

FOUR GOSPELS
IN SYRIAC

CURETON

Library of The Theological Seminary

PRINCETON • NEW JERSEY



PRESENTED BY

Edward M. Baker

BS112

.5

1858

5072



REMAINS
OF A
VERY ANTIENT RECENSION
OF THE
FOUR GOSPELS IN SYRIAC,

HITHERTO UNKNOWN IN EUROPE;

DISCOVERED, EDITED, AND TRANSLATED

BY

WILLIAM CURETON, D.D., F.R.S.

HON. D.D. OF THE UNIVERSITY OF HALLE; HON. MEM. OF THE HISTORICO-THEOLOGICAL SOCIETY OF LEIPSIK;
COR. MEM. OF THE INSTITUTE OF FRANCE (ACAD. DES INSCRIP. ET BELL. LETT.); COR. MEM. OF THE
ORIENTAL SOCIETY OF GERMANY; MEMBER OF THE ASIATIC SOCIETY OF PARIS, &c. &c. &c.

CHAPLAIN IN ORDINARY TO THE QUEEN;

RECTOR OF ST. MARGARET'S; AND CANON OF WESTMINSTER.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1858.

W. M. WATTS, CROWN COURT, TEMPLE BAR.

TO HIS ROYAL HIGHNESS
THE PRINCE CONSORT, K. G.,
&c. &c. &c.

SIR,

It affords me the highest gratification to be allowed to dedicate this Volume to your Royal Highness. The position which your Royal Highness occupies so near to the Throne makes this a peculiar distinction, while your Royal Highness' own personal qualities enhance the honour in a very eminent degree.

It is a source of great satisfaction for me to know, that whatever may be the imperfections of this work, your Royal Highness can estimate the amount of labour and research which was requisite to undertake it; and I therefore feel assured, that by your Royal Highness at least it will be leniently and kindly judged.

No defects on the part of the Editor can preclude these venerable Remains of Christian Antiquity, now for the first time brought to light, from taking their place in the ranks of Christian Literature; and on this account I have solicited the favour of being permitted to inscribe on this page a record both of my gratitude to your Royal Highness, and of my respect.

I have the honour to be,

SIR,

with the greatest respect,

your Royal Highness'

very obedient and grateful Servant,

WILLIAM CURETON.

WESTMINSTER,
May 25, 1858.

the margin in red ink; and the canons themselves in the same colour at the bottom of the page. In these eight leaves is comprised Matt. xxiii. 28—xxviii. 42.

Secondly. Ten leaves of very thin and white vellum, in a large hand, in two columns, similar to the former, but apparently rather older. In these leaves is contained Mat. xxviii. 42—Mark vi. 49.

Thirdly. Nineteen leaves, containing Mark. vi. 49—Luke ii. 37, belonging to the same original manuscript as the eight above mentioned.

Fourthly. One leaf without any division of columns, in a more recent hand, comprising Luke ii. 10—iii. 13. This had been added to supply the deficiency caused by the loss of one leaf; and the first page of it, containing Luke ii. 10—37, has been marked as superfluous by several lines drawn through it with a pen.

Fifthly. Twenty-three leaves belonging to the same book as the above-mentioned eight and nineteen, in which is comprised Luke iii. 13—xvii. 28.

On all of these numerous points have been added, to designate the vowels, by a subsequent hand.

Of the original copy of the Syriac Gospels, to which these Fragments now printed belonged, eighty-two leaves and a-half only have reached the British Museum. They have been collected together, and form the volume numbered 14,451. Eighty of these leaves were found in the volume of the Four Gospels above mentioned, and were brought to England in the year 1842. One more leaf I discovered in the binding of another volume, which also arrived at the same time. This contained Luke ii. 48—iii. 16. Another, on which is written Luke xiv. 35—xv. 21, was obtained from M. Pacho in the year 1847; and amongst the small fragments which he brought in the same year I found the part of a leaf containing John xiv. 10—12, 16—18, 21—23, 26—29. This was not discovered in time to insert it in its proper place. It has therefore been printed at the end of the book.

The volume, as at present arranged, consists of the eighty-two leaves and a-half belonging to the original manuscript and five others, which appear to have been added to them in the year of the Greeks 1533 (A.D. 1221), when the volume was bound up in the manner in which it was found at the time that it was obtained from the Syrian monastery. These eighty-two leaves are of large quarto, written in a bold hand in two columns. There are no indications of any division of the Gospels into ecclesiastical Lections, or portions appointed to be read on stated days in the churches, of the same period as the transcription of the volume; but such indications of Lections as have been added

Textus Receptus of the Greek ; and to shew by what antient authorities they were supported from the earliest period down to the date of the manuscript. In the course of this examination several curious and important questions relative to the text arose, these I purposed to discuss according to my ability, and to insert them in the notes at the places where they would occur. This latter part of my undertaking, although considerably advanced, I have thought it better to defer for the present, to wait till I shall have had opportunity of considering these subjects more fully myself, and also have had the benefit of the critical opinion of other scholars, especially those of Germany, who doubtless will examine these Fragments of the Gospel fully and accurately ; and, as I have reason to know, have been long looking forward for their publication. On a subject of such deep weight as that of the Gospels, I feel that no one can be too cautious how he propounds any theory or speculation at all varying from that which has been most generally received, even if he have almost demonstrative evidence to support the views which he takes. For myself I should much prefer that another have the credit of being the first to make known any facts or illustrations founded upon this recension, which may seem to go very far towards determining some doubtful or disputed matters, than that, from a desire to appropriate this credit to myself, I should run the risk of advancing any arguments which, although apparently conclusive, still may be defective, and lead to error ; or should keep back any longer the text itself of these Fragments from the perusal of other scholars who have been anxiously looking for their publication, and who may be able to use them with much advantage in their critical examination of the Gospels. I shall confine myself, therefore, at present, to the task of pointing out a few of the leading characteristics of this recension, and more especially in the Gospel of St. Matthew, with the hope of taking up and completing my undertaking in a subsequent volume.

The Gospels are arranged in this manuscript in the following order, Matthew, Mark, John, Luke. All that exists at present of this copy, and printed in this volume, is, Matthew i. 1—viii. 22 ; x. 32—xxiii. 25 ; Mark xvi. 17—20 ; John i. 1—42 ; iii. 6—vii. 37 ; xiv. 10—12, 16—18, 19—23, 26—29 ; Luke ii. 48—iii. 16 ; vii. 33—xv. 21 ; xvii. 24—xxiv. 44.

GOSPEL OF SAINT MATTHEW.

THIS has a title different from the rest; for while that of Mark is simply **ܐܘܥܢܐܢܐ ܕܡܪܝܢ** "Gospel of Mark," and that of John, **ܐܘܥܢܐܢܐ ܕܝܫܥܝܐ** "Gospel of John," St. Matthew is **ܐܘܥܢܐܢܐ ܕܡܬܬܝܐ**, which I have rendered, "The distinct Gospel of Matthew." There is a small defect in the vellum immediately before the word, **ܡܬܬܝܐ**. It seems probable that the particle **ܐ** occupied this space, and that it ought, therefore, to be supplied. I cannot venture to assert that this translation is certainly the correct one. In my doubts upon this matter I applied to my very learned friend, Professor Bernstein, at Breslau, the father of Syriac scholars of the present day, for his opinion as to the proper mode of rendering this title. He conceives the correct translation to be "Evangelium per anni circulum dispositum," and refers to Assemani's *Bibliotheca Orient. Clemen. Vat.*, vol. ii. p. 230, where **ܐܘܥܢܐܢܐ ܕܡܬܬܝܐ** is so translated by Assemani, by which he intends it to mean a copy of the Gospels divided into *αναγινωσματα*, or lections, that is, portions appointed to be read on certain days throughout the course of the year. There are several such copies found among the volumes of the Nitrian collection to which this belongs. But the great objection to this interpretation is in the fact, that this copy is not so arranged, nor are there any indications whatever of such lections, written at the same period at which this title with the rest of the volume was copied. In a few places indications of lections have been subsequently added, but by a much later hand—indeed, several centuries after this copy of the Gospels was transcribed. Nor have I seen any volume of the Gospels in this collection so arranged into lections for the year that is not of much more recent date than this. It seems to me that whatever meaning is to be given to the word **ܕܡܬܬܝܐ**, it is intended to denote that, in some way or other, the Gospel of St. Matthew is to be regarded as distinct from the other three Gospels in this copy; and certainly it is in every way to be considered as a text far superior to the others: they exhibit several marks of blunders and mistakes in the translation from the Greek into Syriac, while this Gospel of St. Matthew appears at least to be built upon the original Aramaic text, which was the work of the Apostle himself.

CHAPTER I.

v. 1. *Generations*—In the plural, like the Hebrew **ספר תולדות**, Gen. v. 1,

errors, that I have thought it better to supply another English version of my own.

“But why did he omit Ahazia, and Joash, and Amuzia? Some say that Africanus, bishop of Emmaus,* declares the reason that he omitted them to be because they were sinners and of the seed of Jezebel. To him we reply that they were not of the seed of Jezebel; for Jezebel was the wife of Ahab, but Joram took to wife Athalia, the daughter of Omri, the sister of Ahab, and of her he begat Ahazia. Nevertheless, in one place, according to the sense of the Septuagint, she is called the daughter of Ahab, on account of her wickedness being of the same kind, as St. Severus explains it. But the mother of Joash was named Zaubat† of Beersheba, and the mother of Amuzia was Jehoaddan of Jerusalem. They were not, therefore, of the seed of Jezebel; neither were they greater sinners than Solomon, Ahaz, and Menasse, whose names are written in the genealogy. St. Severus saith that Joram, the son of Jehosaphat, married Athalia, the daughter of Ahab, and of her he begat Ahazia, Joash, and Amuzia; and Matthew omitted them because the Hebrews hated the idolatry of the house of Ahab, and therefore he made no mention of these, who were born of an idolatrous marriage, calling to mind the words, *I punish the sins of the fathers upon the children unto the third and fourth generations of them that hate me.* To him some reply, that Athalia, the wife of Joram and mother of Ahazia, was not the daughter of Ahab, but Omri's daughter, and Ahab's sister; and if it were out of regard to the Hebrews that he abstained from making mention of those who were descended from Athalia, how comes it to pass that he has mentioned Uzia who was a leper, and more abominated by the Jews than these? Origen‡ says that he omitted them in order that the generations from

Saviour Jesus Christ, taken out of above thirty Greek, Syriack, and other Oriental Authors, by way of *Catena*: by DIONYSIUS SYRUS, who flourished most illustriously in the *tenth and eleventh centuries*, and faithfully translated by DUDLEY LOFTUS. 4to., Dublin, 1695.

* Julius Africanus, being himself a Syrian, is cited also by other Syriac authors, as Barcephas, Barhebraeus, George, metropolitan of Arbela, &c. See Assemani, *Bibl. Orient.* ii. 158, 283, 310, iii. 520. The passage alluded to here is probably taken from his *Epistle to Aristides* on the supposed disagreement of Matthew and Luke in the genealogy of Christ. See Eusebius *Hist. Eccl.* vi. 31: or his *Commentary on the Gospel.* See Assemani, *ibid.* iii. 14.

† ܙܒܬ as in the Peshito, Heb. ܙܒܬܐ Sept. ̳αβ̳α, 2 Kings xii. 1.

‡ The passage to which he refers is in the twenty-seventh homily of Origen on the Book of Numbers—*De Mansionibus Filiorum Israel.* “Sed primo omnium, intueri mysterii rationem: quam qui diligenter observaverit, in scripturis inveniet in egressione filiorum Israel de Ægypto, quadraginta et duas habitas esse mansiones; et rursum adventus Domini et Salvatoris nostri in hunc mundum per quadraginta et duas generationes adducitur. Sic enim Matthæus

David to the captivity might be so arranged as to make the number fourteen, because three times fourteen amount to forty-two generations; and this was a type shewing, that as, at the end of forty-two encampments, the people of Israel entered upon the inheritance of the land of promise, so at the end of forty-two generations Christ arose and conferred the inheritance of this temporal earth upon the saints. George of the Gentiles* says that Matthew did not omit these three persons, nor did he change the number of the generations, and say fourteen instead of seventeen; but inasmuch as he wrote his Gospel for the Jews, and many of them were learned in the Greek language, when they desired to translate into the Greek from the Hebrew, inasmuch as the Greek language was not able to express the letters \aleph , \beth , and γ like the Hebrew and Syriac tongues, nor indeed has it at all in its alphabet deep guttural letters, when the translators came to Joram, and it is said that he begat Ahazia, and he Joash, and he Amuzia, and Amuzia Uzia, and wanted to express these in Greek, they wrote their names thus, *Ιωραμ* begat *Οχοζίας*, and *Οχοζίας* *Ιωαν*, and *Ιωας* *Ομορίας*, and *Ομορίας* *Οσριαν*. But others afterwards, desiring to copy the Gospel in the Greek language, when they began from hence that Joram begat *Οχοζίας*, wrote “Joram begat *Οζαν*,” on account of the similitude of the names, and their variation in the single letter Caph. This, perhaps, they did unintentionally; or they might have done it on purpose to accommodate the series of generations to fourteen, because the septenary number was much cherished by those who had embraced Christianity from among the Jews; and by such means corrupted copies were transmitted to the Gentiles.—To him we reply that this is not correct; for had it been an error or a blunder of the transcriber, and Matthew himself had not omitted them, then Matthew ought to have said, that from David to the Captivity there were seventeen generations; but inasmuch

Evangelista commemorat, dicens: “Ab Abraham usque ad David regem generationes quatuordecim, et a David usque ad transmigrationem Babylonis generationes quatuordecim, et a transmigratione Babylonis usque ad Christum generationes quatuordecim.” Istas ergo quadraginta et duas generationes, quas velut mansiones Christus fecit descendens in Ægyptum mundi hujus, ipso numero quadraginta et duas mansiones faciunt, qui ascendunt de Ægypto.—Igitur in quadraginta duabus mansionibus perveniunt filii Israel usque ad principium capiendæ hereditatis.” &c. Origenis Opera. Omm. edit. Delarue, vol. ii. p. 375.

* Assemani has given the text of this part with a Latin translation in the second volume of his *Bibl. Orient.* p. 160; but it varies a little from that of the two manuscripts in the British Museum which I have compared (7184 and 12,143). George of the Gentiles, or George of Arabs, as he is otherwise called, was consecrated bishop in the year of the Greeks 998, A.D. 686 (see Assemani, *ibid.* p. 335). He is also cited by Barhebræus (see *ibid.* 283, &c.)

as Matthew wrote fourteen generations, we therefore perceive that Matthew himself did not omit them."

“Others say that the Christians of the Hebrews removed these three, in order to accommodate the generations from David to the Captivity to the number fourteen, because this number was cherished by them ; for there is found occasionally a Syriac copy made out of the Hebrew, which inserts these three kings in the genealogy ; but that it afterwards speaks of fourteen and not seventeen generations is because fourteen generations has been substituted for seventeen by the Hebrews, on account of their holding to the septenary number, which is much cherished by them, because on the fourteenth they were delivered from the bondage of the Egyptians.”

“Others again say that Matthew omitted these names because they were abominable in the eyes of the people: for Ahaziah connected himself with the house of Ahab when he sent ships to fetch gold; and he went up with Ahab to Ramoth Gilead, and the prophet rebuked him, and he was afterwards slain by Jehu: and Joash, because he put to death the sons of Jehoiada the priest: Amuzia also was slain in rebellion, having stirred up the king of Israel to war with him; and on his account, and by his hands, the wall was broken down and the Sanctuary violated; and for this reason Matthew omitted them. Let the reader, however, choose that which pleases him.”

11. *Josia begat Jeconia*—as in the Greek. Some Syriac copies, however, inserted Jehoiakim.* The same George of the Gentiles who is quoted above by Dionysius Bar Salibi declares that it did originally stand so.† ܐܠܝܬܐ ܕܝܫܝܐ ܕܝܥܟܝܡ .ܕܝܥܢܝܐ .ܕܝܫܝܐ ܕܝܥܟܝܡ ,ܗܘܐ ܕܝܫܝܐ ܕܝܥܢܝܐ ܕܝܥܟܝܡ ܕܝܥܢܝܐ ܕܝܫܝܐ ܕܝܥܟܝܡ , “And why did not Matthew write, and *Josia begat Jehoiakim, and Jehoiakim Jeconia*. But George says that it was so written, but the transcriber made a mistake. and wrote Jehoiakim instead of Jeconia.”

16. *To whom was espoused Mary the Virgin, which bare Jesus the Messiah—* With this the Old Latin version, before it was corrected by Jerome, agrees : *a b c d, †* “Cui desponsata virgo Maria : Maria autem peperit Jesus qui dicitur

* See Versio Syriaca Philoxeniana, edit. J. White, Oxon, 1778, pp. 2, 563.

† Add. MSS., Mus. Brit., 7184, f. 4.

† I use here the signs generally employed by the critical editors of the Greek Testament to distinguish certain well-known manuscripts—(a) Codex Vercellensis, (b) Veronensis, (c) Colbertinus, (d) Cantabrigiensis, Beza; and for the Greek—(A) Codex Alexandrinus, (B) Vaticanus, (C) Regius Ephraemi palimpsestus, (D) Catabrigiensis, Beza.

Christus." The Greek reads, *τον ἀνδρα Μαρίας, ἐξ ἧς ἐγεννηθῆ Ἰησοῦς ὁ λεγόμενος Χριστός*, which the printed editions of the Peshito follow.

17. According to the text of this copy, which introduces the three kings omitted in the Greek, the number from David to the Captivity ought to be seventeen races or generations, instead of fourteen. George of the Gentiles, cited above, says that Matthew did write here originally seventeen; and, indeed, the two words in the Hebrew character *שבעה* and *ארבעה* are sufficiently similar to have easily caused such an error, especially when one of them in either case must have occurred twice.

18. *The Messiah*—And so the Peshito, the Old Latin *abcd*, and the edition corrected by Jerome: Irenæus also read it so, but the Greek adds *Ἰησού*.

19. *But Joseph, because he was a righteous man*—The Old Latin *abc* has *cum esset homo justus*, but the Greek *Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν*. In the next verse, 20, we find *thine espoused* instead of *την γυναῖκα σου*. The Peshito follows the Greek. In Luke ii. 5 she is called *Μαριάμ τῇ μεμνηστευμένη αὐτῷ*; and Joseph, in the Protevangelium of James, is made to call her his *espoused*, but to deny that she was his *wife*. *ἡ δὲ εἶπεν, Καὶ τις ἐστὶν ἡ γερυνώσα ἐν τῇ σπηλαίᾳ; καὶ εἶπον ἐγώ, Ἡ μεμνηστευμένη μοι. Καὶ εἶπε μοι, Οὐκ ἐστὶν σου γυνή; καὶ εἶπον αὐτῇ, Μαριάμ ἐστὶν ἡ ἀνατραφείσα ἐν τῷ ναφ̄ κυρίου, καὶ ἐκληρώσαμην αὐτὴν γυναῖκα. Καὶ οὐκ ἐστὶν μοι γυνή, ἀλλὰ συλλήψιν ἔχει ἐκ πνεύματος ἁγίου.** In this verse we have "in a vision of the night" for *κατ' ὄρα* (see ii. 12).

21. *He shall save the world*—Greek *τον λαόν αὐτοῦ*; Peshito, *לעולם*. The variation must have arisen from the similarity of *לעולם* and *לעמי*.

22. *By the mouth of Esaia the prophet*, Greek *δια τοῦ προφήτου*; and Peshito *בְּיַד נָבִיא*, "by the hand of the Prophet," which is merely an Aramaism, signifying the instrument, like *dia* of the Greek.

23. *Shall be called—our God with us*. Mar Yakub the Persian, mentioned above, cites this passage as follows, *וְיָלֵד בְּתוּלָה וְיִקְרָא שְׁמֵהּ עִמָּנוּאֵל*, "Lo a virgin shall conceive and bring forth, and his name shall be called Emmanuel, which is, *Our God with us*."

25. *Took Mary, and dwelt purely with her till she bare the son, and she called his name Jesus*. Here again we have *Mary* instead of *την γυναῖκα αὐτοῦ*.

CH. II. v. 1. *of Juda*—with which the Peshito concurs; Greek *τῆς Ἰουδαίας*; but *Juda* was the reading of the Hebrew Gospel which Jerome had in his

* See Evangelia Apochrypha, edit. Const. Tischendorf, Svo. Lips. 1853, p. 34.

hands : "Putamus enim ab Evangelista primum editum, sicut in ipso Hebraico legimus, *Jude* non *Judææ*.*

7. *To them*—omitted in the Greek, but the Old Latin *a b c* reads "paruit *eis* stella."

11. *The boy*—in the masculine ; but the Greek το παιδιον ; the Codex Bezae D has here, and in the places where it occurs below, τον παιδα ; and at v. 16 the Greek text also has παντας τους παιδας.

18. *In Ramtha*—and so the Peshito. The Greek has Ραμα. This word signifies *the height*, and some of the translators of the original Aramaic Gospel into Greek rendered it so. Origen tells us, that in his days there were some copies which had this reading: Τοπον υψηλον σημαινει το ραμα' διο και εν τισι των αντιγραφων βιβλιων ουτω γεγραπται, Εν τη υψηλη ηκουσθη.† Jerome also writes "Quod autem dicitur in *Rama*, non putemus loci nomen esse juxta Gabaa, sed *Rama* 'excelsus,' interpretatur, ut sit sensus ; Vox in excelso audita est. id est, longe lateque dispersa."‡ It seems, however, to be certainly a proper name, and the same as that which, xxvii. 57, is called in the Greek Αριμαθαia ; in the Peshito the same word ܪܡܬܐ is always used where Αριμαθαia occurs in the Greek, Mark xv. 43, Luke xxiii. 51, John xix. 38. The Greek seems to have originated in the form ܪܡܬܐܝܬ with the Olaph prefixed, to facilitate the pronunciation of the Rish. This was very common in words of which the first radical was Rish, as is well known to all who are familiar with the Syriac language. I may state that I have found this form the most common in the earliest manuscripts.§ *The voice of Rachel*—the Greek omits *voice*.

20. *To take it away*—is not found in the Greek. It is like the passage, 1 Kings xix. 10, "and they seek my life to take it away." But it would swell this preface to too wide an extent were I to proceed to notice the variations in this text, even at no greater length than I have done in these two first chapters, although I have omitted many which suggest several important considerations as to which were the very words of the Evangelist. I shall therefore only notice a few of the principal variations that occur in the remaining chapters, chiefly those which relate to additions or omissions, or such

* See Jerome's Commentary on St. Matthew at this verse.

† See Origen. Cat. Gr. in Matt. ii. 18, cited by Simon. Hist. Crit. du Text du N. T. p. 399.

‡ See Jerome, ibid, at this verse.

§ See the passage cited from Mar Yakub, p. 7 above, when we have ܐܪܥܐ Areu for ܪܥܐ Reu.

as may seem especially to bear upon the subject of the original Aramaic text.

CH. III. v. 3. *written*—Greek ο ρηθεις, and Peshito ܐܡܪܐܝܬ *spoken of*; but Luke in the parallel passage, iii. 4, has ως γεγραπται. In the quotation from Isaiah xl. 3, we have *the paths of our God*, as in the Hebrew לְאַלְהֵינוּ, which Mar Yakub the Persian also confirms, and one copy of the Old Latin *b*; but Mark and Luke both have τας τριβους αυτου as in the Greek text here.

4. *Was clad in raiment of the hair*—Greek ειχεν το ενδυμα αυτου απο τριχων. Mark i. 6, ην ενδεδυμενος τριχας.

5. *The children of Jerusalem*—an Aramaism, signifying simply the people or inhabitants of Jerusalem: οι Ιεροσολυμται, as Mark gives it. The Greek has only Ιεροσολυμα, with which the Peshito concurs. Of the copies of the Old Latin, *a* reads *omnis Hierosolyma*, *b* *ex Herosolymis*, *c* *ab Ierosolymis*; the two latter as if it had been read בני אורשלים כן אורשלים; all seeming to shew that there existed in the original from which they were taken some additional word, which afterwards was omitted. The Old Latin *a b c* agrees with this in having the plural *were coming*; and also *loins* in the preceding verse; while the Greek has both in the singular εξεπορευετο and την οσφυν. The word *river*, omitted in the Greek, is here added to *Jordan*, and so frequently throughout this text.

9. *and say not*—Greek και μη δοξητε λεγειν. Luke iii. 8, και μη αρξησθε λεγειν.

10. *Lo the axe is arrived*—Greek ηδη δε—κειται, and so Luke iii. 9. The variation must have arisen either from confounding ιδε with ηδη in the Greek, or דא ιδε with דשא ηδη in the Aramaic, while the difference between *arrived* and *laid* probably arose from the transposition of the letters in סים and ביטי.

11. *to bear*—Greek βαστασαι. In the parallel passage both Luke iii. 16 and Mark i. 7 have λωσαι; and in the latter some copies add κυψας, although this word is omitted in the Codex Bezae D and in the Old Latin *a b c*. Did this variation arise from their having read in the Aramaic document לבישקרי, *to lose*, instead of לבישקל, *to bear*?

14. *and John forbad*—with the Old Latin *a b c d*: Greek ο δε διεκωλυεν only. In the account of the baptism of our Lord there are several variations from the Greek text, which are suggestive of some interesting critical inquiries. I can, however, only mention one or two here.

16. The Spirit of God *rested* upon him; while the Greek has ερχομενον επ' αυτον, which the Peshito follows. The Gospel according to the Hebrews, which doubtless had the original Aramaic of Matthew for its basis, reads here, *et requievit super eum* (see Jerome's Com. on Isaiah ii. 1). John i. 32 has also και εμεινεν επ'

αὐτον; and in Mark i. 10 several Greek manuscripts add *καὶ μένον*: the Old Latin *b* has also *et manentem*, which the Coptic and Æthiopic versions confirm. *The Spirit of God* is here in the feminine according to the usage of the Aramaic, and so in the Peshito. In the Philoxenian version the masculine is employed to agree with the Greek, and probably with a doctrinal view.

17. *Thou art my son and my beloved*—Greek οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός; but the Codex Bezae D has *συ εἰ ὁ υἱὸς μου*, and also the Old Latin *a*. This is likewise the reading both of Mark, i. 11 and Luke, iii. 22. Justin Martyr cites it, *συ μου εἰ ὁ υἱὸς* (Dialog. Tr. 88). The Gospel according to the Hebrews also reads *tu es filius meus* (see Jerome, Com. on Isaiah xi. 1); and in like manner the Gospel of the Ebionites, *συ μου εἰ ὁ υἱὸς ὁ ἀγαπητός* (Ephiphanius, Contra Hæres. 30. 13). The variation seems to have arisen from the Greek translator reading אֵיתָּה instead of אָתָּה, and then having rendered it οὗτος ἐστὶν instead of *συ εἰ*. In this same verse for the reading *and a voice was heard from heaven* קָלָא אִשְׁתַּמַּע שְׁמִיָּא the Greek has *καὶ ἰδὼν φωνὴ ἐκ τῶν οὐρανῶν*. Probably the Greek translator was led to omit a word from the alliteration of אִשְׁתַּמַּע and שְׁמִיָּא. for Mark i. 11 has *καὶ φωνὴ ἐγενέτο ἐκ τῶν οὐρανῶν*, and Luke iii. 22 *καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι*, both differently from the Greek of Matthew. I may observe here, that in parallel passages of the Gospels, where the Greek of Matthew varies in some word from this Aramaic text, Mark and Luke generally vary likewise.

CH. IV. v. 1. *Spirit of Holiness*—that is, the Holy Spirit. The Greek has only *τοῦ πνεύματος*: Luke iv. 1, has *πληρὴς πνεύματος ἁγίου ὑπεστρεψέν ἀπο Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι*. We have here *Satan*: Greek *τοῦ διαβόλου*; but Mark i. 12 has *τοῦ Σατανᾶ*.

2. *Forty days*—Greek adds *καὶ νυκτὸς τεσσαράκοντα*, which the Peshito follows: but both Mark i. 13 and Luke iv. 2 omit the *forty nights*.

4. *Jesus*—although omitted in other Greek copies, is found in Cod. Bezae D, and in the Old Latin *b c*, as well as in the corresponding passage of Luke. *thing*—I have given this rendering of the original אֲשֶׁר to distinguish it from אֵל word, of the Peshito, which has followed the Greek *ρηματι*, and because of the original meaning of the Hebrew (Deut. viii. 3), *כֹּל מִוֶּצֵא פִי יְהוָה*, “whatsoever cometh out of the mouth of Jehovah (or the LORD).” The Peshito of Deuteronomy has rendered the Hebrew exactly, *כֹּל מִוֶּצֵא פִי יְהוָה*, “every thing that cometh out of the mouth of the LORD.” The *Lord* is the reading of our copy; but the Greek of Matthew has *Θεου*; and, indeed, this quotation, as we find it in the Greek of Matthew, is word for word from the Septuagint.

9. *worship before me*—Greek *μοι* only, which the Peshito follows, reading **ܕܠ**. Luke iv. 7 has *προσκυνήσης ἐνώπιον μου*, and the Peshito has rendered it there exactly as it is here **ܕܠܐܢܐܢܐܬܝܐ**. This, which is more peculiarly an Aramaic idiom, is also more in accordance with the expression *Get thee behind me* in v. 10, which, although omitted in several Greek manuscripts and in the Peshito, is confirmed by the palimpsest Codex Ephraemi C, the Codex Bezae D, and the Dublin Codex Z, as well as by the Old Latin *a b c*.

11. *for a season*—omitted in the Greek and in the Peshito. If it did not belong to the original Aramaic Gospel it has probably been added from Luke iv. 13, *αχρη καιρου*, which the Peshito renders in that place as this copy has it here **ܕܠܝܬܝܢܐܝܢ**.

16. *have seen*—Greek in the singular *εἶδε*, except the Codex Bezae C, which has *εἶδον*, and is supported by the Old Latin *a b c*. *χωρὰ καὶ* of the Greek is omitted here and also by *a c*.

17. *μετανοείτε* and *γαρ*, are omitted, thus marking a difference between the commencement of the preaching of Jesus and that of John the Baptist, iii. 2.*

18. *Andrieus*—as if it had been *ἀνδρείος* instead of *ἀνδρέας*. I find the same form also in an ancient martyrology dated A.D. 411.

19. *fishers*—The word **ܕܝܫܝܐ**, which I have translated thus, as in the English version, means *hunters* or *catchers* of any kind, and not simply *fishermen*, *αἰεῖς*, as we find it in the Greek. Luke, v. 10, has more accurately expressed the meaning of the Aramaic term by *ἀνθρώπους ἐσθ' ἰσχυρών*.

21. *while they were sitting*—this is not in the Greek.

22. *their nets*—The received reading here, chiefly upon the authority of B D a, is *το πλοῖον καὶ τὸν πατέρα αὐτῶν*, but the Old Latin *b c* and the edition of Jerome have *relictis retibus et patre*. Mark i. 20 reads, *τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθῶτων*.

24. This verse varies otherwise from the Greek, but principally by the addition of the words *and upon each one of them he was laying his hand*: this might have been added from Luke iv. 40, *ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθει*; or it might have been omitted by the Greek translator of the original Gospel from error on account of the similarity of the ending of the two consecutive sentences **ܕܠܐܢܐܢܐܬܝܐ** and **ܕܠܐܢܐܢܐܬܝܐ**. *all*—generally omitted in the Greek, is found also in Cod. Bezae D and in the Old Latin *a b c*.

* Some Greek copies omit these words according to the authority of a Scholiast on this verse cited by Griesbach.

CH. V. verses 4 and 5 are not in the order in which they are at present found in most Greek manuscripts; but in that in which they were read by Origen. This is also the order of the Eusebian canons and the Sections of Ammonius, and of the Old Latin, as well as of the copies revised by Jerome.*

6. *Justice*—is the rendering of **וְדִינָה**; and so at verse 10. The Greek is *δικαιοσύνη*, which the Peshito has represented by **כְּדִינָה**.

11. *persecute you and revile you*—The Codex Bezae D d confirms this order.

12. *in that day*—omitted in the Greek, but found in the parallel passage of Luke vi. 23. *your fathers* **אֲבוֹתֵינוּ**—This also is omitted. Two copies of the Old Latin *b c* read *patres eorum*, **אֲבוֹתֵיהֶן** which Irenæus and Cyprian confirm. Luke also has *οι πατερες αυτων*,

15. *and no man lighteth a candle*—Greek *ουδε καιουσιν λυχρον*; but Luke has twice, viii. 16 and xi. 33, *ουδεις δε λυχρον αψας*.

18. *Letter Yod*—letter is omitted in the Greek.

23. *enmity*, **אֲנִתָּה**—omitted in the Greek, but retained in the Peshito, with the addition of **וְכֹחַ** to correspond with **ט**.

25. *Exactor*, **בֹּכֵךְ** or collector of tribute, which the Peshito retains; Greek *τῷ ὑπηρετῇ*. At Luke xii. 58 the Greek *πρακτωρ* is rendered, both in this copy and the Peshito, by the same word **בֹּכֵךְ**.

26. *Schamûn*—which the Peshito also retains: Greek *κοδραντην*. In the parallel passage of Luke xii. 59, we read *λεπτον*, for which the Peshito, as well as this copy, has **שֶׁמֶט**. In Mark xii. 42, *λεπτα δυο, ο εστιν κοδραντης* is rendered in the Peshito **שְׁמֵטָה שְׁמֵטָה שְׁמֵטָה שְׁמֵטָה**, “two Mnas which are a Shamûn.” This word seems to be derived from the Hebrew **שְׁמִינִי**, and to signify the eighth part—probably the eighth part of a shekel, and the half of a quarter shekel **רֶבַע שֶׁקֶל**, see 1 Sam. ix. 8.

29. *should go*—The Textus Receptus here reads *βληθη*, which is also the reading of the Codex Vaticanus B; but Codex Bezae D agrees with this text *απελθῃ*, which the Old Latin *a b c* confirms. The variation must have arisen from mistaking words containing the same letters either in the Aramaic **נָחַל** and **נָחַל**, or in the Greek *απελθῃ* and *βληθη*. Justin Martyr has *πεμφθηναι*.

39. *thy cheek*—omitting *δεξιαν*, which is found in several Greek copies, the Old Latin *a b c*, and the Peshito, but is omitted in the Codex Bezae D, and by Luke, vi. 29, and by Mar Yakub the Persian **כִּי יַחַד מִבְּלִי לֹא יִשְׁתָּחֲוֶה**, fol. 63.

47. *what is your grace*, **כִּנְיָהוּיְכוֹתֵינוּ**—Greek *τι περισσον ποιετε*, as if it

* See Tregelles, Account of the Printed Text of the New Testament, p. 187.

had been read מִנְאֵתִירִתָּנָן. The Peshito has מִנְאֵתִירִתָּנָן, following the Greek. Luke vi. 32 has ποῖα ὑμῖν χάρις ἐστὶ, which the Peshito renders מִנְאֵתִירִתָּנָן, "what is your grace," as here. Justin Martyr, Apol. i. 15, has τί καινόν ποιεῖτε.

CH. VI. In the Lord's Prayer we have, v. 11, *constant of the day*, אֲרָמָא וְגַמְלָא, which agrees exactly with *quotidianum* of the Old Latin *a b c*, and with the reading of Cyprian. The Gothic version also uses a term meaning *continual*.* This would seem to imply that there was originally some other word in the place of ἐπισυσσιον, if the rendering of the Greek by Jerome, *super-substantialem*, be correct. Origen informs us that this term, which had not been previously used by any Greek author, was invented by the Evangelists themselves; and it seems to be not an improbable conjecture that it was suggested in some way by the original Aramaic. The Greek word in Hebrew letters would be אֲפִסִּיָּא. Will the comparison of this with אֲמִינָאדִינִימָא suggest any probable solution? The words of Origen are ἡ λέξις ἡ ἐπισυσσιον παρ' οὐδενὸς τῶν Ἑλλήνων, οὐτε τῶν σοφῶν ὀνομασται, οὐτε ἐν τῇ τῶν ἰδιωτῶν συνηθειᾷ τετριπται. ἀλλ' εὖοικε πεπλασθαι ὑπο τῶν Ἐναγγελιστῶν. De Orat. 16.† Jerome informs us that in the Gospel according to the Hebrews he found the word מִחָר, and this also implies that there was formerly a different reading here. It would almost seem that our Lord referred to the precept of Numbers iv. 7, וְלֶחֶם הַתְּמִיד עָלֶיךָ יִהְיֶה, "and the continual bread shall be thereon," which the Peshito renders אֲרָמָא וְגַמְלָא, using the same expression as here. The Peshito has here אֲרָמָא וְגַמְלָא, "of our need to day."

12. *and forgive us our debts so that also we forgive our debtors.* Compare Luke xi. 2 of this copy. The Greek of Luke also has καὶ γὰρ αὐτοὶ ἀφιομεν instead of ὡς καὶ ἡμεῖς ἀφηκαμεν of the Greek of Matthew. The meaning of this petition, according to the text before us, would seem to be, "Forgive us, so that the sense of thy forgiveness may induce us to do the same to our brethren;" not as it is in the Greek, "Let thy forgiveness extend to us according as we extend our forgiveness to our brethren."

13. *Thine is the Kingdom and the Glory*—omitting καὶ ἡ δύναμις of the Textus Receptus. The whole of this doxology is omitted by the Old Latin *abc*, by Greek copies B D Z, † and Luke. Recent editors have therefore removed it from the Text, as having been probably inserted from the ancient Liturgies.

* See Th. Marseschalli Observatt. in Versionem Gothicam Evangeliorum, p. 393.

† See J. Jac. Wetstenii, Edit. Nov. Test., Vol. i. p. 325.

‡ See Simon, Histoire Crit. du Texte du N. T. cxxxii. p. 404.

24. *sustain the one*, ܡܨܝܕ—with the Latin *sustinebit*. This may perhaps be translated as correctly in this place by *bear* or *endure*, to agree with the reading *patiatur* of the Old Latin *a c*. The Greek is *ανθεξεται*, which Luke also has, xvi. 13, and is rendered in both places in the Peshito by ܡܨܝܕ *honor*, but in the Philoxenian version by ܡܨܝܕ, *take care of*. The Greek should have been *ανεξεται* here to correspond with this and the Latin text. Thus, in Matthew xvii. 17 for *ανεξομαι υμας* we have in this copy, and also in the Peshito, ܡܨܝܕܝܬܝܢ.

25. We have nothing here for *η τι πηγε*, which is also omitted in the Old Latin of *a b*, and in the edition of Jerome. *for the soul*—Luke also has, as here, *η γαρ ψυχη*, but the Greek reads *ουχι η ψυχη*, which the Peshito follows.

27. *μεριμνων* of the Greek is omitted, and also by the Old Latin *a b*.

30. *is gathered* and—This is not in the Greek.

32. *Your Father*—omitting *ο ουρανος* with the Old Latin *a b c* and Cyprian.

CH. VII. v. 21. *he shall enter into heaven's kingdom*—These words, which seem to have fallen out on account of the repetition, are not found in most of the Greek copies, although there be some that retain them. They are, however, read in the Old Latin *a b c*, “*ipse intrabit in regnum cœlorum*,” and are cited by Cyprian and Hilary.

22. *have we not in thy name eaten and drunk*—These words, although not found now in the Greek copies, existed in those which were used by Origen, and are several times cited by him.* They are also quoted by Justin Martyr in his first Apology, 18, *Κυριε, κυριε, ου τω σφ ονοματι εφαγομεν και επιομεν και δυναμεις εποιησαμεν*; and also in the Dialogue with Trypho the Jew, 76, *Κυριε, ου τω σφ ονοματι εφαγομεν και επιομεν και προσεφητευσαμεν και δαιμονια εξεβαλομεν*. The fact that they existed originally in the Aramaic Gospel of St. Matthew seems also to be confirmed by the passage of Luke xiii. 26, *We have eaten and drunk in thy presence, εφαγομεν ενωπιον σου και επιομεν*.

CH. VIII. v. 2. *One man a leper*, ܓܒܪܐ ܗܪ—the Greek has only *λεπρος*; but Luke v. 12, nearer to this, *ανηρ πληρης λεπρας*. The word ܓܒܪܐ *anēr* might easily have been omitted by the Greek translator on account of its similarity, consisting of exactly the same letters, with ܓܒܪܐ *plērēs* immediately following.

3. *was cleansed from him the leprosy*—Greek *εκαθαρισθη αυτου η λεπρα*: Mark i. 42, *απηλθεν απ' αυτου η λεπρα και εκαθαρισθη*: Luke v. 13, *η λεπρα απηλθεν απ' αυτου*.

* See De Principiis, edit. Redepenning, p. 46. Griesbach, Nov. Test. at this verse; and Symbol. Crit. ii. p. 262.

4. (*beware*) *lest thou tell*—דלֹבא. The Greek supplies the ellipse of the original and reads *ορα μηδενι ειπης*, which the Peshito follows and adds *הוי see*, and so Mark; but Luke has it differently, *και αυτος παρηγγειλεν αυτω μηδενι ειπειν. as commanded*—Greek *ο προσεταξεν*; Mark *α προσεταξεν*; but Luke, as here, *καθως*.

5. *after these things*—omitted in the Greek; but the Old Latin *a b c* has *post hec*.

9. *And there is to me authority also*—These words omitted in the Greek, although they may not seem to be necessary, render the sense more complete; and might have been omitted on account of the repetition of the same words, תהית שולטנא and ראית לי שולטנא. In the first place the centurion states that he was subject to a superior power, and then that he also had power over others set under him. The expression *under authority*, *υπο εξουσιαν*, is an Aramaism *כפלא דשדא*; and thus we find *εκ της εξουσιαν Ηρωδου εστιν*, Luke xxiii. 7, rendered, both in this copy and the Peshito, by *סא דסא דשדא כפלא דשדא*.

14. *Simon Cepha*—Greek *πετρον* only. *Simon* is generally added throughout this copy. *a fever held her*—Greek *πυρεσσοουσεν*; but Luke iv. 38 *συνεχομενη πυρετω μεγαλω*.

16. *But at the sun's setting came near before him all those that had devils*. The Greek is *οφιας δε γενομενης προσηνεγκαν αυτω δαιμονιζομενους πολλους*. Luke, in the parallel passage, iv. 40, has *δυνοντος δε του ηλιου*, which exactly corresponds with this reading and Mark i. 32, *οφιας δε γενομενης; οτι εδυσεν ο ηλιος*. The variation probably arose from confounding the original *רבינא ספא* with *רבינא שפא*. Both Mark and Luke, although varying here in some respects, confirm the reading *all*, *παντες*, instead of the Greek *πολλους* of Matthew here. The word *קרבו*, *came near*, which I have translated in the neuter sense, may also have a transitive signification if it be taken in the Pael form: and as the cases here are not distinguished by terminations, as in the Greek, the following words *בלהוקאילין*, *all these*, may either be the subject or the object. The Greek *προσηνεγκαν*, therefore, in this latter case would be also correct. Mark has *εφερον*: Luke *ηγαγον*, and comes still nearer to this text, reading *παντες οσοι ειχον*, *all those that had*.

21. *and I will come*—These words are not in the Greek. They are also added twice in the parallel passage of St. Luke in this copy, although the Greek does not contain them, Luke ix. 59, 61.

22. *and thou come after me*—does not exist in the Greek, but in the corresponding passage Luke has in their stead *συ δε απελθων διαγγελλε την βασιλειαν του Θεου*.

CH. X. v. 33. *and before his angels*—Not in the Greek. In Luke xii. 9, there

is found *ενωπιον των αγγελων του Θεου*, from whence it seems this addition was made, if it did not exist in the original Aramaic Gospel.

CH. XI. v. 2. *Jesus*—Greek *του χριστου*; but the Codex Bezae B has *του ιησου*. *dispatched his disciples and sent to him*—Greek, *πεμφας δια των μαθητων αυτου ειπεν αυτω*. The Textus Receptus here has *δυσ*, evidently by an error for *δια*, which is also the reading of the Peshito, *ܕܝܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ*. Luke, in the parallel passage, vii. 19, has *δυσ*. The Old Latin *abc* reads *discipulos* only. If the original Aramaic stood as in this text, the variation may have arisen from the Greek translator not fully perceiving the difference between the two words *שׁוּר* *to send away* or *dispatch*, and *שׁלח* *to send with a message*. In this text the word *שלח*, which I have rendered *sent to*, conveys in itself the force of sending a message, and from it is derived *שלחא* *messenger*, which the Greek expresses by *αποστολος*: thus in this copy, v. 16, the children are represented as sitting in the market, and *sending messages* to their companions, *ܕܝܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ ܕܠܡܚܕܐ* where the Greek is *προσφωνουντα* or *προσφωνουσι*, which the Peshito has rendered by *ܡܢܗ ܡܢܗ* *calling*. Luke vii. 32 has also *προσφωνουσι*, where the Peshito translates by the same word *ܡܢܗ*. That part of Luke is lost from this copy.

5. *The poor are sustained*—Greek, *εναγγελιζονται*. The difference here is between the *ܡܫܬܝܒܝܢ* and *ܡܫܬܝܒܝܢ*, or if the *י* be omitted, which is often the case, simply in the pronunciation. In the Apocryphal Gospel of Matthew, edited by Tischendorf, p. 96, this seems to have been the reading followed: “*et videlicet caeci et claudi ambulant recte et pauperes fruuntur bonis, et reviviscant mortui*.”

8. *and if not*, *ואלא*—Greek *αλλα*, probably suggested by *אלא* in the original Aramaic. *among kings*—*בית מלכא*. The word *בית* means a *house*, and also, when used as a particle, *among*. We find, therefore, in the Greek Matthew, *εν τοις οικοις των βασιλεων*; and in Luke vii. 25, *εν τοις βασιλεις*, either of which the reading of this text may express.

18. *to you*—This, although omitted in most of the Greek manuscripts, is found in some of considerable antiquity, as the *L* of Griesbach or *η* of Stevens, and others indicated by Griesbach and Birch. *And ye say*—the Greek here is *λεγουσι*. Luke, in the parallel passage, vii. 33, reads as here, *λεγετε*, and also in the next verse. The variation might have arisen from mistaking *ואמרין אתן* for *ואמרין אית*.

20, *he shewed*—Greek *εγεγοντο*. The variation must have arisen from the similarity of *ܠܝܐ ܕܝܠܐ ܕܝܠܐ* *εδειξε δυναμεις* and *ܠܝܐ ܕܝܠܐ ܕܝܠܐ* *εγεγοντο δυναμεις*, which occurs in the next verse.

23. *art thou not exalted?*—Lachmann, on the authority of the Codex Vat. B. Cod. Ephr. C, and Cod. Bezae D, and the Old Latin *a b c*, has adopted this reading in his text.

27. *No man knoweth the Son but the Father*—The Greek here reads *επιγνωσκει*, and Luke, in the parallel passage, x. 22, *γνωσκει*; but Origen, Irenæus, Justin Martyr, and the Clementine Homilies, read *ερω*, in the past tense. The Aramaic *ידע*, as here, is either past or present, according to the enunciation by the vowels; and this may account for the variation of the tenses.

CH. XII. 1. *And rubbing in their hands*—This is not in the Greek, but it is found in the Old Latin *c*, *et confricantes eas manibus suis manducebant*. Luke has, vi. 1, *και ησθιον ψαχνοντες ταις χερσιν*; and Mark, ii. 23, *οδον ποιειν τιλλοντες τους σταχους*; almost as if he had read the original Aramaic *מתברכין* or *ברכין* instead of *פרכין*. Codex Bezae D and the Old Latin *b c* omit *οδον ποιειν*.

2. *Why*—The Greek here is *ιδου*, apparently from confounding *כינא* and *הא*. The Old Latin *a* reads with this text *quid faciunt*. Luke vi. 2 reads *τι ποιειτε*, and Mark ii. 24 has *ιδε τι*, combining the two. *εν τω σαββατω* of the Greek is omitted here.

4. *Face-bread*—literally rendered from *לחם פנים* which exactly corresponds with the Hebrew *לחם הפנים*, 1 Sam. xxi. 6. This is translated in the Peshito there *לחם זאב*, “bread of faces;” and by the Septuagint, *τους αρτους της προθεσεως*, which is followed in the Greek text of Matthew. The Peshito of Matthew has rendered *לחם שלחן מלכות* “bread of the table of the Lord.” The Philoxenian version servilely *δωδεκα*, “bread of setting before.”

6. *For I say to you that lo*—Greek *λεγω δε υμιν οτι*. Cod. Bezae Dd reads *γαρ*, as here: and at verse 42 the Greek also has *ιδου*.

10. *whose right hand was withered*—Greek *χειρα εχων ξηραν* only; but Luke vi. 6 has *και η χειρ αυτου η δεξια ην ξηρα*; and so in the next words Luke reads exactly as here, *να ευρωσιν καταγορειν αυτου*. The word *ευρωσιν* is an Aramaism, literally rendered from *אמנא* *find*, and signifying *be able*. The Greek text here has *να καταγορησωσιν αυτου* only.

13. *was restored*—and so the Peshito. Greek *απεκατεσταθη υγιης*. Both Mark iii. 5 and Luke vi. 10 omit *υγιης*, as well as the Old Latin *a b c* and Hilary.

15. *many men*—The Codex Vat. B has only *πολλοι*, with which the Old Latin *a b c* agrees. The Codex Bezae D and the Textus Receptus, with which the Peshito agrees here, have *οχλοι πολλοι*. The variation may be accounted for

by the reading of כָּנִישׁ כָּנִישׁ for כָּנִישׁ כָּנִישׁ, the former being οἱ πολλοί, and the latter being sufficiently expressed by πολλοί only, without adding ἄνθρωποι. In the next verse כָּנִישׁ לֹא to any, literally ἄνθρωπον, is also omitted in the Greek.

19. *He shall not cry and not strive*—Greek οὐκ ἐρισεὶ οὐδὲ κραυγασεὶ: but Hilary follows the order of this text, *non clamabit non contendet*.

22. *Then they brought before him one Man upon whom was a devil*—This reading will explain the variations in the Greek copies. The Aramaic use of the plural transitive is a very common method of expressing a passive sense. the Syriac, as it stands here, may be rendered equally well by προσηνεχθη δαιμονιζομενος, as it is read in Cod. Bezae D, which was also the reading of the Old Latin *abc*; or still more literally by προσηνεγκαν—δαιμονιζομενον, as it is found in the Cod. Vat. B. The omission or retention of the word *man* in the Greek was not important, being implied: the Old Latin *abc*, however, retained it.

And heard—omitted in the Greek, but found in the Old Latin *b*, *et audiret*. The term כָּנִישׁ, which I have translated *dumb*, means one who is deaf as well as dumb: the addition, therefore, here makes the sense more complete.

25. *But when he saw*—The Cod. Vat. B and the Textus Receptus read εἰδως δε, which the Old Latin *abc* follows, *Jesus autem sciens*; but the Cod. Bezae D and some others have ἰδων δε.

27. *From your children*—This is not in the Greek. It is also added in this copy at Luke xi. 19, but it is not found there in the Greek. It may have fallen out from the repetition of the consecutive words בניכין בניכין.

31. *All sins and blasphemies shall be forgiven to men's sons: but every one that against the Spirit of Holiness shall blaspheme, it shall not be forgiven to him*—Greek πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις, η δε του Πνευματος βλασφημια ουκ αφεθησεται. The reading of Mark iii. 28 comes nearer to this text, παντα αφεθησεται τοις υιοις των ανθρωπων τα αμαρτηματα και αι βλασφημια—ος εαν βλασφημησῃ εἰς το Πνευμα το αγιον ουκ εχει αφεσιν. Origen, in quoting this passage, has retained the Aramaic form υιοις των ανθρωπων, *men's sons*, as well as Mark. It is, however, identical in meaning with the simple ανθρωποις of the Greek of Matthew. The latter part of the verse is also confirmed by the Old Latin *b*, *qui autem in Spiritum Sanctum blasphemaverit non remittetur illi*.

32. *Every one that against the Spirit of Holiness shall blaspheme*—Greek ος, εαν ειπη κατα του πνευματος του αγιου. Origen reads βλασφημησῃ εἰς το αγιον πνευμα.

34. *the mouth bringeth forth*—This reading is confirmed by Cyprian, *emittit*. The Greek is λαλει.

38. *Then came near to him*—Greek *τοτε απεκριθησαν αυτω*—The Old Latin *b* agrees with this text in reading *adierunt*; and also in adding *aliquid* in this verse, *some sign*.

47. This verse is omitted in this text. The Cod. Vat. B also omits it, and the antient Paris manuscript, L of Griesbach or η of Stevens.*

CH. XIII. 2. *and he went up*, וסלך—Greek *ωστε*—εμβαντα. Assuming this to be as it stood in the original, the use of *ωστε* by the translator instead of *και* would seem to have been suggested by the two first letters וס *ως*.

4. *The fowl of the heaven*—Greek, *τα πετεινα* only, although three important manuscripts, E K M of Griesbach, add *του ουρανου*. This is also added in the Old Latin *b*, and was the reading used by Origen. In Mark iv. 4 and Luke viii. 5 some manuscripts add, and others omit, *του ουρανου*.

6. *and in the shining of the sun which was upon it, it sank down*—The word שבת, which I have rendered *it sank down*, from the root שׁבב, may perhaps be even more correctly rendered *was burnt*, from שׁרב. It would then come nearer to the Greek, *ηλιου δε ανατειλαντος εκκαυματισθη*. *And because it had not cast root in the earth it withered*—Greek has *δια το μη εχειν ριζαν εξηρανθη*. Luke viii. 6 has *και φυνε εξηρανθη δια το μη εχειν ικμαδα*, leaving out *δια το μη εχειν βαθος γης*, *ηλιου δε ανατειλαντος* (Mark, *και οτε ανετειλεν ο ηλιος*) *εκκαυματισθη* of both the Greek Matthew and Mark iv. 6. If he had an original Aramaic text like this before him, it is easy to perceive how he might have omitted this passage, on account of the similarity both of its beginning and ending with the next *מטל דלית—שבת* and *מטל דלא—יבשבת*. The similarity of the first syllable of עקרא, root, with *ικμαδα*, moisture, and perhaps some defect in the copy by which ד might have been read for ר, thus making עקרא *ικδα* instead of עקרא, might have caused the substitution of one for the other when the material signification would scarcely be altered.

7. *among*—Greek *επι*, Mark *εις*, but Luke *εν μεσφ*. *and the thorns rose up with it*—Greek omits *with it*; but Luke reads *συμφυεισαι αι ακανθαι*; Mark also seems to point to this having originally existed by reading *συνεπνιξαν αυτο*.

8. *and they increased and gave*—This is not in the Greek, but *αναβαινοντα και αυξανοντα* occupy the place of these words in the parallel place of Mark, and seem to imply their existence in the original Aramaic.

13. *That that which they see they may not see; and that which they hear they may not hear, and may not understand*—The Greek here is *οτι βλεποντες ου*

* See Griesbach Prolegomena, edit. D. Schultz, p. xcix; and Schultz's note, *ibid*.

βλεπουσιν, και ακουοντες ουκ ακουουσιν ουδε συνιουσιν. But the Codex Bezae D agrees with this text in reading *να βλεποντες μη βλεπωσιν κ. τ. λ.*, which the Old Latin *a b c* and Irenæus also confirm, as well as Luke viii. 10 and Mark iv. 12. The Aramaic particle ܬ, representing both *να* and *στι*, might have given rise to this difference. *That they may never be converted*—This, although omitted in most of the Greek copies, is found in Cod. Bezae D, and in other manuscripts indicated by Griesbach, as well as in the Old Latin *b c*, and in the parallel place of Mark.

14. *may be fulfilled*—*impleatur* as Irenæus has it: or it may be rendered *shall be fulfilled*, πληρωθησεται, as the Codex Bezae D, and *complebitur* as the Old Latin *c*, have it. The Aramaic ܬܬܠܡ bears either meaning. The Codex Vaticanus B, and others which read *αναπληρουνται*, would seem to have followed a reading *ושלמת* or *ושלמי*, as in the Peshito.

16. *Happy your eyes that see, and happy your ears that hear*—The Greek has *στι βλεπουσιν—στι ακουουσιν*. The Aramaic ܕܪܘܢ and ܕܫܝܢ, on account of the twofold signification of the particle ܬ, may be rendered either way, *that see* and *that hear*, or *because they see* and *because they hear*: consequently we find in the Old Latin *a b c qui vident* and *quæ audiunt*, with which Irenæus and Hilary concur, almost seeming to indicate that they followed another Greek version or recension which had understood the original Aramaic in this manner. This view seems to be confirmed by the fact of Hegesippus citing this passage thus, μακαριοι οι οφθαλμοι υμων οι βλεποντες, και τα ωτα υμων τα ακουοντα;* and Eusebius † informs us that Hegesippus used the Gospel according to the Hebrews and the Syriac.

19. *The seed*—Greek Cod. Vat. B. *εσπαρμενον*, with which the Old Latin *a b c* agrees; Cod. Bezae D *σπειρομενον*; Mark has *τον λογον τον εσπαρμενον*, like the Peshito here ܠܘܓܝܢ ܕܠܕܐ and Luke *τον λογον* only.

22. *And that which fell among thorns*—Greek, *οδε εις ακανθας σπαρεις*; and Mark, *οι εις τας ακανθας σπειρομενοι*; but Luke viii. 14, nearer to this, *το δε εις ακανθας πεσον*. Above, verse 7, Luke also agrees with *among thorns* of this by reading *εν μεσφ των ακανθων*, where the Greek of Matthew has *επι τας ακανθας*, and Mark *εις*. These also have the former, *τα πετρωδη*, and the latter, *το πετρωδες*; while Luke exactly as this text, *την πετραν*. In the next verse, 23, *fell in the good ground*—the Greek and Mark have *σπαρεις* and *σπαρευτες*, but Luke *το δε εν τη καλη γη* only, where Codex Bezae D reads *εις την καλην γην*, carrying on

* See Grabe: Spicilegium SS. Patrum; Edit. alt., vol. ii. p. 213.

† Εκ τε του καθ' Εβραιους ευαγγελιου και του Συριακου, και ιδιως εκ της Εβραιδος διαλεκτου τινησιν, εμφανων εξ Εβραιων εαυτον πεπιστευκεναι: Hist. Eccl. lib. iv. 22.

πεςον from the verse preceding. In this copy of the Syriac the word ܦܥܠ is supplied, viii. 15. The Old Latin *c* also has *quod vero cecidit*.

33. *Another parable*—without any thing more, which reading Codex Bezae D supports. It seems probable that it originally stood so; for while the palimpsest of Ephraim C has here *παρεθηκεν αυτοις λεγων*, the Codex Vat. B reads *ελαλησεν αυτοις*, with which the Old Latin *abc* agrees. At verse 31 also above, the Codex Bezae D, supported by the Old Latin *abc*, comes nearer to this text, by reading *ελαλησεν*, than the Codex Vaticanus B *παρεθηκεν*, which the Vulgate of Jerome follows. In this verse the woman is called חכימתא, *wise* or *prudent*; and this is omitted from the Greek, while *τρια σατα* not found in this text, occupies its space. It seems obvious that there was another word in the original. This perhaps might have been partially effaced or illegible, and the words *τρια σατα* have been suggested by Gen. xviii. 6. I ought to state that the observance of many such passages where similar variations occur in this text and the Greek of Matthew, and, indeed, in the parallel places of the other Evangelists, has led me to the conclusion that in some instances this must have arisen from a defect in the copy of the original rendering some words obscure and almost illegible.

35. *of old*: ܒܢ ܩܪܝܡ, and in the original Hebrew, Ps. lxxviii. 2, ܒܢܝ ܩܪܝܡ, which the Septuagint renders there *απ' αρχης*, and the Peshito ܒܢ ܩܪܝܡ as here. The Greek of Matthew is *απο καταβολης*, according to the Codex Vat. B, and Origen; but this seeming to represent an imperfect sense, *κοσμος* has been added in the Codex Bezae D, which reading is supported by the Old Latin *abc* and by Jerome's recension, as well as by the Peshito, ܒܢ ܩܪܝܡ ܕܠܝܠܝܬܐ. The original seems to have stood as it is read in this text, and the word *καταβολης* to have been suggested by the similarity of the first syllable ܩܪ and *κατ*. It would not be difficult to point out several other instances where the choice of the Greek word appears to have suggested itself to the translator from this circumstance, a thing of usual occurrence in all translations. Compare especially xi. 22, where the word *ανεκτοτερον* seems to have suggested itself on account of the similarity of sound, ܕܢܝܬܝܪ. This, taken in connection with verse 29 following, explains and shews the peculiar force of ܕܢܝܬܝܪ as here applied to Christ and the last Judgment, and the rest, ܕܢܝܬܝܪ, which he promises.

48. *The fishes that were good, good*—ܕܠܬܝܬ ܕܠܬܝܬ ܕܠܬܝܬ : The Greek has *τα καλα εις αγγελια ου τα καλιστα*, as we read in Codex Bezae D, or *optimos pisces* of the Old Latin *ab*. The repetition of the word ܕܠܬܝܬ ܕܠܬܝܬ, has either an intensive or successive force. Assuming that it stood thus in the original

Aramaic, the translator into Greek must have confounded טבין, *good*, with בבין, *into baskets*. In the Peshito, which follows the Greek, we have בביתא, and, according to Buxtorf Lex. Chal., this word is written either with or without the aleph. Scribitur promiscue cum א et absque eo. It appears from chapter xxi. 41, where he has rendered κακους κακως απολεσει αυτους, which is doubtless a misunderstanding of the original idiom ביש ביש, of not unfrequent occurrence, that the translator was not quite familiar with this reduplication, and the change, therefore, from טבין בבין might very easily have arisen. In the Peshito, κακως κακους απολεσει has been restored to the idiomatic form ביש ביש נובד, as it is in this text.

55. *Is not this Joseph's son the carpenter*—The Greek omits *Joseph*, but the Old Latin *a b* have *filius Joseph fabri*.

CH. XIV. v. 5. *The people*: Greek, τον οχλον; but the Old Latin version *a b c* has *populum*; and so the Peshito. Again, in the next verse, *in the midst of the banquet*, *b c* have *in medio tricliniū*, Peshito, מוכן שוכבא, *before the guests*, and so the Armenian, while the Greek has εν τω μεσση only.

6. *came in and danced*—the Greek ωρχησατο only; but in Mark vi. 22, although there is otherwise a considerable variation in the narrative, we find εισελθουσας—και ωρχησαμενης.

13. There is nothing here to correspond with εν πολλοις of the Greek and כאלף of the Peshito, which might have been inserted as a counterpart to πεζη, which represents ברגל of this text, although perhaps not correctly. *and the villages*—this is omitted in the Greek.

19. *And the disciples gave to the multitude*—The Greek has nothing to correspond with *gave*, but the Old Latin of the Codex Veronensis *b* has *posuerunt*; and the Peshito agrees with it in reading שדא *set*. Compare xv. 36, where the Old Latin *a b c* agrees with this text in reading *dederunt*, omitted in the Greek.

20. *The remnants*—in the plural with the Old Latin *a b c d*. The Greek has το περισσεον. In the next verse also *a b c* agree with this text in omitting ωσει of the Greek. *from before them*—this is not in the Greek.

22. *And he commanded*: Greek ηναγκασεν, which the Peshito has rendered by אלה, *he constrained*; but the Old Latin *a b c* has *jussit*. The Palimpsest of Ephraem C also omits ευθεως, as here.

24. *was separated from the land many stadia*—this is the same as the Codex Vat. B, σταδιους πολλους απο της γης απειχε βασανιζομενον; and so the Jerusalem Syriac. The Peshito also, in this place, substitutes רחיקא *distunt* for פריקא *separated*. The Textus Receptus, and most Greek copies, have ηδη μεσον της θαλασσης ην βασανιζομενον, which is the reading supported by Origen:

the Old Latin *abc*, has *in medio mari jactabatur*: this text *and they were tormented*.

25. *The waters*—The Textus Receptus and Codex Bezae D here read *ἐπὶ τῆς θαλάσσης*, and *abc* of the Old Latin *super mare*. Origen states that the true reading was *upon the waters*, and not *upon the waves*, *οὐ γηραπται ἦλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τα κύματα ἀλλ' ἐπὶ τα ὕδατα*. But in the next verse we have here *upon the waves of the sea*. The Greek omits *waves*, and has only *ἐπὶ τῆς θαλάσσης*, and the Peshito *on the waters* ܐܠܗ ܡܝܐ only. In the original Aramaic the words ܡܝܐ *waters* and ܝܡܐ *sea* consist of the same three letters, and hence doubtless arose the variation. At verse 29 all agree in the reading *waters*.

32. *when he went up*—Greek, *ἀναβαινόντων αὐτῶν*; but the Old Latin *b c*, as here, *cum ascendisset*. Mark vi. 51 has *καὶ ἀνέβη*.

34. *And when he went up to the dry land they came to Genesar*—Greek, *καὶ διαπερσάντες ἦλθον εἰς τὴν γῆν Γεννησαρεθ*. The Codex Bezae D by the first hand before it was corrected has *γεννησαρ*, and the Old Latin *abcd* *Genesar* and *Gennasar*. The Peshito also retains *Genesar*, adding from the Greek *to the land*.

CH. XV. v. 2. *Commandments*—פִּקְדָּוֹת: and so in verses 3 and 6, where the Greek has *παράδοσιν*, which the Peshito follows.

3. *because that* (or *in order that*) *ye may establish*—the Greek has only the particle *διὰ*, and so again in verse 6.

5. *each*—ܐܢܝܢ, literally *man*. Greek *ὅς εἰν εἰπη*; but Mark *εἰν εἰπη ἄνθρωπος*. If the Aramaic stood as here, *εἰν* might have originated in the first syllable ܐܢ of ܐܢܝܢ: Mark, although using *εἰν εἰπη* as in Matthew, has also retained ܐܢ in *εἰν εἰπη ἄνθρωπος*.

9. *The doctrines of the commandments*—Greek, *διδασκαλίας ἐνταλματα*. The Old Latin *abc* has *doctrinas et mandata*. The instances of *י* and *ד* being confounded are very frequent, and this would bring the Latin to agree with this text.

12. *this word*—with which the Old Latin *abc* agree, reading *audito hoc verbo*. Greek has *τον λογον* only.

14. *They are blind leaders*—Greek, *τυφλοι εἰσιν ὁδηγοὶ τυφλῶν*; but the Codd. Vat. B and Bezae D omit the latter *τυφλῶν*.

15. *Explain*—פִּשְׁטָן: Greek, *φρασον*.

17. *In the purging or purifying*, ܐܬܝܬܝܢ ܠܬܝܒܐ: Greek, *εἰς ἀφεδρωνα*. Mark seems to have had this word before him, and has therefore added *καθαρίζων*

παντα τα βρωματα, vii. 19. This same word כְּחֻשׁ־יָד is used in the Peshito, Luke ii. 22, for the Greek term καθαρισμος.

19. *Evil thoughts of murder and of adultery*, &c.—Greek only διαλογισμοι πονηροι, φονοι, μοιχειαι.

20. *for when a man shall eat bread while his hands are not washen, he is not defiled*—Greek το δε ανιπτοις χερσιν φαγειν ου κοινοι τον ανθρωπον.

23. *because lo! she crieth and cometh after us*—Greek has only οτι κραζει σπισθεν ημων; but the Old Latin of the Codex Veronensis b agrees with this, and reads *quia sequitur et clamat post nos*.

27. *and live*—not found in the Greek, but in the Peshito and the Jerusalem Syriac.

31. κυλλους νημεις of the Greek is omitted here. These words are also omitted in the Old Latin of b c, and by Jerome.

32. *lo, three days*—Greek ηδη ημεραι τρεις, substituting ηδη for ιδε or ιδου, which the Peshito and Coptic retain. Cod. Vat. B omits ηδη. This Aramaic construction is easy and clear, however obscure the Greek may be*. *This multitude*—Cod. Bezae D adds τουτον: the Old Latin b c and Hilary, *huic*.

33. *a desert place*—Greek, ερημια; but C and Origen have ερημω τοπω.

34. *a few fishes*—Greek, ολιγα ιχθυδια, which seems to have arisen from כְּטִיבֵי כָּסִי meaning either *little fishes* or *few fishes*. In the next verse the Greek has ιχθυας.

36. *His disciples gave*—Greek οι δε μαθηται only; but the Old Latin a b c has *et discipuli dederunt*.

37. *From before them*—This is not in the Greek. Compare xiv. 20 and xvi. 9.

39. *Magadan*—The Textus Receptus has Μαγδαλα; Codd. Vat. B and Bezae D, Μαγδαδαν; Palimp. Ephr. C, Μαγδαλαν; and the Old Latin a b c and Jerome, *Magedan*; Peshito, מַגְדָּנָא.†

CH. XVI. verses 2 and 3: σφιας—δυνασθε of the Greek are omitted here. They are also omitted in the Cod. Vat. B and some other copies, and do not seem to have been read by Origen. They are, however, found in the Peshito.

6. *Beware* הוֹרֵרָה—The Greek has ορατε και προσεχετε; but the Old Latin a b c has only *attendite vobis*, which exactly agrees with this text. Mark reads (viii. 15); ορατε, βλεπετε, which would be written in Aramaic הוֹרֵרָה. This comes very near to our word הוֹרֵרָה, and hence might have originated ορατε και προσεχετε of the Greek of Matthew, and ορατε, βλεπετε of Mark.

* See Griesbach Com. Crit., par. i. p. 131.

† See ibid, p. 133.

7. *And they were reasoning among themselves that they had not taken for them bread*—This is much nearer to Mark viii. 16, *καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν*, than to the Greek of Matthew, *ἐν εαυτοῖς λεγόντες ὅτι ἄρτους οὐκ ἔλαβον*. The variation seems to have arisen from the similarity in the original Aramaic between *נִסְבּוּ* *ελαβον* and *נִסְבְּנוּ* *ελαβομεν*. The word *λεγοντες* is omitted in Cod. Ephr. C.

9. *also the five thousand*—The Old Latin *a b* agrees with this in reading *et quinque milium*. Cod. Vat. B and Textus Receptus have *των πεντακισχιλιων*, but Cod. Bezae D *τοῖς πεντακισχιλίοις*, as if the translator had taken the Aramaic prefix of *ܐܬܝܢ* in the second instance to represent the dative, which it may do, instead of being a repetition of the accusative as in the first. *which ate of them*—is not found in the Greek, and so also in the next verse.

12. *The heaven of the Pharisees and Sadducees*—Greek *της ζυμης των αρτων* only. *That, Beware*—in the imperative with the particle *ἵ* prefixed according to the Aramaic idiom. The Old Latin *d* has retained this in *attendite*; but the Greek translator has *προσεχειν* in the infinitive, apparently as if not quite familiar with this idiom he had taken the *ἵ* to indicate the subjunctive, and read, as the Peshito has translated *προσεχειν*, *ܐܝܬܝܢܢܐ*.

19. *The keys of the gates*—Greek has *τας κλειδας* only.

21. *Should endure much, and suffer from the elders*—Greek only *πολλα παθειν απο των πρεσβυτερων*: but in the parallel passages both Mark viii. 31 and Luke have *πολλα παθειν και αποδοκιμασθηναι*, which the Peshito renders *ܐܬܝܢܢܐ ܕܝܬܝܢܐ*. This is also the translation of Luke ix. 22 in this copy.

22. *and Simon Cepha came near and said, Spare thyself my Lord*—Greek *και προσλαβόμενος αυτον ο Πετρος ηρξατο αυτω επιτιμᾶν λεγων Ιλεως σοι, κυριε*. The Cod. Vat. C has the latter part thus, *λεγει αυτω επιτιμων*. The phrase of the Greek *Ιλεως σοι* is perhaps borrowed from the Septuagint *Ιλεως μοι* to represent *לֵי הוֹיִלָה*, 2 Sam. xx. 20, xxii. 17; or it might have originated in the similarity of sound to some original Aramaic expressions. *כח*, as it is found in this text, which is equivalent to *μη γεινοιτο*,* and is often used by the Peshito to translate it, might have suggested *εως*. Perhaps it might have stood *חלילה* *ח*.

27. *works*—Greek, *την πραξιν*; but the Old Latin *a b c*, *opera*.

28. *And his glory*—This is not in the Greek text, although some copies cited by Griesbach have *εν τη δοξῃ* for *εν τη βασιλειᾳ*. Origen has both.†

* See Rom. iii. 4, 6, &c. In Luke xxvi. 16 *μη γεινοιτο* is rendered in this copy *ܠܐ ܕܝܬܝܢܐ*, but the Peshito *ܠܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ*.

† See Griesbach Com. Crit. in textum Græcum N. T. part 1, p. 143.

CH. XVII. v. 2. *changed was the vision of his face to their eyes*—Greek *μετεμορφωθη εμπροσθεν αυτων* only; but Codex Bezae D and the Old Latin *a b c* add *ο Ιησους* between *μετεμορφωθη* and *εμπροσθεν*, as if there had been some other word in the original Aramaic. Luke, in the parallel passage, ix. 28, seems to shew that this manuscript has retained the original words *εγενετο—το ειδος του προσωπου αυτου ετερον*. In this verse we have *snou*, which reading is also confirmed by D and the Old Latin *a b c*; and in the parallel passage of Mark ix. 3 *ως χιων*.

5. *a cloud of light*—Although there are but few authorities for *νεφελη φωτος* rather than *φωτεινη*, Griesbach had inferred that this was the true reading.* *A voice was heard*—The Greek has only *ιδου φωνη*. The Old Latin *a* adds *audita est*, and Hilary. Mark ix. 7 has *ηλθε*, Luke ix. 35 *εγενετο*, but in the Clementine Homilies, iii. 53, it is read *ηκουσθη*, as here.

11. *that he may prepare*—which is equivalent to the infinitive *αποκαταστησαι* of Cod. Bezae D, with which the Old Latin *a b c* concur. The Cod. Vat. B and Cod. Dubl. Z, with others, have *και αποκαταστησει*, which variation the common error of interchanging γ and τ sufficiently accounts for. Compare note on xv. 9 above

14. *and when Jesus came*—Greek *ελθοντων*; but Cod. Bezae D reads *ελθων*, which the Old Latin *a b c d* and Jerome confirm. *And was entreating of him*—These words are not found in the Greek copies, but they exist in the Latin of the Cod. Veron. *b*, *rogans eum*; and Luke ix. 38 adds *δεομαι σου*.

15. *Be compassionate towards me: my son has a lunatic spirit*, literally *a son of the roof*, which the Greek renders *σεληνιαζεται*. The Greek here is *ελησον μου τον υιον*, and the variation seems to have arisen from the repetition of בר in *עלי ברי בר אנרא אית לה*.

20. *The smallness of your faith*—with *ολιγοπιστιαν* of the Cod. Vat. B; but Cod. Bezae D, and the Old Latin version *a b c*, and the edition of Jerome, read *απιστιαν*.

21. *τουτο δε το γενος ουκ εκπορευεται ει μη εν προσευχη και νηστεια* is omitted here, as also in Cod. Vat. B and the Jerusalem Syriac, Coptic, and Æthiopic versions. It bears the appearance of an explanatory note added from the margin. It is rejected by Mill but defended by Griesbach.†

27. *there*—with the Cod. Bezae D and the Old Latin *a b c*, but omitted by others.

CH. XVIII. v. 3. *One of these children*—Greek *τα παιδια* only. In the

* See *ibid*, p. 143.

† See *ibid*, 1, p. 146.

preceding verse the Cod. Bezae Dd agrees with this in reading *εν παιδιον, one child*, and so Origen.

6. *In the depths of the sea*—Greek *εν τω πελαγει της θαλασσης: a b c* of the Old Latin in *profundum maris*, and so Hilary.

7. *Woe to the world from the offences that are coming*—The last words, *that are coming*, are not in the Greek copies.

8. *Gihanna of fire*—as in the next verse. The Greek *το πυρ το αιωνιον* The Old Latin *a* has *Gehennam aeternam*.

10. *that believe in me*—These words, although omitted in the editions, are also found in the Cod. Bezae D and in the Old Latin *b c*, and in the Coptic, Sahidic, and Anglo-Saxon versions, and Hilary.

11. *and that the Son of Man came that he might save that which was lost*—The only ancient Greek manuscript which has these words is the Codex Bezae D. They are, however, found in the Old Latin *a b c*, and in Jerome's version, as well as in the Peshito and Philoxenian Syriac.

17. *Let him be accounted by thee*—Greek *εστω σοι only*.

25. *and all that he had should be taken*—Greek *και παντα οσα εχει και αποδοθηναι*.

30. *but he did not receive his entreaty*—Greek *ο δε ουκ ηθελεν only*.

35. The Textus Receptus adds here *τα παραπτωματα αυτων*, but this is omitted in the later critical editions.*

CH. XIX. v. 4. *he who made the male from the beginning, also the female he made*—With this the Old Latin of the Cod. Vercel. *a* agrees. The Greek varies by the addition of *αυτους*.

7. *whoso wisheth that he should put away his wife, let him give her a letter of divorcement*—The Greek has *δουναι βιβλιον αποστασιον και απολυσαι*, omitting the preceding words.

9. *towards her*—omitted in the Greek, which has only *μοιχαται*, and this is also the reading of the Old Latin *a b c*, and of Jerome's edition. The Cod. Vat. B, the Ephr. Palimp. C and Origen read *ποιει αυτην μοιχευθηναι*. This difference I suspect to have arisen from the original standing as it does here in the form *בגד גארה*, where the word *בגד*, which is the infinitive intensive, might have been mistaken for the participle transitive. Compare Matt. v. 32 in this text, where we have *בגד גארה* for *ποιει αυτην μοιχευθηναι*, and *בגד גארה* for *μοιχαται*, while the Peshito closely following the Greek has *בגד גארה* only. Mark x. 11 has it *μοιχαται επ' αυτην בגד גארה*, as here. The following of the Greek *και ο απολελυμενην γαμησας μοιχαται* is

* See Simon, Hist. Crit. du texte du N. T., p. 409. Griesbach Com. Crit., part 1, p. 151.

omitted here, in which omission Cod. Bezae D and the Old Latin *a b* concur.

11. *from God*—is not found in the Greek copies.

12. *For there are eunuchs*—The Aramaic term כַּדְרִיכְנָא, for eunuchs, means literally *faithful* or *believers*; and in our Lord's discourse there might have been an intention of double meaning in the word which he used in the original, *that he should endure, let him endure*.—דַּנְסִיבֵר נְסִיבֵר. The Greek is χωρεῖν χωρεῖτο, which the Peshito renders דַּנְסֵפֶן נִסְפֵן. In the verse immediately preceding, we find in this text סִפֶּן for χωρουσι. The meaning in both cases is nearly the same, and the variation probably has arisen for the similarity of דַּנְסִיבֵר and דַּנְסֵפֶן.

14. *coming to me, i.e. to come to me*. These words are not found in the Greek copies; but both Mark and Luke, in the parallel passages, x. 14 and xvii. 16, have ἀφετε τα παιδια ερχεσθαι προς με, omitting ερχεσθαι in the latter part of the sentence.

16. *and one Man came near*—Greek και ιδου εις προσελθων. The alliteration of קֶרֶב גְּבֵרָא חַד might have caused the omission of גְּב, and the reading חַד have suggested חַדּוּ. Some manuscripts read here νεανισκος τις: Hilary, *juvenis*: Luke xviii. 18, τις αρχων; all perhaps implied in the word גְּבֵרָא "vir." *Good teacher, what shall I do?* I have translated the original, מַלְאָךְ טוֹב מֶה אֶבְנֵי לֵבָא thus, referring לֵבָא *good* to מַלְאָךְ *teacher*, which the more usual order of the syntax would seem to require. From the next verse, however, which reads here, *Why askest thou me concerning good*, it would appear that the proper rendering in this place should be *Master, what good shall I do*, as in the Greek of Matthew, διδασκαλε, τι αγαθον ποιησω, and, in some copies, διδασκαλε αγαθε, τι αγαθον. Mark, however, has it διδασκαλε αγαθε, τι ποιησω; and Luke, omitting the word *good* altogether, has only διδασκαλε, τι ποιησας. The Old Latin *b c* and Jerome's version follow the copies in which it is made to serve both ways, *Magister bone, quid boni?* There seems to be little doubt but that all these variations must have arisen from the original Aramaic having stood as here, and having admitted of both renderings. The word מַלְאָךְ *Teacher*, standing alone, is the usual style of addressing our Lord; and the following word, טוֹבָא *good*, is capable of being referred either to that or to the next word מִנֵּה. The alliteration also might have contributed to this, *Mal-fono tobo mono*. The reading of the next verse, *why askest thou me concerning good?* τι με ερωτας περι του αγαθου; has been already introduced into the text in the editions of Griesbach, Lachmann, Tischendorf, and Tregelles, instead of that

usually received, *τι με λεγεις αγαθον*, which is also the reading of Mark.* *That I may inherit*—Most Greek manuscripts have *σχω* or *εχω*, and the Old Latin *a b c habeam*. Cod. L of Griesbach or *η* of Stevens, and some others, as well as Mark x. 17 and Luke xviii. 18 and x. 25 have, as here, *κληρονομησω*.

17. *God*—Omitted in the Greek, but it is added in the Old Latin *b c* and in Jerome's edition. Mark and Luke have in the parallel passages *ουδεις αγαθος ει μη εις ο θεος*.

20. *Lo, since I was a boy*—This is supported by Cod. Bezae D, *εκ νηστητος μου*, the Old Latin *a b c* and Origen, as well as Mark and Luke in the parallel passages. The Greek has been literally translated in the Peshito *ܐܢܝܢܝܢ ܡܢ ܝܘܬܢܝܢ* *from my youth*.

21. *go sell thy property*—Greek, *υπαγε, πωλησον σου τα υπαρχοντα*; Mark, *υπαγε, οσα εχεις πωλησον*: Luke *παντα οσα εχεις πωλησον*, omitting *υπαγε*, as if he had read in an Aramaic text like this *ܠܐܢܬܐ ܡܝܬܐ ܡܢ ܡܝܬܐ ܡܢ ܡܝܬܐ ܡܢ ܡܝܬܐ* *and take up thy cross and come after me*—The Greek is *και δευρο ακολουθει μοι* only. Mark adds, x. 21, *αρas τον σταυρον*. Compare Matt. x. 38, xvi. 24.

25. *and feared*—This is supported by the Codex Bezae D, *και εφοβηθησαν*, by the Old Latin *a b c*, *et timebant*, and Hilary, *et metuebant*.

29. *in the world that cometh*—These words are not in the Greek; but the parallel passages, both of Mark x. 30 and Luke xviii. 30, have *εν τω αιωνι τω ερχομενω*. Irenæus also has *in hoc seculo et in futuro*, perhaps by error for *in seculo futuro* only. This might have been omitted in the Aramaic on account of the *ομοιο-τελευτον*, but not so in the Greek.

CH. XX. v. 7. *That which is just I will give you*—The Textus Receptus has here *και ο εαν η δικαιον ληψεσθε*; but these words are omitted in the Cod. Bezae D and Cod. Vat. B and others, and therefore have been removed from the text by Lachmann, Tischendorf, and Tregelles. The Coptic and Jerusalem Syriac agree with this in reading *I will give you* instead of *ληψεσθε*. Compare the next verse, *to them he would give more*: Greek, *οτι πλειον λημψονται*.

11. *and when they saw*—*ܒܕ ܗܘܐ*: Greek *λαβοντες*, as if the translator had taken *הוּו* from *אָהוּו* of the Hebrew for *הוּו* of *אָהוּו*, dropping the *א*, which letter not unfrequently falls out in this text.†

* See Tregelles, Account of the Printed Text of the Greek New Testament, p. 135. Simon, Hist. Crit. du Texte du N. T., p. 409, and Griesbach, Com. Crit., par. I, p. 154.

† See xxi. 36, 37, where two instances occur of *א* falling out before *ה*: *הרינא* for *אָהרנא*, and *באחריתא* for *באחריתא*.

13. *do not trouble me*—Greek *οὐκ ἀδικῶ σε*. The Aramaic *לֹא תַהֲרִי* is used in the Peshito, Luke xi. 7, for *μη μοι κοπους παρεχε*.

17. *his twelve*—The Textus Receptus reads *τους δωδεκα μαθητας* with the Cod. Vat. B and others ; but Codd. Bezae D, Dubl. Z, and Origen omit *μαθητας*; and the Old Latin *a c* adds *his*.

19. *and they shall mock at him*—Greek *εις το εμπαϊξαι*. The difference between these is only in the reading of *ך* for *ר*, which change frequently occurs. Had it been written *רַבְבוֹתָן*, the Greek rendering would have been correct ; but Mark has it exactly as here, *και εμπαϊξουσιν, רַבְבוֹתָן*. At ch. xi. v. 10, xvii. 12, compare *רַתְנָן*, which I have translated that *he may prepare*, but it may also be *who shall prepare*, *ος κατασκευασει*, as we find it in Luke, with which the Codd. Vat. B, Bezae D, Dubl. Z, and Origen agree in reading *ος*: while the Cod. Guelf. P and the Old Latin *a b c* have *και*, all of which the interchange of *ר* and *ך* in the original will at once account for.

21. *My Lord, that these my two sons may sit*—Instead of *My Lord* the Greek reads *ειπε*. This has doubtless arisen from the similarity of *כִּרִי My Lord* and *אָבִיר bid*, which the Peshito following the Greek has, *and in thy glory*—This is not in the Greek. Mark, in the parallel passage, x. 37, has *εν τη δοξη σου*, instead of *εν τη βασιλειᾳ σου*, and hence, perhaps, this addition here. Compare ch. xvi. v. 28 above.

22, 23. Many copies of the Greek add here *και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι*; and these words are found in the Textus Receptus. Griesbach, Lachmann, Tischendorf, and Tregelles have removed them from the text. Origen, in his commentary on Matthew, says that they belong to Mark, *η ως ο Μαρκος ανεγραψε, Δυνασθε το ποτηριον πειν ο εγω πινω, η το βαπτισμα ο εγω βαπιζομαι βαπτισθηναι*: Mark x. 38, 39.*

28. *But you, seek ye that from little things, &c.*—This addition is found also in the Old Latin version *a b c*: and in the Codex Bezae, Greek and Latin, in the terms following.

Τμεις δε ζητετε εκ μικρου αυξησαι και εκ
μειζονος ελαττων ειναι. Εισερχομενοι δε και
παρὰκληθεντες δειπνησαι, μη ανακλινεσθαι
εις τους εξεχοντας τοπους, μη ποτε ενδοξο-
τερος σου επελθῃ, και προσελθων ο δειπνο-
κλητωρ ειπη σοι, ετι κατω χωρει και κα-

Vos autem quæritis de minimo cres-
cere, et de magno minui. Introeuntes
autem et rogati cœnare, ne discubue-
ritis in eminentibus locis, ne forte dig-
nior te superveniat, et accedens cœnae
invitator dicat tibi: Adhuc deorsum

* See Origen, Com. in Matt. Opp. edit, Delarue iii. p. 717 ; Tregelles, *ibid*, p. 140 ; and Simon, *ibid*, p. 411.

ταισχυνηση. Εαν δε αναπεσης εις τον
ηττονα τοπον, και επελθῃ σου ηττων, ερει
σοι ο δειπνοκλητωρ, συναγε ετι ανω' και
εσται σοι τουτο χρησιμον.

accede, et confundaris. Si autem discubueris in minimum locum, et superveniat minor te, dicet tibi invitator cœnæ: Collige adhuc superius, et erit tibi utile.*

This same passage is also read in the margin of the Philoxenian version in the Vatican, and is cited by Adler in full:† and I have found it in the margin of a copy of the Peshito of the Nitrian manuscripts, No 14,456 in the British Museum. As it stands in these copies, it is plain that it has been translated immediately from the Greek and not been taken from another copy of this Syriac text, from which, indeed, it varies in language considerably, as it will be seen by comparing them. This passage is found likewise in the Anglo-Saxon version in not less than four copies indicated by Marshall‡ in his notes on this place. He renders the Saxon into Latin in the following words:—"In rebus exiguis crescere vos cupitis, et in maximis rebus minui. Cum autem vos ad refectonem *vel* convivium, vocati fueritis, ne discumbite in primis (*i.e.* summis) sedibus: ne forte vir te honorabilior accedat post te, et paterfamilias te surgere jubeat, et alteri locum dare; et tu confundaris. Si in convivio discubueris in sede ultima

* For the variations in this text see the editions of Griesbach and Tregelles.

[illegible]

“Vos autem quæritis, ne pusillo crescere, et de majore minoris esse. Introeuntes autem et rogati cœnare, ne discubueritis in eminentibus locis, ne forte dignior te superveniat, et accedens cœnæ invitator dicat tibi, Adhuc deorsum accede, et confundaris. Si autem discubueris in minimum locum, et superveniat minor te, dicet tibi invitator cœnæ, Collige adhuc superius, et erit tibi hoc utile (Ass. ii. honorificum).—Hæc quidem in exemplis antiquis in Luca tantum leguntur, capite (κεφαλαιω) LIII. Inveniuntur autem in exemplis Græcis hoc loco, quapropter hic etiam a nobis adjecta sunt.”

† *Observationes in Versionem Anglo-Saxonicam*, p. 496. See *Quatuor Evang. Vers. Goth. et Anglo-Sax.*, 4to, Amstel. 1684.

(*i.e.* infima) et post te accedat alius conviva, dicatque tibi invitator, Amice interius (*i.e.* eminentius) discumbe : tunc tibi honorificentius erit, quam *si* te exterius (*i.e.* inferius) detrudant." This passage was also known to Hilary, and seems to have had a place in the copy of St. Matthew used by Juvenecus in the first half of the fourth century, when he wrote his poetical paraphrase of the Gospels, which, according to Jerome, represented the text almost literally in hexameter verses.* He has rendered it thus :—

At vos ex minimis opibus transcendere vultis,
 Et sic a summis lapsi comprehenditis imos.
 Si vos quisque vocat cœnæ convivia ponens,
 Cornibus in summis devitet ponere membra
 Quisque sapit, veniet forsitan si nobilis alter,
 Turpiter eximio cogetur cedere cornu,
 Quem tumor inflati cordis per summa locaret.
 Sin contentus erit mediocria prendere cœnæ
 Inferiorque dehinc, si mox conviva subibit,
 Ad potiora pudens transibit strata tororum.†

We have therefore in favour of this passage, in the East, the testimony of this very early Syriac copy ; among the Greeks,‡ that of the antient Codex Bezae, and of the Greek copies made use of by the author of the note in the margin of the Philoxenian version, and the Peshito above mentioned ; and in the West, that of the Old Latin and not less than four venerable MSS. in Anglo-Saxon, which, as Marshall, and, after him, Simon, observes, must have been made from the Latin previously to its having been corrected by Jerome ; as well as the evidence of Hilary, and of Juvenecus in Spain in the time of Constantine. Whether it formed a part of the original Gospel of St. Matthew, and, from some cause or other, came to be omitted in the greater part of the Greek copies,§ and those versions which followed their authority, or whether it be an addition from some of the

* De Script. Ecc. "Quatuor Evangelia hexametris versibus pene ad verbum transferens."

† See Juvenecus, Hist. Evang. Lib. iii. Simon, Hist. Crit. par. iii. ch. 23.

‡ Griesbach rejects the opinion of Bengel and others who supposed that this addition was made to the Greek of the Cod. Bezae from the Latin. Com. Crit., par. 1, p. 167. Symbl. p. cx.

§ Ne pourroit-on pas même conjecturer, qui celui qui a traduit d'Ebreu en Grec l'Original de Saint Matthieu, la abrege en quelques endroits, et qu'il a quelquefois pris la liberté d'en traduire plutôt le sens que les mots ? Au moins il semble qu'il ait usé de cette liberté dans les passages du Vieux Testament qui y sont citez, et qui ont plus de conformité avec la Version Grecque des Septante, qu'avec le Texte Ebreu. See Simon, Hist. Crit. du Texte N. T. ch. ix. p. 98.

uncanonical Gospels, similar to that which the history of the woman taken in adultery, in St. John viii. 2—11, is by many supposed to be, every reader must judge for himself.* It certainly belongs to the most antient times of Christianity; and the fact of the same advice of our Lord in very similar words being found in the Gospel of St. Luke would at least make it appear that it is to be referred ultimately to him, whatever might have been the channel through which it has been derived.

34. *and we may see thee*—These words are not found in the Greek. In the same manner, we find in this copy, at Luke xviii. 41, *I may see thee*.

CH. XXI. 1. *and when he came near*—Greek, *γγισαν* in the plural; but the Old Latin *b*, and the Cod. Palat. edited by Tischendorf, the Jerusalem Syriac, Origen, and others have the singular as here. *Two of his disciples*—Greek, *δύο μαθητας* only; but the Old Latin *a b c* adds *his*; and Mark and Luke exactly as here, *δυο των μαθητων αυτου*. *The mount of Beth Zaithe*—This is the Mount of Olives—*Ορος των ελαιων*, as the Greek has it. The proper name of the place seems, however, to be as I have given it here—Mount of the Place of Olives, like the preceding word Beth Phage, the Place of unripe Figs. In the one instance the Aramaic name has been retained in the Greek, *Βηθφαγη*: in the other it has been translated *Ορος των ελαιων*. Any reader of the New Testament must have observed that the word Beth, literally meaning a house or abode, very frequently enters into the composition of proper names, as Bethabara, the Place of the Fords or Passes; Bethsaida, the Place of Fishing, &c.

2. *lo*—Greek, *και ευθεως*; omitted in the Old Latin *a b c* and by Luke. *and her colt at her side*—Greek *και πωλον μετ' αυτης*; but both Mark xi. 2 and Luke xix. 30 have instead *εφ' ου ουδεις ανθρωπων κεκαθικε*. Whence this variation? Might it not have arisen from their having read the original Aramaic differently from the translator into Greek, with the change of *ܬ* for *ܝ* so frequently oc-

* Il se peut faire que cette histoire ait été prise de quelque ancien Livre apocryphe, où elle étoit commune dans les premiers siècles du Christianisme; et peut-être croyoit-on qu'elle venait des Apôtres, ou de leurs Disciples. C'est pourquoi ceux qui ont osé retoucher en tant d'endroits les premiers Exemplaires du Nouveau Testament dans la seule vûe de les rendre intelligibles à tout le monde, n'auront aussi fait aucune difficulté d'y ajouter ces sortes d'histoires qu'ils croyoient être véritables. Nous avons vû cy-dessus de semblables exemples dans l'Evangile des Nazaréens. Si nous avions aujourd'hui un assez grand nombre de cette sorte d'Exemplaires qui étoient avant Saint Jérôme, principalement dans les Eglises d'Occident, on pourroit y découvrir quelques autres additions qui nous sont presentiment inconnûes, parce qu'il ne nous reste presque rien des Livres de ces premiers temps.—Ibid, ch. xxx. p. 376. See also Griesbach, Com. Crit. par. i. p. 167.

curing? The slight transposition of one letter and the omission of a slight stroke turns *ועיליה על גבר* of this text into *דעליה על גבר*, *εφ' ου ανθρωπος κεκαθικε*; or perhaps *דעליה לא גבר* *εφ' ου ουδεις ανθρωπων*.

5. *Cometh to thee just and meek*—The word *just* is not found in the Greek copies, but it is in the passage of Zechariah ix. 9. *על חמור ועל עיר בן אתנות זריק ונושע הוא עני ורכב*, which the Peshito has rendered *זריקא ופרוקא* *ודיקא*, or have been intentionally omitted from among epithets indicative of meekness. Compare what Origen says on the variation of this citation in Matthew and John.*

9. *and many went out to meet him, and were rejoicing and praising God concerning all that which they saw*—This passage is not found in the Greek. If it be not a part of the original Aramaic of St. Matthew, it would appear to have been supplied from the parallel passages of Luke and John conjointly; for in Luke we read *ηρξαντο απαν το πληθος των μαθητων χαιρουντες αιwein τον Θεον φωνη μεγαλη περι πασων ων ειδον δυναμεων*, xix. 38; and in John *και εξηλθον εις υπαντησιν αυτω*, xii. 13.

12. *temple of God*—the addition of *God* is supported by the Codex Bezae D and the Old Latin *a c*. At verse 6 above, *c* also adds *Jesus* with this text.

13. *for all nations*—These words are not found in the Greek copies, but they exist in the original of Isaiah lvi. 7, and in the parallel place of Mark xi. 17, *πασιν τοις εθνεσιν*, and also in Luke xix. 46 in this copy.

14. *the blind and deaf*—The Greek has *τυφλοι και χωλοι*.

16. *They say, Hearest thou not*—*אמרין לא שמע אתה*: Greek, *ειπουν αυτω, Ακουεις*; as if the translator had read *לא* *αυτω* for *לא* *ουκ*, thus *אמרין לה שמע אתה*. Two Greek manuscripts, F, H, cited by Tregelles, have *ουκ*; and so reads the Memphitic version.

21. *shall be to you so*, i.e. *ye shall have it so*—Greek, *γενησεται* only.

23. There is nothing here that corresponds with *διδασκοντι* of the Greek, nor is there in the Old Latin *a b c*.

24. *this word*—Greek, *λογον ενα*. The variation must have arisen from the similarity of *הדא* *this*, and *הדא* *one*, seeming to prove that this text was originally written in the square Hebrew character, as there is not the same similarity between *הדא* and *הדא*.

28. *και προσελθων* of the Greek is omitted here.

* Com. in Matt. Edit. Delarue, vol. iii. p. 738. Cited also by Lachmann at this verse.

29. *to the vineyard*—This, omitted in most of the Greek copies, is found in the Codex Bezae D, and in the Old Latin *a b c*.

30. *Yea, my Lord*—Greek *εγω, Κυριε*, which the Peshito renders *אנני*. The difference lies between *אנני נאי* and *אנני עגו*. The Old Latin has *eo, Domine*, probably a corruption for *ego*, and Cod. Bezae D *εγω Κυριε, υπαγω*: Chrysostom *απερχομαι*.*

31. *seemeth to you that he*—This is not in the Greek: probably omitted because occurring two verses above. *The first*—with the Textus Receptus, the Old Latin *c*, and Jerome. Lachmann and Tregelles have in their editions *ο υστερος*.†

34. *that they might send to him the fruits*—Greek *λαβειν τους καρπους αυτου*. Luke xx. 10, has *να απο του καρπου του αμπελωνος δωσουσιν αυτη*.

37. *perhaps*—This is not in the Greek; but the Old Latin *bc* have *forsitan*, which is supported by the Peshito as well as by other versions and Irenæus. Luke also reads *ισως τουντων εντραπησονται*.

39. *and the inheritance shall become ours*—Greek *και σχωμεν την κληρονομιαν αυτου*; but the Old Latin *a b c* have *et habebimus hereditatem*, which exactly agrees with this: and so Mark xii. 7, *και ημων εσται η κληρονομια*; and Luke xx. 14 the same, only changing *η* for *ι*, *να ημων γενηται η κληρονομια*; though in Luke the Old Latin *c* read as here *et fiet*; and in this copy in Luke we have *יִתְּנוּהוּ לָנוּ יְרֵחוֹתָא דִּילָן*.

41. *Evilly, evilly will he destroy them*—The intensive form of *ביש* repeated: the translator does not seem to have been familiar with this, and therefore has rendered *κακους κακως απολεσει αυτους*, and the Latin *malos male perdet*. The Peshito retains the idiomatic expression as here.‡ Both Mark and Luke have substituted for *ביש ביש* *evilly, evilly*, *ελευσεται*, probably from some defect in the original MS. almost as if there had been read in Hebrew *בוא יבוא*.

CH. XXII. 2. *banquet*—*בִּשְׁתוּתָא*, literally, a *Symposium* or *drinking party*. The Greek has *γαμους*. Luke in the parallel passage, xiv. 16, has *δειπνον μεγα. Γαμον* was probably supplied for the sake of euphemy by the translator, having also perhaps regard to the marriage feast mentioned in John ii.

7. *and the king was wroth*—The Greek copies add *ακοντας*, but the Cod. Vat. B omits it. *his army*—Most Greek copies have *στατευματα*; but Cod. Bezae D has the singular form as here, and so the Old Latin *a b c*. *with fire*—Greek omits this.

* See Griesbach Com. Crit., par. ii. p. 7.

† See *ibid*, p. 2.

‡ Compare iv. 24 and xiv. 35 above, where the Greek for *בִּיש עִבְרִין* of this text is *κακως εχουτας*.

9. *amongst the highways*—לְבֵית אֹרְחָתָא, or literally *to the house or place of highways*. Greek, ἐπὶ τὰς διεξόδους τῶν ὁδῶν, which the Peshito follows ܠܡܥܬܐ ܕܕܥܐܠܡܐ. In the next verse we have the same Aramaic expression, but the Greek is εἰς τὰς ὁδοὺς only. Luke xiv. 21 has εἰς τὰς πλατείας καὶ ῥυμῶς τῆς πόλεως, which this copy translates ܠܒܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ, “the streets and lanes (little streets) of the city.” *the banquet house*—בֵּית מִשְׁתֵּתָא: Greek τοὺς γαμοὺς; and in the next verse *banquet house* is represented by ὁ γαμος; but Cod. Vat. B has οὐ νυμφῶν. Luke, in the parallel passage, has ἡ γεμισθῆ οἶκος μου, introducing the word *house*, which is not found in the Greek of Matthew.

13. *Seize him by his hands and by his feet, and take him out*—This reading is supported by the Cod. Bezae D, ἀρατε αὐτον ποδων και χειρων και βαλετε αὐτον, and the Old Latin *a b c*, and Irenæus. The Textus Receptus has δεσφαιτες αὐτου ποδας και χειρας ἀρατε αὐτον και εκβαλετε.

15. *catch him*—that is, like a hunter, or fowler, or fisherman. The Greek has παγιδενυσσων, but Mark xii. 13 exactly as here, ἀγρηνυσσων.

16. *The servants of Herod*—Greek τῶν Ἡρωδιανῶν, which the Peshito expresses by ܕܡܥܬܐ ܕܡܥܬܐ, *those of the house of Herod*. It would appear that they were servants of Herod, from whose province Jesus came (see Luke xxiii. 7), who went with the disciples of the Pharisees prepared to seize upon Jesus, and deliver him up to the secular power of Herod, should he have given any answer to their question that would have denied the right of the Roman emperor to collect tribute from the Jews (compare Luke xxiii. 2). *For thou acceptest not the person* (literally, “takest not by the face”) *of man*, that is, *of any* ܕܡܥܬܐ—Greek οὐ γὰρ βλεπεις εἰς προσωπον ἀνθρώπων; and so Mark xii. 14; but Luke xx. 21 retains the idiom οὐ λαμβανεις προσωπον, omitting τῶν ἀνθρώπων, but still accurately rendering the Aramaic ܕܡܥܬܐ, which, although it be literally *of man*, really means *of any*, and was therefore not necessary for the sense in Luke. Had the meaning been τῶν ἀνθρώπων it would have been ܕܡܥܬܐ ܕܡܥܬܐ, as the Peshito has rendered the Greek; or, perhaps still more properly, ܕܡܥܬܐ ܕܡܥܬܐ, *of men's sons*, as I have always translated it in these Gospels, to mark the distinction. Hegesippus, himself a Jew and well acquainted with the language, has retained the Aramaism and translated literally the words of the Jews addressed to James the Just *ὅτι δίκαιος εἶ, καὶ ὅτι προσωπον οὐ λαμβανεις*.^{*} There is sufficient resemblance between βλεπεις εἰς and λαμβανεις to warrant the conjecture that the change might have been made by a transcriber ignorant of the Aramaic idiom λαμβανειν προσωπον.

* See Eusebius, Hist. Ecl. ii. 23.

Aramaic באריות rendered in the Greek *εν τῷ νομῷ*, and the Peshito following retains the Greek word *κωστας*. *and said to him*—This is omitted in most of the Greek copies, but it is found in Cod. Bezae D, the Textus Receptus, and the Old Latin of *b c*.

37. *from all thy heart, and from all thy soul, and from all thy strength*—which the Greek has *εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου*, while Mark has the passage exactly as here, *εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της ισχυος σου*, and so the Peshito. Instead of *strength* or *της ισχυος*, as Mark has it, which seems undoubtedly to be the true reading, referring to Deut. vi. 5, whence the words are quoted, we have in the Greek *διανοια*. Whether *διανοια* be a corruption from the word *δυναμει*, which we find used to translate the Hebrew כֹּחַ in the Septuagint, or whether the Greek translator of Matthew read *היכל thy mind*, for *היכל thy strength*, or from what other cause this variation arose, the reader must judge for himself.

42. *What say ye?*—Greek *τι υμιν δοκει*. Both Mark and Luke have *πως λεγουσιν οι γραμματαις*.

43. *by the Spirit of Holiness*—Most of the Greek copies have *εν πνευματι* only. Griesbach cites one or two which add *αγιῳ*. The Jerusalem Syriac reads as here. Mark xii. 36 also has *εν τῷ πνευματι τῷ αγιῳ*; but Luke xx. 42 *εν βιβλῳ ψαλμων*. *My Lord*—Greek *κυριον*.

46. *from that hour*—Greek *της ημερας*; but Cod. Bezae D reads as here, and so the Old Latin *a*.

CH. XXIII. 3. *Be ye hearing and doing*—Greek *ποιησατε και τηρειτε*. Origen once has, as here, *audite et facite*.* The Clementine Homilies, iii. 18, *παντα οσα λεγωσιν υμιν ακουσατε*.

4. *heavy*—Greek *βαρεα και δυσβαστακτα*. The Old Latin *a b* and Irenæus omit *δυσβαστακτα*. Luke xi. 46 has *δυσβατακτα* only, whence it seems probable that it became inserted in the text here, both Greek words being different translations of the one Aramaic קָרִי. *and they with one of their fingers touch them not*—Greek *αυτοι δε τῷ δακτυλῳ αυτων ου θελουσιν κινησαι αυτα*. Luke xi. 46 is much nearer to this, *και αυτοι ενι των δακτυλων υμων ου προσψανετε*.

5. *straps of their Tephillas*—Greek *φυλακτηρια*, which word occurs for the first time in this place, and was probably adopted not less on account of the sound suggested by the Aramaic than because it represents to a certain degree the sense. The letters of these two Aramaic words, עֵרֶק תְּפִלָּא, when transposed, may be used to write the Greek *φυλακτηρια*, *פִּלְתֶּרֶא*; and

* Op. E. edit. Delarue, iii. 382.

it seems to me that this is the origin of the Greek word used by the translator of Matthew's Gospel, in the same way as the name of Jerusalem, *Ιεροσολυμα*, for the Hebrew *ירושלם*, has been modified from the name *Σολυμα*, common to several other cities, and the prefix *Ιερο* to represent the Hebrew *יר*, and also at the same time to indicate its sacred character. If I be not mistaken, I have discovered traces of several Greek words used by the translator, suggested by the similarity of sound, although others more logically correct might have been employed. The Hebrew or Aramaic *תשלח, תשלח*, is the word used to express the very meaning that the Greek *φυλακτηρια* is intended to convey; and consequently, in the Peshito, accommodated to the Greek, we find *אכל* only, the word *חם* straps being omitted.

10. *Teachers*—*מלפנא*: Greek *καθηγηται*.

13 and 14. These verses are found transposed in different Greek manuscripts. 14 has been omitted by Lachmann, Tischendorf, and Tregelles in their editions.

16. *hurteth not*—Greek *ουδεν εστιν*. The variation seems to have arisen from confounding *לֹא מִכָּא* and *לֹא מִדָּא*, as it is in the Peshito; and so in *sinmeth*, where the Greek is *οφειλει*, from the similarity of *קטא* and *חאב*.

18. There is omitted here, probably by an error of the transcriber, *και ος αν ομοση εν τω θυσιαστηριω*.

19. *Blinded*—with D Z and the Old Latin *a*: others add *μωροι και*.

GOSPEL OF MARK.

CHAPTER XVI.

THIS very small remaining Fragment of St Mark is an early testimony to the authenticity of the last twelve verses of this Gospel, which have been deemed spurious by some critics.*

18. *In their hands*—Codd. Ephr. Palimp. C, Reg. 62, L. Monac. X, and Sangal. Δ have also *εν ταις χειρσιν*. This is omitted in other Greek copies, and in the Peshito. *any poison of death*—and so Peshito: Greek *θανασιμον τι*.

19. *after he had commanded his disciples*—Greek *μετα το λαλησαι αυτοις*, with which the Peshito agrees.

20. *the Lord was with them in all*—Greek *του κυριου συνεργοτος*, which Peshito renders *אֱלֹהֵי מַלְאָכֵי מַלְאָכֵי*, “and the Lord was helping them *By the signs which they were doing*—and so also the Peshito: Greek *δια των επακολουθουντων σημειων*.

* See Griesbach's Com. Crit. ii. p. 298, and Tregelles' Edition of the Greek New Testament, p. 213.

GOSPEL OF JOHN.

CH. I. v. 1. *The word*, **מִלָּמָה** **אֵם**—here in the masculine to accommodate itself to the Greek *ο λογος*.

4. *But that which was in him is life*—This punctuation, instead of that of the Textus Receptus, has been already adopted both by Lachmann and Tischendorf in their editions, upon the weight of other authorities.

13. *by blood*, **בְּדָמָא**—Greek *ἐξ αἵματος*. *of the body*, **בְּגֵזִית**—and so in the next verse for the Greek *σαρξ*. The Peshito has corrected both of these, to bring them nearer to the Greek, and reads **בְּדָמָא** **וּבְגֵזִית** *of blood and flesh*.

14. *and the word became body and dwelt among us*—The translator here seems to have forgotten himself, and has used **מִלָּמָה** *word*, in the feminine, in its natural grammatical construction, and not in accordance with the Greek, as in the first verse. *The only son*, **יְחִידָא**—the same as the Hebrew **יָחִיד** (See Genesis xxii. 2. The Greek is *μονογενης*, and so in v. 18 below.

18. *to us*—which the Old Latin *c* supports, is omitted in the Greek.

19. *when they sent to him from Jerusalem, the Jews, and the chief priests, and the Levites*—The Greek *οτε απεστειλαν προς αυτον οι Ιουδαιοι εξ Ιεροσολυμων ιερεις και Λευιτας*. The translator seems to have read *ιερεις* and *λευιται* in the nominative.

21. *Τι ουν; Ηλίας ει συ; και λεγει Ουκ ειμι* of the Greek is omitted here.

22. *Tell us*—left out in the Greek, but the Old Latin *b c* has *dic ergo nobis*.

24. *and they were sending and saying to him*—For this the Greek has *και οι απεσταλμενοι ησαν εκ των Φαρισαιων, και ηρωτησαν αυτον και ειπαν αυτω*.

26. *said to him*—omitting *απεκριθη*. See also below, iii. 27; iv. 10, 13, 17, &c.

27. *ος εμπροσθε μου γεγρονεν*—These words are omitted in this text, and also in Codd. Vat. B, Palimps. Ephr. C, and the Old Latin *b* and Origen.

28. *spake*—Greek *εγενετο*. *Beth Abara*—Most copies of the Greek and Latin have here *Bethany*, but Origen was persuaded that *Beth Abara* was the true reading: *Βηθανια σχεδον εν πασι τοις αντιγραφαις και παρα Ηρακλειων· επεισθην δε δειν αναγνωσκειν Βηθαβαρα*.* *the river*—omitted in the Greek.

29. *Lo*—This is not repeated in the Greek, but it is in *a b c* of the Old Latin,

* See Origen, Opp. v. iv., p. 140; Griesbach's Edition of N. T.; and Birch's note on this verse. "Quatuor Evangelia Græce," 4to., Havniæ, 1788, p. 536.

ecce qui tollit, and by Cyprian; and so by Eusebius in his "Theophania," book iii. c. 59.*

34. *the chosen of God*—Greek ο υιος του Θεου. The Old Latin *a b* has *electus filius dei*, and one Greek copy cited by Griesbach, εκλεκτος, and the Jerusalem Syriac ܐܝܠܗܐ, *his chosen*.†

35. *Jesus*—evidently an error for Ιωαννης of the Greek.

36. *Lo, the Messiah*—omitted in the Greek. One manuscript cited by Birch has here ο Χριστος. The Greek ο αιρων την αμαρτιαν του κοσμου, found in some copies and left out in others, is also omitted here.

37. *and when those disciples of John heard*—for the Greek και ηκουσαν αυτου οι δυο μαθηται λαλουντος.

39. *Our Master*—ܐܝ : Greek ραββι. The explanation in the Greek, ο λεγεται μεθερμηνευομενον διδασκαλε, was unnecessary to the Syriac reader who knew the meaning of the term, and is therefore omitted, if, indeed, this and similar explanations be not marginal notes which have found their way into the text subsequently to the time when this version was made.

41. *of those disciples of John*—in which sense the Syriac translator seems to have understood the words των ακουσαντων παρα Ιωαννου. *Andrius* or *Andreius*—for *Andreas*, as in Matthew. *was his name*—omitted. The order of the words also is changed here: and ܐܝܐ saw or seeth for ευρισκει.

42. *The Messiah*—omitting ο εστιν μεθερμηνευομενον χριστος, as in verse 39.

CH. III. v. 6. *because of the flesh it is born*—omitted in the Greek, but found in the Old Latin *a b*, *quia de carne natum est*. *because God is a spirit*—This is also omitted in the Greek, but exists in the Old Latin *a*, *quia deus spiritus est*. These words are likewise found in the margin of one of the Greek manuscripts collated by Birch. St Ambrose also read them in his copies, and accuses the Arians of having erased them for dogmatical purposes ‡

8. *of water and*—omitted in the Greek, but found in the Old Latin *a b*, *de aqua et*.

15. μη αποληται αλλ'—is omitted here, and also by Cod. Vat. B, the Old Latin *a*, by Cyprian, and the Jerusalem Syriac.§

16. μη αποληται αλλα of the Greek is also omitted here.

* Edited by Dr. Lee, 8vo., London, 1842, p. 58.

† See Adler, N. T. Vers, Syrr., p. 186.

‡ De Spirit. Sanc., lib. iii. c. 11. See respecting this Simon, Hist. Crit. du N. T., c. xxix. p. 355.

§ Adler, p. 186.

19. *the world*—repeated in the second place: Greek *οι ανθρωποι*.

23. *Æn Yon*—*ܐܢ ܝܢ* “Doves’ fountain.” Greek *Λινων*.

CH. IV. 1. *Jesus*—with Cod. Bezae D, the Old Latin *b c*, and the Peshito. But Codd. Alex. A and Vat. B, and the Textus Receptus have *ο κυριος*.

7, 8. The order of these two verses is inverted in the Greek.

9. *Lo, thou art a Jew: how askest thou me water to drink, because, lo, I am a Samaritan*—Beside the addition of *water*, in this as well as in the preceding verse, the rendering here is much more free than in the Peshito.

14. *αλλομενου* of the Greek is omitted here.

20. *the house of worship*—*בית כנסת*. An Aramaism, meaning “the place of worship.” Greek *ο τοπος οπου προσκυνειν dei*, which the Peshito follows literally, *ܐܬܪܐ ܕܐܢܐ ܩܝܬܐ ܐܬܪܐ*.

22. *from Juda*—Greek *εκ των Ιουδαιων*. The Old Latin *b* has *Judea*.

24. This verse is obscured, evidently by some error of the Syriac translator or transcriber.

25. *ο λεγομενος Χριστος* of the Greek omitted, being unnecessary for a Syriac reader, as above.

27. *But speaking they spake not to him*—Greek, *ουδεις μεντοι ειπεν*. *What asked she*, as if the translator had read *τι ζητει* for *τι ζητεις*; but more probably an error of the transcriber in confounding *ܕܢܐ* and *ܕܢܐܝܝܐ*.

31. *But His disciples were entreating of him that he should eat with them bread*—This is a free and not very correct rendering of the Greek text, *εν δε τω μεταξυ ηρωτων αυτον οι μαθηται λεγοντες Ραββι, φαγε*.

33. *they*—Greek, *οι μαθηται*.

45. *εις την Γαλιλαιαν* of the Greek omitted.

46. *Catna* or *Catne*, *ܟܬܢܐ*; and so Peshito; Greek, *Kana*.

47. *one king's servant*—and so at verse 49; as also the Peshito: Greek, *τις βασιλικος*. *from Galilee to Judæa*—Evidently a blunder, because at verse 54 below is read, “from Judæa to Galilee,” as it is in the Greek in both places. *and see his son*—Greek, *ιασηται*. This seems to have been an error of the scribe in confounding, from the similarity of the sound, *ܟܝܢ* *see* with *ܟܫܐ* *heal*, as it is correctly found in the Peshito.

48. *Marks*, or *signals* *ܟܬܝܒܐ*—for *σημεια*. The Peshito has *ܟܬܝܒܐ*.

50. *to thy house*—omitted in the Greek, while *ον ειπεν αυτω, και επορευετο* of the Greek is omitted here.

52. *The ninth hour*—Greek *ωραν εβδομην*: evidently an error of the scribe, confounding *ܐܬܬܐ* with *ܐܬܬܐ*.

CH. V. 2. *εν τη προβατικη* of the Greek is omitted here.

3. *in the porches*—Greek *εν ταυταις*. The rest of the verse, *εκδεχομενων την του υδατος κηνην*, is omitted with B, and also A C in the first hand before corrected.

4. This verse, *αγγελος γαρ—νοσηματι* of the Greek is also omitted, with B C D.

8. *go to thy house*—omitted in the Greek, and probably added from Matt. ix. 6.

9. *και ηρεν τον κραβαττον αυτου* of the Greek omitted here.

10. *to him*—Greek, *τω τεθεραπευμενω*.

13. *had turned himself from the place to another on account of the multitude of men*—This is a very free rendering of the Greek *ο γαρ Ιησους εξεγενεσεν οχλου οντος εν τω τοπω*.

14. *him that was healed*—Greek *αυτον* only: see verse 10. *what is worse than the first*—Greek *χειρον τι* only.

15. *that hath made me whole*—with D and the Old Latin *a d*. The Textus Receptus and A B have *ο ποιησας αυτον υγιη*.

16. *και εζητουν αυτον αποκτειναι* of the Textus Receptus omitted, with B C D and the Old Latin *a b c*.

17. *on this account*—omitted in the Greek.

18. *on account of this word*—Greek *δια τουτο*. *He called God, My Father*—Greek, *πατερα ιδιον ελεγε τον Θεον*.

19. *neither that which he seeth not his Father do*—Greek *εαν μη τι βλεπη τον πατερα ποιουντα*.

20. *that he may do*—omitted in the Greek. *and marvel not that I said to you*—Greek, *ινα υμεις θαυμαζητε*.

21. *Those that believe in him*—Greek *ους θελει*.

25. *that also*—Greek *οτε*. In this verse *οι ακουσαντες* is omitted.

28. *because, lo*—for this, Greek has *οτι ερχεται ωρα εν η*. *and live*—omitted in the Greek, but read by Origen.

32. *ye know*—with Cod. Bezae D and the Old Latin *a*. Most copies have *οιδα*. The Syriac translator might have read *οιδατε* for *οιδα οτι*. At verse 25 he seems to have read *οτι* for *οτε*.

39. *those which ye suppose that in them ye have life, they testify respecting me*—This is omitted in the Greek; but the Old Latin *a b* also adds *in quibus putatis vos vitam habere, he sunt quæ de me testificantur*.

45. *προς τον πατερα* omitted here.

CH. VI. 1. *of Tiberius*—Gr. *Τιβεριαδος*.

3. *the passover*—The Syriac translator has here taken the word by the

sound from the Greek *πασχα*, and written *ܦܫܚܐ* instead of the correct Aramaic term *ܦܫܚܐ*, from which the Greek itself was borrowed.

10. *Go and the men in sitting and sittings*—omitted in the Greek, and probably borrowed from Mark vi. 39.

11. The Textus Receptus, supported by Cod. Bezae D and the Old Latin *b*, adds here *τοῖς μαθηταῖς, οἱ δὲ μαθηταί*; but this has been omitted by Lachmann and Tischendorf in their editions.

15. *They were seeking*—Greek, *οἱ μελλουσιν ερχεσθαι*. *left them and fled*—Greek, *ἀνεχώρησεν*; but the Old Latin *a c* has *fugit*.

16. *He went down and his disciples*—Greek *κατεβησαν οἱ μαθηταί*. The variation here, from what follows, is evidently a blunder, and probably is to be referred to the scribe writing by mistake *οὐρανῶν* for *οὐδῶν*.

18. *and the wind was risen vehemently, and the lake was troubled over them*—This is a very free rendering of the Greek, *ἡ τε θάλασσα ἀνεμῶν μεγάλων πνεον-
τος διεχειρετο*.

19. *on the waters*—Greek, *ἐπὶ θαλάσσης*: see on Matthew xiv. 25 above.

20. *μη φοβείσθε* of the Greek is omitted here.

22. *ἀλλὰ μοι οἱ μαθηταὶ αὐτοῦ ἀπηλθόν* omitted here.

23. *εὐχαριστήσαντος τοῦ Κυρίου* is omitted; and so by Cod. Bezae D and the Old Latin *a*.

33. *and is living and given to the world*—This is a mistaken translation of *καὶ ζῶν διδούς τῷ κόσμῳ*.

37. *My Father*—Greek *ὁ Πατήρ*.

38. *of the Father which sent*—Greek, *τοῦ πεμφάντος* only.

40. *of my Father*—with C D and the Old Latin *a b*; but the Textus Receptus, with A B, has *τοῦ πεμφάντος*. The Old Latin of *c* combines both, *Patris mei qui misit me*.

42. *and we know his father*—Greek, *οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα*. The Old Latin *b* omits, as here, “and mother.”

46. *which is with God*—as if the translator had read *παρα τῷ Θεῷ* instead of *τῷ Θεῷ*, or had confounded the meaning of the particle.

47. *believeth God*—Greek, *ὁ πιστευὼν εἰς ἐμὲ*. Codd. Vat. B and Borg. T omit the last word altogether.

48. *which came down from heaven*—omitted in the Greek.

50. *that a man may eat of it and die*—Greek, *ὡς τις ἐξ αὐτοῦ φαγῇ καὶ μὴ ἀποθάνῃ*. The Syriac translator, referring to verse 31, evidently understood the words “this is the bread which came down from heaven” to relate

to the Manna, the "bread from heaven," of which the Israelites ate in the wilderness and died, in contradistinction to that "living bread" Christ, which came down from heaven that a man may eat of it and live for ever, or *not* die, spoken of in the following verse 51. Compare also verse 58.

64. *τινες εισιν οι μη πιστευοντες και* of the Greek omitted here.

69. *The Son of God*—Greek Textus Receptus, ο Χριστος ο υιος του Θεου ζωντος; but Codd. Vat. B, Ephr. Palimp. C, and Bezae D, have ο αγιος του Θεου, which Griesbach, Lachmann, Tischendorf, &c., have adopted in their editions.

70. *all of you*—Greek, υμας τους δωδεκα. and *lo, even of you one is Satan*—and so Hilary, "ecce ex vobis unus est satanas." Greek, και εξ υμων εις διαβολος εστιν.

CH. VII. 1. *for he had not power*—and so *a b* of the Old Latin, *non enim habebat potestatem*. Greek, ου γαρ ηθελεν.

12. *he is not good*—Greek ου only.

14. *and when the days of the feast of Tabernacles were divided*—Greek ηδη δε της εορτης μεσουσης.

19. *keepeth its commandments*—Greek, ποιει τον νομον.

21. *before your eyes*—omitted in the Greek.

23. *do ye murmur against me*—Greek, εμοι χολατε.

26. *he standeth and speaketh*—Greek, λαλει only. *the elders*—Greek, οι αρχοντες.

29. *with him*—Greek παρ' αυτου: compare above, vi. 45.

32. *ταυτα* and *υπηρετας* of the Greek omitted here.

35. *to the seed of the Arameans then goeth he teaching, that we find him not?*—Greek, μη εις την διασποραν των Ελληνων μελλει πορευεσθαι και διδασκειν τους Ελληνas. The translator has confounded the meaning of *διασποραν* with *σποραν*.

37. *τη εσχατη* of the Greek omitted here.

CH. XIV. 10. *is in me*—Greek, εν εμοι μενων. *these works*—Greek, τα εργα αυτου.

11. *and if me ye believe not*—Greek, ει δε μη only.

22. *Juda Thoma*—Greek, Ιουδας, ουχ ο Ισκαριωτης; and the Old Latin *bc* adds "sed alius." There seems to be no doubt that the real name of Thomas was *Juda*, or *Judas* in the Greek form; the appellation *Thoma* or *Thomas*, answering to the Greek *διδυμος*, having been added to distinguish him from other Apostles bearing the same name. Afterwards, in the West, he came to be known by this appellation only. In the East, however, he still retained his original name, and was called *Juda Thoma*, or *Judas the*

Twinn, as here. Even in the Greek Acts of St. Thomas he is called *Ιουδας Θωμας*,* as well as in the Syriac copy in the British Museum; Cod. Add. 14,645, and in a very antient copy of the Doctrine of the Apostles, ܡܠܬܐ ܬܗܘܡܐܬܐ, Cod. Add. 14,531; and by Ephraem Syrus.†

26. *it shall teach*—The Spirit is put here in the feminine, according to the genius of the language. *και υπομνησει* of the Greek is omitted.

GOSPEL OF LUKE.

CH. II. 48. *ο πατηρ σου καρω* of the Greek omitted, as also in the Old Latin *a b*; and in the apocryphal Gospel of St. Thomas, *ιδου οδυναμενοι εξηγουμεν σε*, ch. xix.‡ *with anxiety and much grief*—Greek, *οδυναμενοι* only; but Cod. Bezae D, supported by *a*, adds *και λυπουμενοι*.

CH. III. 2. *and he was preaching in the wilderness, and in all the country of the borders of Jordan*—*εν τω ερημω και ηλθεν εις πασαν περιχωρον του Ιορδανου κηρυσσων*.

3. *in the prophecy*—Greek, *εν βιβλω λογων*.

4. The passage cited here from Isaiah xl. 3 is taken word for word from the Peshito version of that Prophet, and not rendered from the Greek text of Luke. The Peshito of Luke has also retained this in a great measure, but it has been brought nearer to the Greek by substituting ܠܒܝܐ for ܠܒܝܬܐ, and ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ for ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ, and ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ for ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ; as well as by omitting ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ, “and the glory of the Lord shall be revealed,” and ܠܒܝܬܐ ܡܝܬܐ ܡܝܬܐ, “because the mouth of the Lord hath spoken.” See Matthew iii. 3.

7. *were coming to him*—Greek, *εκπορευομενοις βαπτισθηναι υπ’ αυτου*.

8. *εν εαντοις* of the Greek omitted here; and so likewise by the Old Latin *a b c*.

10. *and live*—with *ινα σωθωμεν* of Cod. Bezae D, and *vivamus* of *b*, and *salvi simus* of *d* in the Old Latin: omitted in other copies.

12. *διδασκαλε* omitted here.

15. *and the men which were hearing him were meditating in themselves and saying, Is this then the Messiah? He said to them*—This varies widely from

* See Acta S. Thomæ Apostoli, edit. I. C. Thilo., p. 5.

† See Assemani, Bibl. Or. Clem. Vat. vol. i. pp. 100, 318.

‡ See Evangelia Apocrypha, edit. Const. Tischendorf, p. 148.

the Greek, προσδοκῶντος δε του λαου, και διαλογιζομενων παντων εν ταις καρδιαις αυτων περι του Ιωαννου, μη ποτε αυτος ειη ο Χριστος, απεκριμετο ο Ιωαννης απασιν λεγων.

CH. VII. 33. *The Son of Man*—The translator shews here that he was not accurately acquainted with the Greek language, and therefore translates ο υιος του ανθρωπου by ܠܝܕܢ ܡܝܢ, “Son of Man,” “filius viri,” not *hominis*.

35. παντων of the Greek omitted here, and so in D, as in Matt. xi. 19.

38. ηρξατο of the Greek omitted here, and by D and the Old Latin *a b c*.

39. *what is the fame of that woman, the sinner, which touched him*—and the Peshito in the same words, but slightly transposed. Greek, ποταπη η γυνη ητις απιπται αυτου, οτι αμαρτωλος εστιν.

46. *Thou anointedst me not*—Greek, ελαιω την κεφαλην μου ουκ ηλειψας.

CH. VIII. 1. *And after these*—Greek, και εγενετο εν τω καθεξης: also κηρυσσων και of the Greek is omitted.

2. *he had cast out*—like Mark xvi. 10. Greek, εξεληλυθει.

3. *to them*—and so D, Old Latin *c*, and Peshito. Greek, αυτω.

7. αι ακανθαι omitted here.

5. τον σπορον αυτου of the Greek omitted with Old Latin *c*: του ουρανου also omitted, with D and the Old Latin *a b*.

8. *good and fruit-giving*—Greek, την αγαθην only; but D adds και καλην, supported by the Old Latin *a c d* and the Peshito.

10. *those without*—as in Mark iv. 11, εκεινοις δε τοις εξω. The Greek here is τοις δε λοιποις. *It is not given to them to know: on this account it is spoken to them*—omitted in the Greek: probably added from Matt. xii. 12, 13.

12. *the word of God*—with *b* of the Old Latin. *c* has *verbum* only. This is omitted in the Greek.

13. *immediately*—omitted in the Greek: added from the parallel passages of Matthew and Mark; as also *offended* instead of αφιστανται of the Greek here.

14. *are occupied*—probably from mistaking the sense of the Greek πορευομενοι, and confounding it with that of πορος or some other word. *and produce not fruits*—with the Old Latin *a b c d*: Greek ου τελεσφουρουνσιν.

16. *another parable he spake*—omitted in the Greek. *or in a hidden place*—omitted in the Greek, and taken apparently from xi. 33. Mar Yakub the Persian,* has the passage in this form, ܡܝܢ ܝܡܝܢ ܡܝܢ ܡܝܢ

* It may, perhaps, be as well to state that this Mar Yakub, to whom I have already referred above, p. vii., is the same writer as the one spoken of by Gennadius in the first chapter of his work, “De Viris Illustribus,” as “Jacobus cognomine sapiens, Nisibene nobilis Persarum

ἄλλος κηδεύει ὑπὸ μέτρον ἢ ὑπὸ βῆμα ἢ ὑπὸ κλινὴν, ὅπως ἅπαντες ἴδωσιν τὸ φῶς τοῦ κηδέμενου. “No man lighteth a candle and placeth it under a measure, or under a bed, or placeth it in a hidden place ; but placeth it on a candlestick, that every man may see the light of the candle.”

18. *and be added to him*—omitted in the Greek, and inserted here from Matt. xiii. 12.

19. *were standing without*—omitted in the Greek: added from Matt. xii. 46.

23. *and their boat was filled from the waves, and was near to sink*—Greek, *καὶ συνεπληθύνοντο καὶ ἐκινδυνεύον.* The Old Latin *b c* has *implebatur a fluctibus navicula*.

24. *καὶ ἐπαυσαντο* of the Greek omitted.

25. *and the sea*—with *et mari* of the Old Latin *c*: Greek, *τῷ ὕδατι*. See on Matt. xiv. 25 above.

27. *and he was crying every cry and smiting himself with stones*—This is not in the Greek, and has been added from Mark v. 5, *ἠν κραζὼν καὶ κατακοπτὼν ἑαυτὸν λίθοις*.

29. *was cleaving to him*—for the Greek *συνηρπακει*, probably from a blunder of the translator, as if he had understood it *συννηπαρχει*.

30. *because we are many in him*—from Mark, v. 9, *ὅτι πολλοὶ ἐσμεν*, with which the Old Latin *b* agrees, *quia multi sumus*. The Greek of Luke here is *ὅτι εἰσηλθεν δαιμονία πολλὰ εἰς αὐτόν*.

31. *that he would not send them to Gehenna, and not cast them out*—Greek, *ὅνα μὴ ἐπιταξῇ αὐτοῖς εἰς ἀβυσσον ἀπελθεῖν*.

33. *and all*—omitted in the Greek, but added here from Matt. viii. 32, *πᾶσα ἡ ἀγγέλη*.

37. *they that saw again*—not in the Greek ; and *τῆς περιχώρου* omitted.

39. *and to thy men's house*—that is, “those that belong to thee.” Omitted in the Greek, but added from Mark v. 19, *εἰς τὸν οἶκόν σου πρὸς τοὺς σους*.

43. *and she meditated in herself and says, if going I touch even the garments of Jesus I am healed*—omitted in the Greek, and added here from Matt. ix. 21, *ἐλεγε γὰρ ἐν ἑαυτῇ Ἐὰν μουνοῦ ἀψῶμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι*, and Mark v. 28.

modo civitatis episcopus. An Armenian translation of this work was published by N. Antonelli at Rome, 1756. I trust to be able to give to the public very shortly the original Syriac of this writer, so highly interesting and important in every point of view, as contemporary with the Nicene Fathers, from the two very ancient copies in the Nitrian Collection.

So likewise, v. 45, *turned and*, omitted in the Greek, but added from Matthew and Mark.

44. παραχρημα of the Greek omitted here.

45. και οι συν αυτω omitted here, and likewise in B.

47. *she confessed before every man*—omitted in the Greek.

50. *that they said so*—omitted in the Greek; but D has τον λογον, and so *b c* of the Old Latin *audito hoc sermone*, and Mark v. 36, τον λογον λαλουμενον.

52. *the girl*—as in Mark, and the Old Latin *c* has *puella*. Greek omits this.

54. εκβαλων εξω παντας, of the Textus Receptus and A C, omitted here with B D and the Old Latin *a b c*.

CH. IX. 2. τους ασθενεις omitted here, and likewise in B.

6. *in the countries and in the cities*—with *castella et civitates* of the Old Latin *b c*. Of the Greek, A B have κατα κωμας, and D κατα πολεις.

10. πολεις καλουμενης Βηθσαιδα omitted here.

12. *his disciples*—Greek, οι δωδεκα. *we are here in the desert*—the Greek has this at the end of the verse; but in the parallel passages of Matt. xiv. 15 and Mark vi. 35 ερημος εστιν ο τοπος is at the beginning of the verse. They both have also οι μαθηται instead of οι δωδεκα.

17. *and those men which ate of the bread were about five thousand, besides women and children*—This, which is omitted in the Greek, has been added from Matt. xiv. 21. The translator here again betrays his ignorance of the difference between ανδρες and ανθρωποι.

18. προσευχομενον—omitted here, is also omitted in D.

19. αλλοι δε, οτι προφητης τις των αρχαιων ανεστη—omitted here.

20. του Θεου—omitted.

25. *lose his soul*—and so the Greek, εαντον δε απολεσας, adding also η ζημιωθεις, which probably found its way into the Greek text from the parallel expression of Matthew and Mark, την δε ψυχην αυτου ζημιωθη.

26. *before men's sons and those that are mine*—for this the Greek has και τους εμους λογους; but D, the Old Latin *a*, and Origen omit λογους.

27. *that it cometh in glory*—omitted in the Greek; but Cod. Bezae D and Origen read the passage thus, τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου, and Mark ix. 1 adds here εληλυθειαν εν δυναμει.

29. *like snow*—omitted in the Greek, added from Mark ix. 3, ως χιον. Matt. xvii. 2 has ως φως, but in this copy *like snow*, as here. See above, p. xxxi.

34. *when they saw*—omitted in the Greek.

35. *was heard*—Greek, εγενετο: compare Matt. xvii. 5.

38. *be compassionate*—Greek, ἐπιθλεψον; but Matt. xvii.15 ἐλεησον, as here.

40. *and they were not able to heal him and to cast it out*—Greek, ὡς ἐκβάλωσιν αὐτόν, καὶ οὐκ ἔδυνήθησαν. “to heal him” is added from Matt. xvii. 16, αὐτὸν θεραπεύσαι.

54. ὡς καὶ Ἠλίας ἐποίησε omitted, and also by B.

59. *and I will come*—and so in verse 61: omitted in the Greek.

CH. X. 16. *and whoso heareth me, heareth him that sent me*—omitted in the Greek.

22. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν—omitted with D and the Old Latin *ab*.

25. *while he said these*—Greek, καὶ ἰδοὺ only; but the Old Latin *b c* has *hæc eo dicente, ecce*.

30. ὑπολαβὼν δὲ omitted here.

33. *in the same way*—omitted in the Greek.

41. *my care and the anxiety of me is with thee about many*—Greek, μερίμνας καὶ θορυβάζη περὶ πολλὰ. The word **μερίμνας**, which I do not find in the lexicons, and which must have the same meaning as **μερίμνας** was doubtless suggested by the word **θυροβαζή** or **θορυβαζή**, which the translator did not perhaps understand. It is near to the Latin *turbaris*. The Peshito has **ܡܪܝܡܢܐ ܕܡܝܪܝܬܐ ܕܡܝܪܝܬܐ**, which agrees exactly with the Greek.

CH. XI. 1. *after he ceased a little from the prayer*—Greek, ὡς ἐπαυσάτο only.

2. γεννηθῇ τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς—omitted here, and also in the Cod. Vat. B, and by Jerome in his recension. Origen says that these words were omitted by Luke, ὁ Λουκᾶς μετὰ το, Ἐλθέτω ἡ βασιλεία σου, τὰντα παρασιωπήσας ἐτάξε, Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον διδοὺν ἡμῖν καθ’ ἡμέραν. Διόπερ αὖς προεταξαμέν λεξείς, ὡς παρὰ μόνῳ τῷ Ματθαίῳ κειμένας, ἐξετάσωμεν ἀκολουθῶς τοῖς πρὸ τούτων. See *Περὶ εὐχῆς*, Opp. i. p. 240.

9. ζητεῖτε, καὶ ἐνρήσετε omitted.

15. *of the Pharisees*—and so *b* of the Old Latin, *ex Phariseis*: Greek, ἐξ αὐτῶν.

17. *divided* is not repeated in the Greek, but it is in Matthew xii. 25 and Mark iii. 25.

19. *from your children*—omitted in the Greek. See on Matt. xii, 27 above.

29. εἰ μὴ σημεῖον Ἰωάννου τοῦ προφήτου—omitted here.

31. τῶν ἀνδρῶν—omitted here, with C.

36. *and if the light which is within thee be dark, thy darkness how great will it be*—This is like Matt. vi. 23, εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστίν, τὸ σκοτὸς πόσον. The Greek of Luke here is εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἐστὶν φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίῃ σε.

38. *had begun saying in his mind*—and so D, ηρξατο διακρινομενος εν εαυτω λεγειν; and the Old Latin *a b c d*, with slight variations, *capit intra se reputans dicere*, as at v. 21. The other Greek copies have here, ιδων εθανυμασεν.

42. *scribes and*—omitted in the Greek. The Old Latin *c* has *scribæ et pharisæi*.

44. *γραμματεις και φαρισαιοι, υποκριται* omitted with B C and the Old Latin *a c*. *ye are sepulchres*—and so D and *a c* of the Old Latin, *monumenta estis*. Greek, εστε ως τα μνημεια τα αδηλα.

46. *and set them on the shoulders of men's sons*—like Matt. xxiii. 4. Greek, φορτιζετε τους ανθρωπους.

47. *and ye are the sons of these murderers*—also from Matt. xxiii. 31, υιοι εστε των φονευσαντων τους προφητας. The Greek here is οτι αυτοι μεν απεκτειναν αυτους, υμεις δε οικοδομειτε αυτων τα μνημεια.

51. *Barachia's son*—also in D: omitted in the Greek, and added apparently from Matthew xxiii. 35.

52. *have hidden*—and so D, κρυψατε, and the Old Latin *a b c*: Greek, ηρατε.

53. *in the sight of all the people*—and so D, ενωπιον παντος του λαου, and the Old Latin *b c*: omitted in other copies of the Greek. *he began to be abominated by the Scribes and Pharisees*—Greek, ηρξαντο οι γραμματεις και οι Φαρισαιοι δεινως ενεχειν.

54. *seeking to lay hold of a cause against him*—Greek, ζητουντες θηρεσαι τι εκ του στοματος αυτου.

CH. XII. 3. *ye have whispered*—and so Peshito: Greek, ελαλησατε.

13. *the land and*—omitted in the Greek.

14. *η μεριστην* of the Greek omitted; and so by D and the Old Latin *a c*.

18. *και ειπε τουτο ποιησω* of the Greek omitted. *και τα αγαθα μου*—omitted; and also by D and the Old Latin *a b c*.

27. *lilies of the plain*—Greek, τα κρινα only, but *a b c* of the Old Latin, *lilia agri*.

28. *of the hills and drieth up and*—omitted in the Greek.

29. *and what ye shall be clad with*—omitted in the Greek: added from Matt. vi. 31.

36. *banquet-house*—Greek, των γαμων.

38. *and if in the first watch he shall come and find them watching, happy they, because he will make them sit down and will minister*—This is omitted in the Greek.

39. *εξηγηρησεν αν και*—omitted with D.

42. *and good*—omitted in the Greek copies, but found in D and the Old Latin *c*.

53. *and the woman, or wife*—Greek, *μητηρ*.

56. *and its signs*—omitted in the Greek.

58. *convict thee, or condemn thee*—so D, *κατακρευη*, and *b d* of the Old Latin, *condemnet*: other Greek copies, *κατασurre*.

CH. XIII. 9. *to the quick*—Syriac, *ܠܚܝܬ*. The Peshito has *ܠܚܝܬ*, "why does it live?" I am by no means confident that this translation which I have given, supposing that the Syriac translator might have read *μυελον*, is correct: perhaps it may be rendered *ܠܚܝܬ*, "for whom does it live?" much in the same sense as the Peshito. The Greek is *εις το μελλον*, which the Philoxenian version gives, *ܠܚܝܬ ܡܥܠܡܐ*.

11. *had a spirit*—omitting *ασθενειας* of the Greek. D varies here, and reads *εν ασθενεια ην πνευματος*.

15. *Jesus*—Greek, *ο Κυριος*, but D, *Ιησους*.

26. *Thou hast walked*—Greek, *εδιδαξας*. It is probably an error of the scribe in mistaking *הלכת*, "taught" for *הלכת*, "walked;" either giving a good sense, and *walking* being more common than *teaching* in the streets.

35. *until the day shall come*—with *donec veniat dies* of the Old Latin *ab*. Greek, *εως αν ηξει* only.

CH. XIV. 1. *that they might see what he did*—omitted in the Greek.

5. *His son shall fall, or his ox, or his ass*—The Textus Receptus has *ουος η βους*. See the remarks of Dr. Tregelles* upon this passage, who, however, in citing this text, has omitted to state, that after the reading *his son, or his ox*, is also added *or his ass*.

12. *the lord of the supper*—Greek, *τω κεκληκοτι αυτου*, which the Peshito has rendered literally, *ܡܠܝܬܐ ܕܡܝܬܐ*; and *a b c* of the Old Latin, *invitatori*.

30. *a tower*—omitted in the Greek.

31. *καθισας* of the Greek omitted here.

32. *from the battle-place*—omitted in the Greek.

CH. XV. *In those meats which were not meet, because he was living prodigally with harlots*—Greek, *ζων ασωτως* only.

14. *και αυτος ηρξατο υστερεισθαι*—omitted here.

16. *to eat*—Greek, *γεμισαι την κοιλιαν αυτου*, which the Peshito renders literally, *ܡܥܝܐ ܕܡܥܝܐ*. Codd. B D have here, *χορτασθηναι*. *husks of the sea*—Greek, *των κερατιων*.

CH. XVII. 23. *Let them not deceive you*—omitted in the Greek: added from Matt. xxiv. 4.

* Account of the Printed Text of the Greek Testament, p. 197.

29. *καὶ θεῖον* of the Greek omitted, as also in the Old Latin *a b*.

31. *in that hour*—with the Old Latin *a b c*. Greek, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. *Let him not come down that he may take his goods from the house*—Greek, *καὶ τὰ σκευὰ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατῶ αὐτὰ*.

CH. XVIII. 3. *a long while*—with *multum tempus* of *b c*. Greek, *ἐπὶ χρόνον*; but omitted here, and added in the next verse.

15. *bless*—Greek, *ἀπτήται*.

18. *one of the chiefs of the Pharisees*—Greek, *τις ἀρχων*.

19. *and why askedst thou me respecting the good?*—omitted in the Greek. See on Matt. xix. 17 above.

20. *if thou wishest to enter into life*—omitted in the Greek: added from Matthew, *εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν*.

28. *every thing that we have*—like the Old Latin *a b c*, *relictis omnibus nostris*: Greek, *τὰ ἴδια*. Matthew has *πάντα* only

29. *whoso*—Greek. *οὐδεὶς ἐστὶν ὅς*.

30. *a hundred-fold*—Greek, *πολλαπλασιονα*: Cod. Bezae D, *επταπλασιονα*. and *a b c* of the Old Latin, *septies tantum. inherit*—omitted in the Greek: *a b c* have *possidebit*.

33. *and spit in his face*—Greek, *καὶ ἐμπνέσθῃσεται*.

34. *with them*—the Old Latin *a* has *ad eos*: omitted in the Greek.

36. *voice*—and so Peshito: omitted in the Greek.

41. *and I may see thee*—omitted in the Greek: see Matt. xx. 33.

CH. XIX. 1. *and while they went up*—Greek, *καὶ εἰσελθὼν*.

3. *τις ἐστὶν* and *ἀπο τοῦ οὐλοῦ* of the Greek omitted here. *Zacai*—not in the Greek.

5. *and while Jesus passed, he saw him*—Greek, *καὶ ὡς ἦλθεν ἐπὶ τὸν τοπὸν, ἀναβλεψας ὁ Ἰησοῦς εἶδεν αὐτὸν*.

20. *in linen*—*ῥιζῶν*, *σινδων*: Greek here, *σουδαριω*, which the Peshito follows, *ῥιζῶν*, the variation arising from the similarity of the words.

25. *καὶ εἶπον αὐτῷ Κυριε, ἔχει δέκα μνας* omitted; and also by D and the Old Latin *b*.

26. *and be added to him*—omitted in the Greek; but D has *προστίθεται*: added from Matthew and Mark. *that which he supposeth*—omitted in the Greek: added from ch. viii. 18.

32. *οἱ ἀπεσταλμένοι* of the Greek omitted.

33, 34. *and when they asked them, they returned to them answer: that, For his Lord he is required*—Greek, *λυντοῦν δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κυριοὶ αὐτοῦ*

προς αυτοις, *Τι λυετε τον πωλον ; οι δε ειπον οτι ο Κυριος αυτου χρειαν εχει.* The Old Latin *a* has here *Domino suo necessarius est*.

37. *and when they came near*—Greek, *εγγιζοντος δε αυτου ηδη ;* but D reads, as here, *εγγιζοντων δε αυτων*.

42. *thy peace, but peace has hidden itself*—Greek, *τα προς ειρηνην σου νυν δε εκρυβη.*

44. *Thy greatness*—Greek, *της επισκοπης σου.* The translator here, at the same time that he betrays a want of knowledge of the Greek language, seems also to indicate that he performed his task at a period when the episcopal office was held in the highest dignity. The Peshito has *ܡܝܕܐܐ*.

46. *for all nations*—omitted in the Greek. See Matt. xxi. 13.

CH. XX. 1. *of the people*—omitted in the Greek.

3. *λογον ενα*—omitted, and also by the Old Latin *a*.

10. *γεωργοι* of the Greek omitted, with D and the Old Latin *a c d*.

12. *και προσεθετο τριτον πεμφαι, οι δε κακειων τραυματισαντες εξεβαλον* omitted.

17. *of the building*—Greek, *γωνιας*.

19. *they feared the people*—In the Greek this precedes.

20. *to the Governor*—and so D, *τω ηγεμονι ;* but the rest of the copies, *τη αρχη και τη εξουσια του ηγεμονος*.

34. *beget and are begotten*—and so *γενιωνται και γενωσιν* of D, and the Old Latin *a c d* : confirmed also by Origen and Cyprian : omitted in other Greek copies.

37. *when God spake with him*—not found in the Greek.

41. *the scribes*—not in the Greek.

46. *in the porches*—*καθωκς* : Greek, *εν στολαις*, from confounding *στοαις* with *στολαις*, each affording a good sense. The Peshito has *ܠܗܘܟ*.

CH. XXI. 4. *into the treasury an offering*—Greek, *εις τα δωρα του Θεου*.

10. *τοτε ελεγεν αυτοις*—omitted ; and so by D and the Old Latin *a*.

11. *and terrors shall be from heaven, and great signs shall be seen and great tempests*—Greek, *φοβηθρα τε και απ' ουρανον σημεια μεγαλα εσται.* The Old Latin *a c* also has *erunt et hiemes*, and the Peshito, *ܠܥܐܡܐ ܕܥܝܪܐܝ ܕܥܕܝܐܐ*, "and great tempests shall be."

15. *ουδε αντειπειν* omitted.

18. *και θρεξ εκ της κεφαλης υμων ου μη αποληται* omitted.

25, 26. *and affliction in the earth, and clapping of hands of the nations, and a voice that is like the sea's, and the quaking of the exit of the souls of men's sons, from terror of that which is about to come on the earth*—The Greek here is

και επι της γης συνοχη εθνων εν απορια ηχους θαλασσης και σαλου, αποφυχοντων των ανθρωπων απο φοβου και προσδοκias των επερχομενων τη οικουμενη. The Peshito in this place is so very like to this text, that it is impossible that it could be altogether by a different hand : yet, even here, an attempt has been made to bring the Syriac translation nearer to the Greek.

30. *when they begin branching forth and giving their fruits*—οταν προβαλωσι^ν ηδη only.

34. *by the eating of the flesh, and by the drunkenness of wine, and by the care of the world*—Greek, εν κραιπαλη και μεθη και μεριμναις βιωτικαις.

CH. XXII. 4. και τοις στρατηγοις omitted here, and so by D and the Old Latin *a b c*.

7. *The day of the Pescha*—and so D, η ημερα του πασχα, with which the Old Latin *a b* agrees. The other copies have των αζυμων.

14. οι δωδεκα—omitted with B D and *a b c*.

17—19. The order of these verses varies from the Greek. Verse 19, “and he took bread, &c.” precedes 17, “and he took the cup, &c.”

Verse 20 is omitted. As there is no mention made, either by Matthew, or Mark, or St. Paul, of our Lord having given the cup twice to his disciples at the institution of the Holy Eucharist, it seems probable that verse 20 has found its way into the text here from 1 Cor. xi. 25, being in precisely the same words.

25. *and that do well*—omitted in the Greek.

26, 27. *as a minister, and not as one sitting down. For who is great, he that sitteth down or that ministereth? Lo, am not I as minister among you?*—Greek, ως ο διακονων : τις γαρ μειζων, ο ανακειμενος η ο διακονων ; ουχι ο ανακειμενος ; εγω δε ειμι εν μεσφ υμων ως ο διακονων.

31. *and our Lord said to Simon, Simon*—Greek, ειπεν δε ο Κυριος Σιμων Σιμων. The Old Latin *a* has *Petro*, and Cyprian *ad Petrum*.

34. Πετρε omitted here. *two times* not found in the Greek : probably added from Mark xiv. 30.

38. *rise, let us go*—omitted in the Greek : probably added from John xiv. 31.

42. *if possible*—as in Matthew and Mark. The Greek here is ει βουλει.

43. απο του ουρανου omitted here.

48. *the son of Man*—כִּי־בֶן־אָדָם, υιος του ανδρος, as above, instead of του ανθρωπου.

52. παραγενομενους επ’ αυτον omitted here.

58. *and said likewise*—Greek, εφη Και συ εξ αυτων ει. There is omitted here ανθρωπε, and *of them* added.

61. *two times*—omitted in the Greek.

64. *and they covered his face and say to him*—Greek, *καὶ περικαλυψάντες αὐτον, ἐντύπον αὐτου το προσωπον καὶ ἐπηρώτων αὐτον λεγοντες* : but B has only *καὶ περικαλυψάντες αὐτον ἐπηρώτων*.

CH. XXIII. 7. *of unleavened*—omitted in the Greek.

8. *πολλα* of the Greek omitted, and so in B and D.

9. *cunning words*—Greek, *λογοὶς ἱκανοῖς*. The Translator, perhaps, was not quite aware of the meaning of *ἱκανοῖς*. At any rate *כְּדָבָרָא* seems to have been suggested to him from the similarity of the first syllable. See above, on Matthew xiii. 6, 35. *as though he had not been there*—This is not in the Greek. The Old Latin *c* has *quasi non audiens*.

10. *rulers*—*כְּסָוִיק* : Greek, *οἱ γραμματεῖς*. At verse 13, we have *τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας*.

12. *and on that same day there was a reconciliation between Herod and Pilate, because they were enemies*—Greek, *ἐγενοντο δὲ φίλοι ο τε Πιλατος καὶ ο Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων* : *προυπηρχον γὰρ ἐν ἐχθρὰ ὄντες πρὸς εαυτοὺς*.

15. *and any thing that is worthy of death he has not found behind him : nor is any thing worthy of death done by him*—the Greek is *καὶ ἰδοὺ οὐδὲν ἀξίον θανάτου ἐστὶν πεπραγμένον αὐτῷ* only.

17. This verse is transposed here, and placed after verse 19, as in Cod. Bezae D. It is omitted altogether in A and B and the Old Latin *a*.

19. *seditions*—The Syriac for this word is *כְּדֻרְיָא*, which I have translated as the Greek *στάσις* ; the corresponding Syriac term for *στάσις* in verse 25 is *וֹוִיָּא*, *heresies*.

36. *καὶ οὗτος προσφέροντες* omitted.

37. *Peace to thee*—identical with *Χαίρε* of Cod. Bezae D, omitted in other copies ; and with *Ave* of the Old Latin *c*. *and they had set upon his head a crown of thorns*—which D and *c* also have, although omitted by the rest. These probably have been added here from Matt. xxvii. 29.

38. *γραμμασὶν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Εβραϊκοῖς*—omitted here, with Codd. B D and the Old Latin *c*.

39. *Art thou not the Messiah?*—with *οὐχι σὺ ἐσὶ ὁ Χριστός* of B and the Old Latin *a b*. The other copies have *Εἰ σὺ εἶ ὁ Χριστός*.

40. *we also are in the same judgment*—and so exactly D and C have the plural *ἐσμεν* : the other copies *οτι ἐν τῷ αὐτῷ κρίματι εἰ*.

43. *Eden's garden*—Greek, *ἐν τῷ παραδείσῳ*, and the Peshito, *כְּעֵדֶן*.

46. *and he finished*—Greek, *και τουτο ειπων εξεπνευσεν*. Compare John xix. 30, *ειπε' Τετελεσται' και κλινας την κεφαλην παρεδωκεν το πνευμα*.

48. *and saying, Woe to us! What is this? (or what is become of us?)* for *אנא* seems here to be an error of the scribe for *אנא*, as at verse 41 above. *Woe to us from our sins*—Instead of this, the Greek has *υπεστρεφον* only.

50. *a Man just and good from Ramtha, a fortress of Judea; and he was looking for the kingdom of heaven. This Man, who did not equal his mind with the accusers*—The Greek here is *ανηρ αγαθος και δικαιος, ουτος ουκ ην συγκατατεθειμενος τη βουλη και τη πραξει αυτων, απο Αριμαθαιας πολεως των Ιουδαιων, ος προσεδεχετο την βασιλειαν του Θεου*.

55. *and those women which came with him from Galilee, came to the sepulchre in their footsteps, and saw the corpse while they laid it up there*—Greek, *κατακολουθησασαι δε αι γυναικες, αιτινες ησαν συνελθλυθιναι αυτω εκ της Γαλιλαιας, εθεασαντο το μνημειον και ως ετεθη το σωμα αυτου*.

CH. XXIV. 1. *αρωματα* of the Greek omitted here. It is also omitted in Cod. Beze D and the Old Latin *a b c*.

5. *those men*—omitted in the Greek.

10. *Mary the daughter of Jacob*—Greek, *Μαρια η Ιακωβου*: The Peshito, *ܡܪܝܡ ܕܝܥܩܘܒ*, “Mary the Mother of Jacob.”

11. *as though it was from their wonder they had spoken these words*—Greek, *ωσει ληρος τα ρηματα ταυτα*.

12. *and went to it*—Greek, *και απηλθεν προς εαυτον*. If this be not a mistake of the translator, it is, perhaps, an error of the scribe in reading *ܡܠܕܝܩ* instead of *ܡܠܕܝܩ*.

13. *and he appeared to two*—Greek, *και ιδον δυο*.

17. *περιπατονντες* omitted here, and so in the Old Latin *a b c*.

20. *the elders*—Greek, *οι αρχοντες*.

22. *also women from us went to the sepulchre where he was laid, and when they found not his body, they came and told us that they had seen angels there; and they were astonished, and told respecting him that he is alive*—Greek, *αλλα και γυναικες τινες εξ ημων εξεστησαν ημας, γενομεναι ορθριναι επι το μνημειον, και μη ευρουσαι το σωμα αυτου ηλθον λεγουσai και οπτασιαν αγγελων εωρακειναι, οι λεγουσιν αυτον ζην*.

28, 29. *and he appeared to them as though he were going to a distant place : and they began and were entreating of him that he would be with them : because it was near to become dark*—Greek, *και αυτος προσεποιησατο πορρωτερον πορευεσθαι, και παρεβιασαντο αυτον λεγοντες Μεινον μεθ' ημων, οτι προς εσπεραν εστιν και κεκλικεν ηδη η ημερα.*

32. *heavy*—**ܚܒܝ** : Greek, *καιομενη*, probably a mistake of the scribe, confounding **ܚ** with **ܐ**, and so writing **ܚܒܝ** “heavy,” for **ܐܒܝ** “burning,” as the Peshito has it to agree with the Greek. The former, *heavy*, is, however, more in conformity with **ܠܚܒܝ**, **ܚܒܝ**, “heavy of heart:” Greek, *βραδεις τη καρδια* at verse 25 above. There seems also to have been very antiently some doubt in the Greek respecting the word *καιομενη*, for the Cod. Bezae D has, instead of it, *κεκαλυμμενη*, and *c* of the Old Latin *excœcatum*.

35. *αυτοις* omitted.

40. *και τουτο ειπων εδειξεν αυτοις τας χειρας και τους ποδους* omitted, and so in D and the Old Latin *a b*.

41. *from their fear and from their joy, and were wondering*—Greek, *και θαυμαζοντων απο της χαρας.*

43. *and he took up that which remained and gave to them*—omitted in the Greek. The Old Latin *c* also has *sumens reliquias dedit eis*.

GENERAL OBSERVATIONS ON THE TEXT OF THESE SYRIAC REMAINS.

It would very far exceed the limits of a Preface were I to attempt to enter at length into the discussion of several topics of the highest interest, which naturally have suggested themselves in the course of the preceding pages. I must, therefore, at present confine myself to a few observations which the comparison of the text of these Syriac Remains of Gospels with that of the Greek have given rise to, relating especially to that text itself. The facts which this comparison has established all tend to shew that these Fragments belong to an edition or recension of the Gospels which must be assigned to those very early times of the Christian religion, when the spirit was felt to be of far greater importance than the letter, and when the substance of what the Evangelists had written was more heeded than the very words themselves in which it was expressed.* At a period so near to the days when the wonders recorded in the Gospels were performed, and the lessons and doctrines which they contain were preached—while the immediate successors of those to whom Christ himself, or his Apostles, had given commission to teach and to baptize were personally engaged in spreading the glad tidings of salvation—the necessity for verbal critical accuracy was not so keenly felt,† nor its importance held to be so great as it afterwards became in times more remote, when those who had drawn the waters of life near to their source were passed away, and their personal authority and oral instruction could no longer be referred to. It is probably to this cause that the great difference existing in various antient copies of the Gospels before his own time, spoken of by Origen,‡ is to be attributed, rather than to any wilful and intentional alteration

* As a special instance of this, I would refer to Justin Martyr in the second century, whose quotations often vary, in words, considerably from the text of the Gospels, although they accurately represent its substance: see Credner's *Beiträge*, vol. i. p. 151, and Bishop's Marsh's Illustration of his *Hypothesis*, Appendix, p. 52, where the comparison is instituted. The verbal variations from the text of the Gospels in the citations by Clement of Rome in the first century, are perhaps to be referred to the fact of his having received them orally from the Apostles, rather than from any written document: see Less, *Authenticity of the New Testament*, translated by R. Kingdom, p. 54; Lardner's *Credibility*, vol. ii. p. 31.

† See De Wette, *Lehrbuch der historisch-kritischen Einleitung*, N. T., § 35, 36.

‡ *Και ει μὲν μη και περι αλλων πολλων διαφωνια ην προς αλληλα των αντιγραφων, οστε τα κατὰ Ματθαιον μη συναδειν αλληλοις, ομοιος δε και τα λοιπα ευαγγελια, και*

of the Evangelists' words by persons desirous of accommodating them to their own views, or, indeed, to any culpable negligence on the part of the transcribers beyond that which belonged to an uncritical age.†

Jerome, in his preface to the Gospels addressed to Pope Damasus, points out more fully what was the nature of the differences in the several copies of the Gospels which had continued to be transmitted down to his own time, and in a great measure also accounts for the way in which they originated. "Novum opus me facere cogis ex veteri, ut post exemplaria scripturarum toto orbe dispersa, quasi quidam arbiter sedeam, et quia inter se variant, quæ sint illa quæ cum Græca consentiant veritate, decernam,—Si enim Latinis exemplaribus fides est adhibenda, respondeant quibus, tot enim sunt exemplaria, pene

ασεβης τις εδοξεν ειναι ο υπονοων ενταυθα προσερριφθαι, ουκ ειρημεην υπο του σωτηρος προς τον πλουσιον την Αγαπησεις τον πλησιον σου ως σεαυτον, εντολην· νυνι δε δηλονοτι πολλη γεγονεν η των αντιγραφων διαφορα, ειτε απο ραθυμιας τινων γραφειν, ειτε απο τολμης τινων μοχθηρας της διορθωσης των γραφομενων, ειτε και απο των τα εαυτοις δοκουντα εν τη διορθώσει προστιθεντων η αφαιρουτων. την μεν ουν εν τοις αντιγραφοις της παλαιας διαθηκης διαφωνιαν, θεου διδοντος, ευρομεν ιασασθαι, κριτηριω χρησαμενοι ταις λοιπαις εκδοσεσιν. κ.τ.λ. Com. in Matt., tom. xv. Opp. Edit. C. Delarue, vol. 3, p. 671. Ου καταφρονητεον ουν της περι τα ονοματα ακριβειας τω απαλαειπτως βουλομενω συνιεναι τα σγρια γραμματα. το μεντοιγε ημαρτησθαι εν τοις Ελληνικοις αντιγραφοις τα περι των ονοματων πολλαχου, και απο τουτων αν τις πεισθειη εν τοις ευαγγελιοις. Com. in Ioan. tom. vi. ibid. vol. 4, p. 140.

† Even before Origen, Dionysius of Corinth had intimated that some had ventured to tamper with the text of the New Testament: ου θαυμαστον αρα, ει και των κυριακων ραδιουργησαι τινες επιβεβληνται γραφον, cited by Eusebius, Hist. Eccl. iv. 23. Clement of Alexandria also had remarked upon a variation in the copies of the Gospels: Μακαριοι, φησιν, οι δεδιωγμενοι ενεκεν δικαιοσυνης· οτι αυτοι υιοι Θεου κληθησονται. η ως τινες των μετατιθεντων τα ευαγγελια, Μακαριοι, φησιν, οι δεδιωγμενοι υπο της δικαιοσυνης· οτι αυτοι εσονται τελειοι. Strom. lib. iv.; Clem. Alex. Opp. edit. Colon., 1688, p. 490. Respecting this, Dr. Mill—without, however, furnishing any other authorities for what he states—writes in his *Prolegomena*, 287: Cæterum inter Codices Ecclesiarum et privatorum hominum, hoc fere interfuit; quod isti, prout e librariorum manibus exierant, emaculati, notulicque marginalibus liberi fere, integri in Ecclesiarum tabulariis remanserint; hi vero, ab ipsis, in quorum gratiam fuerunt conscripti, statim fere inter lineas, aut ad marginem, glossis scholiisque fuerint conspersi; maximopere in id incumbentibus S. literarum studiosis, ut Textum Sacrum, quem apud se habebant, explicatiorem suisque usibus magis indies ac magis idoneum redderent. Hinc apud Clementem Alexandrinum, qui sub finem seculi secundi floruit, mentio sit των τα ευαγγελια μετατιθεντων, seu *Scholiastarum*, qui jam ab initio libris istis ad oram aut spatio interlineari explicatiunculas suas illiverant. Harum unam ille et alteram adducit.

quot codices. Sin autem veritas est quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male reddita, vel a presumptoribus imperitis emendata perversius, vel a librariis dormitantibus aut addita sunt, aut mutata corrigimus?—De Novo nunc loquor Testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. Hoc certe cum in nostro sermone discordat et in diversos rivulorum tramites ducit, uno de fonte quærendum est. —. Magnus siquidem hic in nostris codicibus error inolevit, dum quod in eadem re alius Evangelista plus dixit, in alio quia minus putaverit, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum a quatuor primum legerat, ad ejus exemplum cæteros quoque existimaverit emendandos. Unde accidit ut apud nos mixta sunt omnia, et in Marco plura Lucæ atque Matthæi, rursus in Matthæo plura Johannis et Marci, et in cæteris reliquorum, quæ aliis propria sunt, inveniantur.”

What is stated here by Jerome respecting the condition in which he found the text of the Old Latin version in his time exactly applies to that of these Syriac Gospels now before us, between which and the Old Latin there is otherwise a very close affinity. For if we turn to St. Luke, we find several examples of additions made to the text from the other Evangelists, who had related some fact or discourse in greater detail, or with some additional circumstances;* of the change of words or phrases to accommodate them and bring them nearer, or even to make them identical with the terms employed in other Gospels,† and of errors which can only be attributed to ignorance or mistakes on the part of the translator; but of this latter I shall have occasion to speak again as we proceed.

The Gospel of St. John, from its peculiarity in having less in common than the other three, will necessarily admit of fewer changes of this sort; but still, even in that small portion of it which remains, indications of this kind are observable.‡ Of Mark, only four verses of the last chapter remain. The Gospel of St. Matthew§ also seems to exhibit some signs of a similar nature, especially with regard to additions made to the text; but its approximation

* See Luke viii. 10, 13, 18, 19, 27, 33, 39, 43, 45, 52; ix. 17, 29, 40; xi. 17, 47, 51; xii. 29; xvii. 23; xviii. 19, 20; xxii. 34, 38; xxiii. 37.

† See vii. 35; viii. 2, 01, 13, 30, 50; ix. 12, 27, 35, 38; xi. 17, 36, 46, 47; xxii. 42; xxiii. 46.

‡ See iv. 50; v. 8; vi. 10.

§ iv. 11, 24; x. 33; xix. 29; xxi. 9, 13.

in numerous places to the reading found in St. Mark and St. Luke is probably to be attributed rather to another cause, to which I shall refer more fully in the sequel.

Moreover, besides these varieties in the text of one of the Canonical Gospels occasioned by reference to what is found in the others, there are also some passages added which do not appear to have been written at all by any of the Four Evangelists, but rather to have been taken from some of those uncanonical or apocryphal histories which were common in the early ages of the Church.*

Further, words and sentences which are found in the *Textus Receptus* of the Greek are not unfrequently omitted in these Remains; and several of such omissions are confirmed by the authority of some of the earliest Greek manuscripts extant. I leave it for others to decide whether these shew a defect in this Syriac text, or an excess in that of the Greek, originating in causes similar to those which have produced the additions of which I have just spoken.

All these circumstances taken together seem sufficient to shew that these Syriac Remains of the Gospels must be considered as belonging to those very antient times to which the Old Latin version that Jerome undertook to correct is to be assigned, as well as those Greek copies of which Origen spake. Indeed, the transcription of the manuscript in which they are contained, so far as I am competent to form an opinion, cannot have been many years subsequent to the time when Jerome wrote the words that I have cited above.

A reference to the preceding pages, in which I have noted several of the variations of this text that are supported by the Old Latin version, will shew a very close affinity in many respects between the two. The striking agreement between the Old Latin and the Peshito as first edited by Widmanstad, A.D. 1562, has been already pointed out by several critics;† and although there is a marked difference in some places between the text of the Peshito and that of these Syriac Fragments, the general similarity and agreement between the two is so great as to preclude the possibility of their having been two altogether distinct and independent versions.

Of the oldest Greek manuscripts now known to exist, it will be seen that this copy coincides most nearly, and, in some particulars, in a very striking

* See Dr. Mill, *Prolegomena*, 251—256.

† See Ridley, *De Syriacarum Novi Fœderis Versionum indole atque usu*, p. 32. J. D. Michaelis, *Curæ in Versionem Syriacam*, p. 163, seq. I. Wichelhaus, *De N. T. Versione Syriaca antiqua*, p. 240.

manner, with the Codex Bezae D, which itself is very closely allied in many respects with the Old Latin. The remarkable agreement of this very venerable manuscript with the Peshito has already been pointed out by others ;* and it has been inferred that its language has been influenced by Oriental idiomatic expressions,† and that it must have assumed its present form from being in use among Judaizing Christians.‡ But although the text of these Syriac Fragments so often and so closely agrees with that of the Codex Bezae, it also at other times diverges from it, and follows the reading of some one or more of the other most antient Greek manuscripts. Not unfrequently, also, when it varies from the usually received text, like the Codex Bezae,§ it is supported by very early authorities, such as Justin Martyr, the Clementines, Irenæus, Origen, and Cyprian, all pointing to that antient period to which this recension is to be referred.||

The Gospels of St. Luke, St. John, and St. Mark evidently have been translated directly from the Greek. The fact of these having been originally composed in that language, and the great improbability of their being rendered into Syriac through any intermediate channel,¶ would have led to this inference. This is, however, proved by the comparison of the two texts together, which shews that the Syriac has been made to conform to the Greek, and that errors into which the translator has fallen, could only have arisen from mistaking and

* See J. D. Michaelis, *ibid.*, p. 82.

† “ Etiam Græcum Codicis D. sermonem ab interpretatione aliqua, eaque Orientali (forsan Syra) primitus pendisse, aut ejusmodi versionem in exarando hocce libro iis saltem locis, quos adeo multos ab omnium codicum Græcorum textu abhorrentes habet, una cum Græco quodam antigrapho adhibitam fuisse, existimo :” See D. D. Schulz : *Disputatio de Codice D Cantabrigiensi*, Vratis., 1827, p. 16 : cited by Credner, *Beiträge zur Einleitung in die biblischen Schriften*. vol. i. p. 492.

‡ See Credner, *ibid.*, p. 495.

§ *Ibid.*, p. 452.

|| Credner has the following observation respecting the Codex Bezae, which will also apply in this instance: “Veränderungen wie diese konnten in der katholischen Kirche nur bis um die Mitte des zweiten Jahrhunderts mit dem Texte der Evangelien vorgenommen werden; den nach dieser Zeit hat die Behauptung eines göttlichen Ursprunges der neu-testamentlichen Schriften in derselben allgemeine Anerkennung gefunden. Dieses Dogma lässt keine solche Behandlungsweise des Textes mehr zu, wie dieselbe mit dem Texte unserer Handschrift vorgenommen ist. Dann würde unserer Handschrift ein Text aus dem zweiten Jahrhunderte zum Grunde liegen.” *ibid.*, p. 491.

¶ See Ridley, *De Syriac. N. T. Verss.*, p. 31, 35.

confounding one Greek word with another.* Some Greek terms also are retained in this text, which have been removed, and the proper Syriac expressions substituted in the subsequent revision of the Peshito.† It is also manifest that the translator was not in all respects accurately acquainted with the precise meaning and logical force of several Greek words. For instance, he does not seem to have been fully cognizant of the difference between the terms *ἄνθρωπος* and *ἄνθρω*, and consequently has fallen occasionally into the grave error of rendering *ο υἱος του ἀνθρώπου*,‡ as applied to our Lord Jesus Christ, by ܐܢܫܝܢ ܕܢܚܝܢ, equivalent to *ο υἱος του ἀνδρος*. Probably, also, from having been accustomed at that period, when he performed his task, to regard the Episcopal office with great veneration, and to esteem it in the highest honour, he has translated *τον καιρον της επισκοπης σου*§ by ܕܝܘܡܐ ܕܡܥܬܐ, “the day of thy greatness.” To the same cause—the want of a full and accurate knowledge of the Greek language—must be attributed the loose and paraphrastical translation of several passages,|| which, although they represent tolerably well the general sense, are very free and wide of the literal signification. Many instances of this occur, both in St. John and St. Luke. There are also some manifest errors in the text of these two Gospels,¶ which can hardly be attributed to any other cause than ignorance or carelessness on the part of the transcriber. All these circumstances taken together seem to shew that this copy of the Gospels must belong to those very early days of Christianity when verbal critical accuracy was not esteemed to be of that essential importance which afterwards it necessarily assumed. At the same time, also, it appears to be evident that this version is the production of one or more translators who have left clear indications that they were not fully acquainted with all

* See John i. 19; iv. 48; vi. 1, 3, 16, 46; vii. 23, 35; xiv. 10, 26; Luke vii. 33; xxi. 20; xx. 46.

† Thus Luke iii. 1, ἡσυχίας *choras*; Pesh. *ῥῆθρος*: viii. 3, *ἡσυχίας*, *ἐπιστροφῶν*; Pesh. *ἡσυχίας*: x. 25, *ἡσυχίας*, *ῥῆθρος*; Peshito, *ῥῆθρος*: xii. 11, *ἡσυχίας*, *ῥῆθρος*; Peshito, *ῥῆθρος*: xii. 55, *ἡσυχίας*, *ῥῆθρος*; Peshito, *ῥῆθρος*: xiv. 2, *ἡσυχίας*, *ῥῆθρος*. *ἡσυχίας*, *ῥῆθρος*: xxii. 52, *ἡσυχίας*, *ῥῆθρος*, *στρατηγῶν*; Peshito, *ῥῆθρος*.

† Luke vii. 33; xii. 48.

§ Luke xix. 44.

|| John i. 19, 41; iv. 9, 31; v. 13; vi. 18, 33; vii. 35: Luke iii. 2, 15; viii. 14, 23, 31; ix. 40; x. 41; xv. 1; xvii. 31; xxi. 11, 25, 26, 34; xxii. 26, 27, 64; xxiii. 12, 15, 50, 55; xxiv. 11, 22, 28, 29, 41.

¶ See John i. 35; iv. 24, 52; vi. 16: Luke xxiii. 48; xxiv. 12, 32.

the precise shades of meaning, and the logical peculiarities of various terms in the original Greek.

It has been already observed that it seems to be scarcely possible that the Syriac text published by Widmanstad, which, throughout these pages, I have called the Peshito, could be altogether a different version from this. It would take up too much space to institute here a comparison of passages to establish this fact, which, indeed, any one may easily do for himself. The ruder and more uncultivated form will naturally be esteemed to be the more antient of the two; and the more cultivated and improved edition to be the result of revision and correction from a fresh collation with the original Greek. This seems to be sufficiently established by the fact, that while this text and that generally called the Peshito concur in a great number of instances, as to readings which do not literally agree with the Greek, in almost all cases—if, indeed, not in all—where they differ from each other the Peshito has been brought into closer conformity with the text of the Greek. This latter observation applies to the Gospel of St. Matthew equally with those of St. Luke and St. John, and even to the only four remaining verses of St. Mark.

The language, also, of the four Gospels in the Peshito, has undergone some modification from this text. Other terms and different modes of expression which appear to be purely dialectical have been substituted in the place of those which are found here.* The grammar also has been carefully revised

* I will note here a few instances which may serve to illustrate these facts. In the first place, I shall set this text, then the Greek, and afterwards, the Peshito, so that the variations may be seen at once. Math. i. 17: **ܠܡܝܬܪܐܝܬܐ, ܥܘܫ, ܠܡܝܬܐ.** 18: **ܐܡܠܐ ܕܥܝܫܐ ܕܐܠܐ ܐܡܠܐ ܕܐܠܐ, ܡܝܬܐ ܕܥܝܫܐ ܕܐܠܐ.** 19: **ܡܠܠܐ ܕܡܠܠܐ, ܠܐܒܪܐ ܐܡܠܐ ܕܡܠܠܐ.** 20: **ܠܠܐ ܠܡܠܐ, ܕܡܠܐ ܕܡܠܐ.** 25: **ܡܠܐ ܠܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ.** ii. 9: **ܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 13: **ܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 16: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 22: **ܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 23: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** iii. 4: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 6: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 10: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** 12: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.** iv. 4: **ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ, ܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ.**

most antient manuscript bearing a date in the Nitrian Collection, written A.D. 412.* The peculiarities of grammar, &c., occurring in that version Dr. Lee was inclined to believe were an indication of its having been produced in the schools of Palestine, rather than of Edessa.† This seems to me also to be highly probable, but at present the means of arriving at any positive conclusion respecting these different Syriac dialects are so scanty, that it would be presumption to pronounce any decided opinion on this matter. All that I can venture to say is, that several of these peculiarities are not found in Syriac works which we know to have been written at Edessa, at a rather later

vii. 10: **ܠܚܡ ܡܡܢ**, φάνερως, **ܠܠܝܠܐ**. 13—26: **ܠܠܝܠܐ**, εν παρησΐα, **ܕܠܠܝܠܐ**. 24: **ܩܬܝܬܐ ܩܬܝܬܐ**, κατ' οψιν, **ܩܬܝܬܐ ܕܡܡܢ**. 35: **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**, μη εις την διασποραν των Ελληνων μελλει πορευεσθαι και διδασκειν τους Ελληνας, **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**. Luke iii. 1: **ܕܠܝܬܐ ܕܠܝܬܐ**, της ηγεμονιας, **ܕܠܝܬܐ ܕܠܝܬܐ**. —: **ܝܠܠܐ**, χωρας, **ܕܠܝܬܐ**. 4: **ܕܠܝܬܐ ܕܠܝܬܐ**, εν βιβλω των λογων, **ܕܠܝܬܐ ܕܠܝܬܐ**. vii. 34: **ܕܠܝܬܐ**, ουσιοτης, **ܕܠܝܬܐ**. viii. 3: **ܕܠܝܬܐ ܕܠܝܬܐ**, απο των υπαρχοντων αυταις, **ܕܠܝܬܐ**. ix. 31: **ܕܠܝܬܐ**, την εξοδον αυτου, **ܕܠܝܬܐ**. 37: **ܕܠܝܬܐ ܕܠܝܬܐ**, εν τη εξης ημερα, **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**. 51: **ܕܠܝܬܐ**, της αναληψεως αυτου, **ܕܠܝܬܐ**. x. 7: **ܕܠܝܬܐ ܕܠܝܬܐ**, εξ οικιας εις οικιαν, **ܕܠܝܬܐ ܕܠܝܬܐ**. 16: **ܕܠܝܬܐ**, αβει, **ܕܠܝܬܐ**. 30: **ܕܠܝܬܐ ܕܠܝܬܐ**, ημθανη, **ܕܠܝܬܐ ܕܠܝܬܐ**. 35: **ܕܠܝܬܐ**, επιμεληθητι αυτου, **ܕܠܝܬܐ**. xii. 58: **ܕܠܝܬܐ**, εργασιαν, **ܕܠܝܬܐ**. xiii. 32: **ܕܠܝܬܐ ܕܠܝܬܐ**, τελειουμαι, **ܕܠܝܬܐ ܕܠܝܬܐ**. xiv. 15: **ܕܠܝܬܐ**, αρτον, **ܕܠܝܬܐ**. 18, 19: **ܕܠܝܬܐ**, εχε με παρητημενον, **ܕܠܝܬܐ ܕܠܝܬܐ**. xvii. 24: **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**, εκ της υπ' ουρανεν εις την υπ' ουρανεν, **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**. 27: **ܕܠܝܬܐ**, απολεσεν, **ܕܠܝܬܐ**. xx. 16: **ܕܠܝܬܐ**, μη γενοιτο, **ܕܠܝܬܐ ܕܠܝܬܐ**. 17: **ܕܠܝܬܐ**, γωνιας, **ܕܠܝܬܐ**. xxi. 1: **ܕܠܝܬܐ**, αναβλεψας δε, **ܕܠܝܬܐ**. 28: **ܕܠܝܬܐ**, ανακηψατε, **ܕܠܝܬܐ**. xxii. 22: **ܕܠܝܬܐ ܕܠܝܬܐ**, το ωρισμενον, **ܕܠܝܬܐ**. 43: **ܕܠܝܬܐ ܕܠܝܬܐ**, εν αγωνια, **ܕܠܝܬܐ**. xxiii. 9: **ܕܠܝܬܐ**, ικανους, **ܕܠܝܬܐ**. 14: **ܕܠܝܬܐ ܕܠܝܬܐ**, ουδεν ευρον εν τω ανθρωπω τουτω αιτιον, **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ**. 19: **ܕܠܝܬܐ**, στασιν, **ܕܠܝܬܐ**. 25: **ܕܠܝܬܐ**, εν τω παραδεισῳ, **ܕܠܝܬܐ**. 38: **ܕܠܝܬܐ**, **ܕܠܝܬܐ**. 43: **ܕܠܝܬܐ ܕܠܝܬܐ**, **ܕܠܝܬܐ**. xxiv. 18: **ܕܠܝܬܐ ܕܠܝܬܐ**, ουκ εγνωσ, **ܕܠܝܬܐ ܕܠܝܬܐ**. 19: **ܕܠܝܬܐ ܕܠܝܬܐ**, δυνατος, **ܕܠܝܬܐ**.

* See respecting this manuscript; my Preface to Festal Letters of Athanasius; and Edinburgh Review, No. 214, April 1857, p. 449.

† Eusebius, Bishop of Caesarea, on the Theophania, 8vo. Cambridge, 1843: Preface, p. xv.

date, nor even in the work of Bardesan,* which is the most antient production by any one belonging to that district to which we can with certainty refer. Those varieties, however, which are purely grammatical, are to be attributed, perhaps, rather to antiquity than to any dialectical peculiarity; for I have observed, upon the comparison of several of the oldest copies now in the British Museum of that very text of the Gospels which has been generally received as the Peshito, that the more antient the manuscripts be, the more nearly do they correspond in this respect with the text of these Syriac Fragments.

ON THE GOSPEL OF ST. MATTHEW.

In the preceding observations upon the text of St. Matthew, it will be seen that I have assumed that his Gospel was originally written in the Hebrew dialect, generally spoken by the Jews in Palestine at the time when the events took place of which it furnishes the narrative. I have done this upon the conviction that no fact relating to the history of the Gospels is more fully and satisfactorily established.† From the days of the Apostles themselves, down to the end of the fourth century, every writer who has had occasion to refer to this matter has testified the same thing: Papias,^a Irenæus,^b Pantænus,^c

* Printed in my "Spicilegium Syriacum."

† Those who wish for fuller information on this, may be referred to Simon's *Hist. Crit. du Texte du N. T.*, ch. v.; B. Lamy, *Prefatio Apparatus Chron.* cap. vi.; Dr. Mill, *Prolegomena*, § 65; B. Walton, *Proleg.* vol. ii. p. 483, edit Wrangham; J. D. Michaelis, *Einleitung.* § 132; Elsner, *Dissertatio, Matthæum Hebraico Sermone conscripsisse*, 4to.; Francof. ad Viadrum, 1791; Olshausen, *Die Echtheit der Evv.*, p. 18; Dr. Campbell, *Preface to Matthew's Gospel*; Horne, *Introduction*, p. ii. ch. ii. sect. ii. § iv., &c. &c. &c.

^a Ματθαῖος μὲν οὖν Εβραϊδὶ διαλεκτῷ τὰ λόγια συνεγραψάτο, ἡμμενευσεν δ' αὐτὰ ὡς ἡδυνάτο ἑκάστος: Eusebius, *Hist. Ec.*, lib. iii. 39.

^b Ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Εβραίοις τῇ ἰδίᾳ αὐτῶν διαλεκτῷ καὶ γραφῇ ἐξηγγελεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Πάβλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιονύτων τὴν ἐκκλησίαν: Eusebius, *Hist. Ec.*, lib. v. 8. Το κατὰ Ματθαῖον εὐαγγελίον πρὸς Ἰουδαίους ἐγραφή: Possini, *Catenæ Patt. in Matt.* apud Massuet, p. 347.

^c Ὡν εἰς γενομενος ὁ Πανταῖνος καὶ εἰς Ἰνδούς ελθεῖν λέγεται, εἴθα λόγος εὖρεν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν το κατὰ Ματθαῖον εὐαγγελίον παρὰ τισιν ἀντιθετὸν Χριστὸν ἐπεγνώκοσαν, οἱ Βαρβολομαῖον τῶν ἀποστόλων ἐνα κηρύξαι, αὐτοῖς τε Εβραίων γραμμασιν τὴν τοῦ Ματθαίου κατατείνῃ γραφὴν, ἣν καὶ σῶζεσθαι εἰς τὸν δῆλον ἄνθρωπον: Eusebius, *Hist. Ec.* lib. v. 10.

Origen,^d Eusebius,^e Cyril of Jerusalem,^f Athanasius,^g Epiphanius,^h and Jerome,ⁱ all with one consent affirm this. Such a chain of historical evidence appears to be amply sufficient to establish the fact, that St. Matthew wrote his Gospel originally in the Hebrew dialect of that time, for the benefit of the Jews, who understood and spake that language.* A careful and critical examination of the Greek text of this Gospel will afford very strong confirmation of this.

^d ὅτι πρῶτον μὲν γεγραπται τὸ κατὰ τὸν ποτε τελωνῆν, ὑστέρων δὲ ἀποστόλων Ἰησοῦ Χριστοῦ Ματθαίου, ἐκδεδωκότα αὐτοῖς ἀπὸ Ἰουδαίου πεπιστευκασί, γραμμασὶν Εβραϊκοῖς συντεταγμένον. Eusebius, *Hist. Ec.*, vi. 25. ἀρξάμενοι ἀπὸ τοῦ Ματθαίου, ὅς καὶ παραδεδόται πρῶτος λοιπῶν τοῖς Εβραίοις ἐκδεδόκεναι τὸ εὐαγγέλιον τοῖς ἐκ περιτομῆς πιστευούσι: *Com. in Joh. Opp. Ed. Delarue*, T. iv. p. 132.

^e Ματθαῖος μὲν γὰρ πρῶτερον Εβραίοις κηρύξας, ὡς ἡμελλεν καὶ εἶς ἑτέροις ἵναί, πατριᾷ ἡλωττῇ γραφῇ παραδούς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λείπον τῇ αὐτοῦ παρουσίᾳ τούτοις, ὑφ' ὧν ἐστelleτο, δία τῆς γραφῆς ἀπεπλήρον. *Hist. Ec.* iii. 24.

^f Ματθαῖος ὁ ἱεροψάλτης τὸ εὐαγγέλιον, Εβραϊδὶ ἡλωττῇ τούτῳ ἐγραψεν: *Catechesis* 14, p. 148, edit. Paris. 1640.

^g Evangelium secundum Matthæum ab ipso Matthæo Hebraica dialecto conscriptum est: *Synopsis S. Scripture*, in Athanasii Opp., T. ii. p. 55. The genuineness of this document has been called in question.

^h Οὗτος μὲν οὖν ὁ Ματθαῖος Εβραϊκοῖς γραμμασὶν γραφεὶ τὸ εὐαγγέλιον: *Hæres*, 51, v. i. p. 426. ὡς ἀληθὲς ἐστὶν εἶπειν, ὅτι Ματθαῖος μόνος Εβραῖσι καὶ Εβραϊκοῖς γραμμασὶν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἐκθεσὶν τε καὶ κηρύγμα: *Hæres*, 30, v. i. p. 127.

ⁱ Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa propter eos, qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit; quod quis postea in Græcum transtulerit non satis certum est: *Cat. de Viris Ill.* c. 3. Matthæus primus evangelium in Judæa Hebraico sermone edidit, ob eorum vel maxime causam, qui in Jesum crediderant ex Judæis: *Proleg. in Matt.* Matthæus, qui evangelium Hebraico sermone conscripsit, ita posuit: *Epist. ad Damas.* Mihi videtur evangelistam Matthæum, qui evangelium Hebraico sermone conscripsit, non tam “vespere” dixisse quam “sero,” et eum qui interpretatus est, verbis ambiguitate deceptum, non “sero” interpretatum esse sed “vespere:” *Ad Hedibiam.* Matthæus autem et Joannes quorum alter Hebraico, alter Græco sermone evangelia texerunt, testimonia de Hebraico proferunt: *Com. in Isaiam.* Cui nos breviter respondebimus: primum Matthæum evangelium Hebraicis literis edidisse, quod non poterant legere, nisi qui ex Hebraeis erant: *Com. in Oseam.* To these several other indirect testimonies may be added.

* Grotius writes respecting this, “Evangelium suum S. Matthæum Hebraice, i.e. Syriace scripsisse ita constanter apud veteres, quibus de hac re veritas melius quam nobis innoscere poterat, traditum est, ut nullus plane sit dubitandi locus,” *Com. in Matt.* i.; and Bishop Marsh, “I am persuaded that the evidence of Papias, and the concurrent evidence of other Greek Fathers, establish the fact that St. Matthew wrote in Hebrew full as well as any evidence of that kind can establish a fact,” *Illustration of Hypothesis*, p. 47.

It will further be observed, that in speaking of this original work of St. Matthew, I have called it Aramaic rather than Hebrew, in order to mark the distinction between it and the ancient Hebrew in which the scriptures of the Old Testament were written, the vernacular use of which the Jews had ceased to be familiar with during their captivity in Babylon, and had adopted the dialect of the Chaldees, in whose country they had so long been resident.* I have also used the word Aramaic as a general term embracing all the slight varieties of dialect existing in the Syriac or Chaldaic, without attempting to define in what those varieties consist; for, as I have already observed, I do not think that we have at present sufficient data, or, at least, that they have as yet been sufficiently examined and analysed to enable us to come to any accurate decision as to what are the precise peculiarities of each.† Generally it may be observed that the language used by our Saviour and his apostles being that ordinarily employed by the Hebrews in Palestine at that time, and called by St. Luke (Acts xxi. 40, xxii. 1), Papias, and Irenæus, the Hebrew Dialect, is so very similar and closely allied with the Syriac of the New Testament, called the Peshito, that the two may be considered identical, with the exception, perhaps, of some very slight dialectical peculiarities. These facts are so well known to all who have given attention to this subject, that it is not necessary for me to enter into any proof of them in this place.‡

* See Walton, *Prolegomena*, edit. Wrangham, vol. ii. p. 400.

† Hinc quam sæpissime legas Rabbinos linguam Chaldaicam vocare Aramæam. Morinus, *Exercit. Bibl.* p. 381. The reader may see what Wichelhaus has written "De linguæ Aramææ dialectis," lib. i. c. iv. in *De Novi Testamenti Versione Syriaca Antiqua*, 8vo. Halis, 1850.

‡ To guard myself, however, against the imputation of having assumed too much, I will quote the following passages from Walton's *Prolegomena*, and add a few other references out of many. "Postea appellata est 'Syriaca' a regione Syriæ, 'Aramæa' ab Aram, et ab Assyria 'Assyriaca': aliquando etiam dicta est 'Hebræa,' scilicet in N. T.; non quod proprie eadem sit cum Hebræica, sed quod populus Hebræus post Captivitatem Babylonicam, hac usus sit pro vernacula cujus oblitus erat. vol. ii. p. 390. Per 'sermonem igitur Hebræicum' in Novo Testamento clarum est, Syriacum sive Chaldaeo-Hierosolymitanum intelligendum esse. Vide plura apud Widmanstadium. *Pref. in N. T.* Doct. Grotium locis citatis, et Mayeri *Philol. Sacr.* ii. 3. *Ibid.* p. 468. Immo, ipsi Domino et Salvatori vernacula erat, quam una cum lacte materno suxit, in qua voluntatem Dei et expressa vitæ æternæ promissa Unigenitus Dei Filius orbi revelavit. Hunc sacro ore consecravimus, in hac doctrinam Evangelicam tradidit, in hac preces ad Patrem obtulit, mysteria mundo abscondita aperuit, Patrisque de cælo vocem audivit; ita ut dicere possimus,

Lingua hominum est lingua nobilitata Dei

et ut quidam cecinit de Syro Lexicographo,

Nos docet hic unus Numinis ore loqui,

When, therefore, it was well known that the author of the first of the four canonical Gospels was no other than one of the Twelve chosen Apostles of our Lord, and that he had composed his Gospel in a dialect so very closely allied with that of the New Testament in general use in the antient Syrian churches as to be virtually identical with it, it seems to be scarcely credible that those who undertook to make a collection of the books of the New Testament in Syriac, and for that purpose to translate into that language such other of the apostolic writings as had been composed in Greek, should not have availed themselves of the original document of St. Matthew, rather than have attempted to re-translate it into Syriac from any Greek version which might have happened to be at hand. Indeed, it is only on the supposition that the original had been lost, or was not then procurable, that we can imagine that any would have undertaken a task at once not only needless in itself, but also necessarily tending to make the Gospel in a certain degree of less authority; for no translation can be considered to be altogether so authentic as the original words of the author. Moreover, if the opinion which many have held as to the very early collection of the books of the New Testament in Syriac be correct,* there is no positive proof that any Greek translation of St. Matthew's Gospel was in use at that time. And even had the original Hebrew document of the apostle been generally lost sight of in rather later times, of which, however, there is no evidence, this might easily have arisen in the Syrian churches from the fact of its having been adopted by them with some slight dialectical modifications and change of the written character, and thus having become absorbed into the Syriac Canon of the New Testament; while in the Greek and Latin Churches, which were unacquainted with the Aramaic, the canonical Greek translation and Latin version would, as a matter of course,

ibid. p. 506. "In Novo Testamento sæpe nomina Chaldaica dicuntur Hebræa, et Hebraice loqui Apostoli quoque dicuntur cum Chaldaice id faciunt." Morinus *Exercit. Bibl.* p. 379. "Syriaca lingua eadem est cum Chaldaica, et Vernacula Judæorum, *ibid.* p. 381. See also Amira, *Prælude in Grammaticam Syriacam sive Chaldaicam*; Ridley, *De Syr. Novi Fœderis Ver. Indole*, p. 9; Car. Schaaf, *Præfat. in Opus Arameum*; Simon, *Hist. Crit. du Texte du N. T. c. v. p. 47, &c.*; Olshausen, *Die Echtheit der Evangelien*, p. 69, &c. &c. &c.

* The reader may see what Jeremiah Jones has written on this subject in his *New and Full Method of settling the Canonical Authority of the New Testament*, part i. ch. xv.—xviii. Although I believe his conclusions in the main to be right, I cannot concur with his arguments when they are founded upon an assumed fitness and propriety of things, rather than upon the evidence of facts.

be used in its stead. Neither does this afford any ground to conclude that it had disappeared altogether at that earlier period at which the Syriac version of the other Gospels was made. Indeed, there seems to be evidence to prove that it was in existence down to the time of Epiphanius and Jerome, in its genuine, as well as in an extended and interpolated form.* If we are to place any faith in the tradition constantly maintained in the Syrian churches, the books of the New Testament originally written in Greek, which have been received into their canon, were translated into Syriac before the end of the first century, in the days of Abgar, the first Christian king of Edessa, under the superintendence of Adai or Thaddai (Thaddæus), said to have been one of the Seventy Disciples chosen by our Lord.† There is also a record preserved of the date of a copy of the Gospels in Syriac transcribed at Edessa by Achæus, the friend of one of Adai's own disciples, as early as A.D. 77 or 78.‡ And if this

* Epiphanius informs us that there was found, in the time of Constantine, in a cell at Tiberias, *το κατά Ματθαίον Εβραϊκόν φντον* (*Hæres.* 30, *Ebion.* § 6.), respecting which Fabricius has this note: "*το Εβραϊκόν φντον*" non est genealogia Hebraica, ut vult Petavius, sed integrum evangelium, integer fatus, sive liber Hebraice scriptus sub nomine Matthæi." *Cod. Apoc. N. T.* vol. i. p. 360. *Εχονσι δε το κατά Ματθαίον Ευαγγελιον πληρεστατον Εβραϊστι. Παρ' αυτοις γαρ σαφως τούτο καθως εξ αρχης εγραψθη Εβραϊκοις γραμμασι εν σωζεται: Hæres.* xxix. 9, respecting which Fabricius writes: "Cæterum puto vocabulum *πληρεστατον* eo solum spectare, quod non versionem sed ipsum originarium Hebraicum Matthæi habuerint Nazaræi:" *ibid.* p. 369. And Jerome, after having spoken of St. Matthew in the words cited above, p. lxxiv., states that his Hebrew Gospel still existed in the library of Cæsarea: "Porro ipsum Hebraicum habetur usque hodie in Cæsariensi Bibliotheca, quam Pamphilus martyr studiosissime confecit: Mihi quoque a Nazaræis qui in Berœa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit," *De Vir. Ill.* He does not, however, as Fabricius observes, say that he himself inspected the Hebrew Gospel of St. Matthew in the library at Cæsarea. It is, therefore, uncertain whether it was the same as the Gospel according to the Hebrews, used by the Nazarenes and Ebionites, which he translated, or not. As the passage stands alone, it seems plainly to imply St. Matthew's original Gospel.

† See Gregory Bar Hebraeus, cited by Assemani, *Bibl. Orient.* tom. ii. p. 279: see also *ibid.* p. 302: Gabr. Sionita, *Præf. in Lib. Psal.* p. 3: see also Wichelhaus, *De N. T. Iersione Syriaca*, p. 60.

‡ Annotatio ad calcem Codicis Evangeliorum ab Achæo descripti, quam amanuensis in hæc verba describit—*De quodam pervetusto Evangelio, quod extabat in sacra ecclesia Edium Romanorum in urbe Bagdada. Erat quoddam Evangelium Edessenum (hoc est Syriacum Edessæ exaratum) pervetustum quidem, sed clarum et dilucidum, ex quo ne jota quidem unum deletum fuerat, legebatur autem clarius quam libri recens exarati, et unus dumtaxat prior quinternio præ antiquitate ex eo exciderat. Ad ejus vero calcem ita scriptum erat "Absolutus est sanctus iste liber, Feria quinta, die 18, Canum prioris (hoc est, Decembris) Anno Græcorum 389 (Christi 78) propria manu Achæi Apostoli, socii Mar Meris Discipuli Mar Adæi Apostoli, cujus oratio nobiscum sit, Amen.* See Assemani, *ibid.* tom. ii. p. 486.

is to be relied upon—and the probability of its being genuine derives very great confirmation since the discovery of the Nitrian manuscripts—it is no unreasonable inference to draw, that the Gospels of St. Mark and St. Luke were translated into Syriac even before the present canonical Greek version of St. Matthew existed ; for Papias, writing several years later, seems to intimate plainly that no one particular Greek version had been generally adopted by the Church at that period, but that every one interpreted the original for himself as well as he could* Jerome also tells us that it was not known who made the Greek translation.† At any rate, it seems to be the opinion, of all who have studied and written upon this subject, that the Syriac canon of the New Testament cannot be referred to a later age than the second century of the Christian era.‡ The books, therefore, of which it consists must have been collected together at a time when the original Hebrew or Aramaic Gospel of St. Matthew was still to be found : for we have positive testimony to its being in existence in the days of Pantænus, about the last quarter of the second century ; and we have also inferential evidence of its having been used about the same time by Hegesippus, who, as Eusebius informs us, proved himself to have been a Jew by birth and country, by the fact of his having cited both from the Gospel according to Hebrews and from the Syriac.§ By this in all probability is meant the interpolated recension of the Hebrew Gospel of St. Matthew, which the Nazarenes and Ebionites made use of, and the Syriac canon of the New Testament as it existed at that time, containing the Syriac version of such books as had been originally composed in Greek ; comprising also, perhaps, the Syriac Gospel of St. Matthew, with some slight modification of dialect from the Hebrew or Syro-Chaldaic of Palestine.||

* See note (a) p. lxxiii. above.

† His words are, “ Quod quis postea in Græcum transtulerit not satis certum est.”

‡ See Walton, *Prolegomena*, vol. ii. p. 489 ; Dr. Mill, *Proleg.* 1237 ; Ridley, *De Syr. N. T. Vers.* sec. vi. ; Simon, *Hist. Crit. des Verss. du N. T.* chap. xiii. ; J. D. Michaelis, *Einleitung*, § 57 ; De Wette, *Einleit. in das N. T.* § 11a.

§ See passage cited p. lxxiii. above.

|| Fabricius, *Cod. Apoc. N. T.* p. 360 ; and after him Olshausen (*Die Eetheit.* p. 41) thinks that by the Syriac is meant the same thing as the Gospel according to the Hebrews, which was written in the Syriac language, and he cites Jerome's words, “ Evangelium juxta Hebræos, quod Chaldaico Syroque sermone scriptum est.” But the terms which Eusebius uses, *τον καθ' ἑβραίων εὐαγγέλιον και τον συριακον*, “ the Gospel according to the Hebrews and the Syriac ” certainly make a distinction, and mean two different things. If *τον συριακον* does not bear the signification here which I have proposed, probably it is to be referred to the Syriac version of the Old Testament, the same as *Ο Συρος*, whose readings are frequently

Moreover, there is preserved a quotation by Hegesippus, taken from the Gospel of St. Matthew; and it is very remarkable, that while it varies from the Greek text of his Gospel, which must have been translated from the Original Hebrew or Aramaic, it agrees with this Syriac which I now publish; and further, that notwithstanding their difference, they both may be taken as correct renderings of this same Syriac text, the variation having arisen simply from the two-fold signification of the Aramaic particle ܐ.* A more complete proof could hardly have been imagined, that this Syriac text, which shews the source of the variation, is the original, which both have followed; and that in this place at least it is identical with the original Aramaic of the Apostle.

That there was some very close affinity between the Gospel according to the Hebrews and Matthew's Hebrew Gospel is evident, from the fact that in the time of Epiphanius and Jerome they were thought by many to be one and the same. Grabe† and Dr. Mill‡ believed the Gospel according to the Hebrews to have been written before any of the canonical Gospels; and Lessing, Niemeyer, Weber, and others considered it to have been the original document upon which St. Matthew himself based his Gospel.§ The opinion, however, which seems to be the best grounded, and has been most generally received, is, that the Gospel according to the Hebrews had for its basis the genuine Hebrew Gospel of St. Matthew, and was afterwards expanded in some places by various interpolations, and perhaps mutilated in others;|| but that the changes made in it were not such as to preclude it from being esteemed to be the genuine work of St. Matthew, by many even in the days of Epiphanius and Jerome. Nor does it seem to be less certain that there were two recensions of this, varying in some respects from each other—the one in use

cited by the ancient scholiasts. See Montfaucon, *Preliminaria in Hexap. Orig.* p. 20. Ο Συρος, as referred to the Old Testament, was used as early as about A.D. 170 by Melito. See Routh, *Reliq. Sacr.* Melito, iv.; Mill, *Proleg.* 1239.

* See on Matt. xiii. 16, p. xxv. above.

† “*Evangelium secundum Ebreos* appellatum esse, eo quod a primis Christianis Ebrais, qui Hierosolymis degabant, literis esset consignatum, et quidem ante quatuor Canonica Evangelia. *Spicil. Patr.* vol. i. p. 17.

‡ *Prolegomena*, § 38.

§. See Bp. Marsh, *Dissertation*, p. 21—24.

|| See Simon, *Hist. Crit. du Texte du N. T.* chap. vii. viii; Lardner, *Credibility*, vol. ii. p. 84; Olshausen, *Gesh. des Ev. des Matt.* in his book above cited; Bp. Marsh, *Illustration of Hypothesis*, p. 63; De Wette, *Einleitung in das N. T.* § 64; Jones, *New and Full Method*, part ii. ch. xxv.—xxix.; J. D. Michaelis, *Einleitung*, § 138.

among the sect of the Nazarenes, and the other among the Ebionites.* It would carry me too far from my present object were I to enter here into any discussion on this matter. The reader may find all the information that he can require on this matter in the authors to whom I have referred. I have only mentioned this to shew that we may very reasonably infer that in such places as have not been altered by the intrusion of interpolated matter or by mutilation, the Gospel according to the Hebrews represents the original text of St. Matthew's Gospel. In those cases, therefore, in which the Peshito and this Syriac text vary in some respects from the Greek of St. Matthew, but agree with the Gospel according to the Hebrews, they may be presumed, upon the weight of this additional evidence, to represent more accurately the precise words of the Evangelist himself than the Greek translation.

Further, in my previous observations I have taken it for granted, upon the authority of Jerome, and other antient writers whom I have quoted, that the original Gospel of St. Matthew, although composed in Syro-Chaldaic, the vernacular tongue of the Hebrew people in Palestine at that time, was, nevertheless, written in Hebrew characters,† similar to those still used by the Jews; and not in those commonly employed by others who wrote in the Syriac language, resembling in a great measure the type in which the text of this volume is printed. That, in fact, in this respect it was like the interpolated copies of the Ebionites and Nazarenes, which were held by many at that time to be the authentic work of the Apostle: as Jerome describes it, “In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumnant, juxta Matthæum.” He gives precisely the same description of the Books of Daniel and Ezra, in which the Chaldaic as well as the Hebrew seems always to have been written in Hebrew letters.‡ These letters, Jerome tells us, were introduced by Ezra after the Return from Babylon, and continued unchanged down to the time when he himself was writing.§ The distinc-

* See Fabricius, *Cod. Apoc. N. T.* p. 367.

† See Montfaucon, *Prelim. in Hec. Orig.* p. 22.

‡ “Sciendum quippe est, Daniele maxime et Esdram Hebraicis quidem literis sed Chaldaeo sermone conscriptos.” *Prefat. in Daniele.*

§ “Certum est, Esdram Scribam Legisque Doctorem, post captam Hierosolimam et instaurationem templi sub Zorobabel, alias literas reperisse, quibus nunc utimur cum ad illud usque tempus iidem Samaritanorum et Hebræorum characteres fuerint.” *Prefat. in Lib. Regum.*

tion made by Jerome, as to the letters and the language, could not perhaps formerly be so clearly understood as it is at present. The recent recovery of the very antient collection of Syriac manuscripts from the Nitrian Desert has shewn us with certainty what was the form of the letters commonly used in writing Syriac about Jerome's own time, and how they differed from those which had been employed by the Jews since the days of Ezra.

Taking, therefore, for granted from the arguments which have preceded that this Syriac copy now before us is a more antient recension of the Gospel of St. Matthew, in use among the Syriac churches, than the Peshito published by Widmanstad; and that the variations between the two have arisen chiefly from the fact of the latter being a revised text, which, from collation with the Greek, has not only undergone some change in its terms and modes of expression, but also has been brought into closer conformity with the Greek text; assuming, likewise, that the original work of the evangelist, being in the Syro-Chaldaic language or the vernacular Hebrew of the Jews in Palestine at that time, and written in Hebrew characters, was adopted with, perhaps, some slight dialectical modifications, into the Syriac canon from the first, and not retranslated from any Greek version previously made; admitting, moreover, that the Gospel according to the Hebrews, in the form in which it was used both by the Nazarenes and the Ebionites, was no other than the original Aramaic document of St. Matthew modified by additions and interpolations, with, perhaps, some omissions*—let us now compare this Syriac text before us with such fragments of the Gospel according to the Hebrews as have been preserved to us, in order to see how far the resemblance between them will tend to confirm these admissions, and, consequently, to bear out the pretensions of this Syriac copy to be considered as more nearly representing the exact words of St. Matthew himself than any other yet discovered.

It will, perhaps, be the most convenient method to consider the passages taken from the Gospel used by the Nazarenes and Ebionites in the chronological order of the authors by whom they have been cited. The first, perhaps, is in the

* Epiphanius, while he describes the Gospel used by the Nazarenes thus—*εχουσι δε το κατα Ματθαιον Ευαγγελιον πληρεστατον Εβραϊστι. παρ' αυτοις γαρ σαφως τουτο, καθως εξ αρχης εγραφη, Εβραϊκοις γραμμασιν ετι σωζεται. Ουκ οίδα δε ει και τας γενεαλογιας, τας απο του Αβρααμ αρχη Χριστου, περιειλον, Η.α.ε. xxix. 9*—speaks of it as among the Ebionites in these terms—*Εν τω γουν παρ' αυτοις Ευαγγελιω κατα Ματθαιον ονομαζομενω, ουχ ολω δε πληρεστατω, αλλα νενοθυμενω, και ηκρωτηριασμενω, Εβραϊκον δε τουτο καλονσι. ibid. xxx. 13.*

Ignatian Epistle to the Smyrναeans, c. 3, *Λαβετε, ψηλαφήσατε με και ιδετε, οτι ουκ ειμι δαιμονιον ασωματον*. These words, Jerome tells us, were taken from a Gospel that he had recently translated;* which, he informs us in another place, was the Gospel used by the Nazarenes and the Ebionites.† They are evidently an interpolation into the original Gospel of St. Matthew from Luke xxiv. 39: *ψηλαφήσατε με και ιδετε, οτι πνευμα σαρκα και οστεα ουχ εχει, καθως εμε θεωρειτε εχοντα*; differing, however, in substituting *δαιμονιον ασωματον* for *πνευμα*. To this Jerome again adverts in another place. "Cum enim Apostoli eum putarent *spiritum*, vel juxta Evangelium, quod Hebræorum lectitant Nazaræi, *incorporale demonium*, dixit eis, quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum.‡ The difference seems to have arisen from the original word in the Aramaic having been *כרע*, rendered *δαιμονιον*; or, perhaps, to express it more fully, *διαμονιον ασωματον*. In this text (Matt. viii. 16) we find *כרע* where the corresponding term in the Greek is *πνευματα*: *כסא כרע דנח קסח דנח כרע כרע כרע דנח*, "all those that had devils (*δαιμονία*), and he cast them out with his word," *προσηνεγκαν αυτω δαιμονιζομενους πολλους, και εξεβαλε τα πνευματα λογω*. In Luke also, viii. 27 and 29, *δαιμονιον* and *πνευμα ακαθαρτον*, or *כרע* and *כרע דנח*, are used as synonymous terms. At Matt. xiv. 26 in this text, "when the disciples saw Jesus walking on the sea they were troubled, and were saying, 'it is a devil,'" *כרע*, the Greek is *φαντασμα*: and it is remarkable that our English version has here, *It is a spirit*. It is not improbable that the Greek translator, for the sake of euphemy, to avoid referring the term *כרע*, *δαιμονιον*, to our Lord, used the word *φαντασμα* instead; and the Peshito, although retaining this text here in other respects, has accommodated itself to the Greek in this word, and substituted *כרע דנח*, "a vain vision."

Of the coincidence of the passage cited by Hegesippus with this text I have

* "Scripsit et ad Smyrναos, proprie ad Polycarpum commendans illi Antiochensem ecclesiam, in qua et de evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium dicens, 'Ego vero post resurrectionem in carne eum vidi, et credo quia sit. Et quando venit ad Petrum, et ad eos qui cum Petro erant, dixit eis, Ecce palpate me et videte, quia non sum daemonium incorporale.'" *De Viris Illust. Ignat.*

† "In evangelio, quo utuntur Nazareni, et Ebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæo authenticum." *Com. in Matt.* xii. 13. *Evangelium quoque quod appellatur secundum Hebræos et a me nuper in Græcum Latinumque sermonem translatum est."* *De Viris Illust. Jacob.*

‡ *Com. in Esaiam, Proæmium*, lib. xviii.

already spoken. Those quoted by Clement of Alexandria* from the Gospel according to the Hebrews do not afford any means of direct comparison. They are but two sentences: one, *ο θαυμασας βασιλευσει, και ο βασιλευσας αναπαυσεται*, is distinctly stated to be from the Gospel according to the Hebrews;† and the other, *Μυστηριον εμον εμοι και τοις υιοις του οικου μου*,‡ although the name of Gospel is not mentioned, is probably from the same source. Both seem to be from the interpolated parts. The latter, however, in the expression *τοις υιοις του οικου* resembles this text (Matt. x. 36), “the enemies of a man are *the sons of his house*,” *בְּנֵי הַבַּיִת*, equivalent to *οι υιοι του οικου αυτου*. The Greek is *οι οικιακοι αυτου*.

The passage from the Gospel according to the Hebrews, quoted by Origen, in his commentary on Matthew at xix. 16, seems to be an interpolation in order to add another instance of the same thing; for in Matthew we find at this verse “Lo, *one* came and said to him, ‘What good thing shall I do,’” &c.‡ and here “*another* of the rich said, ‘What good thing shall I do.’” “Dixit ad eum alter divitum, Magister quid bonum faciens.” It does not, however, afford any thing for the purpose of comparison. Another quotation, in his commentary on St. John, is *αρτι ελαβε με η μητηρ μου, το αγιον πνευμα, εν μια των τριχων μου, και απενεγκε με εις το ορος το μεγα θαβωρ*. The Holy Spirit here is called our Lord’s *Mother*, doubtless from the circumstance of the voice which was heard at the time of the descent of the Spirit upon him at his baptism, declaring, “Thou art my beloved son;” and the word *רוּחַ*, *spirit*, in the Aramaic, being of the feminine gender,§ as it is found in this text, iii. 17. The passage has reference to our Lord’s being led up of the Spirit into the wilderness to undergo the temptation, which immediately followed his baptism: and it is to be observed, that while the Greek of Matthew iv. i. has only *του*

* The reader will find all the passages which have been cited by various writers down to the 5th century collected in J. A. Fabricius, *Codex Apoc. N. T.* vol. i. p. 355; Jones, *New and Full Method*, par. ii. ch. 25; J. Kirchhofer *Quellensammlung*, p. 448.

† *Strom.* lib. 2. Edit. Colon. p. 380.

‡ *Ibid.* lib. 5. p. 578.

§ See Fabricius, note on this, *Codex. Apoc.* vol. i. p. 361; and Origen’s own explanation, *Com. in Johan.* tom. 2. Jerome writes, *Com. in Esai.* lib. xi. xl. ii., *Hebræi asserunt, nec de hac re apud eos ulla dubitatio est, Spiritum Sanctum lingua sua appellari genere feminino. Sed et in Evangelio quod juxta Hebræos Nazaræi lectitant, Dominus loquitur, “Modo tulit me mater mea, Spiritus Sanctus.” Nemo autem in hac parte scandalizari debet, quod dicatur apud Hebræos Spiritus genere masculino, et Græco sermone, neutro. In divinitate enim nullus est sexus: see also Com. in Mich.* lib. ii. 7, 6.

πνευματος, this Syriac text has ܠܗܘܐ ܕܩܕܝܫܐ, *Spirit of Holiness*, or Holy Spirit, το ἅγιον πνεῦμα, as it is found in this place of the Gospel according to the Hebrews. At verse 8 we read εἰς ὄρος υψήλουν λιβαν, for which this text has ܠܬܘܪܐ ܐܝܢܐ ܕܬܒܪܝܢ. Perhaps the word θαβωρ might have got into the text of the Gospel according to the Hebrews from ܕܬܒܪܝܢ of the last two words. In the Peshito of Ezekiel xl. 2, we read ܬܘܪܐ ܕܬܒܪܝܢ.

Jerome gives the following quotation from the Gospel according to the Hebrews respecting our Lord's baptism: "Factum est autem, quum ascendisset Dominus de aqua, descendit fons omnis Spiritus Sancti et requievit super eum ac dixit ei: Fili mi, in omnibus prophetis expectabam te, ut venires et requiescerem in te, tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." On this it is to be observed that the Holy Spirit is said to have *rested* or *remained* upon Jesus, as we find it in this Syriac Text; and also the voice from heaven to have addressed him directly, "My son," while the Greek of Matthew is οὗτος ἐστὶν ὁ υἱὸς μου: see note on Matt. iii. 16, 17, p. xiv. above.

He also alleges this same Gospel again in his tract against the Pelagians, l. iii. c. i.: "Et in eodem volumine, 'Si peccaverit, inquit, frater tuus in verbo, et satis tibi fecerit, septies in die suscipe eum. Dixit illi *Simon* discipulus ejus: septies in die? Respondit Dominus et dixit ei, etiam ego dico tibi, usque septuagies septies.'" This has reference to Matt. xviii. 21, where we have τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, but in this text we have *Simon Cepha*. Moreover, the passage to which we have already referred, relating to *another* of the rich, who inquired what good he must do, ends thus: "Et conversus dixit *Simoni*, discipulo suo, sedenti apud se. *Simon*, fili Jonæ, facilius est camelum intrare per foramen acus, quam divitem in regnum caelorum." This refers to Matt. xix. 23, 24; but there our Lord is said to have spoken to *his disciples*. It is evident, however, that he addressed his discourse to them when Peter was present, and probably directed it especially to him; for we find that it was Peter who made the reply, γ. 27, τότε ἀποκριθεὶς ὁ Πέτρος εἶπε. In this Syriac text of St. Matthew we always find the name *Simon*, as it is in the Gospel according to the Hebrews; sometimes, indeed, with the addition of *Cepha*, equivalent to *Peter*, but never *Cepha* alone: while in the Gospel of St. Luke, whenever the word Πέτρος occurs (being not less than thirteen times), the text of this recension has translated it by *Cepha* alone, with one single exception, where *Simon* has been substituted; thus causing a marked distinction in this respect between the two Gospels of this Syriac copy. In the Ignatian Epistle to the Smyrneans the name *Peter* is mentioned, but not in the part cited; and as to this we should not omit to state that Origen, the most ancient

writer who alludes to the passage, says that it was taken from the *Διδαχὴ Πέτρου*.*

In the Greek the common name *Simon* is generally dropped, probably out of respect to St. Peter and perhaps, in order that he might not be called by the same appellation as his great antagonist Simon Magus,† in the same way as Thomas became the usual designation of another of the Apostles, probably to avoid calling him by the same name as Judas the traitor. See note above, p. l. on John xiv. 22.

In his commentary on Matt. vi. 11, Jerome writes: "In Evangelio quod appellatur secundum Hebræos, pro supersubstantiali pane reperi *בִּיהַר*, quod dicitur crastinum, ut sit sensus, Panem nostrum crastinum, id est, futurum da nobis hodie." This varies from the Syriac text: see note p. xviii. above. It is not, however, improbable that this passage might have undergone some change after the Greek translation had been made, and the word *בִּיהַר* have been substituted or added, as seeming to represent the same signification as *ἐπιουσιον* of the Greek. At any rate we find in Acts vii. 26, *τῇ ἐπιουστῇ ἡμέρᾳ*, having the same meaning as *בִּיהַר*, rendered in the Peshito *יומא אחרנא*, from which, indeed, *בִּיהַר* seems to be an abbreviated derivative, as in the Hebrew. At Exodus ii. 13, whence the place in Acts is taken, the Septuagint has *τῇ ἡμέρᾳ τῇ δευτέρᾳ*, a literal rendering of the Hebrew *ביום השני*; but the Peshito has there also *יומא אחרנא*.

I have already observed upon Matt. ii. 6, p. xii. above, that Jerome quotes the *Hebrew*, "Et tu Bethlehem terra Judæ," exactly as it is in this Syriac text. Whether by the Hebrew he meant the original work of St. Matthew or the Gospel according to the Hebrews is much the same for our present consideration. It is quite evident, from what he writes in another place, that he did not mean the original Hebrew text of Micah, v. 2.‡

* Si vero quis velit nobis proferre ex illo libro, qui Petri Doctrina appellatur, ubi Salvator videtur ad discipulos dicere: "Non sum daemonium incorporeum:" primo respondendum est ei, quoniam ille liber inter libros ecclesiasticos non habetur: *De Principiis* sive *Περὶ αρχων*, edit. Redepenning, p. 94.

† See the Clementine Homilies, where the distinction between the names of these two, Peter and Simon, is distinctly maintained.

‡ "Quanta sit inter Matthæum et Septuaginta verborum ordinisq; discordia, sic magis admiraberis, si Hebraicum videas, in quo scriptum est: *Et tu Bethlehem Ephrata, parvulus es in millibus Juda, ex te mihi egreditur, qui sit dominator in Israel*. Considera gradatim quæ ab Evangelista sint posita. *Et tu Bethlehem terra Juda*. Pro terra *Juda*, in Hebraico habet *Ephrata*, in Septuaginta, *domus Ephrata*. Et pro nequaquam minima *es in ducibus Juda*, in Septuaginta legitur, *modicus es, ut sis in millibus Juda*. In Hebræo, *parvulus es in millibus Juda*. Sensusque contrarius est; Septuaginta sibi in hoc duntaxat loco et Hebraico concordante: see *De optimo genere interpretandi, ad Pammachium*.

Further, in speaking of the Hebrew Gospel, Jerome says that it is to be observed, that whenever the Evangelist cites any testimonies from the antient scriptures, either in his own person or that of Christ, he does not follow the authority of the Septuagint, but that of the Hebrew; and he then quotes the two sentences, "Out of Egypt have I called my son," and "He shall be called a Nazarene;"* both of which exactly coincide with the Greek of St. Matthew, ἐξ Αἰγυπτου ἐκάλεσα τον υιον μου and οτι Ναζωραιος κληθησεται.† This proves, that in these places at least the Greek translator of St. Matthew's Gospel has rendered the words for himself, without having reference to the Septuagint. As to the rest of the citations from the Old Testament, it may be observed, that in this Syriac they do not in all cases agree with the Hebrew, as we now read it; but whenever there is any variation between them, as they occur in this text and in the Greek of St. Matthew, they always come nearer in the Syriac to the Hebrew original than they do in the Greek. It is plain that the Greek translator sometimes rendered the Aramaic in his own words, and at others adopted the very words of the Septuagint instead of translating the passage afresh. The latter, however, might have been the work of subsequent revisors or transcribers of the Greek version, in order to bring it into closer conformity with the Septuagint as generally cited by other evangelists. I may also observe that there is a great similarity in many cases between the Peshito of the Old Testament and this text in the places quoted by St. Matthew.

* Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazarenis, qui in Bercæa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, Veteris Scripturæ testimoniis utitur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: "Ex Ægypto vocavi filium meum," et "Quoniam Nazarenus vocatur." *De viris illust.* Ex quo apparet, Matthæum Evangelistam non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem, sed quasi Hebræum ex Hebræis et in lege Domini doctissimum ea gentibus protulisse, quæ in Hebræo legerat.—Quod beatus Matthæum non solum in hoc testimonio, sed etiam in alio loco fecisse legimus: *Ex Ægypto vocavi filium meum*; pro quo Septuaginta transtulerunt, "*Ex Ægypto vocavit filios suos*"; quod utique nisi sequamur Hebraicam veritatem, ad Dominum Salvatorem non pertinere, manifestum est.—Et non solum in præsentī loco, sed ubicumque de Veteri Instrumento Evangelistæ et Apostoli testimonia protulerunt, diligentius observandum est, non eos verba secutos sed sensum: et ubi Septuaginta ab Hebraico discrepant, Hebræum sensum suis expressisse sermonibus," *Ad Galgaticam*, quæst. ii.

† The reader may see what Jerome has written further on these two passages in his *Com. in Es.* xi. 2, and *De optimo gener. interp.*: also Morinus, *Exercitationes Biblicæ*, pp. 149, 153.

Besides these passages from the Gospel according to the Hebrews, upon which I have made observations, there are also several others that Jerome alleges from the same source; but as some of them evidently belong to the interpolations, and others relate to parts of the Gospel which no longer exist in this Syriac copy, we cannot institute any comparison. We may, however, infer, that had the leaves of the manuscript which have been lost still existed, they would have enabled us to throw much additional light upon this subject; for it is evident, that when the volume was bound up in the state in which it was found in the convent of Nitria, those leaves which contained passages that varied too far from the Peshito recension of the Syriac Gospels then generally read in the Churches were removed, and others in accordance with the usual text inserted to supply their place.

Epiphanius* likewise gives some indications of the Gospel according to the Hebrews used by the Ebionites. Among the names of the Apostles in one passage which he cites, we read *Σίμωνα τον Ζηλωτην*, as it is correctly given in St. Luke; and not *Σίμων ο Κανανιτης*, as it is erroneously found in the Greek version of Matthew, from the translator confounding two words similar in sound, *Κανω* and *Κανω*. The part containing ch. x. v. 4 is lost in this text; but here the Peshito has not been made to conform with the Greek, and has retained the true reading, *Κανω* “zealot.” A little further on in the same passage from the same Gospel it is said that John came baptizing in the *River* Jordan, and so again in the next chapter. In the Greek of Matthew iii. 6, we have *τω Ιορδανη* only; but in the Syriac text we have in this place *Κίω ρια*, “the *River* Jordan; and so generally: see note p. xiv. In the account of our Lord’s baptism, also, the reading is the same as in this Syriac text, “*Thou art my beloved son* ;” but in this Ebionite copy an addition has been made, and the voice is said to come a second time, “*This is my beloved*,”† as it is in the Greek of St. Matthew. It would almost appear as if this latter sentence had been interpolated after the Greek version was made.

Although, then, the passages from the Gospel according to the Hebrews which have been preserved to us be but few, still they are sufficient upon the comparison to establish the fact that there was a closer relationship between

* *Hæres* 30, c. 13 and 14.

† *Και φωνη εγενετο εκ του ουρανου λεγουσα* ‘*Συ μου ει ο υιος ο αγαπητος, εν σοι ηνδοκησα. Και παλιν, Εγω σημερον γεγεννηκα σε, και ευθως περιελαψε τον τοπον φως μεγα, ον ιδων, φησι, ο Ιωαννης λεγει αυτω, Συ τις ει, Κυριε; και παλιν φωνη εξ ουρανου προς αυτον; Ουτος εστιν ο υιος μου ο αγαπητος, εφ’ ον ευδοκησα.*

that Gospel, which, even in its interpolated form, was esteemed by many to be the authentic work of St. Matthew himself, and this Syriac text which I now publish, than between it and the canonical Greek translation of St. Matthew's Gospel; and so far, at least, to justify the inference, that in such places this Syriac text exhibits the precise words which the Apostle himself originally employed. For had this Syriac text of St. Matthew been a re-translation, it would have followed the Greek in such places as varied from the original Aramaic, which was the groundwork of the Gospel according to the Hebrews, and not have agreed with that Gospel when it differed from the Greek. The reason, also, for the variation of the Greek from the original is apparent in the Aramaic. The Greek translator or transcriber might readily have mistaken one letter for another in such a case as **אַתָּה דוּ**, "thou art," and **אִתָּךְ דוּ** "this is," especially if the characters had been a little effaced, and the manuscript was not perfectly clear and legible; while a Syriac translator could not so readily have confounded **οὗτος ἐστίω** with **σὺ εἶ** in the Greek. Moreover, this comparison, by proving the agreement between the two, tends also to confirm the historical testimony as to the fact that St. Matthew originally wrote his Gospel in Hebrew or Syro-Chaldaic, and that the Gospel according to the Hebrews was often taken for the authentic work of the Apostle.

The Gospel of St. Matthew, the same historical testimony informs us, although composed in the Aramaic or Syro-Chaldaic language, was written in Hebrew letters—that is, in the same character as was always used by the Jews from the time of Ezra in their sacred books, not only for the ancient Hebrew, but even for such parts of their more recent scriptures as were in the Chaldaic language, as I have already observed. In my preceding notes upon the Gospel of St. Matthew, I have assumed this to be true. Any one who will be at the trouble to compare the numerous passages where I have brought this to bear will hardly fail to find ample grounds to convince him that this must be correct as to the original Aramaic Gospel of St. Matthew; that it also equally applies to this text, and that the manuscript before us, although transcribed in the character commonly employed by others who used the Syriac language, has followed, in the Gospel of St. Matthew, a copy, the original of which either immediately or more remotely must have been written in Hebrew letters. See note on Matt. xxi. 24, p. xxix.

Another means of enabling us to form some opinion as to the claims of this Syriac to be considered as having retained the original words which St. Matthew himself employed will be found in the comparison of the parallel

passages of the first three Evangelists. Unless we admit the verbal inspiration of the Gospels, a theory long since abandoned by all scholars and critics, which, indeed, could only be maintained by those who are entirely ignorant of the way in which the New Testament has been transmitted to our own times, and which, if persisted in, must involve very serious objections against these inspired writings, and tend to infidelity, it is impossible to account for the close and even verbal coincidence of many parallel passages in the first three Gospels upon any other ground, than that one Evangelist copied from the other, or that they all borrowed from a common source. But even this, although it may account for the material and verbal agreement between them, gives no satisfactory explanation of the discrepancies which exist in the midst of this agreement. Among the various hypotheses which have been advanced, the only one which appears to be sufficient to explain this, and which, therefore, has been most generally adopted, is, First, that in such passages as these three Greek Gospels have matter in common, they contain translations of some original Hebrew or Aramaic document made use of in them all, and that these three translations at the first were made independently of each other. This will account for different but synonymous Greek terms being so often employed in relating the same thing. And, Secondly, that the translation which followed next in order of time had been compared with that which had been already incorporated in the preceding Gospel; and, in certain cases where it was deemed proper, had been made to conform with it, even to the employment of the same terms. This will account also for the verbal identity wherever it occurs. If we, therefore, take this view of the matter, we may easily perceive how it came to pass that the same thing has been related by the separate Evangelists, sometimes in the very same words, and at others in different but synonymous terms.

It does not at all belong to my present purpose to enter upon the question as to the extent of the original Aramaic document which the other two Evangelists used: whether it was the entire Hebrew Gospel of St. Matthew himself, or some shorter history of the acts and sayings of the Lord Jesus Christ already existing in that language when he wrote, which he also used as well as the other Evangelists, and incorporated into his own narrative.*

* The reader will find what he may wish to know on this head in the works already cited of the able and really learned English bishop, Dr. Herbert Marsh, "*Dissertation on the Origin and Composition of the Three First Canonical Gospels, and Illustration of the Hypothesis proposed in the Dissertation.*"

The object which I have now in hand is simply to apply this Syriac text as a test to the alleged fact, that certain parallel passages in the three Greek Gospels are translations from an Aramaic original. For if, while the hypothesis of their being translations from the same original accounts for their agreement, the application of this text will also explain the reason of certain discrepancies of the Greek Gospels in the midst of this agreement, it will afford a very strong confirmation of the presumption that they do contain passages translated from the same original Aramaic document; and also will give much additional weight to the pretensions of this text to be considered in such places, at least, as exhibiting the very words which St. Matthew himself employed, even were we to go so far as to admit that he also made use of a previously existing Aramaic narrative in common with St. Mark and St. Luke, and not, as I believe to be the case, that they used his Hebrew Gospel in the composition of their own.

It seems to me that no candid person who is sufficiently acquainted with the language and the subject, after having fully entered into the examination, can fail to acquiesce in the conclusion arrived at by Bishop Marsh, that "*The table of parallel and coincident passages,*" as shewn in his Dissertation, "*is one continued proof, either that the Hebrew text of St. Matthew was the basis of the Gospels of St. Mark and St. Luke, or that some common document,*" that is, Hebrew or Aramaic, "*was the basis of all three Gospels.*" It has been no part of my present purpose to enter into this matter generally, but only so far as it relates to this Syriac Text and the canonical Greek version of the Gospel of St. Matthew; but in my preceding observations I have assumed this statement of Bishop Marsh to be correct, and have therefore applied it in the examination of passages in which these two differed from each other, in order to ascertain what light the comparison of parallel places of the other Evangelists would throw upon the discrepancies between them. It is not necessary for me to repeat here what I have already stated in the foregoing notes on St. Matthew's Gospel. I must, therefore, request the reader to peruse them with this object in view, and then to draw his own conclusions. He will find that, in many instances where this text and the Greek version of St. Matthew differ from each other, the variation may easily be accounted for, upon the highly probable supposition that the translator, or the scribe who copied the manuscript made use of by him, read the original Aramaic in a slightly different manner; sometimes substituting one Hebrew letter for another that closely resembled it, or confounding one similar word with another; and sometimes making omissions in consequence of the close

repetition of the same word or syllable—things which every one who has had any experience in the collation of manuscripts knows to be of very frequent occurrence; and that, upon reference to several parallel passages in which the other Evangelists are presumed to have made use of the same original Aramaic, this text is found to agree with them, while it differs from the Greek of Matthew; and, further, that, if we place this Syriac text by the side of them, some slight variations in the Greek of those parallel passages themselves can not only be explained and accounted for in the same manner, but sometimes, also, upon the ground of a different Greek meaning having been given to an Aramaic particle of a twofold signification. Moreover, I have observed in several instances, where there is a difference between the Greek of St. Matthew and this Syriac text, that the other Evangelists also, in the parallel passages, vary, not only from the Greek text of St. Matthew, but likewise from each other. For this I can assign no other probable reason, than that it must have arisen from some defect in the original copy, which they all more immediately or remotely followed, rendering it in such places obscure and partly illegible. Had we, then, direct and positive evidence that such parallel passages in the Greek Gospels were translations made by three different persons from several copies of an Aramaic original in Hebrew characters, we should certainly expect to find, simply as a matter of course, these very phenomena. The phenomena themselves, therefore, may very reasonably be taken conversely as so much internal evidence of such being really the case, even with respect to the other two Gospels; but when we have so great an amount of historical testimony to the fact itself, with regard to the Gospel of St. Matthew, the evidence, both external and internal, concurring, seems to be complete, and fully to bear out the conclusion that this Syriac text, so far as it explains these phenomena, may be deemed, to that extent at least, to exhibit the very words which that Evangelist himself employed.

To recapitulate the arguments which have been already advanced in order to shew the pretensions which this Syriac text of the Gospel of St. Matthew has to be considered as representing more nearly the exact words which the Evangelist himself made use of than any other that has hitherto been discovered, they are briefly these:—

First, the great improbability that those who undertook to collect the books of the New Testament received into the Syriac canon for the use of the churches should have neglected to avail themselves of the original Hebrew or

Syro-Chaldaic Gospel of St. Matthew, which must have been still in existence, and rather have undertaken to re-translate it back again into the same language from some Greek version ; especially when there is no evidence that any such version had been generally adopted into the Greek canon at the very early period when the Syriac translation of the rest of the books of the New Testament is said to have been produced. That this text is evidently a more antient recension of the same Syriac Gospel of St. Matthew, which, so far as we have the means of tracing it, appears to have been always in use in the Syriac canon, and that the variations in the subsequent recension, called the Peshito, have arisen from comparison with the Greek, by which it has been modified and brought in many places into closer conformity with the Greek ; that there is a marked difference between this Syriac text of St. Matthew and that of the other Gospels in the same copy, proving them to be by different hands ; that while the others evidently shew that they have been translated from the Greek, and exhibit plain signs of the Syriac translator mistaking and misunderstanding some Greek words, I have discovered nothing of this kind in the text of St. Matthew, although there be, perhaps, some traces of subsequent modification according to the Greek text, and several Greek terms employed. The use, however, of Greek words, which had already been generally adopted into the Syro-Chaldaic language at the time when St. Matthew wrote, affords no evidence of translation from the Greek, as some writers have supposed, even with respect to the Peshito recension of this Gospel.

Secondly : Direct testimony as to certain peculiarities in the original Hebrew Gospel of St. Matthew, which are found in this text and not in the Greek. Such is the statement of a Syriac writer of the seventh century, George of the Gentiles, that St. Matthew, in his original Gospel, did not omit the three kings in the genealogy, ch. i. v. 8, but that these fell out in the Greek, for the reasons which he has stated ; and that they were thenceforth omitted by those who had embraced Christianity from among the Gentiles, and generally used the Greek tongue : see above, p. x. That also of Dionysius Bar Salibi, who states, that in his days there was sometimes found a Syriac copy made out of the Hebrew which retained the three generations ; thereby implying that this copy was made out of the Hebrew, that is, adopted from the Hebrew Gospel of St. Matthew with some slight change of dialect, and transcribed in ordinary Syriac letters : see above, p. xi. And that, too, of Jerome, who writes that he had found in the original Hebrew of St. Matthew, at ch. ii. v. i., *Juda*, as it is in this text, and not *Judæa*, as it is in the Greek : see p. xii. To these should be

added the testimony of Origen who informs us, that in his time, there were still existing some Greek copies, that instead of *Rama* read *εν τη νφηγη*, which is a literal translation of *Rantha*, as it is found in this text, p. xii., and that of the citation of Hegisippus, who, being of Jewish origin, used the Hebrew and Syriac, to which I have already referred, pp. xxv. lxxviii. Nor should I omit the fact that the very antient Syrian writer, Mar Yakub the Persian, alleges the three kings in his genealogy, p. vii.

Thirdly, the agreement of this Syriac text, on certain points in which it varies from the Greek, with the Gospel according to the Hebrews, which was in the same language as the Hebrew Gospel of St. Matthew, and had so much in common with it as to be supposed by many, even so late as the fourth century, to be the authentic work of the Evangelist himself.

And, Fourthly, the internal evidence afforded by the fact that upon comparing this text with the Greek of St. Matthew and the parallel passages of St. Mark and St. Luke, they are found to exhibit the very phenomena which we should, *a priori*, expect certainly to discover had we the plainest and most incontrovertible testimony that they are all in reality translations from such an Aramaic original as this.

Whatever conviction these arguments may bring to the mind of others, I have no hesitation in stating that they have fully satisfied my own, that this Syriac text of the Gospel of St. Matthew which I now publish has, to a great extent, retained the identical terms and expressions which the Apostle himself employed; and that we have here, in our Lord's discourses, to a great extent the very same words as the Divine Author of our holy religion himself uttered in proclaiming the glad tidings of salvation in the Hebrew dialect to those who were listening to him, and through them, to all the world.

I have said to *a great extent*, because I believe that even this text is not entirely free from changes and alterations arising from subsequent collation with the Greek, such as were afterwards carried to a much greater degree, when that revised recension, usually called the Peshito, came to be generally adopted in the churches. I think it would not be a very difficult task for an acute and judicious critic to mark precisely those passages which have undergone the greatest change. At some future time I may, perhaps, myself venture to undertake the work, having been already led to make many observations on this head; but the text itself being now before the public, it will be open to all scholars to give it that full consideration which it so well

merits ; and the united criticism of many may arrive at more certain results than the single labours and efforts of any one individual.

It may perhaps be necessary to add a word respecting the English translation from the Syriac. My great object has been to make it as literal as I could, in order to enable those who may not be acquainted with the Syriac to use the English for comparison with the Greek. For this purpose, I have even retained the order of the Syriac words, so far as it seemed possible to do so without obscurity. It has been my intention also to render always the same Syriac term by the same English word ; and I have kept up such distinctions as **ܐܰܢ**, *man* ; **ܕܰܒܰܠܰܐ**, *Man, avnp* ; and **ܕܰܒܰܠܰܐ ܒܰܢܰܐ**, *man's son, men's sons, ανθρωπος, ανθρωποι* ; and **ܕܰܒܰܠܰܐ ܒܰܢܰܐ ܕܰܒܰܠܰܐ**, *The Son of man, the peculiar appellation of our Lord Jesus Christ*, together with other similar distinctions with which the reader will become familiar upon the perusal.

I give on another page a list of the few errata which I have discovered in the Syriac text, it being very important that this should be as accurate as possible. I regret to find also that some typographical errors have escaped my eye in the Preface and the English Translation. I believe, however, that they are such as will cause no difficulty to the reader, and may easily be corrected by him wherever they occur. This he is entreated to do for himself. For the Facsimile of the Manuscript I am indebted to the willing and skilful hand of my wife.

And now I commit this work into the hands of the public with a deep sense of the importance and responsibility of the task that I have undertaken, a task which I felt that I dare not shrink from, for it seemed to be thrown in my way by Providence. I was led, in the first place, to make every effort that I could, to neglect no available means, in my endeavours to obtain the rescue of the invaluable Nitrian collection of Syriac manuscripts from the chance of being destroyed and lost for ever, a danger to which they were exposed so long as they lay mouldering in the cellars of the convent in the Desert ; and when, happily, they were secured for the British nation, it fell to my lot to discover amongst them these venerable remains of the Gospels. No one, indeed, can be so fully alive to the defects in my task as myself. I have, however, honestly and fearlessly sought for the truth in my

labours ; and during their progress I have had the vast satisfaction of continually obtaining additional conviction of the genuineness and authenticity of these documents of our faith, of the impossibility of their being other than what they are represented to be, and of the wonderful fidelity of the transmission of the text in all essential matters whatever, in the midst of some variations which nothing but a constant miracle could prevent, by several processes of philological argument and reasoning, which rest solely upon the free critical examination of numerous questions into which this task has led me.

CORRIGENDA.

MATTHEW.

vi. 1.	for	כח	read	כח
xiii. 30.	..	כח	..	כח
32.	..	כח	..	כח
xvi. 14.	..	כח	..	כח

MARK.

xvi. 19.	for	כח	read	כח
----------	-----	----	------	----

LUKE.

iii. 15.	for	כח	read	כח
ix. 21.	..	כח	..	כח
xii. 38.	..	כח	..	כח

המשל

והחמיו לראו. וכן הליכו לו חמיו אפלו
 24 לראו הנהגות חמיו. אהם אהם אהם אהם.
 וכן הנהגות חמיו, ומהם אהם אהם אהם אהם
 חמיו הליכו. הליכו לו אהם. חמיו אהם אהם
 25 חמיו חמיו. אהם אהם אהם אהם אהם אהם.
 חמיו אהם אהם אהם אהם. אהם אהם אהם אהם
 26 חמיו חמיו אהם אהם. אהם אהם אהם אהם
 אהם חמיו חמיו אהם אהם. אהם אהם אהם אהם
 27 חמיו אהם אהם אהם אהם חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו. חמיו חמיו חמיו חמיו.
 28 חמיו חמיו חמיו חמיו. חמיו חמיו חמיו חמיו.
 חמיו חמיו חמיו חמיו. חמיו חמיו חמיו חמיו.
 29 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 30 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 31 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 32 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 33 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 34 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו
 חמיו חמיו חמיו חמיו חמיו חמיו חמיו חמיו

[illegible]

അവർ വിചാരിച്ചു. അപ്പോൾ അവർ തമ്മിൽ

54 מ.ה.מ. אלה הוֹדוּתֵי הַגָּבֹהַ. ב.ה. אלה נח

● ● ליל ● ●

മലയാളം . കോട്ടയം നഗരം . ൧൯൫൭ വ.

අවුරුදු තමන් දැක . අවුරුදු දෙක තමන් 2

הַחֲבִירָה הַזֶּה הוּא הַחֲבִירָה הַשְּׁלִישִׁית בְּתוֹךְ הַחֲבִירִים הַשְּׁלִישִׁים הַנִּזְכָּרִים בְּפֶתֶחַ הַסֵּפֶר.

ചെറിയ കടലിൽ കടൽ.

കമ്മിറ്റി ക്കുറേ കഴുക്കു മുന്നെ പറ്റി 3

൧൪ കരതക. കിഴക്കൻ കരതക 5

⁶ יבִּיא מַלְאָכָה לְעוֹרֵךְ הַמִּזְבֵּחַ וְיִשְׁפֹּט בְּעַד הָעֶבֶת . רַב.

ממנו, וזהו הדין. וזהו הדין. וזהו הדין.

7 אֲנִי לֹא כֹה־בָּנִי חֶסֶד וְאֱמֻנָה. אֲנִי לֹא כֹה,

ಮಹಿಮಾ ಕೃತಿ ಅಮೃತಕಾಂಡ ಕೃತಿ ಮಹಿಮಾ ಕೃತಿ

לחברתו. וכן הוא אהב את כל מי שהיה לו חן.

[illegible]

9 וְלִבְהִיבָהּ כְּחֵץ מִבְּרִיחַ. וְכִי יִבְרַח

[illegible]

დავითის უღელსა და მთაზე. დაიწყო

11 יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ

12 ל' ה'תשנ"ב ח' שבט. אהרן בן אהרן

13 **לְבַר הַמִּצְוָה לֹא יִשְׁמַח בְּהַצְלָתוֹ וְיִשְׁמַח בְּהַצְלַת אֲחֵרִים.**

൧൧. ൧൨. ൧൩. ൧൪. ൧൫. ൧൬. ൧൭. ൧൮. ൧൯. ൨൦. ൨൧. ൨൨. ൨൩. ൨൪. ൨൫. ൨൬. ൨൭. ൨൮. ൨൯. ൩൦. ൩൧. ൩൨. ൩൩. ൩൪. ൩൫. ൩൬. ൩൭. ൩൮. ൩൯. ൪൦. ൪൧. ൪൨. ൪൩. ൪൪. ൪൫. ൪൬. ൪൭. ൪൮. ൪൯. ൫൦. ൫൧. ൫൨. ൫൩. ൫൪. ൫൫. ൫൬. ൫൭. ൫൮. ൫൯. ൬൦. ൬൧. ൬൨. ൬൩. ൬൪. ൬൫. ൬൬. ൬൭. ൬൮. ൬൯. ൭൦. ൭൧. ൭൨. ൭൩. ൭൪. ൭൫. ൭൬. ൭൭. ൭൮. ൭൯. ൮൦. ൮൧. ൮൨. ൮൩. ൮൪. ൮൫. ൮൬. ൮൭. ൮൮. ൮൯. ൯൦. ൯൧. ൯൨. ൯൩. ൯൪. ൯൫. ൯൬. ൯൭. ൯൮. ൯൯. ൧൦൦.

41 אל תהיה ימים רבים. ואל תהיה חסר.

42 ואל תהיה חסר. ואל תהיה חסר. ואל תהיה חסר.

והיה לך חסר. ואל תהיה חסר. ואל תהיה חסר.
 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.
 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

43 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

44 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

45 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

46 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

47 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

48 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

49 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

50 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

51 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

52 חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

חסר. חסר. חסר. חסר. חסר. חסר. חסר. חסר.

28 כח ארבעה ימים. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 29 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 30 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 31 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 32 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 33 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 34 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 35 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 36 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 37 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 38 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 39 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.
 40 וכן תענית. וכן תענית. וכן תענית. וכן תענית. וכן תענית.

[illegible]

۱۰۰۰

ಪ್ರತಿ ೨.೫ * * * * * . ನಿಂದ ೨೫ * * * * * ಕೂಡ 6

*****בְּחֵן יְהוָה. בְּחֵן יְהוָה*****

[illegible]

17 הלל. לא יחזיקו כחם לחם לחם

18 הנחמם, לחם. לא לחם כחם נח. נח

הנחמם כחם לא נחמם. נחם לא נחמם

נחמם. לא נחמם כחם נחמם נחמם

19 נחמם. נחמם נחמם נחמם נחמם לחם

נחמם נחמם נחמם נחמם נחמם

20 נחמם. נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

21 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם

22 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

23 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

24 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם

25 נחמם נחמם נחמם נחמם נחמם

26 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

27 נחמם נחמם נחמם נחמם נחמם

נחמם נחמם נחמם נחמם נחמם

[illegible]

המנוח

אם אתה . . . , אתה לא תוכל להשיג את
 34 חכמתו של משה רבינו . . .

○ אתה לא תוכל

35 אלא אם כן תהיה . . .

36 חכם . . .

37 אתה לא תוכל . . .

אתה לא תוכל . . .

38 אתה לא תוכל . . .

אתה לא תוכל . . .

39 אתה לא תוכל . . .

אתה לא תוכל . . .

אתה לא תוכל . . .

40 אתה לא תוכל . . .

41 אתה לא תוכל . . .

אתה לא תוכל . . .

42 אתה לא תוכל . . .

אם אתה לא תהיה חכם . . .

* * * * *

* * * * *

* * * * *

* * * * *

* * * * *

* * * * *

21 כל מן חמשה. ואנחנו למדנו בזה
 22 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 ל' ד.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 23 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 24, 25 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 26 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 27 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 28 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו

א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו

29 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 30 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 31 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 32 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו
 חמשה אנחנו למדנו. א.ש.ל. אנחנו
 33 א.ש.ל. אנחנו למדנו. א.ש.ל. אנחנו

הגמל

6 מִתְּחִלָּה כִּי־יָדָע הָיָה לָנוּ אֲנִי שֶׁמִּתְּחִלָּה
 7 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 8 הַמִּלְכָּה אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 9 אֲנִי מִתְּחִלָּה מִתְּחִלָּה אֲנִי מִתְּחִלָּה
 10 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 11, 12 לְמַעַן שֶׁנִּשְׁמַע לָנוּ לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 13 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 14 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 15 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 16 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 17 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 18 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 19 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ
 20 הָיָה לָנוּ אֲנִי מִתְּחִלָּה לְמַעַן שֶׁנִּשְׁמַע לָנוּ

תורה

ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד

ויהי ערב ויהי בקר והיה אחד

ויהי ערב ויהי בקר והיה אחד



ויהי ערב ויהי בקר והיה אחד

ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד
 ויהי ערב ויהי בקר והיה אחד

דגח,

25, לחי. קפניס נפניס נפניס חתפ. דגח.

כחח. חחח חחח חחחח. חחח לחי

* *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *



* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * *

[illegible]

○○ ○○ ○○ 𑀓𑀲𑀭𑀸𑀓

15, ስለዚህ የጥናቱ ዓላማ ሲቀመጥ፡

אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 וְנִשְׁכַּחְתִּי אֶת אֶתְרִי וְנִשְׁכַּחְתִּי אֶת אֶתְרִי

○ ○ ○ ○ دلیلی

16, ಅ ಲೋಕ ಕಾಣದ ಕುರಿತು. ಸತ್ಯವನ್ನು

הַיֵּמָּה כְּחֶמְלָה לֹא מָצָא. וְהָיָה הַיֵּמָּה כְּחֶמְלָה

17 והחללה מלך. וכל אדם מלך וזו המלכה

18 ארמית חלל חסד חסד. לל לל חסד. חסד חסד

19 כמחנה ה'ל מחנה נחל. תנ"ך נחל זכ

מִי־כֵן אֶת מַלְאָכָיו וְנִשְׁמָתָיו לֹא לְמִי־כֵן.

20 מִן הַיָּמָא מַחֲבֵל כְּמִדְכֻמָּא מֵלֵא כִּם הִכְבֵּל מֵלֵא

21 דאס איז אלס., און דינע מענטשן זאלן נישט

22. סבתך ודברך כח. סבתך ודברך כח

בְּחַדְלֵךְ נִלְכַּדְתָּ אֶלֶּלְךָ בְּחַדְלֵךְ חָלַכְתָּ, וְ.

23, ၈၂၆ နိုင်ငံတော် နိုင်ငံတော် နိုင်ငံတော် နိုင်ငံတော်

אחרי שכל המעורבים באירועי הטרור נאסרו, נערכו שתי תוכניות חירום:

കേരളത്തിലെ കലാ കലാകാരന്മാർക്ക് നൽകുന്ന

කළමනාකරණයේ ප්‍රධාන කාර්යයන්

24 **لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْمَلَكُوتِ وَالْجَبَرُوتِ رَبُّ الْعَرْشِ الْعَظِيمِ**

• कृत्य अनुक

XXIII. משה ואהרן וכל בני ישראל

ጸጋ. ለጊዜ ጥፋት ለጊዜ ጥፋት 2, 3

[illegible]

حقائقهم هم لك الحجة. كذا في كتاب

4. בביתם. ונאמרו חזקתם מצינו נאמרו

[illegible]

5 לא מוכח להם. חל מהם לז' חבדק דהטעם.

لقد كان كذا. وكونه كذا. وكونه كذا. وكونه كذا.

Կայծալ և խաղաղ . անվերջորէն Կեանքի

כחצוהו כחצוהו . כחצוהו

7. **ආයුර්වේදය**. රෝගයට හේතු වූ පදාර්ථය හඳුනා ගැනීම සඳහා ආයුර්වේදය භාවිත කරයි.

[illegible]

لي في الحاح . كساح . اصبك اصبك .

[illegible]

10. අනෙකුත් සියලුම මානව හිමිකම් සහ නිදහස සඳහා වන අන්තර්ජාතික පනතින් සහ සම්මුතියන් යටතේ සිටින බවට පිළිගැනීම.

11 **ה'תלפ"ה** **ח'סיון** **ה'תקכ"א** **ה'תקכ"א** **ה'תקכ"א**

יב. ומה נהיה לנו מזה. כל מה שיש לנו

[illegible]

14. اَللّٰهُمَّ قَدْ قَرَأْتُ الْقُرْآنَ بِقَدْرِ كَمَالِهِ . اَسْأَلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَسُوْلِكَ مُحَمَّدٍ

אבות מלכות ואלוהים מלך. לא

ایک کتب خانہ۔ جس کے نام کے مطابق یہ کتاب لکھی گئی

● ● ● צבתי אנחה

۱۳، اے احقر! قضا کے مقصد کا بقدر کثرت ہے۔ یہ کہ علم

31 כלל אשך וכלל אשך וכלל אשך.
 מנחם דהן דהן אשך כלל אשך.
 32 דהן אשך אשך אשך אשך אשך אשך.
 אשך אשך אשך אשך אשך אשך.
 כלל אשך אשך אשך אשך אשך אשך.

33 דהן אשך אשך אשך אשך אשך אשך.
 34 אשך אשך אשך אשך אשך אשך.
 35 אשך אשך אשך אשך אשך אשך.
 36 אשך אשך אשך אשך אשך אשך.
 37 אשך אשך אשך אשך אשך אשך.
 38 אשך אשך אשך אשך אשך אשך.
 39 אשך אשך אשך אשך אשך אשך.
 40, 41 אשך אשך אשך אשך אשך אשך.
 42 אשך אשך אשך אשך אשך אשך.
 43 אשך אשך אשך אשך אשך אשך.
 44 אשך אשך אשך אשך אשך אשך.
 45 אשך אשך אשך אשך אשך אשך.
 46 אשך אשך אשך אשך אשך אשך.
 אשך אשך אשך אשך אשך אשך.
 אשך אשך אשך אשך אשך אשך.

,

17
18
19
20
21
22

23
24
25
26
27
28
29
30

॥॥॥

[illegible][illegible]

הנה

33 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 34 תִּפְתָּח הַשָּׁמַיִם וְיֵרְדוּ מַיִם וְהָיָה
 לְחַיֵּי הָאָדָם וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל
 35 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 36 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 37 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 38 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 39 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 40 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 41 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 42 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 43 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 44 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 45 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 46 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 47 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 48 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 49 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה
 50 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יִשְׂרָאֵל וְהָיָה

3 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 4 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 5 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 6 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 7 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 8 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 9 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 10 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 11, 12 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 13 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 14 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 15 חסדו נה. ויהי כן. ויהי כן. ויהי כן.
 16 חסדו נה. ויהי כן. ויהי כן. ויהי כן.

.הם אנוכי הולך ונחמך. אנוכי אנוכי אנוכי אנוכי.
 24 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 .הם אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 25 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 26 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 27 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 28 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 29 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 30 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 . . . אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 XX. .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 2 .הכלל מן, אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.
 אנוכי אנוכי אנוכי אנוכי אנוכי אנוכי.

חבד'ס אגודת ישראל. האגודה החדשה חבד'ס נוסדה
 מחדש על ידי מלבי"ם מלפאד'ס העיר. מה העיר
 הם חסידים הנשכח נשכח.

13
 14
 15

16 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁלַח אֶת יָדוֹ וְיִקְרָא אֶת אֲבִירָיו
 17 וְיִשְׁלַח אֶת הַיָּד הַזֹּאת וְיִקְרָא אֶת הַיָּד הַשֵּׁנִית וְיִשְׁלַח אֶת
 18 הַיָּד הַשְּׁלִישִׁית וְיִשְׁלַח אֶת הַיָּד הָרְבִיעִית וְיִשְׁלַח אֶת
 19 הַיָּד הַחֲמִישִׁית וְיִשְׁלַח אֶת הַיָּד הַשֵּׁשִׁית וְיִשְׁלַח אֶת
 20 הַיָּד הַשְּׁבִיעִית וְיִשְׁלַח אֶת הַיָּד הַחֲמִישִׁית וְיִשְׁלַח אֶת
 21 הַיָּד הַשֵּׁשִׁית וְיִשְׁלַח אֶת הַיָּד הַחֲמִישִׁית וְיִשְׁלַח אֶת
 22 הַיָּד הַשֵּׁשִׁית וְיִשְׁלַח אֶת הַיָּד הַחֲמִישִׁית וְיִשְׁלַח אֶת
 23 הַיָּד הַשֵּׁשִׁית וְיִשְׁלַח אֶת הַיָּד הַחֲמִישִׁית וְיִשְׁלַח אֶת

יז, לחשב מנעבא. מ'כ מנעבא, נ' מנעבא.
 25 הנעב מנעבא למ י'כ ב'ק'מ. ב'כ למ מנעבא למ
 לחפ'ד. פ'כ מנעבא מנעבא מנעבא.
 26 מנעבא ב'כ למ מנעבא ב'כ מנעבא.
 לח'כ. מנעבא ב'כ למ מנעבא ב'כ
 27 מנעבא ב'כ. מנעבא ב'כ, מנעבא ב'כ, מנעבא ב'כ.
 28 מנעבא ב'כ למ. מנעבא ב'כ מנעבא ב'כ.
 מנעבא ב'כ. מנעבא ב'כ למ מנעבא ב'כ.
 מנעבא ב'כ למ. מנעבא ב'כ למ.
 29 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 30 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ. מנעבא ב'כ מנעבא ב'כ.
 31 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ. מנעבא ב'כ.
 32 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ. מנעבא ב'כ.
 33 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 34 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ. מנעבא ב'כ מנעבא ב'כ.
 35 מנעבא ב'כ מנעבא ב'כ. מנעבא ב'כ
 מנעבא ב'כ. מנעבא ב'כ.

הנחלה,

וְהַחֲמִשָּׁה. אֲנִי אֶחָד לָךְ. הַשֵּׁשִׁי כֹחַ מַלְאָכָא
 מִן הַשָּׁמַיִם וְהַשְּׁבִיעִי מִלִּפְנֵי הַמֶּלֶךְ. מַחֲבֵר
 לִי יְיָ אֱלֹהֵי הַיְּהוּדִים. וְהַחֲמִשָּׁה. וְהַשְּׁבִיעִי. וְהַשְּׁבִיעִי.

[illegible]

21. מִיָּדָם מִיָּד לְהוֹשִׁיעַ כָּכָה אֶסְכֵּחַ לִי.
 22. לִי. בְּיָמָא אֶבְדִּי אֶסְכֵּחַ. אֶסְכֵּחַ לִי לֵא עֲתִיד. אֶל
 בֵּל עֲבָד עֲבָד עֲבָד. ○ ○
 23. מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 24. מִלֵּךְ. מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ. מִלֵּךְ.

4 וְהָיָה לְחַלְבֵּת הַזֵּה. כִּי הַמַּחְשֵׁב לֵב נִפְתָּח
 אֵיךְ מִן הַלֵּב מִן הַזֵּה כְּחַלְבֵּת הַזֵּה.
 5 הֵן הַמַּחְשֵׁב אֵיךְ מִן הַלֵּב תִּלְכָּה בְּעֵינֶיךָ לִי מִן
 6 מַחְשֵׁב. הַמַּחְשֵׁב לֵב מִן הַלֵּב אֵיךְ אֵיךְ
 הַמַּחְשֵׁב בֵּן. אֵיךְ מִן הַלֵּב לִי הַמַּחְשֵׁב הַלֵּב
 וְהַמַּחְשֵׁב הַמַּחְשֵׁב. הַמַּחְשֵׁב בְּחַלְבֵּת הַמַּחְשֵׁב
 7 הַמַּחְשֵׁב, הַמַּחְשֵׁב מִן הַמַּחְשֵׁב הַמַּחְשֵׁב. אֵיךְ מִן
 לֵב הַמַּחְשֵׁב. הַמַּחְשֵׁב. אֵיךְ מִן הַמַּחְשֵׁב הַמַּחְשֵׁב
 8 הַמַּחְשֵׁב. הַמַּחְשֵׁב. הַמַּחְשֵׁב אֵיךְ תִּלְכָּה בְּעֵינֶיךָ
 לִי אֵיךְ מִן הַמַּחְשֵׁב. אֵיךְ לִי הַמַּחְשֵׁב
 לִי בֵּן אֵיךְ מִן הַמַּחְשֵׁב. אֵיךְ בֵּן
 אֵיךְ לִי הַמַּחְשֵׁב אֵיךְ תִּלְכָּה בְּעֵינֶיךָ
 9 הַמַּחְשֵׁב. אֵיךְ מִן הַמַּחְשֵׁב לִי מִן הַמַּחְשֵׁב
 מִן. אֵיךְ לִי הַמַּחְשֵׁב לִי בֵּן אֵיךְ לִי
 מִן אֵיךְ. אֵיךְ בֵּן אֵיךְ לִי תִלְכָּה בְּעֵינֶיךָ
 10 לִי הַמַּחְשֵׁב. מִן הַמַּחְשֵׁב. אֵיךְ מִן הַמַּחְשֵׁב
 אֵיךְ אֵיךְ הַמַּחְשֵׁב בֵּן. אֵיךְ לִי
 הַמַּחְשֵׁב. הַמַּחְשֵׁב בְּחַלְבֵּת מִן הַמַּחְשֵׁב
 11 הַמַּחְשֵׁב. הַמַּחְשֵׁב בֵּן הַמַּחְשֵׁב מִן הַמַּחְשֵׁב

הַמַּחְשֵׁב מִן הַמַּחְשֵׁב

12 אֵיךְ מִן הַמַּחְשֵׁב לִי. אֵיךְ מִן הַמַּחְשֵׁב
 מִן בְּחַלְבֵּת מִן הַמַּחְשֵׁב. אֵיךְ מִן הַמַּחְשֵׁב
 13 הַמַּחְשֵׁב. אֵיךְ מִן הַמַּחְשֵׁב

17 חסד כח נחלל נח. אכח לנ נח
 18 חסד כח נחלל נח. אכח לנ נח
 19 חסד כח נחלל נח. אכח לנ נח
 20 חסד כח נחלל נח. אכח לנ נח
 21 חסד כח נחלל נח. אכח לנ נח
 22 חסד כח נחלל נח. אכח לנ נח
 23 חסד כח נחלל נח. אכח לנ נח
 24 חסד כח נחלל נח. אכח לנ נח
 25 חסד כח נחלל נח. אכח לנ נח
 26 חסד כח נחלל נח. אכח לנ נח

7 מַחֲבֵי כְּפִי הַיְּהוָה מִלְּפָנֶיךָ אֱלֹהִים
 8 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 9 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 10 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 11 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 12 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 13 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 14 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 15 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 16 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים

○ ○ ○ אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים

13 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 14 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 15 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים
 16 אֲנִי חַטָּא וְעַתָּה אֶלֶּה לְפָנֶיךָ אֱלֹהִים

33
 34
 35
 36
 37
 38

• • • .

39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557

22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32

॥॥

[illegible]

הכללים

ലക്ഷ്യം ലക്ഷ്യം . ഒരു വാക്കു കൂടി നീക്കം 10

11. כִּי יָבֹאוּ אֵלֶיךָ לְעוֹלָם וְלָנֶכְדָר וְלַחַיִּים

אנא. אלך מרגע ונאם נח פולחן נח נח

12. **മലയാളം ഭാഷയിൽ എഴുതുന്നതിനുള്ള സാധനങ്ങൾ.**

סאנטימ למ. נגב אנט דפילא ב. צמח חלחא

13 משה אלהים אל. ויהי חן בעיניו. ויאמר לו הנה אנכי נותן לך את כל הארץ הזאת.

[illegible]

കുമാര. ൧. കുമാര. കുമാര. വക കുമാര. ൧൦.

15 מִדְּבַר חַיִּים בְּמַחְסֵי יוֹלָד. חַיִּים יִזְכְּרוּ חַיִּים

[illegible]

. ആവക പുലർത്താൻ നല്ല ഒരു വ

17 ל' מנחם כסליו ה'תקל"א

לחיות נח אלו. מה מה מחצות נחיות.

18 **מַחֲמֵם יָם יִלְפֵם מִן הַמַּיִם מִן הַלֵּב מִן הַיָּם מִן הַיָּם**

19 ನ ಹಂತದ ಮೇಲೆ. ಹಳೆಯ ಕಟ್ಟಡ

חֲסִידֵי אֱלֹהִים . חֲסִידֵי אֱלֹהִים . חֲסִידֵי אֱלֹהִים .

[illegible]

کلمہ: حضرت ابراہیم علیہ السلام کا نام ہے۔

[illegible][illegible]

הַחֵדָּה

.וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע
 7 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 8 הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה
 9 וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע
 10 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 11 הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה
 12 וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע
 13 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 14 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים

.וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה

15 .וְיִשְׁמַע אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע
 16 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 17 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 18 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים
 19 אֶת-הַקּוֹלִים הָאֵלֶּה וְיִשְׁמַע אֶת-הַקּוֹלִים

הנהגה

42 גדלתו אליו דבריו כלל. ונראה לו
 כחשבונו. ונראה לו. ונראה לו. ונראה לו.
 43 נראה לו. ונראה לו. ונראה לו. ונראה לו.

... ..

44 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.

... ..

45 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.

... ..

47 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.

... ..

51 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.
 נראה לו. ונראה לו. ונראה לו. ונראה לו.

מלכותו יתברך. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 32
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 33
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 34
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 35
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 36
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 37
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 38
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 39
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 40
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 41
 ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. ואלה הן המצוות. 42

12 **העצב**. **למל**. **המ** **ל** **למל**. **לחור**. **ח**
 13 **החור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור. **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 14 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 15 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 16 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 17 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 18 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 19 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 20 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
 21 **לחור** **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**
לחור **ל** **לחור** **ל** **לחור** **ל** **לחור**. **ח**

המחל,

47, 48. **בַּחֲמָה. מִן הַיָּם. עַל הָאֲמֹת לְמַן הָאֲמֹת לִי.**

[illegible]

50 וְלִפְתָּח, וְלִפְתָּח. מִן אֶחָד, מִן אֶחָד. חֶלֶק

והבן. לוי. חסד. וחסד. חסד. חסד.

• • • རྟུམ་པོ་, རྟུམ་པོ་

നവം. കൂടെ ൧൨൮ പേർ കൂടെ ൧൨൮. XIII.

കയ്യോ കയ്യോ നമിൻ ധ്യാതിനേ. നമു മധ്യ 2

എന്നു കൂടി തിരിച്ചറിഞ്ഞു. കർമ്മങ്ങൾക്ക് തന്നെ പരിധി ഉണ്ട്.

॥ अथ भगवत्पूजाविधिः ॥

4. פלדא קאמא. מן פס ויגדא למיזב. חב.

[illegible]

5. היצחק האבולח. אשתו דם נולד לו אבא.

• Ժամադ ԿՅԵԿ ԴՅԵԿ • ԿԿԿ ԿԿԿ ԿԿԿ ԿԿԿ

6 כלל הלה במהם הציור שלילי. ובהמשך

הַיְצִיאוֹת הַמֵּתִים בְּלֵיל צִדְקָה. הַמִּלְלָה אֲדֹנָיִם

7. חמץ קצקו בזה. וזהו חמץ קצקו בזה.

8 കർമ്മശാസ്ത്രം. അദ്ധ്യായം ൧൦

လမ်းကွေ့လမ်းခွေ . ကိုဗစ် ရှောင်ရန် အထူး သတိပြုရန်

[illegible]

10. וְהָיָה לְךָ לְזִכָּרוֹן וּלְחֻמָּתְךָ

සමාජ සේවකයෙක්, සමාජ සේවකයෙක්. සමාජ සේවකයෙක්.

11 ಮಹಿಷಾಸುರಮರ್ದಿನಿ . ಕುಮಾರ ಕುಮಾರ .

محله الجبل من مکتب احمد بن محمد بن احمد بن محمد بن احمد

॥॥

39 אה דהם חסא אהבה למי . יזכור אהבה חסד

ଏକ ସମ୍ପ୍ରଦାୟ ଲାଗି ନିଜ ନାମ ଲେଖି ନାହିଁ ।

40 אלא איהו חסד דגאון דבא. אבא מן המסא

മലയാളത്തിൽ കവിതകൾ എഴുതാൻ പഠിക്കാൻ ആഗ്രഹിക്കുന്നവർക്ക് ഈ പുസ്തകം വളരെ ഉപയോഗപ്രദമാണ്.

מחנה אפרים וזאת נחמה כלבית וזאת

41 କଥାକ୍ତେ ମୋର କଥାକ୍ତେ ଲଳିତ । ଶ୍ରୀମଦ୍ ଭଗବତ୍ ସୁଖ

למנוח כהנא בן ציבא מרדא ונשיבא.

പ്രകൃതിയുടെ അനന്തതയും അതിന്റെ അനന്തതയും.

42. קצת. מלכות יהודה וסמך כגון חם

מִי־יָדוּעַ הָיָה לָנוּ. מִי־יָדוּעַ הָיָה לָנוּ.

האזרח הולצברג שבחיים הצלחה. רמא הוב

○ ○ ○ Kim 金

[illegible]

മുഹൂർത്തം. ഒരു രൂപ കയ്യോളം നൂറുനൂറു രൂപ

44. לֹא יִשְׁכַּח. מִיָּדָא. לֵבָא. אֶלְכָּא. אֶלְכָּא. לֵבָא. מִיָּדָא. לֹא יִשְׁכַּח.

ಶಿಶುಕ ಸು. ಶಿವಪು. ಶಿಶುಕ ಸು, ಶಿವಪು. ಶಿವಪು. ಶಿವಪು.

കിര പൂന . കുളിയിലുള്ള മറ്റൊരു നാമം 45

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנֵינוּ וְיִשְׁמַר אֶת אֲנֵינוּ . אֲמֵן

കൂടാതെ കിഴക്കും തെക്കുംകൂടാതെ . നാളെ

നമസ്കരം നമസ്കരം നമസ്കരം നമസ്കരം നമസ്കരം

.....

46. חבד מה מכלל חסד לבד. חסד אמת

האבות, שהם אבותינו, הם אבותינו.

החטא

חפץ הוא שיהיה. וכל מי שחפץ
 29 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 30 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 31 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 32 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 33 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 34 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 35 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 36 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 37 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.

והחטא

38 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.
 וכל מי שחפץ. וכל מי שחפץ. וכל מי שחפץ.

15 הוֹדוּתוֹתָיִי. יִשְׁלַח ה' יָדוֹ מִן הַשָּׁמַיִם לְמַךְ חַטָּאתִי.
 16 וְהָיָה לִי חַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 17 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 18 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 19 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 20 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 21 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.

21 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.

22 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 23 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 24 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 25 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 26 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 27 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.
 28 הַחַטָּאתִי כְּחַטָּאתִי. וְהָיָה לִי חַטָּאתִי.

הגדה

2 וְהָיָה כְּשֶׁנִּתְחַלֵּץ הַכֶּלֶם. בְּיָמֵינוּ אֵלֶּיךָ
 אֶרְבֹּנִים לֵאמֹר. מִיָּהּ בְּדָבָר הַלְּתִיכֶנּוּ מִיָּהּ הַלֵּל
 3 עָלֶיךָ לְחַבְדֵּנוּ. אֶרְבֹּנִים לֵאמֹר. לֵא מִיָּהּ מִיָּהּ בְּדָבָר
 4 הַיָּמִים בְּיָמֵינוּ הָיָה הַכֶּלֶם. אֶרְבֹּנִים לֵאמֹר. הַלֵּל
 הָאֱלֹהִים. אֶרְבֹּנִים לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 5 לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 6 הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 7 הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 8 לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 9, 10 הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 11 לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 12 לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 13 לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל
 14 הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל לֵאמֹר. הַלֵּל

[illegible][illegible]

28. འཇིགས་མེད་ཀྱི་རྒྱུ་བློ་ལྟར་ཤིང་།
 29. རྒྱུ་བློ་ལྟར་ཤིང་། དཔེ་ལྷན་གྱི་ཕྱི་རྒྱུ་བློ་
 གྲུ་ལྟར་ཤིང་། རྒྱུ་བློ་ལྟར་ཤིང་། རྒྱུ་བློ་
 30. རྒྱུ་བློ་ལྟར་ཤིང་། རྒྱུ་བློ་ལྟར་ཤིང་། རྒྱུ་བློ་
 རྒྱུ་བློ་ལྟར་ཤིང་། རྒྱུ་བློ་ལྟར་ཤིང་། རྒྱུ་བློ་

[illegible]

אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 11 מִן־הַשָּׁמַיִם אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 12 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 13 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 14 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 15 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 16 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 17 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 18 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 19 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 20 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי
 21 כִּשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי וְכִשְׁכַּחְתָּ אֶת־כָּל־עֲוֹנוֹתַי

קצת נסמך מן המצות. ²⁸ וכן על המצות. ²⁹ וכן על המצות. ^{VIII.} וכן על המצות. ² וכן על המצות. ³ וכן על המצות. ⁴ וכן על המצות. ⁵ וכן על המצות. ⁶ וכן על המצות. ^{7, 8} וכן על המצות. ⁹ וכן על המצות. ¹⁰ וכן על המצות.

למלך מה חזקת עבד. אפול אפול מה הוי' א.
 17 כל אפול אפול אפול אפול אפול אפול אפול אפול
 18 אפול אפול אפול אפול אפול אפול אפול אפול
 19 אפול אפול אפול אפול אפול אפול אפול אפול
 20 אפול אפול אפול אפול אפול אפול אפול אפול

החור אפול אפול אפול אפול אפול אפול אפול אפול

21 כל אפול אפול אפול אפול אפול אפול אפול אפול
 22 אפול אפול אפול אפול אפול אפול אפול אפול
 23 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול

אפול אפול אפול אפול אפול אפול אפול אפול

24 כל אפול אפול אפול אפול אפול אפול אפול אפול
 25 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול
 26 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול
 27 אפול אפול אפול אפול אפול אפול אפול אפול
 אפול אפול אפול אפול אפול אפול אפול אפול

॥॥

[illegible]

7 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 8 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 9 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 10 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 11 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 12 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה
 13 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה

[illegible]

הנהגה

42 כשנשם. ומה געלט ליטא. ומה געלט ליטא.
 43 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 44 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 45 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 46 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 47 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 48 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 VI. ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 2 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 3 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 4 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 5 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.
 ומה געלט ליטא. ומה געלט ליטא. ומה געלט ליטא.

[illegible]

38 בְּחֵן הָיָה לָהֶם וְהָיָה לָהֶם שֶׁל עֵץ. וְהָיָה
 39 שֶׁל עֵץ. אֵלָּה הֵם אֲנִי אֵלָּה הֵם אֲנִי הֵם אֲנִי
 40 עֵץ [אֲנִי] לֹא אֲנִי. וְהָיָה לָהֶם שֶׁל עֵץ. וְהָיָה
 41 הֵם אֲנִי לֹא אֲנִי וְהָיָה לָהֶם שֶׁל עֵץ. וְהָיָה

20 והענין. ארבעה עשר. הלא כל האדם

הוא נברא לאלהים. וכל האדם נברא לאלהים.

21 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

22 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

23 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

24 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

25 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

26 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

27 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

28 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

29 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

30 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

... ..

25 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

26 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

27 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

28 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

... ..

27, 28 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

29 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

30 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

31 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

32 וכל האדם נברא לאלהים. וכל האדם נברא לאלהים.

והוא יתן לנו חסד ורחמים
 11 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 12 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 13 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 14 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 15 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 16 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 17 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 18 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 19 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים
 ויהי לנו חסד ורחמים

॥॥

అతుకా . కింఁది నలఱు మభ్యు . అతుకా . కుడ 24

[illegible][illegible]

مؤلفه نقله از حسن محمد حلیه . ۱۳۱۰

[illegible]

നിമിശാലികാ . നമന കേകു എലില . നമന 25

חַיִּים קִיָּץ. מִלֵּל מִן חַיִּים חַיִּים.

מִן אֶחָדָם. מִן מִצְרַיִם. מִן חֶבְרוֹן. מִן חֶבְרוֹן.

V. חַדְשֵׁי יָמֵינוּ לְחַסְדְּךָ. וְלֹא מִן הַכֶּחָץ. כִּי אֲנִי חַי.

കരത ചന്ദ്രന നന്ദനാ പൂർവ്വം, നന്ദനാ പൂർവ്വം നന്ദനാ ²

●●● ਲਗਾਨਾ ਕਾ

നമ്പ്യാ നമ്പ്യാ കടൽ നമ്പ്യാ 3

... **ಕುಳುಕು ಕೊಡು**

...കുറിപ്പ് സമർപ്പിക്കുക. എന്ന കക്ഷി അഭ്യർത്ഥിക്കുന്നു 4

• • • අප්පාදා අප්පාදා අප්පාදා 5

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರ

• • • ഭായ വന

[illegible]

8 الحسنه لكلم الرحم حاجنه الحسنه

• • • • • **കൽക, തുറപ്പ**

[illegible]

• • • • • **ရက်စွဲ**

10

הנה

[illegible][illegible]

15. גאולה מלכות נבא גאולה מלכות. א.י.א.

הַחֲבִירִים הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ בְּכָל יוֹם וּבְכָל שָׁבוּעַ וּבְכָל חֹדֶשׁ וּבְכָל שָׁנָה וּבְכָל יוֹם וּבְכָל שָׁבוּעַ וּבְכָל חֹדֶשׁ וּבְכָל שָׁנָה.

16. הַיְּהוּדִים מֵיִסְרָאֵל. לֵבִי הַיִּזְרְזָה. חַכָּם הַשֹּׁהֵן. אֶחָד

සමස්ත ප්‍රතිඵලය වන්නේ 100 ක් වන බැවින් 100% ක් ලෙස ප්‍රතිචාර දක්වනු ලැබේ.

٠٠٠ قَالَ رَحِمَهُ . كَيْفَ كَانَ رَجُلٌ حَسْبُ

ഇതുകാണി. ഇതുകാണി. ഇതുകാണി. ഇതുകാണി. ഇതുകാണി. 17

പിന്നീട് കേരളത്തിലെ പല സ്ഥലങ്ങളിലും സഞ്ചരിച്ചു.

കിരകുമാര-വചനം. പൂർവ്വകാലം. കലകാലം.

১৯৩৭ চাঃ ২২ নং অধ্যক্ষ জার্মানির ক্রয়

19

॥ ॐ नमो भगवते वासुदेवाय ॥

പിന്നെ ഏതൊരു കാര്യം ചെയ്യാൻ വേണ്ട 20

... നിർവ്വ

[illegible]

لحمه واللبس كسبه، قدر احوال حذو به

ചുരുക്കം . നെലക, ചാ, ചു നൂലായ നെ

ഈ പ്രണവം പ്രകടമാകട്ടെ. 22

നന്ന . നീക്കം ചിലവ് നന്നായിട്ടു വന്നു വന്നു 23

ಕೂಗು ಕೂಗು . ಕೂಗು ಕೂಗು ಕೂಗು ಕೂಗು

കുറുപ്പുകൾ കൂടിയ ഒരു നൂറ്റാണ്ടിനു ശേഷം. ക്രൈസ്തവ

කතෘ කතෘකා ජාලාලා ජාලාලා

החזק

אשכנזי מן ישראלי ויהי לו חלק
 IV. ויבנה ביתו ויגור בו. ויהי לו חלק
 2 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 3 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 4 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 5 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 6 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 7 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 8 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 9 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 10 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 11 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.
 12 ויהי לו חלק. ויהי לו חלק. ויהי לו חלק.

הנהגה

7 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 חֲסִידָא דְּמִיָּד וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ
 8 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 9 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 10 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 11 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 12 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 13 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 14 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 15 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 16 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה
 17 וְהָיָה כִּי תִשָּׁאֵל אֶת הָאֱלֹהִים בְּיָמֶיךָ וְהָיָה

[illegible][illegible][illegible]

מחשבתו כי הוא יחיה וימות

○ ○ ○ אב

II. וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

2 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

○ ○ אב

3 וכן הוא יחיה וימות

4 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

5 וכן הוא יחיה וימות

6 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

7 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

8 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

9 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

10 וכן הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

מחשבתו כי הוא יחיה וימות

[illegible]

17
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

18 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 19 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 20 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 21 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 22 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 23 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 24 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 25 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

אברהם ויצחק ויעקב

1. אברהם ויצחק ויעקב
 2. אברהם ויצחק ויעקב
 3. אברהם ויצחק ויעקב
 4. אברהם ויצחק ויעקב
 5. אברהם ויצחק ויעקב
 6. אברהם ויצחק ויעקב
 7. אברהם ויצחק ויעקב
 8. אברהם ויצחק ויעקב
 9. אברהם ויצחק ויעקב
 10. אברהם ויצחק ויעקב
 11. אברהם ויצחק ויעקב
 12. אברהם ויצחק ויעקב
 13. אברהם ויצחק ויעקב
 14. אברהם ויצחק ויעקב
 15. אברהם ויצחק ויעקב

FRAGMENTS
OF THE
CURETONIAN GOSPELS,

EDITED BY

W. WRIGHT, LL.D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND FELLOW OF QUEENS' COLLEGE,
CORRESPONDING MEMBER OF THE BERLIN ACADEMY OF SCIENCES, ETC.

ONLY ONE HUNDRED COPIES PRINTED FOR PRIVATE CIRCULATION.

London:

PRINTED BY GILBERT AND RIVINGTON,
28, WHITEFRIARS STREET, CITY, AND 52, ST. JOHN'S SQUARE, CLERKENWELL.

IN the "Monatsbericht der Königlich Preussischen Akademie der Wissenschaften zu Berlin" for July, 1872, p. 557, my revered friend and teacher Professor Dr. Roediger has edited the text of three recently discovered leaves of the Curetonian Gospels, which are now the fly-leaves of a Syriac manuscript in the Royal Library at Berlin (Orient. Quart. 528).^{*} They once formed part of the MS. Brit. Mus. Add. 14,451, and contain S. Luke, ch. xv. 22—ch. xvi. 12, ch. xvii. 1—23, and S. John, ch. vii. 37 (the last word, ܠܗܝܠܐ)—ch. viii. 19.^o The whole pericope ch. vii. 53—ch. viii. 11 is omitted in this version as well as in the Peshittā.

As the "Monatsberichte" of the Royal Prussian Academy of Sciences are probably inaccessible to many who may take an interest in these fragments, I here reproduce them from Professor Roediger's edition and from my own copy, the manuscript in question having been most liberally lent to me by the authorities of the Royal Library of Berlin.

W. WRIGHT.

^{*} See my Catalogue of the Syriac MSS. in the British Museum, preface, p. xvi., note *; and the Rev. Mr. Crowfoot's *Fragmenta Evangelica*, etc., pars altera, pp. 63 seqq., and his *Observations*, pp. 23 and 28.

[illegible]

* See Cureton's edition, signature S, first page.

† The **ا** is unpointed in the MS., **الحق**.

† The words **ṛṇṇi ṇṇi ṇṇi ṇṇi**, as well as the **ṇ** in the preceding **ṇṇi**, seem to be written over an erasure, but *a pr. m.*

DATE DUE

~~JUN 1 1986~~

~~MAY 27 1986~~

~~JUN 1 1986~~

AUG 1 1987

MAY 27 1986

JUN 20 2000

JUN 15 1986

JUN 15 1987

SEP 02 1999

SEP 09 1986

OCT 2 1988

DEC 1 1987

DEC 1 1988

GAYLORD

PRINTED IN U.S.A.

BS112.5 1858 c.2
Remains of a very ancient recension of
Princeton Theological Seminary-Speer Library



1 1012 00050 2270