Arian bishop could impart to his flock—even though, as Dom Capelle points out, he preached much more theology than ethics—a great deal of instruction with comparatively little error.

Dom Capelle’s admirable study is an earnest of what we may hope from the revival of the Revue Bénédictine. ‘In the multitude of counsellors there is wisdom’; and perhaps he and I between us have carried the criticism of the documents concerned further than either of us alone would be likely to have done. But if the spade-work was mine, the decisive word has been his.

C. H. TURNER.

THE ARAMAIC EQUIVALENT OF ἐκ τῆς κοιλίας IN JN. VII 38.

PROF. EMERY BARNES, in reviewing my Aramaic Origin of the Fourth Gospel, criticizes my proposal to regard ἐκ τῆς κοιλίας in Jn. vii 38 as a misinterpretation of Aramaic מינע יפ min ma‘yan ‘out of the fountain’ as min מ in ‘out of the belly’, on grounds which he states thus: ‘But is κοιλία the most natural translation of מינע? If any particular Aramaic word lies behind κοιλία, would it not rather be זכרה (ברישה) יפ? For מינע one would expect στραγχα.’

Had he looked at the concordance he would hardly have expressed this opinion. In the one passage in which יפ ‘belly’ (properly ‘bowels’) occurs in Biblical Aramaic, viz. Dan. ii 32 (a passage to which I refer in my discussion), the rendering is κοιλία both in LXX and Theodotion. There are thirty-three occurrences of the cognate Hebrew יפ in the Hebrew Bible, and this is rendered κοιλία by LXX twenty-seven times. In the remaining six cases we find карбия twice, Ps xl 9, Lam. ii 11 (in both cases Field gives al. exempl. κοιλία); Gen. xv 4 ἐκ σου (i.e. probably יפ for יפ); Isa. xlvi 19 ὑσ τῆς γῆς for the questionable יפ; Isa. lxiii 15 paraph. τὸ πλῆθος του ἐλέους σου for יפ; Jer. xxxi 20 paraph. ἐπενεκρὰ ἑν’ αὐτῷ for יפ (Aquila וקִפסּו י ה כוֹלָה מוג μוע אֵת). The only other renderings of יפ which we find in the fragments of the later Greek versions are in Symmachus, ἐνερεα three times (a rendering which Field gives as occurring three times in al. exempl. of LXX), ἐγκάτα twice, ἐνδόσθησια once, ἐν τὸν μου once; while στραγχα (the rendering which Dr Barnes rather strangely

1 It should be noted that the Hatch-Redpath Concordance wrongly gives κοιλία in Ezek. iii 3 as representing מינע. τὸ στόμα σου φάγεται, καὶ י ה κοιλία σου πληθυσ- σεῖα = נָא בָּנוֹ מ צְרִיךְ מַתְחֶל צְרִיךְ, so that στόμα renders יפ, while κοιλία is to be added to the cases in which this word represents מינע. To the Biblical examples may be added י ה κοιλία μου = ימִיע in Ecclus. ii 21.
desiderates) is only given by ‘A. Σ. Θ. in Isa. lxiii 15, ‘The yearning of thy bowels and thy compassions are restrained toward me’, doubtless as a concession to the Greek conception of the seat of the emotion of pity.

Thus it may be claimed that κοιλία would be the natural and obvious rendering of the Aramaic מְחַנ, while στλάγχα, in the context of Jn. vii 38, would surely be out of the question.

C. F. Burney.