RL, ὑμενεγ Th, ὑμενεγ 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 ἂε RL, εουείς ἂε τε Lag,
      Th lacuna

27 b. κανίζει innovat] ἑπὶ ἀλέπρι RL, ἐπε Th, ἐπε ἀππε Lag

28. τὸν σοφίαν συνοικοῦντα eum qui cum sapientia habitat] ἤθε-
      literary Bohairic renders ἄρμις ἄμα ( = flamma, P 316) which introduces another
      metaphor, and La Croze, p. 123, is certainly wrong in his meaning ἄρμις '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 οὐείνε in Th than by the RL
       σοντωνί. Goodrick notes that 'reflection' and not 'radiation' is indicated.
       RL might imply radiation, and εἰνε in Th (= similitudo, imitatio, imago) would
       support Goodrick's interpretation.

27 b. κανιζει receives its full force in RL ἑπὶ ἀλέπρι, but is inadequately ex-
       pressed by the simple εἰπε of Th.

28. συνοικοὖντα is correctly expressed in RL and Lag, whose text is here
      nearer the Greek than ἀλί in Th, which apparently is repeated from the previous
      clause.
29. οὖν τὰρ ὀτει ἐτε ἐγοτε πιρὶ ἡμώ ἐγοτε πεμάς
πυκνών θυρον καταστάτευσιν εΰγοτων και
παρέγραψεν εἴρον

30. φαίνειν τὰρ ῥετε πιέζωρα εἰπεκά
χοιαια καὶ ἀπαρεχαρι μέχριον ἐρον

c. ii 12–22 (Rylands Lectionary, p. ciiii)

12. ἐγερζοράχυ πουχρώμα εὑρεῖ καὶ ἀπεστερολοξ
ἐπεκφέτ
οτορ εφτερκήν πεφάνοντι
οτορ ἐφτερψυμναν ἐχεαν καὶ πώσατ ἐχεαν πίπομος
ἐπερωτόμος ἐρωμ ἐχοιν ἐχεν μικνωὶ ὅτε ἑλέ-
tατατοιτ ὄργα

Ψωπικεφ χαοφια RL, πεταίε πτεροφία Th For me in Th oth
Lag

30 b. κακία malitia] χακί RL, κακία Th ἀτισχωνι vincit]
μέχριον RL, σισομ Th: κατισχύει SA 253 254 296, κατισχύει 284
Compl, ἀτισχωνι B

c. ii 12–22.

12 a. δόσχεροσ ζῆμιν ἐστι inutilis est nobis] ἀπεθάλος επεκφέτ Er;
so RL with x for σ and κούχρωμ pr.

30 b. χακί (= obscuritas, tenebrae, P 270) is probably a mistake of eye or ear,
Th transcribing the Greek κακία.

μέχριον may be possibly regarded as supporting κατισχύει, 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 δόσχεροσ is expressed in Th by ἀλοθγ and apparently in the
other texts by the gloss ἀπεθάλος επεκφέτ. The two other compounds of
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29. ταῖ ταρ περιε γεοτεριν:  
αυ τε γεοτερεμελινε πιγις τηρεν: 
ετυλητιτωοε εποτεδι εμαρποι ερομ

30. παί ταρ θαρε τετεη ϵι επειμα: 
τεοφια ςε μετεθανια δωσιμ ερομ:

C. ii 12-22 (Erman’s Fragment, from Ciasca ii 216)

12. μαρενσωςρθ επικλιοτι επειμα:  
αυ τε γεοτουε επειμαντε:  
εδομοσες αμιοτ ηι ψυομτ εξτι νεπονλος: 
εσοντιν ενοι εραι εξιπ νεπονλοε ιτε ταμι- 

12 b. ἐναριωτα ται contrarius est εφερερε Th Er  
12 c. om. 106 261 δειδεσεi improperat εφερμου RL, 
εμουν Bour, διοσνες Th Er ἀμαρτήματα ρεκκατα] νομον Er, 
μον ουρ Βουρ, νοδε Th: παραπτώματα 248 νομου legis] 
εκεi πεννολος βω, εξεπ νεπολος Er, γιτανηλος Th  

12 d. ἐπιθημουεi dissimiat εγεοτουε ἡρμι εξωθ RL, εγεοτουε 
ενοι εραι εξιπ Er, γεοτουε ενοι Th ἀμαρτήματα ρεκκατα] εξεπ 
πεννοι βω, εξεπ νεπονλο Er Th παιδεας ημων disciplinae nostrae] 
ιτε ταμιτατεκω Er, ιτε ταμιτατεκω Er, γιτε τεχνω Th

δοσ- in W, δυσδιγιτοτι and δυσδικτοτι, xvii 1 and 17, are rendered by Coptic 
phrases denoting absolute impossibility and not mere difficulty. γολα is used in 
Matt. xi 30 ἄ γνοις μου χρησος.

12 c. ἀμαρτήματα νομου. 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 παιδεας. Erman’s reading μιτατατεκω is different both from 
Th and RL.

The word μετατατον ἄρητ (P 56) represents ἀσπασια i Cor. vii 5, ἀσπεια Eph. 
ii 2, v 6, and in Exod. xxii 17 is used both as a verb and in an adverbial phrase 
for ἄρν δε δραυνον δραυνον 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 δωδειας ‘impudence’, ‘rebelligi- 
ness’, or ‘contumacy’ being the meaning of the Hebrew which he assumes as the 
original of παιδεας. For the adj. ἄτοιτ of Deut. ix 7 (Ciasca, v. l. in Wilkins) 
Lc. i 17, Jo. iii 36 φις ιτοι θατοτ ἄρητ επισιμι.
13. οτον ἐστὶν εἰμιμαι λόγος γίνετ μιν ὁ λόγος ἐκ τοῦ κόσμου ἐκ πνεύματος τοῦ θεοῦ
14. εἰκὸνος οὐκ ὄπειρος ἐάν
νοοτρωσιν εἰκόνως ἐκεῖν ἐκώμω εἰκώμαι εἰκώματι ἐκ
15. εἰδέ καὶ πεπλεότας ὑποστάσει αὐτήν
οτον νεφελώσιν εἰκώματι ἐκεῖν ἐκάθως ἐπειδήτως
16. οτον ἡ ἡ πεπλεότα ἐκ αὐτήν
εἰκόνως ἐκεῖν οὐκοτόν ὄπειρος πεπλεύρος
οτον εἰκόνωσιν ἐκάθως ἐπειδήτως 

17. τενείσωσιν ἐκ αὐτῶν πεπλεύσιν ὑποστάσιν ἐκτενώμασιν ἐκάθως 

---

13 a. εἰσαγεγέλλεται promittit] qw Th, om. al. γὰρ ών εἰς εἰς θεοῦ 

13 b. έκτον δομάζει se nominat] εκεῖνοι τοῦ ἐκπό ντομίσθε Th

14 a. εἰς εἰκόνα in traductionem] οτρεπτοσοι RL, ἰχασιο Εr, ετοξιο 

14 b. βαρός ἔστων ἡμᾶς gravis est nobis] εἰκόνως ἐγερῆ ἐκώμω RL, 

15 a. βίος vita] λαος RL, λαος Th

15 b. ἐξελλαγμέναι immutatae] εἰκώματι RL, εἰκώμεθα Er Th

---

13 a. εἰσαγεγέλλεται. Th expresses this by the colourless qw, but Er, Bour, 

13 b. εἰκόνα δομάζει. Here Er, Bour, and RL represent the Greek better by 

14 a. εἰκόνως. Th gives a general and Er, Bour, and RL a special sense to 

14 b. βαρός ἔστων. Here Er is literal with Th but agrees with Bour and RL 

15 a. λαος in Er, Bour, and RL for βίος is a very curious variant, as is also 

the form ἡ ἡ in RL, v. 16 a, which is not noticed by Peyron.
13. τῷ στὶ κρεοοῦν πάσης ἐβολὴν γίνεται πιστεύειν·
    ετεμόρτει εροφεὶ ἰῃ πυγμῷ πιστεύειν·
14. ἐγκυψάουσι πᾶν πάνῳ ἁπὶ πεπονωμένω
    ἐγκυψάουσιν ἐγραφῇ ἐκκριμ. ἐκκριμ. εροφεὶ·
15. ἐνεῖ μὲν πεγαλοὶς Ἡμᾶς πιστεύον πιστεύον·
    ἀνω περισσοῦσες εσφόβει πιστεύειν·
16. ἀνω εἰσπρατὶ πέτοτε ἑα. ἀνω εἰσπρατὶ
    ἐβολὴν ενεπνοοῦσος ἐπονετεύοντες πυκνοπροιον·
    ἔφεσωντες ἐσὶν γοινὲ πελεσσιερος·
    ἀνω εἰσπρασμῷ ἀλλος ἑα. πιστεύοντες
    μὲν πιστεύοντες πεπονωμένῳ·
17. μαρανθᾶν ἐνεῖς ἑα. πεπονωμένῳ·
    ἀνω πεπραγεῖ πεπραγεῖ·

16 a. εἰς κύριον τανκαίον τουχάζοις] ἐα. Ἱλυρ. Βουρ, ἐα. Εὐρ. Σοφιτ
    ἐγκυψάουσιν εἰσταμείνι αἰσθανόμενι οὐσία·
    ποῖο Εὐρ. Ήρ. Εὐρ. Βουρ; so
    Ἁρμ. Σερ. Διττ. Ἄρμ. Διττ. Λυκ. Ἄρμ. Διττ. Λυκ.
    ἐκεῖνός ἐστιν 296
16 b. ἀπεχείρης ἀπειρέμεν ἑα. ἐγκυψάουσι
    ἐματότα ὅπου ἂν ἐματότα τανκαίον ἀβ ἀκαθαρσίᾳ
    τανκαίον ἀβ ἀκαθαρσίᾳ τανκαίον ἀβ ἀκαθαρσίᾳ
    τανκαίον ἀβ ἀκαθαρσίᾳ τανκαίον ἀβ ἀκαθαρσίᾳ

16 c. μακρὰ τῆς ἑκατερίας ἡμερῶν praefert novissima iustorum] ἐγκυψάουσι
    ἐματότα ἐνεπνοούσος ἐπονετεύοντες ἑα. ἐπονετεύοντες ἑα. ἐπονετεύοντες
    ἑα. ἐπονετεύοντες ἑα. ἐπονετεύοντες ἑα. ἐπονετεύοντες
    ἑα. ἐπονετεύοντες ἑα. ἐπονετεύοντες ἑα. ἐπονετεύοντες
    ἑα. ἐπονετεύοντες
17 a. εἰς τανκαίον] ἐα. Ἰρος Ἑλ. Ἰρος Ἑλ.
    ἐπονετεύοντες ἑα. Ἱλυρ. Βουρ, ἐπονετεύοντες ἑα. Ἱλυρ.
    ἐπονετεύοντες ἑα. Ἱλυρ. Βουρ

16 a. ἐα. for κύριοι is probably a metaphorical use of the word. Σοφιτ
    in Ηερ. does not occur in Λα Κροζέ, and in the Bohairic text of η Κορ. ix 27, ed.
    Λαγάρδ, the only scriptural passage cited by P 397, ἀποθέμαι is transcribed.
16 c. Ηερ. transcribes the first and last of the three words in this line, but Er,
    Βουρ, and RL translate 'he is angry against some of the free'. Φ, p. 25, regards
    ἐπονετεύοντες as representing δίκαιοι: if this is so μακρὰ and εἰς, which both
    mean 'irasci', are incorrect. Probably Φ is mistaken, and the Coptic translators
    have either had another text or have completely altered the sentence.
17 a. Ἰρος. The Bohairic seems to be fond of adding adverbs; cf. v 3, 4.
17 b. Here Er agrees with Ηερ. while Bour and RL give a more literal
    rendering.
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18. *Ze pe othwri pe ma ph sen ot Meommi * 

*epanogem metaphryxh* 

egwyte sen men saq *ampantikmenos* 

19. *Aperpirazin alaqy ethol gitep othwry nem ot*- 

*aasanoc* 

*ateunenphai apeusehio* 

*ateun eiteleptremprhwy nemi teerpommeni* 

20. *etefgan epoch* *sen stamost egwyrh* 

*qina pote * *f1owixi wam * *awqy ethol * *deunyesaxi* 

18 a. *el yap estein o dikaios uvos Theoi* si enim est verus filius Dei] 

*Ze pe othwri pe ma ph sen ot Meommi RL*; *Ze pe othwre* 

*amnopote pe Er, egwye panamios yap pe amnopote Th;* auffallend 

ist, dass auch Arm. in einigen Cod. das Adverb *vere* oder *juste* 

liest, so dass man wohl auf eine Variante *dikaios* schliessen muss,* F, 

p. 45 *antilymexetai aitow suscipiet illum*] *qnapogem metaphryxh* 

RL, *egwesprxi metaphryxh Er, qnapophy epoc Th: antilymexetai* 

Fritzsche 

18 b. *pogetai aitow liberabit eum*] *egwyte RL Er, qnapa-* 

meg Th *antesthikow contrariorum*] *antikimenos RL Er, * 

*tophsy Th* 

19 a. *etamwmen interrogemus*] *Aperpirazin RL, e9age Er, eating Th* 

19 b. *gamaq sciamus*] *ateun RL, eteawi Bour, epeeime Er Th* 

*epiekiain reverentiam*] *sehio RL, thee Er. anticak Th* 

18 a. *Sen ot Meommi.* The Bohairic, Arm, and Aug support the reading *dikaios.* For this expression cf. Gen. xxvii 36, where it renders the LXX *dikaios* *eklyfya to wova aitwv Taksbf, 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.* 


*Erman has neither dikaios nor dikaios.* 

18 a. *antilymexetai* 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 *pogetai.* 

18 b. The adoption of the transcribed Greek *antikimenos* by Er (with Bour 

and RL) is striking as Er uses *tophsy* in v. 12.
NOTES AND STUDIES

18. ἰερεύνατε ἡμιονοῦτε νέον ἡμων ἐπιτυχόντα· εἰμή πάντως ἰπληντικοίνοιος

19. ῥαρέασαζε ὑμοίν τι γνώσιν ὑμίν δευτερανός· ἰερεύνατε δόοι παί ἐπεθερεῖο· ἐκείνο ἐπιτύχαντας υμίν τεκτονομον·

20. ἐνετεχάν ἑροῦ γνίσιν ὑμοῦτε εὐχήν·

ζεκάσ πίτε τλοίσαλ ψωπε ... ὅῃ ἐκόλ χιν ἕπιμαξε·

19 c. δικάζομεν prohemus] ατέμι RL, ετέμι Bour, εἰμε Er, πτιθονιμαζε Th: δοκιμάσωμεν SA ἀνεκακίαν patientiam] τεχνετεραντας υμεν τεκτονομον ρυμίν τεκτονομον Er, τεκταντ ραμφηριν Th

20 a. om. 106 261 καταδικάζομεν αὐτῶν condemnemus eum] ετετεχάν ἑροῦ RL, ἐνετεχάν ἑροῦ Er, ῥαρέασαζοῦ Th

20 b. ἐσται γὰρ αὐτῶν ἐπισκόπη erit enim ei respectus] γίνα ὕτε φλωγιν ψώπι εἴκοφ RL, ζεκάσ πίτε τλοίσαλ ψωπε ... ὅῃ Er, σενασίν πετυμε ναρ Th ἐκ λόγων αὐτῶν ex sermonibus illius] εκόλ ζεπιερατείζαι RL, εκόλ χιν ἕπιμαξε Er, κατα πετυμαξε Th

19 a. The form ἤτασαζε in Er is curious, ὑβρει καὶ βασάνῳ Boh correctly gives both in singular; It, Lag, and Er render both in plural; cf i 2.

19 b and c. In translating ἀνεκακίας and ἀνεκακίαν Er, Bour, and RL agree against Th, and also in adding a transcribed Greek word ὑπομονή to a Coptic word to express ἀνεκακίας.

20. ἀγαπά (iudicare, P 357) is too general a term for καταδικάσωμεν. τσαίο in Th is more exact and illustrates φεγάδες xvii 2; cf. Zorell ap. Cornely in Joe. 

The clearly written εἵωφι in RL appears to fill correctly the lacuna in Ciasca’s reprint of Er, though Bacia, Recueil vii 31, seems to have read φωσφι (= γαρ), for which he quotes Sagesse ii 20 dans Erman, p. 40. But a pronoun seems to be required by the Greek αὐτῶ, and Erman’s final clause with ζεκάσ is supported by that of RL with γίνα.
21. ετεχιρωσθησεν φαν φαι οτορ ετεχερειν
       ανωμαλια αποστομιου

22. οτορ αποστολη ειναι ακτυριον ιτε φι
       οτορ αποστερνοι θελθη και τη πιθηκη
       οτορ αποστερησεται ηπικον ιτε πιθυ
       ετε ειλιον ας και ιδιετον.

d. v 1-7 (Rylands Lectionary, p. τυχ)

1. Σεν φαι ειτετωπη ιτε πωλη ειεσεαριν

21 a. ταυτα ελογισαντο haec cogitaverunt] ετεχιρωσθησεν φαν φαι RL,
       ετεχιρωσθησεν φαι τΑι Er, ναη αναμεετε εροον θ

21 b. απετυφλωσον γαρ αιτους η κακια αιτων excaecavit enim illos malitia eorum] om. κακια RL Er, ανωμαλια αποστομιου RL, ανωμαλα απετομημωΤ Εr, ανακακια [-+ γαρ Lag] τοιο απετρηθ θ

22 a. ουκ εγνωσαν nescierunt] αποστέλλη RL, αποστολη Er Th
       μυστηρια αιτου sacramenta Dei] Θεου RL Er Th with SA BaB mg It Syr
       Arm Aeth Syr Hex: B* αιτου

22 b. οδε neque] οτογ RL, οται with negative verb Er Th
       ηλ-πισαν speraverunt] εροι RL, καρητ Εr Th ισιοτητοι iustitiae
       ιτε πωλη RL, ιτε πιλεωλη Bour, πτακλαοτητι Er Lag, πτα-
       καοτητι θ

21 b. απετυφλωσεν. RT renders Er 'they have dulled their glory' and Lag
       'their wickedness has dulled their hearts'. Though the word τωλα (τωμα)
       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 πνεος και Πνεος

22 a. No Coptic version supports Swete's text from B by giving αιτου for Θεου.

22 b. οται with neg. of verb in Th and Er is a mistake; Bour and RL have
       οτογ quite correctly; cf. i 9 n. διοτητοι: cf. i 1 n.

22 c. The special sense of ορου (= discern) is marked by the Coptic versions
       which here avoid transcription; cf. i 1 n. Heinisch and Gartner (Komposition
       und Wortwahl des Buches der Weisheit, Berlin 1912, p. 180) translate 'erkennen'
       and not 'richten' as in other places where it occurs. ταυ θ is a better
       translation of τοπος than Ρνωθ in Er, which RL strangely gives in the plural.
       Heinisch combines the meanings (honor, laus, donum, munus) in the compound
       'Ehrenpreis'.

άμφωνov. It is noteworthy that while Th has the simple expression, οταλε,
       Er and Bour agree in paraphrasing though they employ different words for 'stain',
       ξαιν and ασθην.
NOTES AND STUDIES

21. ἐγγιότομῳ δὲ παί ἄων ἀνεῳραῖ·
ἐκτεκμεῖ ἀπετωτοσθοῖ.

22. ἄων ἀποφεσίνεις μετατηρίου ἁποτετεῖν·
οὐκ ἀποταμαίνῃς ἐπεξεῖ ὑπᾶκαίοστιν
ἄων ἀπετουμεεῦε πνεοῦ τὴν ὑμτυχή ἐτε μὴ
ἄνιν Ἰντοῦ.


d. v 1–7 (Ciasca's Text, ii 216)

1. τοτε παίκαιος παραγερατῇ ἡποπαρρηκίᾳ

22 c. ἐκπίπαν iudicaverunt] εφῆμετι RL, ἰπεκαλεῖ Er, πικτετε Th
γέρας honorem] ἠμίκοτ RL, ἤποκοτ Er, τάτο Th
ἀμώμων
sanctorum] ἔτε ἀμμον ἄσπι ἄντον RL, ἕτε μὴ ἄνιν Ἰντοῦ Er,
πετοταᾶ Th


d. v 1–7.

1 a. στήσαταί δὲ δίκαιος θαβούν iusti] εφήσων δὲ πικεῖ πικεῖ RL,
παίκαιος παραγερατῇ Th ἐν παρρησίᾳ πολλῇ in magna constantia
εγεουράρθ ἀπαθῶ τὴν ἐκπαθεμαί RL, ἔτι οὐπαρρηκία ἐπαρχοῦς Th,
ἔτι οὐποσθα παρρηκία επαρχοῦς 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.

1 a. τωι RL gives the meaning of 'rise' rather than 'stand'. ἁγερατ 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...
1 b. τῶν θλιψάντων αὐτῶν eos qui se angustiaverunt] πιetasoxi τῶν
RL, πιπτατολιδε Th, πιπτατολιδε Ci

1 c. καὶ et] ὁτως RL, αὐτος Lag, om. Th Ci τῶν ἀδετοῦτων qui
abstulerunt] ἐσιανος RL, ἐπίπατοις Th Ci τοὺς πόνους
αὐτοῦ labores eorum] πιπταρομος RL, ἐπίγεις Th Ci

2 a. ἰδὼν videntes] ad. αὐτὸν 253; so RL ἐροφ, om. Th Ci
tαραχθήσονται turbabuntur] παθημα RL, πεσμοτῆρ Th Ci ἐφοβη
δει τιμορε horribili] πιμὴ ἑροφ RL, ἐπιμηθ Th Lag Ci

2 b. ἐκστάσεσται mirabuntur] αὔτεραλεπωριν RL, πεσμοπότε Th
tῇ τῷ παραδίδῳ subitatione] πιθηρὶ RL, ταῦτης Ci, ταὐτης Th
σωτηρίας salutis] ad. αὐτοῦ Fritzsche with S A 55 253 254 Syr SyrHex,
αὖτε πενιογεμ RL, ἱπενστοταί Th, ἱπενστοταί Ci Lag: σωτηρίας
B A min It Aeth

tóπον ποιμενικὸν it has ποιμαρρισια επισως, 'πωμος = ποιμενικὸν quidem
scribere facile erat sed quomodo ποιμαρρισια emendarem, nesciebam'. There
is of course no need for emendation, as the Coptic scribe has simply taken another
phrase from the verse referred to τις Tim. ili 13, and ποιμενικὸν would be

2 a. RL agrees with 253 in adding the pronouns αὐτῶν and αὐτοῦ in 2 a and
2 b. Th and Ci are nearer the original with μετοτῆρ and παπή than RL with

2 b. The translation of στενοχωρία has elicited a wonderful variety of Coptic
NOTES AND STUDIES

3 a. ἐρόουν ἐν δαυτόις dicentes intra se] εὐεξοῦς στιχωσεις πεμ
ποτεριοΰ θελα, ἐνευματος μετανοιᾳ θελ. So Fritzsche
with B Sc A V 55 106 155 248 296 It Arm Syr SyrHex Aeth, om. ἐν
S* μετανοοῦντες poenitentiam agentes] εὐονωμά RL, εὐεματανοι
θελ. Ci

3 b. διὰ στενοχωρίαν πνεύματος πραες angustia spiritus] οἴεν στενακατεγίμενοι RL, εὐεματα στενακατεγίμενος Th. For ἕως in Th, λῶξ L
253 254 261 296 Arm Syr SyrHex Aeth

3 d. καὶ εἰς παραβολὴς ονείδουμοι et in similitudinem improperii] οὖν αναγεγράφον ἄνισοις παραβαλὸν ποιη
νειμοί θυ σε ρεταρναδοί παραβαλὸν ποιησεις Th Ci οἴ αφρονέ
nos insensati] in verse 4 Fritzsche with Ci; pr. ἡμεῖς V 253 SyrHex
Chrysost

words, μεταμάται, εὕρε τε, λῶξ, and δικασίας. μεταμάται is only cited from
Kircher P 292, εὕρε τε is not known to P as a noun, for λῶξ there is a reference
to 2 Cor. vii 4, and for δικασίας to Sirach x 26. διὰ στενακατεγίμενοι RL (om. οὐ Bour) appears to support στενακατεγίμενοι. κατάνεις is a rare word which
Hesychius renders λειψι, ἱσύξια, the second rendering being due to a wrong
derivation from νυστάζω.

3 d. παραβολὴ is rendered in RL by the Coptic σαξι followed by παραβολὴ
Sc (utique, revera, P 325) cf. ii 17 n.

ἡμεῖς is another illustration of agreement between Boh and 253 in the addition of
pronouns.
4 a. ßiov autòv vitam illorum] necasse Th \ μανίαν insaniam\] εγ-
λοβί B, θαλοβί Bour, ετολικε Th Ci, αλικ Lag \ ὕλουσάμεθα

4 b. The omission of ßios in RL is somewhat peculiar, but it agrees with Lag

5. The Boh fails to distinguish between 'truth' and 'justice', giving μεολημι

6. 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 τριβως is either a dative of place or that \εν has dropped out
through homoioteleuton.

The word ξολωκ (Boh) is used in Lc. iv 29 for κατακρημνους, praecipitare, delici-
cere (ποξ 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'.
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:—

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<th>Syriac</th>
<th>Arm.</th>
<th>Lat.</th>
<th>Aeth</th>
<th>S.</th>
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<th>SyrHex</th>
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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] 1083. Novum Testamentum, praeter Acta et Apocalypsim. Provient de la cathédrale de Beauvais, puis du château de Troussures; no. 2 des ventes de 1909 et 1912. viii° 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.

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) EXPLICIT
SCNDM : MARCM
INCIPIT: PREFATIO
SECVD : LVCA

LUCAS SYRUS etc.

That the two erased lines were of some interest is shown by the subscription to the prologue, which is intact:—

(f. 24 v b) EXPLICIT
PREFATIO
SECVNDVM
LVCANVM
INCIPI
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

EXPL AD FILEMONE
INCP AD LAVDICENSIS.

1. 1 homine] hominibus || 1. 2 Laudiciae] laodice || gracia || 1. 3 nostro om. || gracias || 1. 4 Iesu Christo || oracionem || permanentes estis || 1. 5 promissum expectantes || 1. 6 iudicii || distituant || uanilloquia || 1. 7 se om. || sed peto om. || ut habet sed non ne || 1. 8 faciet deus || sint om. || 1. 9 in] ad || 1. 10 sunt om. || 1. 11 palam sunt || pacior || 1. 13 quod] + est (?) || oracionibus || administrantë sùm sèm || 1. 14 uiuere] + uita || 1. 15 ipsum] in ipsum || misericordiâ suâ || 1. 17 ita om. || retenite || 1. 18 in timore] amore || aeterna] in aeternum || 1. 19 uos || tractu || 1. 21 optimum om. || gaudite || 1. 22 sorditus || in omnibus ||