PALESTINIAN SYRIAC TEXTS
FROM PALIMPSEST FRAGMENTS
IN THE TAYLOR-SCHECHTER COLLECTION

EDITED BY
AGNES SMITH LEWIS M.R.A.S.
HON. PHIL. DR. HALLE-WITTENBERG
EDITOR OF
SOME PAGES OF THE SYRIAC PALIMPSEST RETRANSCRIBED
A PALESTINIAN SYRIAC LECTIONARY FROM THE PENTATEUCH, PROPHETS, ETC.

AND
MARGARET DUNLOP GIBSON M.R.A.S.
JOINT EDITOR OF
THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS
EDITOR OF
STUDIA SINAITICA NOS. II, III, V AND VII

LONDON
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CAROLO TAYLOR ET SOLOMONI SCECHTER

VIRIS DOCTISSIMIS ET HE布RAICAE LINGUAE PERITISSIMIS

HOC OPUSCULUM DEDICANT

AGNES SMITH LEWIS ET MARGARETA DUNLOP GIBSON.
INTRODUCTION.

The fragments of MSS. from which the following texts have been copied are all palimpsests, and formed part of the great collection of Hebrew parchments, so long stored in the Genizah of the synagogue in Old Cairo, which Dr. Schechter received from the Grand Rabbi of Egypt in 1897. They were presented by him and by Dr. Taylor, Master of St. John's College, to the University of Cambridge in 1898. Amongst them were eleven leaves of the Original Hebrew of Ecclesiasticus, belonging to two manuscripts, discovered by Dr. Schechter, with some leaves of the Hexapla, and some autograph letters of Maimonides; and an autograph letter of Cushiel; also the fragment of Aquila found by Mr. Burkitt; and many documents of great, though somewhat lesser interest.

All the Palestinian Syriac palimpsest fragments contained in this volume, were picked out from the heap of miscellaneous scraps by Dr. Schechter himself, partly for the sake of the upper Hebrew script, and partly because he suspected the under one to be Syriac. In this he was confirmed by Mr. Burkitt, who happened to see some of the earliest specimens, including probably No. III. or V. which Dr. Schechter had laid aside for our inspection. Twenty-one fragments were entrusted to Mrs. Gibson and me in 1898 by Dr. Taylor and Dr. Schechter, for the purpose of editing, and nine more in June 1899 by the Syndics of the University Library. To the texts of these we have added that of four scraps belonging to ourselves, two of which, though purchased from dealers in Cairo, came originally from the Genizah.

The 30 documents (or 34, counting our own) differ considerably in age, in value, and in the degree of their preservation: or rather, I might say, of the ill-usage to which they have been subjected.

S. F.
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The place in which they were so long stored merits description. We were enabled, when in Cairo, through the kindness of Dr Schechter, to visit it. The synagogue is a plain, whitewashed building, round three sides of which runs a gallery. At one end of this gallery a rude ladder, with rungs very wide apart, gives access to a door in the wall, some fourteen feet above the floor. Through this door one of the synagogue servants jumped, and as he alighted in the inner darkness, we who stood below heard the crash of ancient vellum beneath his feet. We had to content ourselves with a peep, from the top of the ladder, at this lumber-room, the Genizah, whence have issued from time to time so many ragged scraps of writing to make glad the hearts of European scholars. For centuries, whitewash has tumbled upon them from the walls and ceiling; the sand of the desert has lodged in their folds and wrinkles; water from some unknown source has drenched them; they have squeezed and hurt each other; whilst all the time some of them were keeping for us very precious secrets.

It was my not altogether pleasant duty when in Cairo, to separate and cleanse those of the Genizah fragments which Mrs Gibson and I had acquired, and, ab uno disce omnia, I found each little bundle of heterogeneous leaves glued together, some loosely, through having been dried after immersion in water; some tightly, by a treacle-like sticky substance formed out of their own decay. Sometimes a handful which I supposed to consist of three leaves would be found to conceal a dozen, each differing in character from its neighbours, and amongst the dust which covered them I discovered not a few very tiny insects. Thus the numerous holes with which our palimpsest leaves are studded have certainly been produced by long adhesion to a slowly mouldering mass of parchment and paper.

The fragments differ much in the degree of their legibility. Dates, in cases where none are given, are impossible to fix, and only a vague guess can therefore be made about the epoch to which each fragment belongs. This resolves itself ultimately into a question of handwriting, and in this matter we can only invoke the diligent consideration of our
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facsimiles, and the tentative judgment of those who are more skilled in these matters than we are ourselves.

We feel justified in saying, however, that no earlier specimen of the language is known than these texts of Jeremiah, Joel, Hosea, Corinthians, Thessalonians, Timothy and Titus. We are certain, also, that these are no parts of a Lectionary, but are the remains of an early Syriac version, translated from the Septuagint. It will be observed that there is no indication of a rubric between the conclusion of Hosea and the beginning of Joel in Fragment VI., and that Fragment XI. exhibits the headings ܐܘܠܗܐ and ܐܝܘܝܠ “second (Timothy).”

It was natural to suppose from the character of the upper Hebrew script, that those Fragments which contain texts of I. Thessalonians and of II. Timothy must be portions of the same MS. as those edited by Mr Gwilliam in Anecdota Oxoniensia, Semitic Series, Vol. I. Part V.; but whereas two of the Bodleian fragments measure 12 inches by 8½, the longest of the Cambridge leaves measures only 9¼ inches by 7¾. Moreover in the Bodleian fragments the Hebrew script runs across the Palestinian Syriac, and in the Cambridge ones it runs the same way.

A re-agent, hydro-sulphuret of ammonia, has been employed, by special permission of the University Librarian, only on Fragments II. XI. XXII. XXVI. XXX., with I. and II. of our own, and on portions of Fragments I. III. V. VII. It has in no instance been used where the words could be deciphered without it; nor where the leaves were riddled with holes, experience having shown us that under the latter conditions more would be lost than gained by its application. Fragments I. and II. of our collection would have been perfectly illegible without it; the under script in these was mistaken by me for a faint brown streak of dirt; and it was thus left to Dr Schechter, who knew the appearance of the Hebrew script in the fragments of his own collection, to recognize that this streak was really an ancient text.

Mrs Gibson and I are separately responsible for the decipherment of those Fragments to which our initials are appended. The plan
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which we have followed was for one editor to revise the other's work; then to submit the printed text to Dr Nestle, of Maulbronn, and to verify his suggestions; it was then re-read from the manuscripts by Dr Rendel Harris, of Cambridge, and received its last revision from ourselves. The early Creed on Fragment XIII. was identified and deciphered almost wholly by Dr Harris. I had copied a few words, amongst which were ομοευσίς κύριος, and this at once suggested to Dr Harris both the word ομοευσίς and the type of document in which it was likely to occur. I am, nevertheless, responsible for its accuracy. We shall be grateful for any suggestions about those of the fragments, which, though deciphered, are as yet unidentified. Of the Biblical texts only 1 Thess. iv. 3—14 has already been published (Gwilliam, Anecd. Oxon. Semitic Series, Vol. I. Part V.)

We can hardly venture to hope that these somewhat scrappy texts will do much to dissipate the cloud of mystery which enshrouds the early history of the Palestinian Syriac dialect, but we shall be disappointed if they do not lead competent scholars, such as Dr Noldeke, after due examination of the fragments themselves, to assign a possibly earlier date than they have hitherto done to the Palestinian Syriac version of the Scriptures.

Our thanks are due to Dr Taylor, Master of St John's College, to Dr Schechter, and to the Syndics of the University Library, for having entrusted these valuable documents to our care; to Dr Rendel Harris, and to Dr Nestle for their reading of our proofs, and for many valuable suggestions; to Professor Guidi of Rome, for his careful transcriptions from the Codex Chisianus, pp. 7—33; to Mr Stenning of Wadham College, Oxford, for identifying the text of Numbers on Fragment III. of our collection; and lastly to the printers of the University Press, for the skill and patience which they have displayed in the execution of this work.

AGNES SMITH LEWIS.

Castle-Brae,
Cambridge.

February, 1900.
DESCRIPTIONS OF THE FRAGMENTS.

TAYLOR-SCHECHTER COLLECTION.

I.

The upper half of a very ragged crinkled leaf with a smaller one (No. VIII.) stitched on to it. The margins are torn, and there are many holes, four of which are large ones, evidently caused by decay. The Hebrew script runs across the older Syriac one, and formed part of a roll, about 4 $\frac{3}{4}$ inches wide, the fragment itself being 9 $\frac{3}{4}$ inches long, or with the addition of Fragment No. VIII. 16 $\frac{1}{2}$ inches. The Syriac leaf has evidently been cut into two halves, of which the under one is lost. The Syriac script is in two columns, of which 17 lines remain, the style of writing being apparently that of the 10th century. That portion of the text of Deuteronomy which ought to come between the end of col. a and the beginning of col. b points to 17 lines having been lost. The text on the hair-side of this fragment is most difficult to decipher, for the upper Hebrew letters have faded until they have become of exactly the same hue as the under Syriac ones, and as both are closely written the two appear entangled in hopeless confusion. The re-agent has been used on the hair-side only. A capital waw occurs on the flesh-side.

[The Hebrew script is part of a Liturgy Piyut (10th or 11th century) for the Tabernacle feast.]

II.

Two conjugate leaves of thin vellum, half of each being torn away in an irregular manner. Much damaged, and full of holes both large and small. Length 8 $\frac{1}{2}$ inches; present maximum breadth of f. 1, 4 inches; of f. 2, 4 $\frac{1}{2}$ inches. The upper Hebrew script is in one column, in a clear but somewhat uneven

* For the information enclosed in square brackets we are indebted to Dr Schechter.
DESCRIPTIONS OF THE FRAGMENTS.

There are 31 lines on the recto, and 30 on the verso. The lower Syriac script is in two columns, of which little more than one column is now extant on each page. The hand is extremely bold, and the writing above the line. The reading of the under script on both sides is made more difficult because, owing to the thinness of the vellum, the Hebrew of the upper script is seen through from the opposite side. There is one capital 利用您的.

[The Hebrew text is from Genesis Rabbah, chapters i. and ii. (10th or 11th century).]

III.

A pair of conjugate leaves of fine vellum, measuring originally 9 inches by 7\frac{3}{4}. A large piece has been torn away from the bottom of each leaf. The upper Hebrew script is in one column and is closely written, with 30 lines in the column; the under Syriac is in two columns, of which that on col. b has a considerable downward slope, with 23 lines in each column. f. i a, col. b, and its reverse, f. i b, col. a, are much riddled with holes. The re-agent has been used only on the hair-side of the vellum, viz. f. i b and f. 2 a. Two capital letters occur, a 利用您的 and a shin.

[The Hebrew text is from Genesis Rabbah, portions of chaps. lvi., lvii., lix., lx. (10th or 11th century).]

IV.

A single leaf of very fine vellum, much damaged, a large part of the bottom and of the outer side having disappeared and the remainder being very ragged. It measured originally 8\frac{3}{4} inches by 7. The upper Hebrew script, closely written, is in one column of 28 lines; the under Syriac is in two columns of 22 lines each. The re-agent has not been employed upon this leaf, because of its fragile nature and the numerous holes. A capital he occurs: and the writing has a decided slope upwards.

[The Hebrew text is from Genesis Rabbah, chap. lv.]

V.

A pair of conjugate vellum leaves, slightly thicker than No. III., and measuring 9 inches by 7\frac{3}{8}. A large piece has been torn from the bottom of both, and the outer part of f. 2 is much torn. The upper Hebrew script is in one column of 30 lines, closely written. The under Syriac is in two columns, with 24 lines in each column, the outer part of f. 2 being much damaged. A
single capital waw occurs. The re-agent has been used on the hair-side only, f. 1 a, cols. a and b, and f. 2 b, col. b. Identified by Dr Rendel Harris.

[The Hebrew text is from Genesis Rabbah, portions of chaps. lvii. and lviii.]

VI.

A pair of conjugate leaves of fine vellum, measuring 10 inches by $7\frac{1}{2}$. There is a large rent in the bottom of both leaves, and a large hole at the top of f. 1, also many tiny holes dotted about both leaves. The upper Hebrew script is in one column, closely written, with 31 lines in the page. The under Syriac is in two columns of 22 lines each; f. 1 b, col. a, having a perfectly blank space of $2\frac{3}{4}$ inches between the end of Hosea and the beginning of Joel. A capital shin occurs in the word ḫduzaz lily, in Hosea xiv. 6. Both leaves are much discoloured. They have been read without the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Erubin, chap. iii.]

VII.

A single vellum leaf with a portion of its conjugate attached, found in May, 1899. It measures 10$\frac{1}{4}$ inches by 8. Part of the inner margin is torn away; there is a large hole and some smaller ones. The upper Hebrew script is in one column of 31 lines; the under Syriac one is in two columns, and was quite illegible without the re-agent. I have spent many hours in the vain endeavour to identify it. As the few words which I have deciphered appear to belong to the Old Testament, I have printed it betwixt the fragments of Hosea-Joel, and that of II. Corinthians.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Erubin, chap. i.]

VIII.

A ragged piece of rather coarse vellum, sewed on to No. I. Half of the leaf is torn irregularly away, and a large ragged hole is in the middle, caused by decay. Its greatest length when perfect would be 7 inches, its greatest breadth $4\frac{1}{2}$ inches. The upper Hebrew script is distinct and clear, in regular lines; the under Syriac script is large and clear on the flesh-side, but on the hair-side the half of each letter seems to be effaced, and all distinction between the upper and lower script is undiscernible, so that this has proved the least legible of all these fragments.

[The Hebrew text is a Liturgy Piyut of 10th or 11th century for the Tabernacle feast.]
IX.

A pair of conjugate leaves, measuring originally 10 inches by 8, but the outer margins have been mostly torn away, and with them has gone some portions of the upper Hebrew script. This is in one column of 32 lines. The under Syriac script is a text from II. Corinthians, in two columns of 22 lines each. Part of the leaves is much discoloured, but it has been read without the re-agent. There are no capitals. The א is a very square letter, and does not project above the line.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Sotah, chaps. viii., ix.]

X.

A pair of conjugate leaves, measuring 10 inches by over 7½, with large rents from the edges and many holes. The upper Hebrew script is in one column of 30 lines; the lower Syriac, a text from I. Thessalonians, being in two columns of 24 lines each. A capital ה occurs, and the א comes above the line. The re-agent has not been used.

[The Hebrew text is from the Talmud of Jerusalem. Tractate Erubin, chap. iii.]

XI.

A pair of conjugate leaves of rather thick vellum, the lower part of which has been torn away. The first measures 8 inches at its longest part, and 6½ at its shortest, by 9½ inches in breadth. A large portion has been torn out of it. The second leaf measures nearly 7¾ inches at its longest part, and 6¼ at its shortest, by over 9½ inches in breadth. This shows that the somewhat broad margins at the side of the first leaf must have crumbled away. The upper Hebrew script is in two columns, 19 lines being extant in one column and 16 in the other. The leaf was turned upside down when this was written. The Syriac script, in two columns, is large, bold, and slightly sloping. There are from 14 to 17 lines extant in each column. They represent a text from II. Timothy and Titus, and have been read with the help of the re-agent.

[The Hebrew text is a portion of a Midrash hitherto unknown, 10th or 11th century.]
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XII.

A leaf of fine vellum, much damaged, and full of large holes, measuring originally $8\frac{3}{4}$ inches by $7\frac{1}{4}$. Much of the upper part has been torn away. The upper Hebrew script is in one column of 31 lines, but of seven of these only a few words remain. The Syriac script is in two columns of 23 lines each; it seems to contain a verse of Isaiah, and is perhaps a homily. The writing is somewhat sloping, and on the hair-side is almost illegible. The re-agent has not been used.

[The Hebrew text is a portion of Genesis Rabbah, chap. Ixxxii.]

XIII.

A single vellum leaf, much dilapidated, and containing many holes. It measured originally over $9\frac{1}{2}$ inches by $6\frac{1}{4}$ but the edges are much frayed. The upper Hebrew text, in one column, is less closely written than the text of some of the preceding fragments; it numbers 29 lines, and the page was turned upside down when it was written. The under Syriac script is large and bold, in two columns of 16 lines each; it is the Creed deciphered by Dr Rendel Harris. Owing to the soft and mouldy state of the vellum, the re-agent has not been used either on this fragment or on No. XIV.

[The Hebrew text is a portion of the Talmud of Jerusalem, from a MS. rather later than Nos. VI., VII., IX. and X. Tractate Shebu'oth.]

XIV.

Part of a single vellum leaf, of the same character as No. XIII. and possibly its conjugate. It measures 6 inches by $6\frac{1}{2}$. 19 lines only of the upper Hebrew script remain, with portions of two more. The Syriac writing is in two columns. Of each of these 11 lines are visible on either side of the leaf.

[The Hebrew text is the same as that of No. XIII.]

XV.

A pair of conjugate leaves, of which half of the first has almost disappeared, and the second is very ragged. They measured originally nearly $8\frac{1}{2}$ inches by $6\frac{1}{4}$. Both leaves are much crinkled, making the Hebrew script, which is in one column of 26 lines, very difficult to read; and only a little of the under script (2 columns, 18 lines) can be deciphered, even with the re-agent.

[The Hebrew text is a portion of the Torath Kohanim (edition Weiss, pp. 11, 12).]
XVI.

A pair of conjugate leaves of fine vellum, much broken at the edges, and with considerable portions irregularly torn away. There are four large holes and many small ones. Maximum length 7 1/4 inches, maximum breadth of f. 1, 4 3/4 inches, of f. 2, 5 7/8 inches. The upper Hebrew script is in one column, in a neat and regular hand. There are 28 lines on f. 1 a and a vestige of one more on f. 1 b, apparently 28, on f. 2 a 25 complete, and on f. 2 b 24 complete.

The lower Syriac script is in two columns, in a bold but not very even hand, with a marked tendency to carry a line along the bottom of the word.

[The Hebrew text is from the Talmud of Jerusalem. Tractate Peah, chap. iv.]

XVII.

A scrap of vellum, much discoloured and riddled with small holes. It is evidently the corner of a leaf, and measures 3 1/4 inches by 3. The upper writing is Hebrew, very closely written. The under one cannot be deciphered, and hardly even perceived. There are 6 lines of very small Hebrew writing in one of the margins.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Maasroth.]

XVIII.

A single vellum leaf, measuring 10 3/4 inches by 8 1/4, but large portions have been torn away, and there are numerous holes. The upper Hebrew script is in one column of 28 lines; the leaf has been turned upside down to write it. The under Syriac script is in two columns of 21 lines each, but the greater part of one column has disappeared. The writing is very clear and of a brown colour, more upright than in the fragments of the Prophetic books. It was found on Aug. 4th, 1898, and was placed under glass. The re-agent has not been used.

[The Hebrew text is from the Pesikta d’Rabbi Kahana (edition Buber, p. 119 ff.).]

XIX.

A single vellum leaf, 6 1/2 inches by 4 1/2, which has lost a portion of its margins and is full of holes. The upper Hebrew script in one column, contains 19 lines on the recto, and 10 on the verso. There is only one column of Palestinian
DESCRIPTION OF THE FRAGMENTS.

Syriac writing, that on the verso being partly free from the upper script. An upper corner of the leaf is much discoloured. The Syriac column contains 13 lines, and probably contained more, but the old leaf of the Syriac MS. has been trimmed down to receive the Hebrew script.

[The Hebrew text is part of a Liturgy Piyut for the Tabernacle feast.]

XX.

A very ragged, discoloured fragment, with two large holes, and large portions torn off the edges and the corners. It now measures 7 inches by 5½; but this affords no clue to its original size, as only one side-margin and a portion of the top one remains. Parts of the 22 lines of the upper Hebrew script, which was in one column, are extant; also a few words of the two columns of Syriac writing, 16 lines of which may be discerned. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Bezah, chap. i.]

XXI.

A leaf of vellum, much discoloured, with a large piece broken off at the outer corner and two large holes in the middle. Original size 8½ inches by 5½. The upper Hebrew script is in one column, with 28 lines, the writing being somewhat irregular.

The under Syriac script is in two columns, of which col. b is clipped off down the side.

[The Hebrew is from the Talmud of Jerusalem. Tractate Bezah, chap. i.]

XXII.

A single leaf of fine vellum, much rubbed, ragged on the inner edge, with four large irregular holes, and many small ones, a piece being torn away at the upper right-hand corner. It measures 7½ inches by 5½. A portion of its conjugate leaf is attached to it. The upper Hebrew script is in a fairly regular hand, the lines, of which there are 24 on each side, being rather close together.

The under Syriac script is in two columns, running at right angles to the Hebrew, in very straight regular lines, and not very legible.

[The Hebrew is from the Talmud of Jerusalem. Tractate Horayoth, chap. iii.]

Nos. I. and II. of our collection (pp. 107, 108) belong to the same manuscript, both as regards the Hebrew and the Syriac texts.
XXIII.

A single leaf, much discoloured, with large pieces torn off at the corners, and two holes, evidently made by decay. It measures 8 inches by 6½. The upper single column of Hebrew is roughly though clearly written, and numbers 26 lines. The under Syriac script is in two columns, with 19 lines in each. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Bezah, chap. i., same MS. as Nos. XX. and XXI.]

XXIV.

A single vellum leaf, measuring 9 inches by nearly 7½, slightly damaged on the inner margin, with one large hole and many smaller ones. The upper Hebrew script is in one column of 29 lines; the under Syriac one is in 2 columns of 23 lines. The re-agent has not been used.

[The Hebrew text is part of Genesis Rabbah, chap. lxxx.]

XXV.

Portion of a leaf, measuring 6 inches by 6½. Two large portions at the top have been torn away, and there are many holes. 14 lines of the one column of the upper Hebrew script remain with a small portion of 6 lines more. The under Syriac is in two columns; 12 lines are visible in each, but they have only been partly deciphered.

[The Hebrew text is part of the Talmud of Jerusalem. Tractate Shehu'oth, chap. ii., same MS. as Nos. XIII. and XIV.]

XXVI.

A pair of conjugate leaves of fine vellum, a portion having been torn roughly away from the foot of both, much discoloured and wrinkled, with a few small holes. Maximum length 7½ inches, breadth 5¾ inches. The upper Hebrew script is clear, with the lines somewhat close together. It is in one column of at least 34 lines.

The under Syriac script is also in one column, and the re-agent has been used on it with advantage. A dirty water stain down the inner edges, where it is dangerous to use the re-agent, has prevented our reading the entire lines.

[The Hebrew text is from a Midrash on Proverbs, chaps. xiv., xv.; 12th or 13th century.]
XXVII.

Portion of a leaf, much decayed and irregular in outline, measuring 5 3/4 inches by 4 1/2 at its broadest part. Parts of 17 lines of a column of the Hebrew script are visible. The Palestinian Syriac, which was in two columns, is all but illegible. The re-agent has not been applied.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate Sotah, chap. ix. From the same MS. as No. IX.]

XXVIII.

Two conjugate leaves, much decayed, the ink used for the Palestinian Syriac script having eaten away the substance of the vellum so as to riddle it with holes. As this has occurred on both sides of the leaves it has rendered the ancient writing quite illegible. The leaves originally measured each 7 3/4 inches by 6 3/4, but large portions have been torn off. The Hebrew script, in one column, numbered 29 lines.

[The Hebrew text is from the Talmud of Jerusalem. Tractate Pesahim, chaps. vii., x.]

XXIX.

A pair of conjugate leaves, much damaged; a piece being torn out of both together at left-hand foot. There are many holes, due to decay.

The length is 8 1/2 inches, maximum breadth 6 1/2 inches.

The upper Hebrew script is in one column, in a neat, clear hand. Folio i a has 34 lines, f. i b has 30, f. 2 a has 31, and f. 2 b 32. There is a piece broken off, the edge being rolled up and glued together with the product of its own decay.

The lower Syriac script is in two columns: it is in a fine straight hand, with a marked tendency to carry a straight line along the foot of each word, and to prolong it before the final letters of the line. Capital waV occurs four times and capital He once, all outside the column.

[The Hebrew text is from the Jerusalem Talmud. Tractate Shekalim, chap. i.; 11th or 12th century.]
XXX.

A single leaf of rather thick vellum, well scraped on both sides, measuring 9 inches by 6. Parts of the inner side have been torn away, and there is one large hole. Both the upper Hebrew and under Edessene Syriac script on the flesh-side have been made legible by the re-agent, but on the hair-side the latter has been almost completely erased. Both are in one column, running the same way, the Hebrew having 36 lines, the Syriac 21. The latter appears to belong to the fifth or sixth century.

This is the only Fragment in the present volume whose under script is not Palestinian Syriac.

[The Hebrew text is a portion of a Liturgy *Piyut* for a sabbath (11th century).]

LEWIS-GIBSON COLLECTION.

I.

A broken leaf, of thin vellum, about a third of it torn off lengthwise, with several large ragged holes. Its length is \( \frac{7}{4} \) inches, its present maximum breadth is \( \frac{4}{4} \) inches. The upper Hebrew script is in one column, and clearly written, though some letters at the beginning of the line on the flesh-side have been rubbed away. There are 26 lines on either side. The lower Syriac script runs across the Hebrew, and is in two columns. The lines are straight, the handwriting is bold, but so much faded as to be only legible in a few places with the help of the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Horayoth*, chap. iii. Conjugate leaves in Hebrew MS.

No. II. of this collection and No. XXII. of the Taylor-Schechter collection belong to the same MS, both as regards the Hebrew and the Greek scripts.]

II.

A broken leaf, of thin vellum, conjugate with No. I., maximum measurements 8 inches by \( \frac{4}{4} \) inches. A piece, it is impossible to say how large, has been torn irregularly from the left side; the right side is torn, there is a large hole at the
DESCRIPTION OF THE FRAGMENTS.

bottom, besides two large and many small irregular holes in the body of the document. For description of the two scripts see No. I. There is a broken portion of another similar leaf beside it.

III.

This and No. IV. were found when the remains of the binding to our small Palestinian Syriac Lectionary, of which the text has been published in No. VI. Studia Sinaitica, were split up on the occasion of the book being rebound. They were enclosed in a kind of bag or envelope of blank vellum similar to that on which they were written. This was evidently the framework for something else, perhaps of an ornamental character, seeing that it has attracted the attention of the spoiler. No. III. measures 6 3/4 by 2 3/4 inches, it has two splits and several holes. Half of it is palimpsest, both scripts being in Palestinian Syriac. The lower script is of a reddish-yellow colour; the upper, which runs across it, being very black. It is impossible to say of either whether it was in one column or two, as the fragment is merely a strip cut from a page to fit into the binding. Eight lines of the upper writing are visible, and 19 of the lower.

IV.

This is like No. III., a cutting from a longer leaf. It measures 5 inches by 2 1/2. Four lines are visible on either side, containing the text from Numbers identified by Mr Stenning.

The fac-similes which we give in this volume have been executed by Messrs T. and R. Annan and Sons, of Sauchiehall Street, Glasgow, from photographs taken by Mr Edwin Wilson, of Cambridge.

A. S. L.

M. D. G.
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_Levis-Gibson Collection._

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ERRATA.

Page 21, col. 2, l. 14. _After ἄντρον add Ἐ and put '12' one line higher._

Page 23, col. 2, l. 18. _For ἐπιπέρ ὦ read ἐπιπέρ ὦ._

Page 72. _For Creed II. read Creed._
IV.

recto

Numbers xxii. 37\textsuperscript{b}, 41.

\begin{align*}
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_}
\end{align*}

verso

Numbers xxiii.

\begin{align*}
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_} \\
\text{\_\_\_\_}\cdot \text{\_\_\_\_} & \quad \text{\_\_\_\_}\cdot \text{\_\_\_\_}
\end{align*}

A. S. L.
script. inferior

Numbers xxii. 17—22.

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A. S. L.
III.
in cover of Palestinian Syriac Lectionary\(^1\).

script. superior

Verso. Romans v. 6—9\(^3\).

Recto. Isaiah l. 4, 5.

\[\text{Languages and text are represented here.}\]

\(^1\) Studia Sinaitica No. VI.

A. S. L.
Fragmenta quae nostra propria sunt.

I.

recto

verso

A. S. L.
EZEKIEL XX. 9—15.

(Peshitta Syriac.)

Ezek. xx.

9

10

11

12

13

14

15

XXXᵃ legi non potest.

A. S. L.
[πρώτον]

eίναι

τὸν νόην,

καὶ τὸν γράμματον

eὐρέτην.

ἐφη]

ό Ἀντώνιος.

οὐ οὐκ ὑγιαίνει,

οὐκ ἂναγκαία

τὰ γράμματα,

τὸῦτο καὶ τοὺς

παρόντας καὶ αὐτοὺς

ἐξέπληξεν. ὑπῆλθον οὖν

θαυμάζοντες

ὅτι τοσαῦτην ἔβλεπον

[ἐν] ἰδιώτη σύνεσιν.

καὶ γὰρ οὐχ,

ὡς ἐν ὀρεὶ τραφεὶς,

κάκει γέρων

gενώμενος,

ἀγριον

eἶχε τὸ ἔθος.

ἀλλὰ καὶ

χαρίεις ἦν ὡς

πολιτικός.

τὸν δὲ

λόγου εἶχεν

[ἡρτυμένου] τῷ θεῷ

[ἀλατὶ] ὡστε μηδένα

φθονεῖν;

χαίρειν δὲ (μᾶλλον) ἐπ' αὐτῷ

πάντας τοὺς

ἐρχομένους

πρὸς [αὐτόν.]

1 Cod. ἐρχομένους  2 Cod. ἐδίδαξεν  3 Cod. τοιαύτην

S. F.    14
τὰ καλὰ μιμεῖσθαι,
καὶ εἰ μὲν ἔγω
πρὸς ὑμᾶς ἡρχόμην,
ἐμμησάμην ἀν ὑμᾶς.
εἰ δὲ ὑμεῖς
πρὸς ἐμὲ
γίνεσθε
οὗς ἐγὼ.
Χριστιανὸς
γὰρ εἰμι,
οἱ δὲ θαυμάζοντες.
ἀνεχώρουν
ἐβλεπὼν γὰρ
τοὺς δαίμονας φοβουμένους
τὸν Ἀντώνιον.
アルバム δὲ πάλιν
τοιοῦτον

ἀπ[ανθησάντων πρὸς αὐτῶν]
ἐν τῷ ὄρει
[τῷ ἔξω,
καὶ νομιζόντων
χλευάζειν,
οτὶ μη]
μεμάθηκε [γράμματα·]
λέγει πρὸς αὐτοὺς
ὁ Ἀντώνιος,
Τμεῖς (δὲ τὶ) λέγετε;
τὶ πρῶτον
ἐστὶ; νοῦς
ἡ γράμματα;
καὶ τὶ τίνος
αὐτίον; ὁ νοῦς
τῶν γραμμάτων, ἡ
τὰ γράμματα
τὸν νοῦ;
τῶν δὲ εἰπόντων

¹ Cod. + ἢλθετε  ² Cod. + Χριστιανὸς  ³ Cod. + αὐτίον
[φιλόσοφοι]

dύο ἠλθον

πρὸς αὐτόν

"Ελληνες, νομίζοντες

dύνασθαι πειρᾶσαι

tὸν Ἀντώνιον ἦν δὲ εἰν τῷ ὄρει

tῷ ἐξω ὡς δὲ ἐκ

tοῦ προσώπου

συνείσ

tοὺς (ἀνθρώπους,) ἔξελθον

πρὸς αὐτοῖς,

ἐφη

3 δι’ ἐρμηνεώς.

Τί τοσοῦτον

ἐσκύλητε,

[ὁ φιλόσοφοι]

1 Cod. + αὐτῶν

πρὸς

μωρὸν ἀνθρωπον; τῶν

dὲ εἰπόντων

μὴ εἰναι

μωρὸν αὐτόν, ἄλλα

cαι μάλα φρόνιμον.

ἐφη

πρὸς αὐτοὺς: εἰ

μὲν πρὸς

μωρὸν ἠλθετε,

περιττὸς ὤμων

ὁ κάματος·

eι δὲ

νομίζετε

με φρόνιμον εἰναι,

γίνεσθε, ὡς ἐγώ·

dei γὰρ

3 Cod. καὶ ἄλλος διερμήνευσε

4 Cod. + ἀπήντησε καὶ
[ἀκούσας ὁ γέρων,
καὶ ἀξιωθεῖσ
παρ’ ἥμιν, θέλων
ἐμενεν.
ὡς δὲ ἥγγισεν
ἡ γυνὴ;
ἡ μὲν παις [ἐρρίπτο]
χαμαι.
τοῦ δὲ Ἀντωνίου
προσευξαμένου,
καὶ τὸν Χριστὸν
ὀνομάσαντος;
ἡ γέρθη ἡ παῖς
ὑγιῆς, ἐξελθόντος
tοῦ
ἀκαθάρτου
δαίμονος.
ἡ τε μήτηρ
eὐλόγει [τὸν Θεόν,]
καὶ πάντες
ηὐχαρίστουν
καὶ αὐτὸς δὲ
ἐχαίρειν
ἀποδημῶν,
ὡς] εἰς
tὸν ἰδιὸν
οἶκον, εἰς
tὸ ὀρος.
καὶ φρόνιμος δὲ
ἡν λιαν;
καὶ τὸ θαμμαστὸν,
ὁτι γράμματα μὴ
μαθῶν, ἀγχίνους
ἡν καὶ
συνετὸς [ἀνθρωπος].
pοτὲ γοῦν
Fragmenta XXVII. XXVIII. legi non possunt.
95

M. D. G.
מ. ד. ג.
Fragmenta XXVII. XXVIII. legi non possunt.
M. D. G.
M. D. G.
Fragment
XXIII b.
Fragment XXIII a

S. F. 12
verso legi non potest.

M. D. G.
A. S. L.
Fragment XIXa

A. S. L.

Fragment XIXb
Fragment XVI f. 2b

M. D. G.

Frag. XVII legi non potest.
Psalm cxviii. 10

M. D. G.
f. 2a legi non potest.

A. S. L.
M. D. G.
f. 1\textsuperscript{b} legi non potest.
Verso of Creed.

[Fragment XIII]

A. S. L.

S. F. 10
CREED II.

...
Fragment XIIa

Is.xxxvii. 18, 19?

A. S. L.
TITUS III. 8—12.

Τίτος.

[βούλομαι σε]
διαβεβαιοῦσθαι,
ίνα φροντίζωσιν]
καλὸν ἕργον [προΐστασθαι]
oὶ πεπιστευκότες θεῶ.
Ταῦτά ἐστίν
καλὰ;
καὶ ὠφέλιμα
τοῖς ἀνθρώποις;

9 μορὰς δὲ
ζητήσεις
καὶ γενεα-
λογίας
καὶ [ἐριν
καὶ μάχας
νομικὰς
περιστασο, εἰςίν
γὰρ ἀνωφελεῖς
καὶ μάταιοι.

10 αἱρετικοῦ ἀνθρωπον

1 Cod. + γὰρ
2 Cod. + ὁ νοὸς αὐτοῦ
3 Cod. + δὲ
Titus iii. 8—12.

1 Cod.
3 πλανώμενοι,
douleúontes
ἐπιθυμίαις
καὶ ἑδωναῖς
ποικίλαις
ἐν κακίᾳ
καὶ [φθόνῳ] διάγοντες,
στυγητοί,
μισοῦντες
ἀλλήλους.

4 ὅτε δὲ ἡ χρηστότης
[kai ἡ φιλανθρωπία]
ἐπεφάνη
 τοῦ σωτήρος ἡμῶν

5 θεοῦ, οὐκ ἐξ ἐργῶν
τῶν ἐν δικαιοσύνῃ
ἄ ἐποίησαμεν ἡμεῖς
ἀλλὰ κατὰ τοῦ αὐτοῦ]

[ἐλεος ἐσώσεν ἡμᾶς διὰ
λουτροῦ παλινγενεσίας
καὶ ἀνακαινώσεως πνεύματος]

6 ἁγίου, οὗ [ἐξέχεεν]
ἐφ’ ἡμᾶς πλοῦσίως
diὰ
 Ἰησοῦ
Χριστοῦ
[tοῦ σωτήρος ἡμῶν,]

7 ἵνα δικαιωθέντες
τῇ ἐκείνου χάριτι
κληρονόμοι γενηθῶμεν
[kat’ ἐλπίδα
ζωῆς αἰωνίου.

8 Πιστὸς
ο λόγος,
καὶ περὶ
toútwv]

1 Cod. ἤλθε
II TIMOTHY II. 22—26.

[σκέψας εἰς τιμήν
ήγιασμένον εὐχρηστον
τῷ δεσπότῃ, εἰς πάν
ἐργον ἁγαθὸν ἡτοιμασμένον.
22 τὰς δὲ νεωτερικὰς ἐπιθυμίας
φεῦγε, διόκε δὲ
dικαιοσύνην, πίστιν,
ἀγάπην,] εἰρήνην
[μετὰ τῶν
ἐπικαλουμένων] τῶν κύριον
ἐκ [καθαρᾶς] καρδίας.
23 τὰς δὲ μωρὰς
καὶ ἀπαίδευτον
ζητήσεις
παραίτου,
[eἰδὼς ὧτι γεννῶσι μάχας
24 δούλον δὲ κυρίου ὦ δεῖ
μάχεσθαι, ἄλλα ἡπτιον
eἶναι πρὸς πάντας,
διδακτικὸν, ἀνεξίκακον,
25 ἐν πραύτητι]

1 Cod. + καὶ πίστιν
2 Cod. + διότι εἰσίν

S. F. 9
II TIMOTHY II. 22—26.

25

26

H Tim.
ii. 22
Δευτέρα.

16 τὰς (δὲ) βεβήλους κενο[φωνίας]
περιψτασο· ἐπὶ
πλείον γὰρ
προκόψουσιν
ἀσεβείας,
17 καὶ ὁ λόγος αὐτῶν
οὐς
γὰργραμμα
νομὴν ἔξει· ὦν ἑστὶν
Τμέναιος
καὶ Φίλητος, [οἵνεσ περὶ
18 τὴν ἀλήθειαν] ἡστάχησαν,
[λέγοντες ἀνίστασιν ἦδη
γεγονέναι, καὶ ἀνατρέπουσιν
19 τὴν τινῶν πίστιν. ὁ μέντοι
στερεὸς θεμέλιος
τοῦ θεοῦ ἑστηκεν
ἐχῶν τὴν σφραγίδα ταύτην]

["Εγνω] Κύριος
tους ὄντας [αὐτοῦ]
καὶ [τ’Ἀποστίησω ἀπὸ]
ἀδικίας [πᾶς]
ὁ όνο[μάζων]
tὸ ὄνομα [Κυρίου].
20 ἐν [μεγάλη δὲ] οἰκία
[οὐκ ἔστιν μόνον
σκεύη χρυσά
καὶ] ἀργυρά
[ἀλλὰ] καὶ
ξύλων καὶ ὀστράκων,
καὶ ἃ μὲν
eἰς τιμὴν ἃ δὲ
eἰς ἀτιμίαν.
21 [ἐὰν οὖν τις ἐκκαθάρῃ
ἐαυτὸν ἀπὸ τούτων ἐσται]

1 Cod. δὲ + αὐταί
2 Cod. + οὖν
ο ἀδετῶν
οὖν ἄνθρωπον
ἀθετεῖ ἀλλὰ
tὸν θεόν
tὸν διδόντα
tὸ πνεῦμα αὐτοῦ τὸ ἀγιὸν
eἰς ὑμᾶς.

9 Περὶ δὲ τῆς φιλ-
αδελφίας οὐ
χρείαν (ἐχεῖτε) γράφειν
ὑμῖν, (αὐτοὶ)
γὰρ ὑμεῖς θεοδίδακτοί
(ἐστε)
eἰς τὸ ἀγαπάν ἀλλήλους.

10 καὶ γὰρ
ποιεῖτε
αὐτὸ εἰς πάντας
tοὺς ἀδελφοὺς τοὺς
eν ὅλῃ τῇ Μα[κεδονία.
Παρακαλοῦμεν
dὲ
ὑμᾶς
ἀδελφοὶ]
περισσεῦειν

[μάλλον]

11 καὶ (φιλοτιμεῖσθαι) ἡσυχαζεῖν
καὶ πράσσειν τὰ ἔδια
(καὶ ἐργάζεσθαι)
tαῖς χερσὶν ὑμῶν
καθὼς ὑμῖν

12 παρηγγείλαμεν), ἵνα
περιπατήτε υπὸ χημόνως πρὸς
tοὺς ἔξω
καὶ μηδενὸς
χρείαν
ἐχεῖτε.

13 Οὐ θέλομεν
δὲ ὑμᾶς ἄγνοειν, ἀδελφοί,
περὶ τῶν κοιμωμένων
ίνα μὴ ὑπησθῆ
kαθὼς καὶ οἱ λοιποὶ
οἱ μὴ ἔχοντες
ἐλπίδα.

14 εἰ γὰρ πιστεύουμεν
ὁτι Ἰησοῦς
ἀπέθανεν καὶ ἀνέστη,
[σύνως] καὶ
[ὁ θεὸς] τοὺς
I Thessalonians IV. 8--14.

1 Thess.
iv. 8

11

12

13

14

60

A. S. L.
1 Λοιπὸν, ἀδελφοί, ἔρωτόμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ ᾗσι ᾗ καθὼς παρελάβετε παρ’ ὑμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε ἵνα περισσεύητε μᾶλλον.

2 οἴδατε γὰρ τίνας παραγγελίας ἐδόκαμεν ὑμῖν διὰ τοῦ κυρίου ᾗσιοῦ.

3 Τοῦτο γὰρ (ἐστιν) θέλημα τοῦ θεοῦ, ὁ ἀγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι

4 ἐκαστὸν ὑμῶν τὸ ἐαυτοῦ σκέψος κτάσθαι ἐν ἀγιασμῷ καὶ τιμῆ, ἐν πάθει ἐπιθυμίας καθάπερ (καὶ) τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, ἐν [τῷ πράγματι] τοῦ ἀδελφοῦ αὐτοῦ, διότι ἐκδίκως Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυρίμεθα.

5 οὐ γὰρ ἐκάλεσεν [HeaderText unreadable]

6 τὸ μὴ ὑπερβαίνειν (καὶ πλεονεκτεῖν)

7 οὐ γὰρ ἐκάλεσεν [HeaderText unreadable]

8 τοιοῦτον]
I Thessalonians IV. 1—7.

1. Then, 5:20. 10:7 6

2. For the Lord Himself will descend from heaven with a... 7

3. Then He who... 8

4. A. S. L.
I THESSALONIANS III. 7—13.

[καὶ ἡμεῖς ὑμᾶς,]
7 διὰ τὸ τὸτο [παρεκλήθημεν,
ἀδελφοί, ἐφ' ὑμῖν
ἐπὶ πάση τῇ ἀνάγκῃ
καὶ] θῆψει ὑμῶν
[διὰ τῆς ὑμῶν πίστεως,
8 ὅτι νῦν ἔδομεν
ἐὰν ἡμεῖς
στήκατε
ἐν Κυρίῳ.]
9 τίνα γὰρ
εὐχαριστίαν
δυνάμεθα
tῷ θεῷ ἀνταποδοῦναι
περὶ ὑμῶν
ἐπὶ πάση
τῇ χαρᾷ ἤ
χαίρομεν
dι' ὑμᾶς
ἐμπ[ροσθεν
τοῦ θεοῦ ὑμῶν,
10 νυκτὸς καὶ ἡμέρας
ὑπερεκπερισσοῦ
dεόμενοι]

eis τὸ ιδεῖν ὑμῶν τὸ πρόσωπον
[καὶ καταρτίσαι]
tὰ υστερημάτα
tῆς πίστεως ὑμῶν;
11 Αὐτὸς δὲ ὁ θεὸς (καὶ)
pατὴρ ὑμῶν καὶ ὁ Κύριος ὑμῶν
Ἡσυχῶν '
κατευθύναι τὴν ὁδὸν ὑμῶν
12 πρὸς ὑμᾶς: (ὑμᾶς δὲ) ὁ
κύριος πλεονάσαι
καὶ περισσεύσαι τῇ ἁγίᾳ
eis ἄλλῃ-
λους καὶ eis
πάντας,
καθίστερ καὶ
13 ἡμεῖς (eis ὑμᾶς,) eis τὸ
στηρίξαι ὑμῶν τὰς καρδίας
ἀμέμπτους
ἐν ἁγιοσύνῃ ἐμπροσθεν
tοῦ θεοῦ (καὶ) πατρὸς ὑμῶν
ἐν τῇ παρουσίᾳ
tοῦ κυρίου ὑμῶν Ἡσυχῶν '
μετὰ
πάντων τῶν ἁγίων αὐτοῦ.

1 Cod. + Χριστὸς
S. F.

2 Cod. + Χριστοῦ
I Thessalonians III. 7–13.

7. . . . .

8. . . . .

9. . . . .

10. . . . .

A. S. L.
1 στέγων[τες]
ηδοκήσαμεν1 καταλειφθήναι
ev Άθήναις
μόνοι
2 καὶ ἐπέμψαμεν2
Τιμόθεου
τὸν ἀδελφὸν ἡμῶν3
[kai διάκονον τοῦ θεοῦ]
ev τῷ εὐαγγελίῳ
'τοῦ χριστοῦ'

eis to σημεῖα ὑμᾶς
kai [παρακαλέσαι6]
ὑπὲρ
τῆς πίστεως ὑμῶν
3 τὸ μηδένα
σαίνεσθαι εἰν ταῖς
θλίψεις ταύταις. αὐτοὶ
γὰρ οἴδατε ὡς eis to touto
kai[μεθα:]'
4 καὶ γὰρ ὡς
πρὸς ὑμᾶς ἦμεν
(πρὸ)ελέγομεν ὑμῖν

οτί [μέλλομεν
θλίβεσθαι, καθὼς
καὶ ἐγένετο
καὶ οἴδατε.]
5 διὰ τοῦτο
καὶ γὰρ [μηκέτι
στέγων]
ἐπέμψα
[eis to ὑμῶνai
tὴν πίστιν ὑμῶν
μὴ πως ἐπείρασειν] ὑμᾶς
[ὁ πειράζων
καὶ eis κενῶν]
γένηται ὁ κότος ἡμῶν.
6 'Αρτί (δὲ) ἐλθόντος
Τιμοθέου
πρὸς ὑμᾶς ἀφ'
ὑμῶν καὶ εὐαγγελισμένον ἡμῖν
tὴν πίστιν7
καὶ τὴν ἀγάπην ὑμῶν
[kai oti ἔχετε
μνείαν ἡμῶν] ἀγαθὴν
[pάντοτε ἐπιστοθοῦντες
ἡμᾶς ἰδεῖν καθάπερ]

1 Cod. + γὰρ 2 Cod. + ἐπέμψασθε 3 Cod. + καὶ σαίνεσθαι τοῦ θεοῦ 4 Cod. τοῦ θεοῦ
5 Cod. + καὶ σαίνεσθαι τοῦ χριστοῦ 6 Cod. + ἦμεν 7 Cod. + ὑμῖν
I Thessalonians III. 1–6.

1. Thess.

3. 3

4. 4

6.
II CORINTHIANS IV. 4—10.

tὰ νοήματα τῶν ἀπίστων
ἐἰς τὸ μὴ αὐγάσαι
τῶν φωτίσμων
tοῦ εὐαγγελίου
tῆς δόξης
τοῦ χριστοῦ, ὥς
ἐστὶν εἰκῶν
tοῦ θεοῦ.

5 οὐ γὰρ ἔαντον
κηρύσσομεν ἄλλα
Χριστὸν Ἰησοῦν
cύριον, ἔαντον δὲ
dούλους ὑμῶν διὰ

6 Ἰησοῦν. ὅτι ὁ θεὸς
ὁ εἰπὼν
Ἐκ σκότους
καὶ [φῶς] λάμψει ὃς
ἐλάμψει ἐν ταῖς καρδίαις ἡμῶν
πρὸς φωτισμὸν
tῆς γνώσεως

7 Ἐχε[μεν] δὲ
tοῦ θησαυρὸν τοῦτον
ev [ὁστρακίνοις] σκεύεσιν,
ἐνα (ἡ ὑπερβολὴ)
tῆς δυνάμεως) ἦ
tοῦ θεοῦ καὶ μὴ

8 εἰ ἡμῶν ἐν παντὶ
θλιβόμενοι ἄλλοι,
oὐ στενοχωρούμενοι,
[ἀποροῦμενοι] ἄλλοι,
oὐκ ἔξαποροῦμενοι,

9 διωκόμενοι ἄλλοι,
oὐκ ἐγκαταλείπομενοι,
cαταβαλλόμενοι ἄλλοι,
oὐκ ἀπολλύμενοι,

10 πάντοτε τῆν νέκρωσιν

1 Cod. ἵνα μὴ βλέπωμεν  2 Cod. + μὴ αὐγάσατε αὐτοῖς  3 Cod. + ἡμᾶς
4 Cod. ὑμῶν  5 Cod. + Ἰησοῦ
II CORINTHIANS IV. 4—10.

II Cor.
iv. 4

52

A. S. L.
16 [ἡρίκα δὲ ἐὰν ἐπιστρέψῃ]
πρὸς Κύριον,
πε[ριαρεῖταί] τὸ κάλυμμα.

17 ὁ δὲ κύριος τὸ
πνεῦμα ἐστίν· [οὐ δὲ]
tὸ πνεῦμα Κυρίου
1[ἐλευθερία.]

18 ἡμεῖς δὲ
πάντες
ἀνακεκαλυμμένων προσώπων
τὴν δόξαν
Κυρίου
κατοπτριζόμενοι
τὴν αὐτὴν
eἰκόνα
μεταμορφοῦμεθα
απὸ δόξας
eἰς δόξαν, καθάπερ
απὸ κυρίου
πνεύματος.

1 Διὰ τούτο,
[ἐχοντες τὴν διακονίαν]

1 Cod. + ἐκεῖ 2 Cod. + ἡμεῖς 3 Cod. + δὲ
[τῆς κατακρίσεως]  
δόξα¹  
πολλῷ [μᾶλλον  
περισσεύει]  
ἡ δια[κονία τῆς δικαιοσύνης]  
δό[ξη].

10 καὶ γὰρ οὐ  
δεδοξασταί]  
tὸ δεδοξασμένον ἐν τοῖς τοῖς  
[τῷ μέρει ἐίνεκεν  
tῆς ὑπερβαλλούσης  
δόξης] εἰ  
γὰρ τὸ καταργούμενον  
dιὰ δόξης, πολλῷ  
mᾶλλον τὸ  
mένον  
ἐν δόξῃ.

11 δόξης] εἰ  
'Εχοντες οὖν  
[to]αὐτὴν ἐλπίδα  
pολλῇ παρρησίᾳ  
χρ[ομεθα.] καὶ οὖ  
kαθώπτερ Μωυσῆς  
[ἐτίθει]  
κάλυμμα ἐπὶ  
tὸ πρόσωπον αὐτοῦ, πρὸς  
tὸ μὴ ἀτενίσαι τοὺς νίονς  
Ἰσραήλ  
eἰς τὸ τέλος τοῦ  
14 καταργουμένου. ἀλλὰ  
ἐπωρώθη  
tὰ νοματὰ αὐτῶν.  
ἀχρὶ γὰρ  
tῆς σήμερον ἡμέρας  
tὸ αὐτὸ  
kάλυμμα  
ἐπὶ τῇ ἀναγνώσει  
tῆς παλαιᾶς  
dιαθήκης  
μένει [μὴ] ἀνακαλυπτόμενον,  
ὅτι ἐν Χριστῷ  
15 καταργεῖται, ἀλλ' ἐώς  
σήμερον ἥνικα ἄν  
ἀναγνώσκεται Μωυσῆς  
kάλυμμα²  
ἐπὶ τὴν καρδίαν αὐτῶν κεῖ- 
tαι³.

¹ Cod. ἐν δόξῃ    ² Cod. τὸ κάλυμμα τοῦτο    ³ Cod. ἔστιν
II CORINTHIANS III. 9—15.

1. sic in Cod.

A. S. L.
CORINTHIANS 111. 2—9.

[ἐννεγραμμένη ἐν ταῖς καρδίαις
ἡμῶν, γινωσκομένη]
καὶ ἀναγινωσκομένη ὑπὸ
πάντων (ἀνθρώπων).

3 φανεροῦμενοι1 ὅτι ἔστε
ἐπιστολὴ [Χριστοῦ]
dιακονηθείσα υφ’ ἡμῶν,
ἐννεγραμμένη οὐ
[μέλαν] ἄλλα
πνεύματι θεοῦ
ξῶντος, οὕκ ἐν πλαξίν
λιθίναις ἄλλα,
ἐν πλαξίν καρδίαις
σαρκίναις.

4 [Πεποίθησιν] δὲ
[τοιαύτην] ἔχομεν
dιὰ τοῦ χριστοῦ πρὸς

5 τοῦ θεοῦ. οὐχ
[ὅτι ἄφ’ έαυτῶν] ἴκανοὶ ἐσμεν
λογίσασθαι [τι]
ὡς ἔξε αὐτῶν
ἀλλ’ ἢ ἴκανότης ἡμῶν

6 [ἐκ τοῦ θεοῦ, ὅσ καὶ]

1 Syr. Cod. γινωσκόμενοι.

ἐκάνωσεν ἡμᾶς
dιακόνους [καίνης] διαθήκης
. . . . . .
. . . . . οὐ
gράμματος ἄλλα
πνεύματος.
tὸ [γὰρ] γράμμα ἀποκτείνει,
tὸ δὲ πνεῦμα ζωοποιεῖ.

7 Εἰ δὲ ἡ διακονία
tοῦ θανάτου
[ἐν γράμμασιν]
ἐντετυπωμένη λίθοις
(ἐγενήθη) ἐν δόξῃ, ὡς
tὴ δύνασθαι
[ἀπείσαι] τοὺς νῖοὺς
Ἰσραήλ [εἰς τὸ πρόσωπον
Μωυσέως] διὰ τὴν δόξαν
tοῦ προσώπου αὐτοῦ

8 τὴν καταργοῦμένην, πῶς
οὐχὶ μᾶλλον ἡ διακονία
tοῦ πνεύματος ἔσται

9 ἐν δόξῃ; εἰ
[γὰρ] ἡ διακ[ονία]

1 Syr. Cod. γινωσκόμενοι.

2 Syr. Cod. ἡμῶν.
suc in Cod.

1 sic in Cod.
15 Ἐὰν ἀγαπᾶτε
με, τὰς
ἐντολὰς [τὰς ἐμὰς]
16 τηρήσετε· καγὼ
ἔρωτίσω τὸν πατέρα
[καὶ ἄλλον παράκλητον
δώσει] ὑμῖν

1 ἔδε
S. JOHN XIV. 15, 16.

Fragment
VIII a

* * * * 1
* * * * 2
* * * * 3
* * * * 0
* * * * 1
* * * * 2
* * * * 3

Fragment
VIII b

κρινεια
* * * * 4
* * * * 5
* * * * 6
* * * * 7
* * * * 8
* * * * 9
* * * * 10
* * * * 11

John xiv. 15

M. D. G.
Fragment VII

A. S. L.
JOEL II. 15 b—20.

Codex Marchalianus

16 θεραπείαν Συναγάγατε

υηστειάν κερύξατε

λαού 1 ἀγιάσατε

ἐκλέξασθε τρες βυτίρους;

Συναγάγατε.

4 νηπία θηλύζοντα μαστοὺς;

1 ἐξελθέτω νυμφίος

ekte του νυμφίωνος;

καὶ νύμφη ἐκ τοῦ

παστοῦ αὐτῆς ἀναμέσου

τῆς κρητίδος τοῦ θυσιαστηρίου.

κλαύσονται οἱ ίερεῖς

οἱ λειτουργοῦντες

τῷ Κυρίῳ καὶ ἐροῦσιν

Φίσαι ἡ Κύριε τοῦ

λαοῦ σου καὶ μή
dῶσι τῇ κληρονομίαν σου
eἰς οὐνείδος [τοῦ]

catάρξαι

αὐτῶν [ἐθνη. ὅπως]

17 ἐθνεσι. τοῦ ἐστιν

ὁ θεός αὐτῶν.

18 Καὶ ἐξήλωσεν Κύριος

τὴν γῆν αὐτῶν καὶ ἐφείσατο τοῦ λαοῦ αὐτῶν.

19 Καὶ ἀπεκρίθη Κύριος,

καὶ εἶπεν τῷ λαῷ αὐτῶν·

ἰδοὺ ἐγὼ

ἐξαποστέλλω ύμῖν

tὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἐλαιον·

καὶ ἐμπληθήσεσθε

αὐτῶν καὶ οὐ
dῶσι ύμῶς (οὐκέτι)
eἰς οὐνείδισμον ἐν

20 τοῖς ἐθνεσιν· Καὶ τὸν

ἀπὸ βορρᾶν

ἐκδιώκω ἀφ’ ύμῶν

καὶ ἐξεῖσω αὐτῶν
eἰς γῆν ἀν

νῦν·

[καὶ ἀφανίσω] τὸ πρόσωπον

[αὐτῶν εἰς τῇ θαλάσσαι]

Syriac Codex

1 + καὶ

2 καὶ συναγάγετε

3 om. συναγάγετε

S. F.

4 ἐφίβους καὶ

κοιτῶν αὐτῶν

5 sic

6 sic

7 ἐμπληθήσεσθαι
JOEL II. 15 b—20.

18

19

20

Joel ii.
15 b

A. S. L.
JOEL II. 10—15.

39 Cod. March.

f. 44 verso,

l. 24

η γῆ· καὶ σεισθήσεται1

οὐρανος2· ὡς ἡλιος

καὶ ἡ σελήνη συσκοτά-

σουσι·

καὶ τὰ ἀστρα 3ουδώσουσι

τὸ φέγγος αὐτῶν·

11 καὶ Κύριος δώσει

φωνήν αὐτοῦ. πρὸ

προσώπου δυνάμεως αὐ-

τοῦ·

f. 45 recto

ὅτι πολλῇ ἐστὶν

σφόδρα ἡ παρεμβολὴ

αὐτοῦ·

ὅτι ἔσχυρὰ ἔργα

λόγων5 αὐτοῦ· διότι6 με-

γάλη

ἡμέρα7

tοῦ Κυρίου μεγάλη καὶ

ἐπιφανὴς

σφόδρα καὶ τὸς

ἐσται ικανὸς αὐτῇ:

12 καὶ νῦν λέγει

Κύριος (ὁ θεὸς ὑμῶν·)

ἐπιστράφητε

πρὸς μὲ ἕξ ὄλης

καρδίας ύμῶν· ἐν νηστείᾳ·

καὶ ἐν κλαυθμῷ

13 καὶ ἐν κοπητῷ· καὶ διαρρήξατε

τὰς καρδίας ύμῶν. καὶ μὴ

τὰ ἱμάτια ύμῶν·

καὶ ἐπιστράφητε πρὸς

κύριον τὸν θεὸν ύμῶν·

ὅτι ἐλεήμον καὶ ὀἰκτίρμον

ἐστὶν· μακρὸ

θυμός καὶ πολύ

ἔλεος· καὶ μετανοῶν

14 ἐπὶ 8 κακίαις. Τίς

οἶδεν. εἰ ἐπιστρέψει.

καὶ μετανοῆσει· καὶ ὑπολείψε-

ται

ὁπίσω αὐτοῦ εὐλογίαν·

θυσίαν καὶ σπονδήν.

Κυρίῳ τῷ θεῷ ύμῶν9.

15 [Σαλπῖσατε σαλπηργῆ]
JOEL II. 10—15.

10

Joel ii.

10

11

12

A. S. L.
HOSEA XIV. 10b—JOEL 1. 6.

Cod. March.

τοῦ κυρίου· καὶ δίκαιοι
πορεύονται ἐν αὐταῖς·
· οἱ δὲ άσεβεῖς
ἀσθενήσουσιν] ἐν αὐταῖς· ἐν ταῖς ἡμέραις
τῶν πατέρων ύμῶν
3 ὑπὲρ αὐτῶν ὑπὸ τῶν τέκνων ύμῶν
dινηγήσασθε καὶ τὰ τέκνα ύμῶν.
tοῖς τέκνοις αὐτῶν. καὶ τὰ
τέκνα αὐτῶν.
eἰς γενεὰν ἐτέραν'
4 τὰ κατάλοιπα
τῆς κάμπτης. κατέφαγεν
ἥ ἀκρίς· καὶ τὰ
cατάλοιπα τῆς ἀκρίδος.
κατέφαγεν ὁ βρούχος·
καὶ τὰ κατάλοιπα
tοῦ βρούχου. κατέφαγεν

f. 43 recto

Λόγος Κυρίου.
ος εὐεργῆς πρὸς
Ἰωάν τὸν
τοῦ βασιλεία·
2 ἀκούσατε (δή) ταῦτα
οἱ πρόερυτεροι· καὶ ἐνω-
tίσασθε
πάντες οἱ κατοικοῦντες
τὴν γῆν· [εἰ γέγονεν]
tοῦ [αὕτα]
ἐν ταῖς ἡμέραις ύμῶν. καὶ'

Syriac Codex

1 ἦν 2 αὐτῶν 3 + καὶ 4 παρῆλθε
Hosea xiv. 10 b—Joel i. 6.

Hosea xiv. 10 b

(hole)  a

Joel i. 1

A. S. L.
ŚŚ. \[έφ'\] ἰπποῦν οὖκ
ἀναβησόμεθα. οὖκ
ἐτι οὐ μὴ εἰςπωμεν
[θεοὶ ἡμῶν
τοῖς ἐργοις τῶν
χειρῶν ἡμῶν.
ὁ ἐν σοι, ἐλεῖσει
ὀρφανῶν.
5 ἰᾶσομαι ταῖς κατοικίαις
αὐτῶν. ἀγαπήσω αὐτῶς
ὅμολογός, ὅτι ἀπεστρεψε
τὴν ὀργὴν μου ἀπ' αὐτῶν.

f. 25 recto 6 ἐσομαι ὡς
δρόσος τῷ ἱσραηλι.
[ἀνθήσει] ὡς
κρίνον
[καὶ βαλεῖ τας ρίζας
αὐτοῦ. ὡς ο λιβανος.
7 πορεύσονται
οἱ κλάδοι αὐτοῦ
καὶ ἐσται ὡς ἑλαῖα]
κατὰκαρπος. καὶ ἡ ὁσ-
φρησία ἀὐτοῦ

Syriac Codex

1 ἱππεύσομεν
4 καὶ ἐρεὶ Ἤφραιμ

Cod. March.

3 + καὶ
5 μοι

3 Ἐπιστρέ[ψουσ.]
καὶ καθιοῦνται ὑπὸ τὴν σκέ-
την αὐτοῦ.
ζησονται. [καὶ μεθυαθῆσονται
σύφω. καὶ ἐξανήσει]
ὡς ἀμπελος
3 τὸ μυμόσουνα αὐτοῦ ὡς
οἶνος Λιβάνου
9 ὥσ τῷ Ἐφραίμ:
τὶ αὐτῶς ἐτι
καὶ εἰδόλως. ἐγὼ
ἐταπείνωσα αὐτὸν
καὶ [κατασχύσω] αὐτῶν.
authenticate ἐγὼ ὁ
ἀρκεύθος πυκάζουσα
[ἐξ ἐμοῦ ὁ καρπός σου]
10 εὐρηται. τίς
σοφός: (καὶ) συνήσει
ταῦτα: [ἡ συνετὸς:
(καὶ) ἐπιγνώσεται αὐτά.
 опы οὐθεὶαi
αἱ ὀδοὶ]
HOSEA XIV. 4—10.

Fragment VI f. 13

Hosea xiv. 4

8

(hole) . . .

9

10

A. S. L.
Cod. Chis. [καὶ ἑπισκέψομαι ἀν
tοὺς ἀγαθῶσαι ἄντων
cαὶ φυτεύσω ἄντων
eν τῷ γῇ ταύτῃ
eν πίστει, καὶ ἐν πά
σῃ καρδίαν μου καὶ
eν πάση ψυχή μου

42 ὅτι οὔτως εἶπεν] κη
καθὼς ἐπήγαγον
ἐπὶ τὸν λαὸν τοῦτο—
pάντα τὰ κακὰ
tὰ μεγάλα τάντα.
οὔτως ἐγὼ ἐπάξω
ἐπ᾽ ἄντων ἐν σύμ,'
pάντα τὰ ἡγαθὰ
ἀ ἐγὼ ἐλάλησα ἐ

43 π᾽ ἄντων· καὶ κτῆ
σθήσονται ἐτί ἐκ [ἀ
γροὶ ἐν] τῷ γῇ ταὐ
τῇ, ἤι σὺ λέγεις. [ἀ
βατός ἐστιν] ἀπὸ ἀν

θρώπου καὶ κτῆ
νους· καὶ παρε
dόθησαν εἰς χεῖρας

44 χαλδαῖοι· [ἀγροῦ·
ἐν ἀργυρῷ κτησο—
tαι. καὶ γραφεῖς εἰς
βιβλίον καὶ σφραγι
ἡ. καὶ διαμαρτύ
ρη ἑ μαρτυρίας ἐν
γῇ βενιαμῖν. καὶ
κυκλόθεν ἱεροῦ
σαλῆμ. καὶ ἐν πό
λεσιν ιούδα. καὶ
ἐν πόλεσι τῶν ὄροῦς

11 καὶ ἐν πόλεσι τῆς
σεφηλᾶ. καὶ ἐν πό
λεσι τῆς ναγέβ· ὦτι
ἀποστρέψω τὰς ἀ
ποικίας ἄντων φ

S. F.
JEREMIAH XXXII. (XXXIX.) 41—44.

\[ \text{A. S. L.} \]


36 τὸν ίόου. Σ

37 — ἐν ἀποστολῇ ἦν δῶ

38 καὶ ἔσονται μοι εἰς λα

39 τοὺς εἰς θυν καὶ δῶ σω αὐτοῖς καρδίαν

40 — τῶν [μετὰ αὐτοῖς ...] Σ.

Διαθήσομαι αὐτοῖς διαθήκην ἀνώνυμον.

ἡν ὅνοκ ἀποστρέψω ὁπισθεν αὐτῶν ἦσ τε ἄγαθοπωί με αὐτοῖς; καὶ τὸν φό βον μου δῶσω εἰς τὴν καρδίαν αὐτῶν πρὸς τὸ μὴ ἀποστῆ ναι αὐτοῖς ἀπ' ἐμὸν]

1 Syr. Cod. θωνάτω

2 sic

3 Syr. Cod. έτέραν
Cod. Chis. ἰμέραι ἐρχονται φη]
καὶ οίκοδομῆθενθ' [καὶ οἰκοδομηθέν]
thésevntai1 πόλις
tῶν καὶ. ἀπὸ τυρ
γον ἀναμεθή, ἔως
πύλῃς τῆς γωνίας.
39 καὶ εξελύσσεται ἐτι
ἔλπις, ἡ διαμέ
τρησις αὐτῆς.] α
πέναντι αὐτῶν. ἔ
ως βουνοῦ γαρῆβ.
καὶ περικυκλώθη
σεται κύκλω1 ἕξ ἐκλεκ
40 τῶν λίθων. ἢ καὶ
πᾶσαν τὴν κοιλία
da τῶν φαγαδείμ
καὶ τὴν σποδίαν,2
καὶ πᾶσαν ἀστα
ῥημόθθ. ἐως χει
μάρρου κέδρων. ἔ
ως (γωνίας) πύλης
ὕππων ἀνατολῆς.
ἀγιασμα τῷ κόι
καὶ οὐκ ἐτι μῆ [ἐκτή

λῆ. καὶ οὐ μὴ κα
f. 63a ι θαυμαθῇ ἐως τῶν
xxxii. 1 ἀiώνος ἐ ὦ λόγος]
'Ο γενόμενον πρὸς
ἱερείαν παρὰ
κῦ. ἐν τῶι ἐνιαυτῷ
tῶι (δω)δεκάτῳ
σεδέκια βασιλεῖ
Ἰοῦδα. ὁὗτος ἐνιαυ
τὸς ὀκτωκαίδεκα
tος. ἐ (ἐνιαυτός) να
βουσδονουσορ βασι

2 — λει βαβυλόνος. (ξ)
* τότε,) δύναμις
βασιλέως βαζν
λῶνος. ἐχαρίκω
σεν ἐπὶ ιερουσαλήμ.
καὶ ιερείας ὁ * προ
φύτης, ἐγφυλασ
σετο ἐν ἀντῆς3 τῆς
φυλακῆς. ἡ ἐστίν
ἐν οἴκων [τῶν βασι
λέως *) Ἰοῦδα.]

1 sic  2 Syr. Cod. τὸ λάπος  3 Syr. Cod. αἱλῆ

Jer. xxxi. 39

xxxii. 1
[ἀντῶν. καὶ ἡ ἐπὶ
tὸν στίθουσ' καρδὶ
as ἀντών γράψω
ἀντοὺς' καὶ ἔσομαι
ἀντοῖς ἐις θν, καὶ
ἀντοὶ ἐσονται μοι

34 εἰς λαόν· καὶ ὦν
μὴ διδάξωσιν *
ἐτι, ἐκαστῷ τὸν ἃ
dελφὸν ἄντον. καὶ
ἐκαστῷ τὸν πλη
sίον ἄντον λέγων
γνῶθι τὸν καὶ ὦ
τι πάντες έιδίησον
σὶ με ἀπὸ μικρὸν
ἀντών ἔως μεγά

λου ἄντων * φησὶ
κο,'; ὅτι ἠλεως ἐ
σομαι ταῖς ἄδικι
αἰς ἄντων. καὶ τὸ—
ἄμαρτιῶν ἄντων
όν μὴ μνησθὼν ἐτι

35 (36) οὕτως ἐπεν κο. ὦ
f. 62 b 1 δῶν τὸν ἥλιον εἰς
φῶς. τῆς ἡμέρας
× εἰς ἀκρίβειαν; σε

λήνυν καὶ ἀστέρας]
eἰς φῶς τῆς νυκτός;
[kαὶ κραυγήν] ἐν θα
λάσση. [καὶ ἕβομ
βησε τὰ κύματα
ἀυτῆς.] κο1 [παντο
κράτωρ] ὄνομα ἀν

36 (37) — ταὶ ἕαν πάν
σωνται οἱ νόμοι ὦ
τοι ἀπὸ [προσῷ
πον μοὺ] φησὶ κο.
καὶ [τὸ γένος] ἵηλ παῦ
σεται γενέσθαι ἔθνος
κατὰ πρόσωπον

μοὺ. πάσας τὰς

37 (35) — ἡμέρας· [τὰ
De λέγει κο.' ἕαν] ὑ
ψωθῆ ὁ ὤνός ἐις
τὸ μετέωρον· καὶ ἐ
ἀν ταπεινωθῆ
τὸ ἔδαφος τῆς γῆς
κατω. καὶ] ἐγὼ ὁυκ ἀ
ποδοκιμῶ * (πᾶν,')
tὸ γένος ἵηλ. περί

πάντων ὀν ἐποίη

38 [σαν φησὶ κο'. ἰδόν

1 Syr. Cod. θεὸς
JEREMIAH XXXI. (XXXVIII.) 35 b—38.

35 (36)

36 (37)

38

A. S. L.
Cod. Chis. [λιπέτω ἡ φωνή σου
ἀπὸ] κλαυθμόν. [καὶ
οἱ ἀφθαλμοὶ σου ἂ
πὸ δακρύων. ὅτι
ἐστί μισθὸς τοῖς σοῖς
ἐργοὶς καὶ φησί καὶ
καὶ ἐπιστρέψουσιν
ἐκ γῆς ἐχθρῶν. * ἂ
ἐσται ἐλπίς καὶ τῇ
ἐσχάτῃ σου φησὶ καὶ,
17 μόνιμον τοῖς σοῖς
tέκνοις, καὶ ἐπὶ
στρέψουσιν οἱ υἱὸι σου
eἰς τὰ ὀρια ἀντῶ—
18 ἀκοῦσαι ἤκουσα ε
φραίμ [οὐδουρομένου]
ἐπαίδευσάς με.
καὶ οὐκ ἐπαίδευθην.
ωστερ μόσχος υἱ
κ ἐδιδάχθην· ἐπὶ
στρέψον με καὶ ἐπὶ
στρέψω· ὅτι σὺ καὶ ὁ
19 ὅσ ποι· ὅτι υπερομ
ἀχραλωσίας ποι
μετένοθησα. καὶ ὑ
στερον τὸν γνωναῖ
με ἐστεναξά. ὅφεὶ
μέρας ἀσχύνης·
καὶ ὑπεδειξά σοι.
11 ὅτι ἔλαβον ὑνείδισμ"
20 ἐκ νεότητος μοι εἰ
ὑὸς ἀγαπητός. ἤ
μοι ἐφραίμ· * εἰς
παιδίων ἐντυφώ—
ὅτι ἀνθ' ὥν οἱ λόγοι
μον ἐν ἄντω εἰσι.
μνείαι μνημοθήσο
μαι ἄντων * πάλιν,
διὰ τοῦτο ἔστενσα
ἐπὶ ἄντω εἰλιὼν
ἐλεήσω ἄντων φη
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Cod. Chis. [ἠξουσιν] ἐπὶ ἀγαθὰ
cū. ἐπὶ γῆν σῖτου
καὶ ὁίνον καὶ καρπῶν
καὶ κηρύν. καὶ
προβάτων καὶ βο
ὁν καὶ ἐσται ἡ
τυχῆ unlawful αὐτῶν ὤσπερ
ξύλον ἐγκαρπὸν ἡ
οὐ πενάσουσιν ἐτί.

13 Τότε χαρῆσονται
παρθένοι ἐν συνα
γωγῆ νεανίσκοι—
kai πρεσβύτατον χα
ρήσονται καὶ
[στρέφω τὸ πένθος
αὐτῶν] eis χαρμο
σύνην. [καὶ ποιή
σω αὐτῶν εὐφραί
νομενός * ἀπὸ

τῆς λύτης αὐτῶν.
14 * ἔμεραν τὴν ψυχὴ—
tῶν ἱερέων = υἱῶν
λευτ. * πιστητος,
καὶ ὁ λαὸς μου τῶν
ἀγαθῶν μου ἐμπλη
σθήσονται. * (ἐπεμ—
καὶ) οὕτως εἰ

15 Πεν καὶ φωνὴ ἐν
ραμπ ἤκουσθη [θρὴ
nos καὶ κλαυθμῶς,
ραχῆλ ἀποκλαιο
μένη ἐπὶ τοῖς υἱῶν
αὐτῆς. καὶ υἱκ ἤθε
λε παύσασθαι * ἡ
πὶ τοῖς υἱῶν αὐτῆς,

16 ὅτι υἱκ εἰσίν ὤν”
ως ἐπετε ἠκ. δια]

1 Syr. Cod. ψυχή  2 sic
καὶ τεκνοποιήσει}

* ὁχλον πολύν ἐν
* αὐτοῖς. τυφλος ᾿Σ
* χωλός· ἐγκνος καὶ
* τίκτουσα ὄμοθυ
* μαδὸν ἐκκλησία
* μεγάλη,' καὶ ἀπὸ

9 στρέψουσιν ὅδε· ἐν
κλαυθμῷ ἐξῆλθο—
καὶ ἐν παρακλή
σει ἀνάξω αὐτοὺς
ἀυλίζων ἐπὶ διὸ
ρυγας ὑδάτων.
ἐν ὀδῷ ὀρθὴ. καὶ
ὁν μὴ πλανηθῶσι—
ἐν αὐτῇ· ὅτι ἐγενό
μην τῶι ῥη ἐις πρα
[καὶ ἐφραἰμ.] πρω

Syriac Codex
1 + γὰρ 4 + οὗτος
2 + καὶ 5 ποιήσας

IO — τότοκός μου ἐστίν· ἀ
κοῦσασθε λόγον κῦ
ἐθνη. καὶ ἀναγγείλα
τε ἐἰς νήσους τᾶς μα
κράν· ἐπίστε.

 VOID I
ο λικμῇας5 τὸν ῥη
συνάξει αὐτὸν ᾿Σ

μνιον αὐτῶν. ὅτι ἐ
λυτρῶσατο κς τὸν
ἰακώβ· ἐξεῖλετο
αὐτῶν ἐκ χειρὸς στε
ῥεωτέρων αὐτῶν ᾿Σ

12 ἦξουσι καὶ ἐνφραν
θήσονται· καὶ ἀ
γαλλιάσονται, ἐν
tῶι ὀρει σιὼν· καὶ

Codex Chisianus
2 sic
JEREMIAH XXXI. (XXXVIII.) 4—8 a.

Cod. Chis.

4 [ἐποικοδομεῖν]

f. 60 a 1

μὴ σῶσε σε. καὶ οἶκο

dομηθῆσαι παρὰ ἐτὶ χήρης τῷ πανῶν σου. καὶ ἐξε

λέυσῃ μετὰ συνα
gωγῆς παιζόντω—.

5 ἐτὶ φυτεύσετε ἀμπε

λῶνας ἐν ὅρει σὰ

μαρείας. φυτεύσα
tε φυτείας. καὶ αἱ

6 νεσατε. ὃτι ἔστιν ἡ

μέρα κλήσεως ἀ
pολογομενέου ἐν

ὅρεσιν ἑφραίμ;

'Ανάστητε καὶ ἀνα

βητε εἰς σ[ων] πρὸς

7 καὶ [ὑμῶν'] οὖτως
eἶπεν καὶ τῷ ἰακώβ]

ἄσθε, τοι ἰακώβ.

eυφρινθήτε καὶ

χρημετίσατε. ἐπὶ

κεφαλὴν ἐθνῶν'

ἀκουστὰ ποιήσα
tε. καὶ ἀνέσατε

'ἐπὶ τὸν λαὸν αὐτῶν. τὸ

κατάλοιπον ἱῆλ.

8 ἦδον ἐγὼ ἄγω αὐτῶν

ἀπὸ γῆς βορρᾶ. [ἢ

* συνάξω αὐτῶν ἀ

* πο ἐσχάτου τῆς γῆς

* ἐν ἔορτήν φασέχ'']

---

1 sic  2 Syr. Cod. ὅρεσι  3 Syr. Cod. διασκεψάτε  4 Syr. Cod. + καὶ
Jeremiah XXXI. (XXXVIII.) 4—8 a.

Jer. xxxi.

7

8

4

5

6
καὶ αἱ χεῖρες αὐτῶν
ἐπὶ τῆς ὀσφύος ἁν
τῶν ῥ̄ ὥς τικτούσης,
ἐστραφῆσαι πάντα ἡ
[πρόσωπα·; εἰς
ἐκτερον = ἐγενηθῇ;
7 * οὔτε, ὅτι μεγάλη ἡ
ἡμέρα ἐκείνη, καὶ
οὐκ ἐστὶν τοιαύτῃ.
β
f. 58b I χρόνος στενῶς ἔστι τῶι
8 Ἰὰκὸβ, καὶ ἀπὸ τοῦ
του σωθῆσεται. * ἡ
ἐσται, ἐν τῇ ἡμέρᾳ
ἐκείνῃ εἶπεν κἀ
* τῶν δυνάμεων,
συντρίψω τὸν ζυν
γὸν ἀπὸ τραχήλου
αὐτῶν, καὶ τοὺς δὲ
σμοὺς αὐτῶν] διὰρ
ρῆξω· καὶ οὐκ ἐρ
γονται αὐτοὶ ἐπὶ.
9 ἄλλοτρίως· καὶ ἐρ
γονται κώ τθοι ἂν
τῶν, καὶ τὸν δὰδ
βασιλεὰ ἀντῶν ἡ
(ὅν) ἀναστήσω αὐτοῖς·
10 * σὺ δὲ μὴ φοβθῶν πᾶνις
μου ἴακόβ, λέγει κἀ
*μὴ δειλιάσης ἤλ. ὁ
τι ἵδον ἐγὼ σῶξω
σε μακρόθεν· καὶ
tὸ σπέρμα σου ἀ
πο τῆς αἰχμαλω
− σιὰς αὐτῶν· καὶ
ἐπιστρέψει [ἰακὸβ
11 καὶ ἄσυχασε καὶ ἐν
παθήσει· καὶ * ὅν
ἐσται ὁ ἐκφοβων.
11 ὁτι μετά σου εἰμι κἀ
τὸν σώζειν3 σε. ὁ
τι ποιήσω ἐκλει
ψιν ἐν πάσι τοῖς
ἐθνεσιν. εἰς οὐς δι
ἐσκόρπισα σε ἐκεὶ
σε δὲ οὐ ποιήσωσιν
tέλειαν· καὶ παὶ
dεῦσο σε εἰς κρίσι—
cαὶ ἀθωῶν οὐκ ἄ
12 θεώσω σε· σὴν
Τοὺς εἶπεν κἀ· ἀνε
στήσω τὸ συντριμ
μὰ σου, ἀληρά.
ἡ πληγή σου]
Cod. Chis.

32 [de

a1 tōuntō óútōs eîpev
κοτ. ἵδον ἑγὼ ἐπὶ
σκέψομαι ἐπὶ σα

μαίαν ἔ τὸν ἀλανῆ
τὴν καὶ ἐπὶ τὸ γέ
νος αὐτῶν. καὶ οὐκ ἐ
σται αὐτῶι ἄνος * κα
θῆμενος; ἐν μέ
σωι ὑμῶν. τόν ἰδεῖν
τὰ ἀγαθὰ ἀ ἐγὼ ποι
ήσω] ὑμῖν χέ λέγει
κα. ὅτι ἐκκλίσων
ἐλά χέ λησε κατὰ

XXX. 1 — κύρ. ὁ λόγος

'Ο γενόμενος πρὸς
ιερεμίαν παρά

2 κύ εἰπείων ὀντος
εἰπεν κα. ὁ θα ἤλ.
λέγων γράψων κα
σεαντῶ, πάντας
τῶν λόγους. ὅνς ἐ
χρησάτωσα πρὸς

3 σὲ ἐπὶ βιβλίου. ὅτι

ίδον ἡμέραι ἐρχον
ται φησὶ καὶ ἀ
ποστρέψω τὴν ἀ
ποκιάν λαὸν μον
ἡλ καὶ ἱοῦδα εἴ
πεν κα. καὶ ἀνα
στρέψω ἀντῴς εἰς

II τὴν γῆν ἦν ἐδωκα
τοῖς πατρᾶσιν ἄν
τῶν. καὶ κυριεύσου

4 — σιω αὐτῆς καὶ

Οὗτοι οἱ λόγοι ὅνς ἐλά
λησε κα. ἐπὶ ἤλ. _sock

5 ἐπὶ ἱοῦδαν ὀντος
εἰπεν κα. φωνην
φόβου. ἀκούσαθε
φόβος. καὶ οὐκ ἐστιν

6 — εἰρήνης ἐρωτή
σατε (δήGERΜ.) καὶ ἰδε
τε. εἰ [ἐτεκεν ἀρσεν'
καὶ περὶ φόβου.
ἐν δι καθέξουσιν
δαφὴν καὶ σφίαιν'
διότι ἐφρακα πάν
τὰ ἀνον. δυνατοῦ]

1 sic
Jer. xxix.
32

xxx. 1

xxx. 2

xxx. 3
Cod. Chis. f. 26 b I

27 [μοιχεία καὶ χρεμετισμός σου.
καὶ ἡ ἀπαλλοτρίωσις
— πορνείας σου' ἐπὶ
τῶν βουνῶν καὶ ἐν
τοῖς ἁγροῖς. εὖφα
καὶ τὰ βδελύγμα
— τᾷ σου οὐκ αἰ σοι ἐν
ρουσαλήμ, ὅτι οὐ
κ ἐκαθαρίαθης ὅπι
σῶ μου. ἔως τίνος
xiv. 1 ἐτί καὶ ἐγένετο

καὶ ἀντῆς: ἐκε
νόθησαν καὶ ἐσκο
τώθησαν ἐπὶ τῆς
γῆς. καὶ ἡ κρανγῆ
τῆς ἱλῆμ ἀνέβη.

καὶ οἱ μεγεστάνες ἄν
τῆς: ἀπέστειλαν τοὺς
νεωτέρους ἀντῶν
ἐφ' ὕδωρ: ἠλθοσαν
ἐπὶ τὰ φρέατα. δὲ
οὐχ εὐροσαν ὕδωρ: αὐτῶν κένα: * ἡ

σχούθησαν καὶ ἐνε
τράπησαν. * καὶ
ἐπεκάλυψαν τὴν
κεφαλὴν * ἀντῶν

καὶ τὰ ἔργα τῆς γῆς
ἐζέλυτεν. ὃτι ὦν
κ ἡν ὑπετὸς ἐπὶ τὴν
γῆν' ἴσσικυνθη
σαν γεωργοὶ.] ἐπε
κάλυψαν τὴν κεφα

литαν' αὐτῶν. καὶ [ἐ
λαφοί] ἐν ἁγροῖ [ἐτε
κον. *] καὶ ἐγκατέλι
πον. ὃτι οὐκ ἡν βο

f. 27 a I 6 τὰνή', ὅνοι ἁγροῖ ἐ
στησαν ἐπὶ νάπαις:

+ ἐιλκυσαν ἀνεμον *
ὡς δρᾶκον', ἐξε
λυπον οἱ ὄβθαλμοι
αυτῶν. ὃτι οὐκ ἡν
χόρτος ἀπὸ [λαῦ

7 — ἀδικίας: εἰ αἱ ἀμαρ
τίαι ἴμων ἀντέατη
σαν ἴμων ἐκ. ποίη
σον ἐνεκεν τὸν ὅνομα
τὸς σοῦ. ὃτι πολλαὶ
αἱ ἀμαρτίαι ἴμων
ἐναντίον σου', σοι ἡ
μάρτομεν]

1 sic
JEREMIAH XIII. 27—XIV. 7.

periiit col. a

M. D. G.
Cod. Chis. f. 26 a I

19 [—πόλεις ἢν πρὸς νό
tον συνεκλείσθη
σαν. καὶ οὐκ ἦν ὁ ᾗ
νοίγων· ἀπω
κίσθη ιούδας· συ
νετέλεσεν ἀποικί
αν. ἀνταποδόσε

20 — ὁ
θαλμός σου· ἰε
ρουσαλήμ· καὶ ἐ
τοῦς ἐρχομένους
— ἄπο βορρᾶ· τὸν
ἐστὶ τὸ ποίμνιον ὃ ἐ
δόθη σοι. πρόβα

21 τὰ δοξῆς σου· τί ἐ

II ρεῖς. ὃτ' ἂν ἐπισκέ
πτωνται σε· καὶ σὺ
ἐδίδαξας αὐτοὺς ἐ
πὶ σὲ μαθήματα
ἐἰς ἄρχην σ' ὁν ὦ
δίνες καθέξουσι σε
καθὼς γυναῖκα τί

22 — κτουσαν; καὶ ἕαν
ἐκπεῖς 2 ἐν τῷ καρ
δίαι σου. διὰ τί ἐ
πήντησέ μοι τάν
τα. διὰ τὸ πλήθος

18 σ manu recentiore

τῆς ἄδικίας σου. ἢ
νεκαλύφη τὰ ὁπί
σθια σου' παραδει
γματισθήναι τὰς

23 πτέρνας σου· ἐι
Ἀλλάξεται αἰθίον τὸ
δέρμα αὐτοῦ. καὶ
πάρδαλις τὰ τοι
κύλματα αὐτῆς 5
ὑμεῖς δύνασθε ἐν
ποιησαί. μεμαθὴ
kότες τὰ κακά·

24 καὶ διέσπειρα ἂν
τῶν ὡς φρύγανα
φέρομεν ἀπὸ ἄνε

f. 26 b I μον ἐς ἔρημον' 

25 ὁυτὸς ὁ κλήρος 2 σου 5
μερὶς τοῦ ὑπειθεὶ—
ὑμᾶς ἐμοὶ λέγει κσ'
ὁτι ἐπελίθου μοι.
καὶ ἴλπισας ἐπὶ ψεύ

26 δεσμ. καὶ ἐγὼ ἀποκα
λύψω τὰ ὁπίσω σου
ἐπὶ προσωπόν σου.
καὶ ὄφθησεται ἡ ἡ
τιμία σου.]

2 sic
JEREMIAH XIII. 19—26.

A. S. L.
JEREMIAH XII. 17—XIII. 4.

17 [ἐὰν δὲ μὴ ἐπιστρέψωσι. καὶ ἐξαρῶι τὸ ἐθνὸς ἐκεῖ νο ἐξάρασε καὶ ἀπὸ]

xiii. 1 λεια * φη καρ τὰ

dε λέγει κᾲ * πρῶς με·

βαδίσοι καὶ κτῆσαι

σεαυτῶι περὶζω

II μα λινόνν. καὶ πε

ρίθον περὶ τὴν ὁ

σφῶν σου. καὶ ἐν ὑ

δατι οὐ διελεύσεται.

2 Καὶ ἐκτησάμην τὸ

περίζωμα κατὰ

1 sic

tὸν λόγον κῦ. καὶ πε

ριέθηκα περὶ τὴν

3 ὁσφῶν μου·] καὶ ἐγε

νήθη λόγος κῦ πρός

με [δεύτερον, λέγων·]

4 λάβε τὸ περίζω

μα * ὁ ἐκτήσω. τὸ

περὶ τὴν ὁσ[φῶν σου.

καὶ ἀνάσθητε καὶ βά

dισον ἐπὶ τὸν ἐνφρά

τὴν. καὶ κατάκρυ

ψον ὄντο ἐκεῖ. ἐν τῇ

tρυμαλιάν τῆς πὲ

τρας· *]
JEREMIAH XII. 12—17.

12 [ἐπὶ πᾶσαν διέκβο λὴν ἐν τῇ ἐρήμῳ.
ηλθοσαν ταλαιπω
ροῦντες· ὅτι] μὰ
χαίρα τοῦ κύ κατα
φάγεται ἀπὸ ἀκρον
tῆς γῆς. ἐὼς ἀκρον
tῆς γῆς· οὐκ ἐστιν
eἰρήνη πάση σαρ
13 κτ· ἐστείρατε πυ
ροῦς. καὶ ἀκάνθας
ἐθερίσατε· οἱ κλῆ
ροι αὐτῶν. οὐκ ὅφε
λύσουσιν αὐτοὺς·
αισχύνθητε ἀπὸ
καυχήσεως ὑμῶν,
ἀπὸ ὀνείδισμοῦ ἐναν
14—τίον κτ· ὅτι τά
δὲ λέγει κα. περὶ
πάντων τῶν γει
τῶνων [τῶν πονη
ρῶν. τῶν ἁπτομέ
νοι τῆς κληρονο
μίας μου. ἦς ἐμὲ
ρίσα τὸ διὰ μουκ

f. 24 b I

τῷ ἱλ.· ἱδοὺ ἐγὼ
ἀναστῶ αὐτῶς ἃ
tὸ τῆς γῆς αὐτῷ·
καὶ τὸν ὄικον ἱοῦδα
ἐκβαλῶ ἐκ μέσου
15 αὐτῶν· καὶ ἔσται με
τὰ τὸ ἐκβαλεῖν με
αὐτῶς. ἐπιστρέψω
καὶ ἐλεήσω αὐτῶς.
καὶ κατατικών ἀυτῶς
ἐκαστὸν εἰς τήν
κληρονομίαν αὐτῶν.
καὶ ἐκαστὸν εἰς τήν
16 — γῆν ἀυτῶν· καὶ ἐ
σταὶ ἐὰν μαθόντες
μάθωσι τήν ὄδὸν
τῶν λαῶν μου. τοὺ ὁ
μνύειν ἐν τῷ βᾶαλ
καὶ ὁδικοδομηθῆσο—
tαι ἐν μέσῳ τοῦ λα
17 ὃν μου· ἐὰν ὃ δὲ μὴ
ἐπιστρέψωσι. καὶ ἔ
ξαρων τὸ ἐθνὸς ἐκεῖ
νο ἐξάρισει καὶ ἀπό
λεια ἐ φῆ κατ.]

1 sic
JEREMIAH XII. 12-14.

... Jer. xii. 12

... 13

... 14

periit col. b

M. D. G.
DEUTERONOMY XXXI. 20—29.

20 εἰσάγω γὰρ αὐτοῖς τῆς διαθήκης Κυρίου λέγων

21 [θησετε] αὐτὸ ἐκ πλαγίων

26 Λαβόντες τὸ βιβλίον τοῦ νόμου τούτου

[τῆς κιβωτοῦ τῆς] διαθήκης

Κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἔσται ἐκεῖ ἐν σοί εἰς μαρτύριον· ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμὸν σου]

καὶ τὸν τράχηλον σου] τὸν σκληρόν.

[ἐπὶ γὰρ ἐμοῦ ζωτός μεθ᾽ ὑμῶν σήμερον

παραπικραίνοντες ἢτε τὰ πρὸς τὸν θεόν.

πῶς οἶχί καὶ ἔσχατον] τοῦ θανάτου μου;

28 [ἐκκλησιασάτε πρὸς με] τοὺς φυλάρχους ὑμῶν

καὶ τοὺς κριτᾶς ὑμῶν

καὶ τοὺς γραμματεύσαντας ὑμῶν,

[ἵνα] λαλήσω

29 καὶ τὴν γῆν. [οίδα γὰρ ὅτι

ἔσχατον τῆς τελευτῆς μου ἀνομία

ἀνομίασετε, καὶ ἐκκλίνετε]

Syriac Codex

1 τοῦ νόμου τούτου 2 Κύριον 3 ἁρχοντας 4 γραμματεῖς 5 ὑμῶν 6 + ὑμεῖς
DEUTERONOMY XXXI. 20—29.

periit pars folii inferior

M. D. G.
DEUTERONOMY XXXI. 3—15.

3 [Κύριος] ὁ θεὸς σου ὁ προπορευόμενος πρὸ προσώπου σου·

οὗτος ἐξολοθρεύσει [τὰ ἐθνη ταῦτα] ἀπὸ προσώπου σου, καὶ κατακληρονομήσεις αὐτοὺς· καὶ Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου, καθα' ἐλάλησεν

4 Κύριος. καὶ ποιήσει (Κύριος ὁ θεὸς σου) αὐ[τοῖς]

καθὰ] ἐποίησεν Σηὼν (καὶ Ἡγία), τοῖς δυσὶ βασιλεύσιν τῶν 'Αμορραίων (οἱ ἦσαν πέραν τοῦ Ἰορδανίου), καὶ τῇ γῇ αὐτῶν, (καθ' ὅτι ἐξολοθρεύσειν αὐτοὺς).

7 Καὶ ἐκάλεσεν Μωνσῆς Ἰησοῦν καὶ εἶπεν αὐτῷ ἔναντι παντὸς Ἰσραήλ Ἀνδρίζου καὶ Ἰσχυρός σὺ γὰρ (εἰσ)ελεύσῃ πρὸ προσώπου τοῦ λαοῦ (τούτου) εἰς τὴν γῆν ἢν ὄμοσαν Κύριος τοῖς πατ[ράσιν ἡμῶν] δοῦναι αὐτοῖς, καὶ σὺ

8 κατα]κ[ηρονομήσεις αὐτοὺς. καὶ Κύριος] ὁ (σὺν)πορευόμενος 3 μετὰ σοῦ 3 [οὐκ ἀνήσεις σε οὔδε μὴ ἐνκαταλέπῃ σε,]

12 Ἰσραήλ (εἰς τὰ ὅτα αὐτῶν·) ἐκκλησιάσάς τοίνυν λαόν, τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἐκγόνα καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ἡμῶν ἢν ἀκούσωσι καὶ (ἳνα) μάθωσιν φοβεισθαι 6 Κύριον τὸν θεὸν ἡμῶν, καὶ ἀκούσονται 9 ποιεῖν πάντας τοὺς λόγους τοῦ [νόμου τοῦ] του·

13 καὶ οἱ υἱοὶ αὐτῶν (οἱ οὖν ἄδικοι ἀκούσωσι, καὶ μαθήσονται φοβεισθαι Κύριον τὸν θεὸν σου) πάσας τὰς ἡμέρας ο[ισα] αὐτο[ῖ] ζωὴν ἐπί τῆς γῆς (εἰς ἣν ἡμεῖς διαβαίνετε τὸν Ἰορδανὸν ἐκεῖ κηρονομεῖν αὐτήν,) Καὶ εἶπεν Κύριος πρὸς Μωνσῆν

14 Ἰδοὺ ἡγεῖκασιν αἱ ἡμέραι τοῦ θανάτου σου· κάλεσον Ἰησοῦν, καὶ στήτε 11 παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, (καὶ) ἐντελούμειν αὐτῷ· καὶ ἐπορεύθη Μωνσῆς καὶ Ἰησοῦς (εἰς τὴν σκηνήν τοῦ μαρτυρίου), καὶ ἐστηκαν 11 παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

15 [καὶ κατέβη Κύριος ἐν νεφέλῃ, καὶ ἔστη παρὰ τὰς θύρας] Syriac Codex

1 + αὐτοσ 2 τῷ βασιλεί 3 πρὸ προσώπου σου 4 ἐκκλησιάσατε 5 σου 6 καὶ φοβοῦνται 7 [σου] 8 τηρῶνται 9 + αὐτοὶ 10 + νῦν 11 παρὰ τὴν σκηνήν
DEUTERONOMY XXXI. 3—14.

12 דְּבַר הַנַּחַל יִשְׂרָאֵל אֵלֶּה יִשְׂרָאֵל אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁם אֲשֶׁר בָּא עַל מַשָּׁמ

1 Cod. אָמַר

2 sie in Cod.

perisset pars folii inferior

A. S. L.
NOTE.

In the Greek translations which accompany the Biblical texts deciphered from these fragments, we give, for Deuteronomy, the text of Dr Swete's edition of the Septuagint; for Jeremiah that of the Codex Chisianus (88) = R. VIII. 45 in the Chigi Library; for Hosea and Joel that of the Codex Marchalianus; and for the New Testament fragments that of Westcott and Hort.

We have indicated those points in which the Syriac differs from the Greek:

1. By square brackets enclosing such words as are lacking in the Syriac from the bad condition of the MSS.

2. By round brackets enclosing such words as are lacking in the Syriac by the intention of the translator.

3. By footnotes such words and phrases as are pleonastic in the Syriac, or which exhibit any other kind of variation.

The text of the Codex Chisianus has been copied by Professor Guidi line for line with the original, of which it preserves all the peculiarities. But in those Greek texts, which are taken from editions already published, we have followed as nearly as possible the order of the Syriac version.

S. F.
Fragment III

f. 2b
_fragment VI

f. 2b
Fragment IX
f. 1a
From the cover of a Palestinian Syriac Lectionary