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BARHEBRAEUS' SCHOLIA
ON
THE OLD TESTAMENT

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BARHEBRAEUS' SCHOLIA
ON
THE OLD TESTAMENT

PART I: GENESIS—II SAMUEL

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PREFATORY NOTE

Introductions to great books are written after, not before, the publication of their text. There is the less need for a special introduction to this first volume of the text of Barhebraeus' *Storehouse of Mysteries* since Johann Göttsberger's *Barhebräus und seine Scholien zur Heiligen Schrift* (Freiburg im Breisgau, 1900) contains most of the information that students of this text will need. With this our text, translation, and notes can stand on their own feet until our textual labors are finished. The undertaking of the publication of at least the Old Testament section of this great work as a whole needs no apology.

For a greater "Peshitta Project" it furnishes the natural starting-point. We need to cite only the very moderate words of the great Theodor Nöldeke in his *Sketches from Eastern History* (London, 1892), page 255: "His Scholia to the Bible, which are more philological than theological, are of value (especially for the history of the Syriac text)." But the value of Barhebraeus and his scholia is far greater than this. In the Middle Ages the Holy Book, the eternal revelation of divine salvation, occupied in every respect the center of the stage and had the spotlight shining full upon it. Around it men great and small wove all they knew of science, art, culture, and life. More than one man put his all into comments on the Bible. Barhebraeus, indeed, wrote far more than this one book. There is scarcely a branch of the science and literature of his day to which he did not make some noteworthy contribution. But Göttsberger is not far from right when he says (p. 59): "Barhebraeus has here put the sum total of his learning into the service of the Holy Scriptures."

In the case of a man like Barhebraeus this means much. Though many of his works are not yet widely known and some very important ones are either not published at all or are, at best, neither fully nor competently edited, it is easy for us to see, as others have seen before us, that Barhebraeus is by far the greatest writer in the entire history of Syriac literature. It is also true, and likewise not well enough known, that he is one of the outstanding men and scholars of his great and stirring times. Toward the end of the Crusades, when the Mongols furnished the spectacle of one more great convulsion in the affairs of Western Asia, he became by no means the smallest star in the great galaxy of scholars whom these stupendous conquerors gathered with the best library facilities then obtainable into what may well be called their imperial university at Maragha.

Any one of the great works of such a man is well worth publishing and studying with care. If his *Storehouse of Mysteries* is at all like Göttsberger's carefully worded estimate of it, it is not the least of the great writer's works. Small wonder that a number of attempts or intentions to publish it have been announced. In the seventeenth century, apparently under the auspices of the great English archbishop Ussher, one of the Loftuses contemplated such an edition. The intention issued in *Excerpta paucula* in the Waltonian Polyglot. Early in the nineteenth century Cardinal Wiseman mentions the fact that Samuel Lee intended to undertake an edition of the whole work (see Göttsberger, p. 74); his intention seems to have led to no action whatever. In 1858 a curiously pompous "specimen" of the *Horreum mysteriorum* by Larsow (Leipzig, 1858) led no farther than Gen. 2:16. As the wish uttered with the childlike *naïveté* so characteristic of his good heart by the late Father Louis Cheikho (*al-Machriq*, I [1898], 451) and the despairing hope of Dr. Johann Göttsberger go herewith into at least partial fulfilment, even our present first volume will show why it is indeed small wonder that this work was not accomplished sooner.

Our first thanks in connection with this arduous task are due to the director of the Oriental Institute of the University of Chicago, Professor James H. Breasted, whose generosity found

for us sufficient means to carry on the work. We have many others to thank, above all the great libraries of Florence and Rome; Berlin and Göttingen; London, Oxford, Cambridge, and Birmingham; Jerusalem and Charfé (north of Beirut), for the liberality with which they placed their resources at our disposal. Among those who did valiant and often wearisome service in lightening the burden of preliminary labor we are happy to mention Drs. Watson Boyes and T. P. R. Jacobsen, of the Institute staff, Dr. Julius L. Siegel, formerly of the Institute staff, Dr. Milton B. Williams, and Professor Anis Freyha of Beirut. Dr. T. George Allen, of the Institute, and our own University of Chicago Press have contributed greatly toward making this volume what it is. The indexes are, indeed, due wholly to Dr. Allen and his assistants.

It is our hope that scholars will approve our method of publication. The reason for it is twofold. First, as a matter of necessity, a sufficient amount of Syriac type and facile type-setting were not to be had in Chicago. Second, as a matter of choice, we believe that for scholarly purposes, though not for pure and simple school use, a manuscript text plus ample notes and collation is better than any made text. Thus every scholar can find and make his own text to suit his own purposes. Our choice of the great Florentine manuscript was likewise made for two reasons. First, it is undoubtedly the oldest known text. It was written in Barhebraeus' own lifetime, not more than six years after the completion of the work by Barhebraeus himself. This should be placed with our oldest two manuscripts in 1272/3, and not with Göttsberger in 1278, though the latter date is, indeed, that of the Florentine manuscript, which was written by John of Sarw, a disciple of Barhebraeus. Second, this manuscript furnishes us with the neatest, most presentable complete text. Its text is probably also the oldest; in its original form it lacks the touches of a revision which Barhebraeus himself may have made in connection with the writing of his larger grammar, probably about 1284/5. For this revision the manuscripts numbered by us as 2 and 20, together with the modifications introduced in text and margin of the Florentine manuscript itself, furnish the best evidence. Our collation and notes must serve for the present to substantiate this statement. There likewise the groupings of manuscript readings, varying somewhat both in detail and in general in larger sections of the notes on the Old Testament, may be found by him who needs them.

In the meantime, despite Göttsberger's warning (p. 74, n. 3), we present our idea of the text and its meaning in a complete English translation. We do this because we believe that the interest and usefulness of this great work are wider than even Göttsberger saw. As Göttsberger expanded Nöldeke's statement, which assumed that this book would interest only the philologist and the critic of the biblical text, to include the theologian and the historian, the exegete and the philosopher, so we would include further, as men who will find grist for their mill in the great comprehensive work of this wide-awake humanist of the thirteenth century, our anthropologists and sociologists. An article by Mr. Sprengling on "Scapulimancy and the Mongols," accepted for publication by the *American Anthropologist*, will bring our great scholar to the attention of anthropologists, who are sorely in need of just such information as he furnishes in the most surprising manner and places. And the *Storehouse of Mysteries* is hereby recommended as valuable source material to such modern sociologists as are as wide awake as its author.

Lest hope for continuation, throughout the Old Testament section at least, be held in abeyance, we may say here that, though far from finished, yet preliminary work, chiefly in Doctors' theses by younger and less experienced men, has progressed so far and has been controlled so thoroughly that the whole is within sight of completion and can, indeed, be brought to a successful conclusion even though the hand of one or both of us should drop from the plow.

UNIVERSITY OF CHICAGO
September 11, 1931

M. SPRENGLING
W. C. GRAHAM

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MANUSCRIPTS USED FOR THIS EDITION

SYMBOL IN OUR COLLATION	DESIGNATION	DATE IF AVAILABLE
1	FLORENCE. MEDICEAN LIB. 230	1278
2	BERLIN SACHAU 326	1297/8
3	VATICAN SYR. 282	1634/5
	Copy of a MS of	1353/4
4	JERUSALEM. MONASTERY OF ST. MARK 41	1474
5	BRIT. MUS. ADD. 21580	1478
6	OXFORD 122 HUNT. 1	1491
7	CAMB. UNIV. ADD. 1999	1573
8	CHARFÉ (NORTH OF BEIRUT)	1574/5
	Chicago copy made in	1926
9	BERLIN SACHAU 134	1626
10	PETERMANN I 10	1644/5
11	BRIT. MUS. ADD. 23596	1703/4
12	GÖTTINGEN OR. 18a	1738
13	CAMB. UNIV. ADD. 2009	1833/4
14	HARVARD 4048	1863-71
15	HARVARD 3992	1875
16	BRIT. MUS. OR. 4083	1884-87
17	BRIT. MUS. OR. 9351	1888
18	VATICAN SYR. 170	
19	BIRMINGHAM. MINGANA 470	
20	BRIT. MUS. OR. 7186	

WORKS CITED

- A Bible. *O.T. Syriac*. Translatio Syra Pescitto Veteris Testamenti ex Codice Ambrosiano sec. fere VI, photolithographice edita, curante et adnotante . . . Antonio Maria Ceriani. Mediolani, 1876-83. 2 v.
- AJSL* American journal of Semitic languages and literatures. Chicago, etc., 1884—.
- Audo Audo, Thomas. Dictionnaire de la langue chaldéenne. Mossoul, 1897. 2 v.
- B Bible. *O.T. Greek*. The Old Testament in Greek according to the text of Codex Vaticanus, supplemented from other uncial manuscripts . . . , ed. by Alan England Brooke . . . and Norman McLean. Cambridge, 1906—.
- BA Bar ʿAlī.
- Bat. Al-Battānī. . . . Al-Battānī, sive, Albatenii opus astronomicum . . . ed. . . . a Carolo Alphonso Nallino. Mediolani Insubrum, 1899-1907. (Pubblicazioni del R. Osservatorio di Brera in Milano, N. XL, Parti I-III.)
- BB Bar Bahlūl.
- BCS* Barhebraeus. Gregorii Abulpharagii sive Bar-Hebraei Chronicum Syriacum e codicibus Bodleianis descriptis . . . Paulus Iacobus Bruns . . . , edidit . . . Georgius Guilielmus Kirsch . . . Lipsiae, 1789. Cited by Syriac page.
- BGSL* Baumstark, Anton. Geschichte der syrischen Literatur. Bonn, 1922.
- BH Barhebraeus.
- BJS* Bedjan, Paul. *Homiliae selectae Mar-Jacobi Sarugensis*. Paris, 1905-10. 5 v.
- BO Assemani, Giuseppe Simone. Bibliotheca orientalis Clementino-Vaticana . . . recensuit . . . Joseph Simonius Assemanus, Syrus Maronita . . . Romae, 1719-28. 3 v. in 4.
- Brockelmann, *Lex. Syr.*² Brockelmann, Carl. Lexicon Syriacum. 2. ed. Halis Saxonum, 1928.
- BS Bar Ṣalībī.
- CMS* Michael I, *patriarch of Antioch*. Chronique de Michel le Syrien, patriarche jacobite d'Antioche (1166-99). Editée pour la première fois et traduite en français par J. B. Chabot. Paris, 1900-1910. 4 v. (Publications de l'Académie des inscriptions et belles-lettres.) Cited by pages of Syriac text as found in Vol. IV.
- CSCO Syr.* Corpus scriptorum Christianorum orientalium . . . Scriptores Syri . . . Paris, 1903—.
- Encyc. Brit.* Encyclopaedia Britannica.
- ERE* Encyclopaedia of religion and ethics, ed. by James Hastings . . . Edinburgh and New York, 1908—.
- Eus., Chr.* Eusebius Pamphili. . . . Die Chronik, aus dem Armenischen übersetzt, mit textkritischem Commentar hrsg. . . . von Dr. Josef Karst . . . Leipzig, 1911. (Akademie der Wissenschaften, Berlin. *Kirchenväter-Commission*. Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte . . . Eusebius. Werke. V. Bd.)
- GBHS* Göttsberger, Johann. Barhebraeus und seine Scholien zur Heiligen Schrift. Freiburg, 1900. (Biblische Studien . . . hrsg. von O. Bardenhewer, V. Bd., 4.-5. Heft.)
- Hex.* Origenes. Origenis Hexaplorum quae supersunt, sive, Veterum interpretum Graecorum in totum Vetus Testamentum fragmenta . . . concinnavit . . . Fridericus Field. Oxonii, 1875. 2 v.
- JAOS* American Oriental Society. Journal . . . Boston, etc., 1849—.
- JEH* Jacob, *bishop of Edessa, ca. 640-708*. Etudes sur l'Hexaméron de Jacques d'Edesse, notamment sur ses notions géographiques contenues dans le 3^{ième} traité. Texte syriaque publié et traduit par Arthur Hjelt . . . Helsingfors, 1892.
- Josephus Josephus, Flavius. Flavii Iosephi opera edidit et apparatu critico instruxit Benedictus Niese. Berolini, 1887-95. 7 v. Cited by title, book, chapter, and sometimes section.
- L Bible. *O.T. Syriac*. . . . Vetus Testamentum syriace, eos tantum libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositos . . . , edidit S. Lee. Londini, 1823.

- LAE* Barhebraeus. Le livre de l'ascension de l'esprit sur la forme du ciel et de la terre ... pub. ... par F. Nau. Paris, 1899-1900. 2 v. (Bibliothèque de l'École des hautes études ... Sciences philologiques et historiques, 121. fasc.) Cited by part (Roman no.), chapter (Arabic no.), and section (§+Arabic no.).
- Löw* Löw, Immanuel. Aramaeische Pflanzennamen. Leipzig, 1881.
- LS* Barhebraeus. Le livre des splendeurs. La grande grammaire de Grégoire Barhebraeus ... éd. par Axel Moberg. Lund, 1922. (Skrifter utg. av K. Humanistiska vetenskapssamfundet i Lund, IV). Cited by page and line of Paulin Martin's edition, entitled Œuvres grammaticales d'Abou 'lfaradj ... (Paris, 1872), as given on inner margins by Moberg, and also like *LAE*.
- LW* Levy, Jacob. Wörterbuch über die Talmudim und Midraschim Berlin und Wien, 1924. 4 v.
- LXX* Septuagint.
- MBS* Barhebraeus. Buch der Strahlen. Die grössere Grammatik des Barhebräus; Übersetzung von Axel Moberg. Leipzig, 1913, '07. 2 v. Cited usually like *LS*.
- MSP* Monumenta sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae, opera collegii doctorum ejusdem edidit sac. obl. Antonius Maria Ceriani. Mediolani, 1861-1913. 5 v. Still unfinished.
- MT* Massoretic text.
- NC* Nöldeke, Theodor. Compendious Syriac grammar translated from the second and improved German ed. by James A. Crichton, D.D. London, 1904.
- NPNF*,
2. ser. A select library of Nicene and post-Nicene fathers of the Christian church. Second series. Transl. into English with prolegomena and explanatory notes, under the editorial supervision of Philip Schaff and Henry Wace New York, 1890-1900. 14 v.
- OLZ* Orientalistische Literaturzeitung. Berlin, 1898-1908; Leipzig, 1909—.
- On.* Eusebius Pamphili. Eusebii Pamphili episcopi Caesariensis onomasticon urbium et locorum Sacrae Scripturae graece cum Latina Hieronymi interpretatione ediderunt F. Larsow et G. Parthey. Berolini, 1862.
- On., ed.* Eusebius Pamphili. . . . Das Onomastikon der biblischen Ortsnamen, hrsg. von Erich
Klostermann Klostermann. Leipzig, 1904. (Akademie der Wissenschaften, Berlin. Kirchenwörter-Commission. Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte Eusebius. Werke. III. Bd., 1. Hälfte.)
- OS* Orientalische Studien Theodor Nöldeke zum siebzigsten Geburtstag gewidmet Gieszen, 1906. 2 v.
- OSE* Ephraem *Syrus, Saint.* Sancti patris nostri Ephraem Syri opera omnia quae exstant graece, syriace, latine in sex tomos distributa Romae, 1732-46. 6 v. T. I-III, graece et latine (1732-46), ed. G. S. Assemani; T. I-II, syriace et latine (1737-40), ed. P. Benedetti; T. III, syriace et latine (1743), ed. S. E. Assemani. Cited in foregoing order as Vols. I-VI.
- OT* Bible. *Old Testament.*
- P* Peshitta, all published editions (except the Mosul edition, which we are just acquiring).
- PG* Migne, Jacques Paul, ed. Patrologiae cursus completus, seu, Bibliotheca universalis Series Graeca. Parisiis, 1857-66. 161 v.
- PO* Patrologia orientalis. Paris, 1907—.
- PS* Smith, Robert Payne, ed. Thesaurus Syriacus. Oxonii, 1879-1901. 2 v. Cited by volume and column. Vol. I contains cols. 1-1864; Vol. II, cols. 1865 ff.
- PS, Sup.* Margoliouth, Mrs. Jesse (Payne Smith). Supplement to the Thesaurus Syriacus of R. Payne Smith Oxford, 1927.
- Syro-Hex.* Bible. *O.T. Selections. Syriac.* Codex Syro-Hexaplaris Ambrosianus photolithographice editus, curante et adnotante Antonio Maria Ceriani Mediolani, 1874.
- U* Bible. *O.T. Syriac.* [The Old Testament in ancient and modern Syriac. Urumia, 1852, as reprinted by the Trinitarian Bible Society, London, 1913.]
- W* Bible. *Polyglot.* Biblia Sacra polyglotta, complectentia textus originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Graecum, versionumque antiquarum quicquid comparari poterat cum textuum & versionum orientalium translationibus Latinis cum apparatu &c. . . . edidit Brianus Waltonus Londini, [1655]-57 (v. 1, '57). 6 v.
- WQ* Williams, Milton Bryant. The quotations in the Scholia of Barhebraeus. Chicago, 1928.
- ZDMG* Deutsche morgenländische Gesellschaft. Zeitschrift Leipzig, 1847—.

TRANSLITERATION

SYRIAC

CONSONANTS

ܰ	ʔ	ܰ	t	ܰ	ʿ
ܠ	b or v	ܰ	j (English consonantal y)	ܰ	p or f
ܰ	g (English hard g) or gh	ܰ	k or kh	ܰ	ʃ
ܰ	d or dh	ܰ	l	ܰ	q
ܰ	h	ܰ	m	ܰ	r
ܰ	w	ܰ	n	ܰ	sh
ܰ	z	ܰ	s	ܰ	t or th
ܰ	h				

Doubling is shown only by lack of fricativeness.

VOWELS

<i>p^ethāhā</i>	<i>a</i>	<i>r^evāṣā + j</i> or final <i>ʔ</i>	<i>ē</i>	<i>ʿeṣāṣā</i>	<i>u</i>
<i>z^eqāfā</i>	<i>ā</i>	<i>h^evāṣā</i>	<i>i</i>	<i>ʿeṣāṣā + w</i>	<i>ū</i>
<i>z^eqāfā + final ʔ</i>	<i>ā</i>	<i>h^evāṣā + j</i>	<i>ī</i>	<i>sh^ewā</i>	<i>e</i>
<i>r^evāṣā</i>	<i>e</i>				

ARABIC

The system here used is based largely on that embodied in the Oriental Institute's archives. See A. A. Brux, "Arabic-English Transliteration for Library Purposes," *AJSL*, XLVII (1930/31), No. 1, Part 2. Variations therefrom are:

ج *j* (instead of *y*) ج *ǰ* (instead of *j*)

Note also that initial ʔ is not indicated, that *kh* represents Arabic خ (not fricative *k*), and that ق is represented by *k* (instead of *q*).

MISCELLANEOUS

abbr.	abbreviate(s), abbreviation	ins.	insert(s), inserted, insertion	sing.	singular
absol.	absolute(ly)	intral.	intralinear, intralineally	subl.	sublinear, sublineally
<i>ad. loc.</i>	on the passage	lit.	literal(ly)	suf.	suffix
adj.	adjective	masc.	masculine	supral.	supralinear, supralineally
a.o.	all others	mg.	margin, marginal(ly)	<i>s.v.</i>	<i>sub verbo</i> , under the word
app.	appendix	MS	manuscript	tr.	transpose(s), transposition
cf.	compare	MSS	manuscripts	transl.	translated, translation; translinear, translineally
col.	column	obsc.	obscure		
corr.	corrector	om.	omit(s), omitted	var.	variant
corr'd	corrected	orig.	original(ly)	vs.	verse
corr'n	correction	part.	participle	w.t.	with text
dist.	disturbance, disturbed	perf.	perfect	+	add(s)
ditt.	dittography	pl.	plural; <i>s^ejāmē</i> , sign of the plural	†	reference not located
ed.	edited, edition, editor	poss.	possibly	()	explanatory additions by the editors
emph.	emphatic	pred.	predicate	[]	additions or emendations from margin or from other manuscripts
fem.	feminine	pref.	prefix(es)		
fol.	folio	prep.	preposition	< >	Massoretic notes by Barhebraeus
gl.	gloss	pres.	present	omissions in biblical citations (not indicated by Barhebraeus himself)
hap.	haplography	prob.	probable, probably		
hom.	homocoteleuton	pron.	pronoun		
impf.	imperfect	rd.	read(s)		
impv.	imperative	rep.	repeat(s), repetition		
indep.	independent	sec. or §	section		
inf.	infinitive				

Line numbers are in **bold face**.

Manuscript numbers are in *italic*.

Biblical chapter and verse references follow the English Bible.

The line-numbering of MS 1 is indicated in the translation by small superior figures.

CORRECTIONS AND ALTERATIONS

FOLIO	FOR	READ
3a	Tella of Mawzalat	Tella Mawzalat
3a, collation	23:1, 2	22:7 and 23:1
4a, note g	Sarūgh	S ^e rūgh
4b	Red (Sea)	Sūf (Sea)
6a, transl. and note d	Sarūgh	S ^e rūgh (twice in transl.)
8a	Sarūgh	Sārūgh
10a	ⲀAdhā	ⲀAdā
10a, note a	Sarūgh	S ^e rūgh (twice)
11b	Qardu	Qardū
12b	ⲀAshkanāz	ⲀAshkânāz
12b	Rāsân	Rasân (twice)
12b	Tarshish	Tārshīsh
12b	Teraḥ	T ^e raḥ
12b	Tīrhân	TīrhâᲛn
12b	Tūbhēl	Tawbēl
13a	ⲀAlnatīnājē	ⲀAlnatīnājē
13a	Arabians	Arabs
13a	Gaza	ⲀⲀzâ
13a	Ḥawites	Hivites
13a	Zeboim	Ṣ ^e vūᲓm
13b	Teraḥ	T ^e raḥ
14a	Teraḥ	T ^e raḥ (13 times)
14b	Abram	[Abram]
14b	ⲀEshkōl	ⲀEshkūl
14b	ⲀEsterūth-QūrᲓm	ⲀEst ^e rūth-QūrᲓm
14b	ShemâᲓr	Sh ^e mâᲓr
14b	Shenâv	Shen ^e āv
14b	Sh ^e wâ-Qūrjathīm	Sh ^e wâ-Qūrjatīm
14b, collation, 2:5	ⲀⲀⲓⲛ	ⲀⲀⲓⲛ
15a	Abraham	[Abraham]
16a, collation	15 mg.	15 mg.:3
16b	Arabs (Tayites)	Tajites
16b, collation	33:3, 4	33:5, 6
17b	Teraḥ	T ^e raḥ
19b	Bīrs ^e va ^c	Bir-S ^e va ^c
28a	Ḥawites	Hivites

Calling upon the help of God for the assistance of my weakness, I begin to write the book of the

STOREHOUSE OF MYSTERIES

on the interpretation of the whole text of the Bible, (the interpretation being one) of the works of our Father, His Beatitude* Mar Gregorius II, Maphrian^s of the East, renowned in God. Our Lord help me!

FIRSTLY, THE PROEM

To Thee, who hast suspended the earth above the waters and hast confined the waters above the heaven, let every knee bow. And from that which is Thine let every good gift at every step flow, because Thou art God alone and not ¹⁰one of those (things) that were (created) beside Thee. Thy Word^b hath set a limit for the peoples, and by Thy Spirit the seas have stood firm in the deep. Man in the very beauty of Thy majesty Thou hast fashioned; and the soul by means of reason, the light of Thy goodness, Thou hast invigorated, especially^c of those who have devoted themselves to the Divine Writings ¹⁵and have healed unhealthy minds by their divine teachings.

Now since some have expounded the ideas, some have correctly set forth the words, others have composed chronicles, and still others have preferred to write lexicons, it has appeared useful to me that by this labor, for the time being, the seed of all the meanings ²⁰of the whole text of the Bible in the soil of this little treatise I should implant, and that I should earn abiding gain for myself and for others; because many books are not, for all men, obtainable—nay, their tale cannot be told—and the few must bend the back to the burden of their weight, ²⁵while the multitude of swallows^d must nest in their shelters.

Now inasmuch as this version, the Peshitta, is in accord with the Hebrew and—as Eusebius the Caesarean says, Origen found it even with a certain widow^e—it is in the hands of the Syrians in every place, it, although ³⁰(it be) defective, I have made the foundation; and from the version

*The notes on the translation will be found with the text on p. 2.

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NOTES ON THE TRANSLATION

^a The best attainable equivalent of **كَلِمَاتُ**, μακαριστός.

^b 1 mg., etc.: "That is, 'the Word' is here taken for the person of the Son and therefore is used in the masculine as also in the Gospel." Cf. collation.

^c 10 mg. repeats the word in Arabic.

^d Or "bats."

^e Cf. WQ, pp. 40 and 137 ff.

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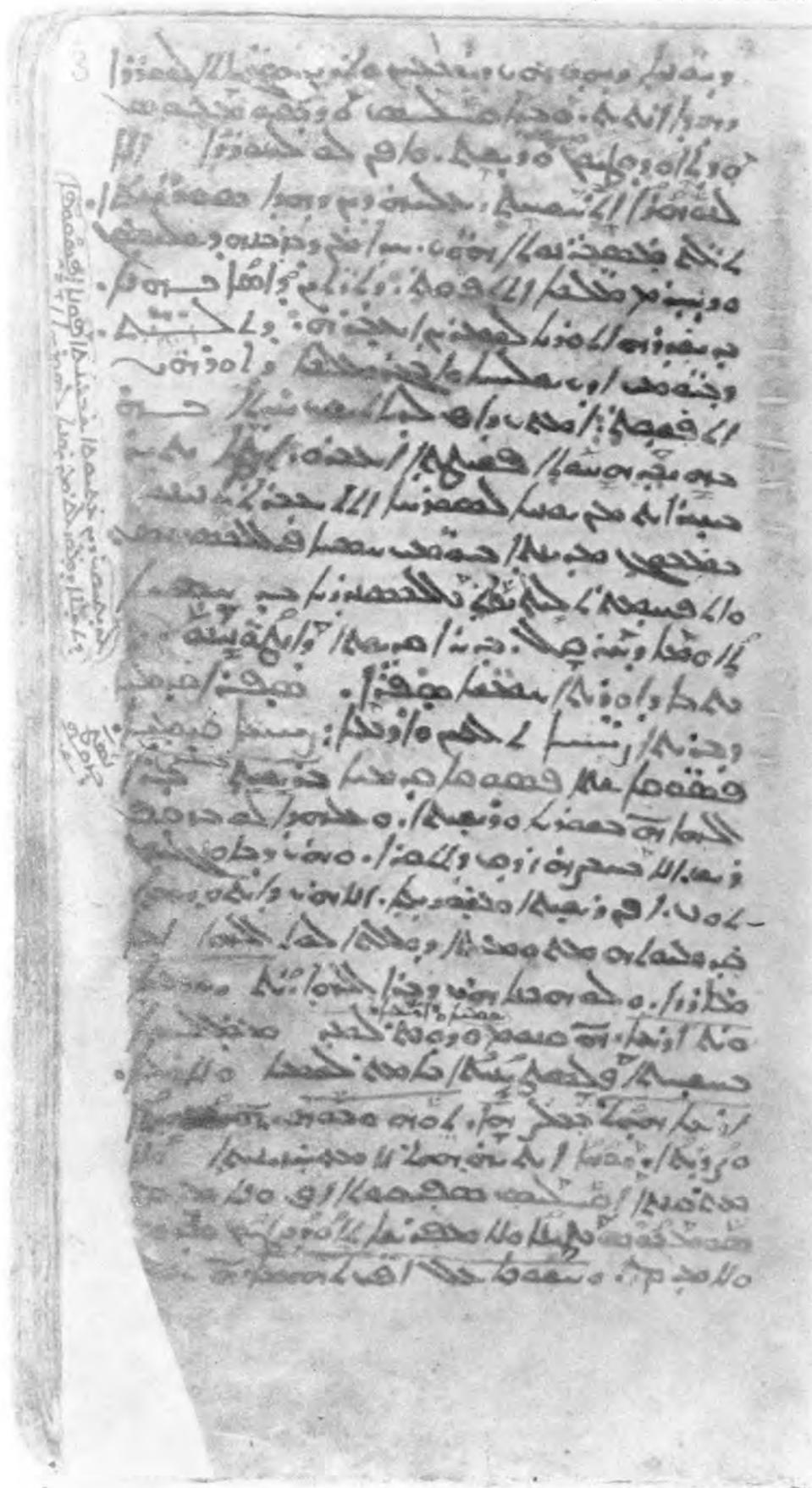
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NOTES ON THE TRANSLATION

* I.e., the fifth and sixth Greek translations sometimes used in the Hexapla.

^b Cf. *BGSL*, p. 18.

^c BH uses three different terms, for which we have tried to find English equivalents, to express the idea of translation.

^d Hierapolis Bamyce.

^e Cf. *BGSL*, p. 141, and *WQ*, pp. 40 and 309 f.

5 ^f Cf. *BGSL*, pp. 188 f.

^g Cf. *ibid.*, pp. 186 ff.

^h Constantine of Syria.

ⁱ This is the Syriac title of the book, as Genesis is the title in the English Bible.

10 ^j John 1:1.

15 ^k I.e., \searrow of direct object.

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of the Greeks, which is that of the Seventy-two, I have adduced many (readings) for the supplementing of this; and, though not for support yet for enlightenment, I have used those of Aquila and of Symmachus and of Theodotus [and of the Fifth] and Sixth.^a

Now concerning this Syriac there are ^athree opinions: one, that it was brought out in the time of the kings Solomon and Hiram; second, that Asa the priest^b translated it when the Assyrian sent him to Samaria; third, that in the days of Addai the apostle and Abgar, king of Edessa, the version was made,^c when also the New Testament ¹⁰in like manner, crudely (*peshîttâ*), was translated. Afterward a second time it was translated more elegantly from the Greek to the Syriac in the city of Mabbûgh^d in the days of the pious Philoxenus;^e and it was revised a third time in Alexandria by Saint Thomas of Heraclea^f in the holy monastery of the Antonians. [The septuagintal Old Testament, however, Paul, bishop of Tella^g of Mawzalat,^h translated from Greek to Syriac.]

15THE BOOK OF THE LAW. FIVE BOOKS

FIRST BOOK. OF THE CREATION.1 THIRTY-FOUR SECTIONS

FIRST SECTION. SIX PARAGRAPHS

FIRST PARAGRAPH. (1:1) "In the beginning God created," i.e., in the primordial beginning; and therefore not with *â* of *r*, but with *i* of it, it should be read. And (as to) that which is in the Gospel ²⁰again, even though it signify "the beginning," yet "it was"¹ indicates the eternal pre-existence of the Word with God the Father; but not so this, that "God created." "*Jâth* the heaven and *jâth* the earth," i.e., the substance of [the heaven and the earth]. But it (*jâth*) takes the place of *l* (the preposition) in Palestinian usage, i.e., *lashmâyâ wal-ar-â*.^k (2) ²⁵"The earth was <with enunciation of *h*> *tûh wawûh*," i.e., desolate and void. Greek: *it was invisible and unwrought*; Aquila: *emptiness and even nothing*; Symmachus: *unoccupied and unarranged*; Theodotus: *something and nothing*. "And darkness was upon the face of the deep (*t'hûmâ*)," i.e., upon

COLLATION

1:2.—4, 6 om. ¶ 2:3.—15 om. ○ 2:4.—2-14, 16-19 אַבְרָם (cf. *LS*, 180:15), prob.=orig. | 3:2.—Rd. 1 supral. with a.o. | 5:1.—A.o. om. pl. | 5:4.—13 om. | 6:2.—6, 8, 9, 11, 12, 15-17, 19 om. pl. | 7:6.—A.o. om. pl. | 9:4.—6-12, 14-19 כְּפִימִי | 10:1.—2 אֲנִי; 6, 11, 14 אֲנִי; 11:4.—13 אֲנִי | 11:6.—Rd. אֲנִי | 12:5.—2, 3, 6-8, 15-17 אֲנִי; 9, 12, 14, 19 אֲנִי; 5, 10, 11, 13, 18 אֲנִי | 13:1-3.—3 om. | 13:1, 2.—2 אֲנִי | 13:4.—3 אֲנִי | 13:5.—8 om. | 14:5.—Rd., with *l* mg. and a.o., אֲנִי. Important is the variation of 2, אֲנִי. Lesser variants occur in 8, 13, 14, 18 | 15.—7 om. line | 15:2.—Cf. app. | 15:3, 4.—10 tr. | 15:4.—9, 14 om. pl. | 15:5.—2 om. | 16.—12 om. line | 16:1.—2, 6, 12 w.t.; a.o. om. | 16:5, 6.—10, 16 om. | 17:5.—1 intral. and mg. note, clearly by later hand: אֲנִי; 2 om.; a.o. ins. in text | 17:5.—Cf. app. | 17:6.—3 om. | 18:1.—3 om. | 20:4.—13 אֲנִי, corr'd mg. | 20:5.—8 אֲנִי | 21:6—22:6.—6 om. hom. | 22:1.—8 אֲנִי | 23:1, 2.—Cf. app. | 23:2-4 and supral.—3 om., ins. mg. | 23:3.—16 אֲנִי | 23:4.—Add *l* supral. with a.o. (3 defective, mg. cut off) | 25:8.—Rd. with a.o. אֲנִי | 27:2.—Rd. with orig. 1 אֲנִי; 2 אֲנִי; 3-6, 8-19 אֲנִי; 7 om., leaving space; 13 + אֲנִי | 27:4-6.—15 אֲנִי | 27:4.—5, 7, 8, 14 om. | 27:5.—6 om. ○ | 28:1-4 and 28:5—29:1.—5, 8, 13 tr. | 28:1.—5 om., leaving space | 29:8.—Rd. אֲנִי.

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NOTES ON THE TRANSLATION

- * Cf. PG, XXIX, 40; NPNF, 2. ser., VIII, 61 f.; WQ, pp. 40 and 73.
- ^b Cf. WQ, pp. 40 and 236 f.
- ^c Cf. PG, XXIX, 44; NPNF, 2. ser., VIII, 62 f. See also *ibid.*, p. 31; WQ, pp. 40 and 75 f.
- ^d Ps. 104:30.
- ^e Cf. OSE, IV, 2; WQ, pp. 40 and 255 ff.; BO, I, 65=OSE, IV, 177 f.; also *Select Works of S. Ephrem the Syrian*, tr. . . . by . . . J. B. Morris (Oxford, 1847), p. 240.
- ^f Cf. BGSJ, pp. 248 ff.
- ^g Cf. WQ, pp. 40 and 285; JEH, pp. 13 ff. We have not yet been able to find the exact wording of BH's quotation in Chabot's edition of Jacob of Edessa's *Hexaëmeron*, *CSCO Syr.*, 2. ser., LVI, but the general sense of the quotation is certainly developed in the second *mīmrā*, pp. 44-94.

the surface of the earth. And darkness, Saint Basilius affirms,^a is the absence of light. And if it were an actually existing substance, as Theodorus says,^b how can those who are in darkness see those who are in the light and not be hindered by it, as by the rest of the black substances^c when they intervene? "And the spirit of God was brooding upon the face of the waters." That is, the great Basilius^c understood it to be the Holy Spirit who in the beginning instilled life into the waters, as at the end he will instil it into the dust. "Thou sendest thy Spirit, and they are created."^d But Mar Ephraim^e (understood it to be) the air; and he rests his opinion upon this fact, that the context here is concerned with the created things and not with the persons of ¹⁰the Deity. (1:3) "And God said, Let there be light." That is, those things which were prior to the light [such as "the heaven itself and the earth itself"] God created without speech, that the angels might not fall into unbelief by hearing the command and not seeing its fulfilment, since light did not yet exist to show the things created. As for the light, however, when they saw ¹⁵that he spake and it was, [they] believed that it constituted a suggestive analogy for those things also which were before the light. And that light is an accident and not a substance is known from this, that every substance naturally tends in one direction, but light in all directions at once. (4) "And God saw the light, that it was beautiful." That is, as he knew beforehand ²⁰that it would be, so it was. "And God divided between the light and the darkness," i.e., between the time of light, daytime, and the time of darkness, night. (5) "And there was evening and there was morning, day one." That is, when the day had served its hours and had become evening, and when the night, again, had served its hours and had become morning, there was completed "day ²⁵one," to affirm the priority of the daytime; otherwise from evening to morning is one night, but not an entire day—day and night—would have been completed. (As for) the lunar months, however, Hebrews and Syrians and Saracens begin (them) at night because in the evening the new moon is visible, but not because of priority of existence. Now ³⁰that first darkness was not night, because, after light was created and was called day, God called the darkness night. And Saint Jacob^f says^g that simultaneously the created things, all of them, were created, and that with regard to the differentiation of times and the organization of essential natures, to every day its own creative activity is assigned.

COLLATION

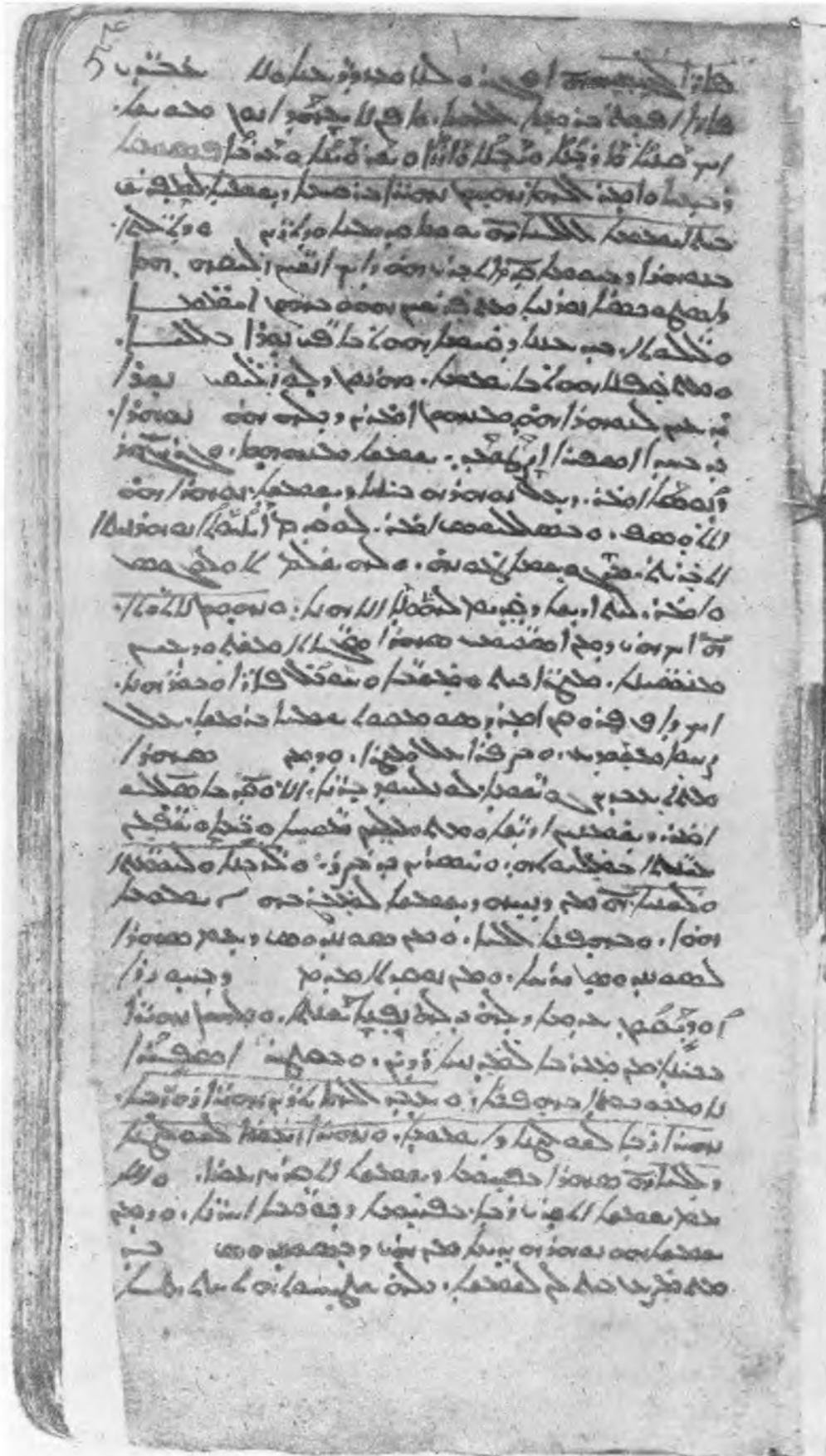
1:1.—4 אֱלֹהִים בְּרֵאשִׁית | 1:2.—7 ceases here, adding a list of feasts | 2:2.—2, 4, 6, 11, 14-17 אֱלֹהִים; a.o. אֱלֹהִים | 3:3.—A.o. אֱלֹהִים | 4:4.—9 om. | 6:4.—2, 6, 11, 15, 17 אֱלֹהִים; 16 אֱלֹהִים; a.o. אֱלֹהִים | 9:9.—11 אֱלֹהִים; 18 om. pl. | 11:2.—16 om. | 11:6.—A.o. ins. 1 mg. | 13:6.—2 אֱלֹהִים | 15:2.—6 אֱלֹהִים | 15:3.—A.o. אֱלֹהִים | 16:6, 7.—18 אֱלֹהִים | 17:8.—2 אֱלֹהִים; rd. with a.o. אֱלֹהִים | 20:1.—2 with orig. 1; a.o. ins. 1 supral. | 20:2.—5 pref. אֱלֹהִים | 27:1.—2 אֱלֹהִים | 28:3.—9, 14 om. pl. | 28:7.—2 אֱלֹהִים | 29:3.—9, 10, 16 אֱלֹהִים (9 mg. corr'd) | 29:4-6.—11 אֱלֹהִים; 9 אֱלֹהִים [...] אֱלֹהִים | 30:8.—9 אֱלֹהִים | 31 mg.—Rd. אֱלֹהִים | 32:1.—9-12, 15-19 + אֱלֹהִים | 32:6.—2 om.

concerning the quiddity of the firmament.^a And Isaiah the prophet likened the heaven to smoke,^b but does not say that it is of smoke. "And he divided between the waters which were beneath the firmament and between the waters which were above the firmament." That is, Origen^c and the great Athanasius^d and Gregory of Nyssa^e understand "those waters (to be) angels, inasmuch as it is said, Let them glorify the name of the Lord.^f And if not, then how can the fluid (substance) of the waters be confined above the dome of the firmament? Saint Basilus, however,^g [resolves] the first (difficulty), in that it is said that even the *tanīnē* and the *t̄hūmē* praise the Lord,^h and the second, in that the firmament, even though from ¹⁰the inside it is vaulted, yet from the outside is level and not domed. I, however, like the white of an egg between the heavens and the firmament conceive their position.ⁱ And above the firmament the waters are confined to uncover a portion of the face of the earth for the subsistence of the animals and the plants, and to cool the withering heat which ¹⁵would arise from the continuous movements,^j and (so) that, when (the waters) shall vanish at the end, the just, in their place, upon the upper surface of the firmament shall dwell. And with regard to the firmament, it is not said that God saw that (it was) beautiful, because the lights adorning it were not created with it. In the Greek, however, it is said; and perhaps it is from the first scribe.

THIRD PARAGRAPH. (1:9) "And God said, Let be gathered together ²⁰the waters which are beneath the heaven unto one place," i.e., the all-embracing^k gathering of waters, that is, the Sea, Oceanus. And from it bays enter into the midst of the habitable (earth), such as the Adriatic Sea and (the Sea) of Syria and the Pontus and the Red (Sea) and the Elamite (Sea) and the Indian (Sea).^l And from it again take fulness^m the springs and riversⁿ by means of clefts and tunnels which are in the midst of the earth, as their ²⁵sweet and light limpidity is attracted and those earthy substances which are mingled with earthiness and (are) salty settle in it (the earth) as a result of the sun's heat. And therefore also, by boiling, men contrive to free sweet water from the sea. And so do they who dig on its shores. (11) "And God said, Let the earth bring forth herb." That is, when the shoot is beginning to shoot, ³⁰then it is called herb; and when it comes up, grass and fodder; and when it is fully formed in the blade, grain; and when it branches out and gives shade, then tree. And with the very command the earth brought forth all the rooted plants, including leaves and seeds and shoots and fruits. "Grass which produces of itself seed according to its kind, and fruit tree which produces

COLLATION

1.—11 mg. note, Karshuni, reads as follows in Arabic: هاهنا كيفية الرقيع والماء والانوار الشمس والقمر والكواكب | 1:4.—6 om. | 2:2.—6 عح | 2:8.—13 + وحك | 3:5.—13 حك | 4:2.—2 لالتت | 3-6, 9-13, 15-19 لالتت | 14 لالتت | 8 w.t. | 7:3.—2, 8, 9, 14 with 1 mg. var. حكتت | 13+1 mg. var. in text; 6 mg. with 1 mg. | 7:5.—2, 4, 6, 9, 11, 16, 17 حكتتت | 10 حكتتت | a.o. حكتتت | 10:7.—14 ح | 11:6.—2, 3, 9, 10, 12, 15-19 ح | 11:10.—10, 18 ح | 12:5.—13:1.—18 om. hom. | 12:6, 7.—4 tr. | 13:7.—11 ح | 14:1.—8 ح | 18:4.—Line through final | defect in photo | 19:1.—11 ح | 20:7.—11 ح | 20:9.—15-17 ح | 21:3.—9, 18 ح | 21:5.—4 mg. الزكر. Cf. PS, I, 40, ll. 8 ff. | 22:6.—3-6, 10, 12-19 ح | 11 ح | 8 ح | 23:6.—2 retraced (?), 3, 4, 9, 10 ح | 24:2.—9 ح | 26:2.—5, 6 w.t. and 1 mg.; 2, 10, 14-17 w.t.; 12, 18, 19 tr. 1 text and mg.; 3, 4, 8, 9, 11 with 1 mg. var.; 13+1 mg. var. in text | 26:6.—9 ح | 29:4.—Rd., with 2-4, 8, 12, 14, 16-19, and P, ||ح; 1 ح corr'd to ||ح; 15 ||ح. Cf. LS, 21:1 | 30:1.—Rd., with 2-4, 8, 12, 14-19, ||ح; 1 ح corr'd to ||ح | 30:6.—14 ح. Cf. 29:8 | 31:6.—4 mg. ح; cf. PS, II, 3956, under ح, l. 10 | 33:7—34:5.—3, 4 om. | 34:4—1:2 on fol. 5a.—12 om. hom. | 34:4.—8 ح | 34:5.—8-11, 18, 19 om. pl. | 34:6.—15 ح.



NOTES ON THE TRANSLATION

- ^a Löw, Nos. 30, 291, 141, 32, 333, and 242. Cf. Brockelmann, *Lex. Syr.*
- ^b Cf. *PG*, XLV, 2 and 416; *NPNF*, 2. ser., V, 111 and 84 f.; see *WQ*, pp. 41 and 182 f.
- ^c Cf. *PG*, XXIX, 120 ff.; *NPNF*, 2. ser., VIII, 83; see *WQ*, pp. 41 and 82 ff.
- ^d Cf. *PG*, XXXVI, 364, Oration 40, § 5; *NPNF*, 2. ser., VII, 361; see *WQ*, pp. 41 and 163.
- ^e Aristotle's εἶδος as opposed to εἴλη.
- ^f The schemes of the moon—ten phases. See *PS*, II, 2538; *Bat.*, pp. 61-63.
- ^g Cf. *Zech.* 3:8 for מְטַטְטֵם, LXX τερατοσόκοι; cf. *Hex. ad loc.*, especially n. 7. No proper English word for the translation of the term here used seems to occur. In spite of the failure of the lexicons, we think that, either through the idea of being possessed by superhuman powers or through the idea of scrutinizing as with the τερατοσόκοι, we must posit for this word some such meaning as above assigned, rather than the more obvious "tempters." "Meteorologists" would be too modern.
- ^h *Matt.* 16:1 ff.
- ⁱ Cf. *PG*, XXIX, 144; *NPNF*, 2. ser., VIII, 88; see *WQ*, pp. 41 and 84 f.
- ^j *LAE*, I, 1, § 7.

fruits according to its kind." That is, also those which are not self-seeding and do not produce fruits it (the earth) brought forth by the Divine suggestion, even though Moses does not mention them, such as the cane and the rush and the reed and the cedar and the cypress and the willow.^a

FOURTH PARAGRAPH. (1:14) "And God said, Let there be lights in the firmament of the heaven, to divide ^bbetween the day and the night." That is, on the first, second, and third day, in the light which was created on the first day—which according to some was the radiance of the fiery element—daytime and nighttime were divided by means of a cloud, which rose up before the fire at night and was rolled back by day. And as for those who do not ¹⁰understand that light as the rays of fire, some of them say that, when all of that light was bound into one sphere, from it came the sun. And Gregory of Nyssa says^b that to the natural light of the sun that light was additional. And Basilius says^c that first of all the light quality was created, and then the body of its bearer; and with him the Theologue agrees^d ¹⁵and says that at first matter had no form^e except this. "And let them be for signs." That is, e.g., by the aspects^f of the moon horologers^g recognize many things, such as rains and breezes and destruction of fruits and diseases. As our Savior also said,^h The redness of the sky in the evening indicates fair weather, and in the morning, rain. And that bodies ²⁰are affected by the moon (is said) not only (by) the pagans (secular scientists), but also Saint Basilius saysⁱ that seasonable fruits fill out, and brains and testicles are filled up, and wells overflow, in its fulness, and decline when it decreases. "And for seasons and for days and for years." That is, from the rising of the sun to the setting of it is day, and the reverse, night; and from one conjunction with the moon ²⁵to (another) conjunction is a month, and from a certain point in the zodiacal circle until it returns to the same point, a year. And all the lights naturally course along from west to east, but, by the force of the unstarred sphere, in the opposite (direction).^j (16) "And God made the two great lights, the great light for the ruling of the day, and the small light for the ruling ³⁰of the night." That is, the moon, in comparison with the sun, is called small; and if not, (then) with the sun it is called great in comparison with the other stars. And that its light is from the sun is known by this, that at the conjunction, when it stands between us and the sun, all its lower surface,

COLLATION

1:1.—9, 10 om. pl. | 2:4.—15 | 4:7.—Cf. app. | 5:7, 8.—2, 9—11, 14, 15, 17, 18 om. pl. | 5:5—6:3.—6 om., +mg., om. pl. on 5:7, 8 | 5:8.—5 om. pl. | 8:6—9:2.—15 om. hom. | 11:2.—17 | 12:7.—2 | 13:2.—9, 11, 16, 17 | a.o. | 14:1 on 5a—26:5 on 6a.—11 om. | 14:7.—10, 12, 14, 16, 17, 19 | 15:1.—15 om. o | 15:2.—9, 10, 12, 15—19 | 16:5.—4, 6, 10, 12, 14, 16—19 | 17:5.—10, 15, 16, 18 | 10 mg. var., later hand, and 15, 16 mg. var., same hand, | 17:7.—13 | 20:7, 8.—4, 9, 16, 17 | a.o. | 21:2.—14 | 21:6.—2, 3, 14—17 | 25:1.—3—5 | 26:9.—9 | 29:4.—13 (blurred) rep. mg.; 13+30:2—5 | 31:8.—6 | 32:8.—3, 10, 11 w.t.; a.o.

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[Arabic text in Syriac script, likely a commentary or translation of Genesis 1:16-26. The text is written in a cursive hand and includes marginal notes on the right side.]

NOTES ON THE TRANSLATION

- ^a Cf. *LAE*, I, 7, § 5.
- ^b Cf. *ibid.*, II, 7.
- ^c That is, reproduction by means of eggs.
- ^d See *WQ*, pp. 41 and 287. Cf. *CSCO Syr.*, 2. ser., LVI, 192.
- ^e This curious notion is not shared by Jacob of Edessa, whose statement in his *Hexaëmeron* may, however, furnish the key to the curiosity. He says that "from their flesh" or "body" (*besar*) bats suckle their young with milk. How or when this "body" (*besar*) became BH's "behind" (*bestar*) we do not know. Cf. *op. cit.*, p. 212, col. 1, ll. 17-19.
- ^f The greater divisions of BH's classification seem to be (1) birds, which are sub-classified as (a) birds of prey, (b) birds, and (c) magpies and ravens; (2) the bat; (3) insects. His attempt to enumerate those of the latter class to include the whole genus is not as successful as in the subclassification of birds. His trouble arises from the fact that he is trying to combine an imperfect scientific classification with a biblical classification.

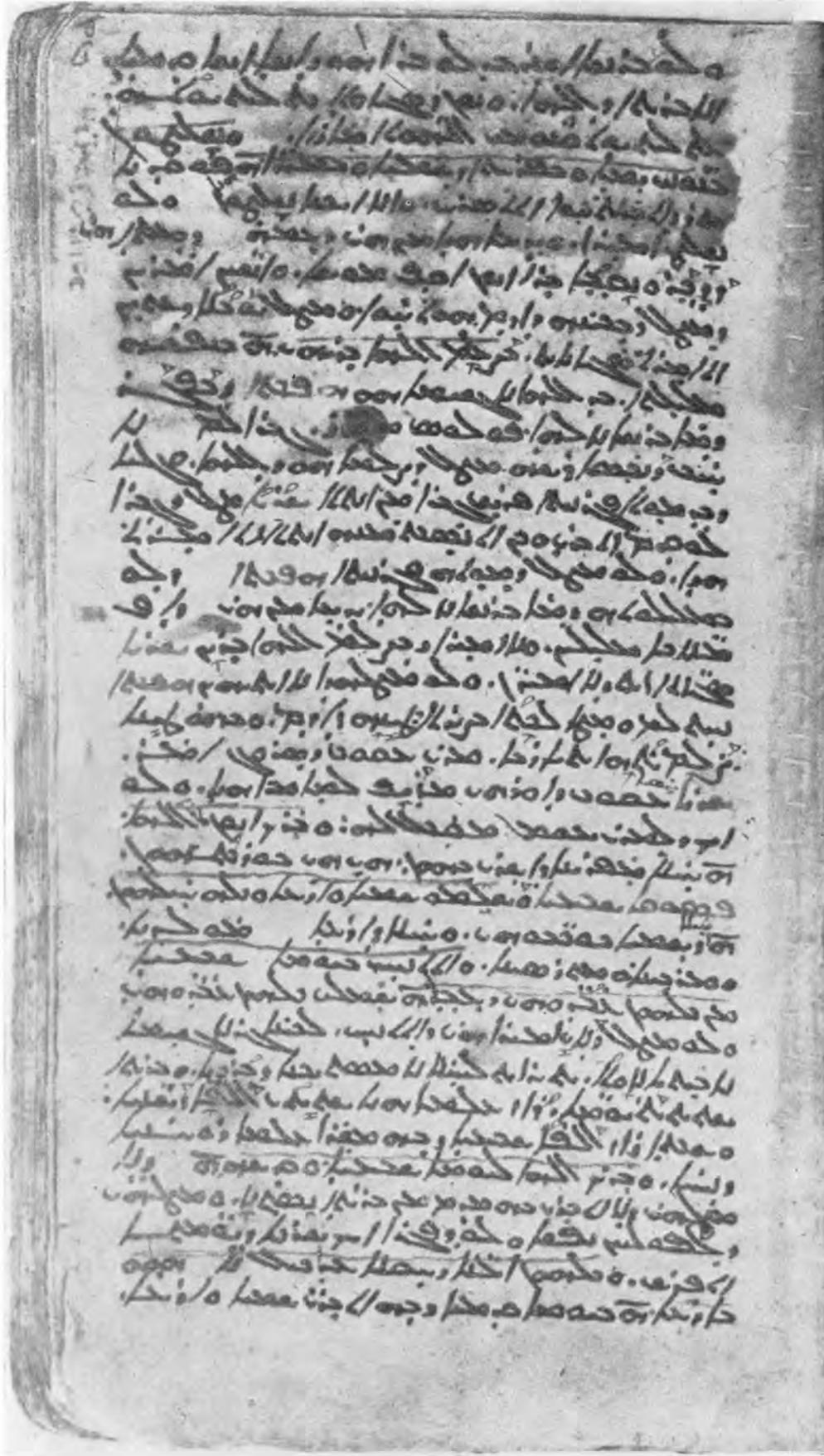
which is toward us, is dark, while the upper surface, which is toward the sun, is lighted up. And at the full moon, when it is wholly diverted from under the sun, that side of it which is toward the sun comes to be toward us, and so, being full, is visible to us.^a And geometrical theorems teach us that the moon and Hermes (Mercury) and Belathi (Venus) are smaller than the whole earth, while Ares (Mars) and Zeus (Jupiter) and Kronos (Saturn) and the smallest of the fixed stars are larger than the whole earth, but the sun is larger than any of them.^b

FIFTH PARAGRAPH. (1:20) "And God said, Let the waters swarm swarms, living thing(s), and let flying thing(s) fly above the earth upon the face of the firmament ¹⁰of the heaven." That is, that the flying thing(s) in their creation were kin to the aqueous swarm, many things testify. For even as the flying thing(s) have wings by which they fly in the air, so the fish have fins by which they swim in the water. (They are similar) secondly, (in) softness of the flesh; thirdly, (in) production of eggs;^c fourthly, (in) lack of breasts and milk; fifthly, (in) absence of kidneys. But they differ in this, that fish have no neck ¹⁵and are therefore not slaughtered, and therefore their dead are not inedible. (21) "And God created the great sea monsters." The Greek says *whales*, i.e., huge fish. Saint Jacob^d understands the sea monster to be a great serpent. "And every living thing of the swarms which swarm the waters." That is, with the fish he includes also the rest of the sanguineous (animals), such as the turtles and frogs, and the non-sanguineous (animals), such as crabs, prickly crabs, ²⁰and the shellfish and oysters and the rest of the mollusks. "And every winged flying thing after its kind." That is, the predatory and non-gregarious and carnivorous and talon-clawed flying things are called birds of prey (*tajrê*); and the harmless and gregarious and herbivorous ones, simply birds (*pârahtâ*). The magpies and ravens, however, are intermediate; and the bat, like a bird, ²⁵winged, and like a beast, four-footed and conceiving in a uterus and giving suck from behind^e and possessed of teeth. And of the diaphanous-winged things are the two-winged ones with a sting before, [such as the flies, and the four-winged ones with a sting behind, such as] the bees; and all of them are aerial polypods, like the flies, while the aqueous polypods, such as the crabs, are not kindred.^f

SIXTH PARAGRAPH. (1:24) "And God said, Let the earth bring forth ³⁰living thing according to its kind." That is, living things were latent in the earth and, by the divine command, were revealed. And it seems that a pair of every species it brought forth, aside from man, whose female is from the rib. "Cattle," i.e., herbivorous; "swarming things," i.e., worms and snakes and mice, and so forth; "and the beasts of the earth," i.e., carnivorous; "and every creeping thing of the earth ³⁵after its kind <masculine and singular like *nâshâ*>." (26) "And God said," Come, "let us make man in our image, as our likeness." That is, man,

COLLATION

1:8—2:7.—2 om. hom., probably +mg., now illegible | 2:1.—3 عَفَلْتُمْ لَهَا, corr'd mg., later hand, البدر عَفَلْتُمْ لَهَا; note 1 mg. | 3:1—3.—14 om. hom. | 4:6.—2 dist.; a.o. om. pl.; 5, 6, 10, 12, 13, 15, 17—19 عَفَلْتُمْ لَهَا | 4:7.—Text evidently dist.; 2 عَفَلْتُمْ لَهَا, also dist.; 3, 4, 8, 9, 14—17 عَفَلْتُمْ لَهَا | 5:1.—2 w.t.; a.o. with 1 mg. var. | 5:4.—4 mg. عَطَارِد | 5:5.—4 mg. يعرف بالزهرة | 6:6.—4 mg., Karshuni, ع | 6:7.—9, 10, 15—17 عَفَلْتُمْ لَهَا | 7:2.—4, 8, 13, 15—17 om. pl. | 9:4.—8, 15 عَفَلْتُمْ لَهَا | 10:4.—2, 8, 11 w.t.; a.o. with pl. | 10:5.—4 mg. عَفَلْتُمْ لَهَا | 10:7.—14 + ع | 12:1.—2, 4, 9, 12 om. pl. | 12:2.—5, 8—10, 14—19 om. pl.; 4 mg. اجنكة السمك | 12:4.—2 om. pl. | 12:6.—2 om., poss. +mg., now illegible | 13:3.—2—4, 10, 14—17 عَفَلْتُمْ لَهَا | 13:8—14:1.—10, 16, 17 om. hom. | 14:4.—9 + عَفَلْتُمْ لَهَا | 15:1—3.—8 om. hom. | 15:3.—2 with orig. 1; a.o. + 1 supral.; 14 عَفَلْتُمْ لَهَا | 16:6.—9 فآيه | 14 om. | 16:9, 10.—2, 4 w.t.; a.o. tr. | 18:3.—13 وسمه | 18:6—8.—14 عَفَلْتُمْ لَهَا | 19:8.—8 om. pl. | 19:9.—4, 6, 8 w.t.; a.o. with pl. | 20:4.—15 عَفَلْتُمْ لَهَا | 22:3, 4.—8 om. pl. | 23:1.—12 om. ع | 23:5.—3, 4 with pl. | 24:1—3.—5, 6, 8 w.t. and mg. var.; 14 + عَفَلْتُمْ لَهَا; 4 mg. الغراب | 24:3.—13 om., +mg. var. | 24:4.—2 عَفَلْتُمْ لَهَا | 24:5.—4 mg. العيين اخشف لانه اخشف العيين | 25:1.—14 عَفَلْتُمْ لَهَا | 27:1.—Rd. عَفَلْتُمْ لَهَا; 14, 16, 17 عَفَلْتُمْ لَهَا; 15 عَفَلْتُمْ لَهَا | 27:3.—8 w.t.; rd., with a.o., عَفَلْتُمْ لَهَا | 27:4.—5, 14 عَفَلْتُمْ لَهَا; add, with a.o., 1 mg., عَفَلْتُمْ لَهَا | 27:6.—Rd. عَفَلْتُمْ لَهَا | 28:1.—12 عَفَلْتُمْ لَهَا | 28:8.—12, 19 om. pl. | 29:2.—4, 14 عَفَلْتُمْ لَهَا | 29:7.—U and A om. ع | 29:8.—9 om. | 30:7.—9 عَفَلْتُمْ لَهَا | 31:1.—5, 8, 14, 15 om. ع | 32:3.—3, 5, 6, 8, 9, 13 عَفَلْتُمْ لَهَا | 33:6.—5 mg. عَفَلْتُمْ لَهَا; 4 mg. الفار; 8 عَفَلْتُمْ لَهَا, mg. var. w.t. | 35:1.—4 عَفَلْتُمْ لَهَا | 35:5.—A.o. om. pl.



NOTES ON THE TRANSLATION

^a This explanation derives its force from the difference between two Syriac words, **ܐܢܫܐ** ("man") and **ܒܢ ܐܢܫܐ** (lit., "son of man"). There is here a genuine Syriac feeling, since BH does not seem conscious that parallel expressions are not used in Hebrew.

^b I Cor. 11:7.

^c *BJS*, III, 110, ll. 12f. BH's text evidently needs the following corrections: 19:1, prefix **ܥ**; before 19:8 add **ܥܘܘܫܐ**.

^d This exact statement has not been run down in any of Jacob of Edessa's writings available to us. But that he holds opinions opposite to those of Jacob of Sarūgh on this point is amply apparent throughout the last *mīmrā* of his *Hexameron*, found in *CSCO Syr.*, 2. ser., LVI, 278-347.

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and not *a* man, he said, because the first man is not a son of man but a creation of God.^a And *n* of the plural, in its threeness, indicates the three persons of the Godhead. "And let them rule over the fish of the sea, and over the birds of the heaven, and over the cattle." That is, [this] command ⁵was promulgated after Eve had been created; else why is it said, "Let them rule," and not, "Let him rule"? And this is known from the fact that Moses with the very word joins this, that "male and female he created them" (cf. vs. 27). But some say that because Eve existed in the nature of Adam, and because of the posterity which was to be, it was spoken in the plural. (1:27) "In the image of God he created him," i.e., in regard to his ¹⁰rational soul, because God is incorporeal. Objection: That corporeally a human being is similar to God, Paul affirms (when he says): "Man ought not to cover his head, because he is the image of God";^b and it is manifest that in his bodily form man is distinguished from woman. Solution: Because man was first created, and then from him woman was taken, ¹⁵this is said, and not because of his bodily likeness. Objection: That not as regards his rationality man is like God, is known from this, that angels also are rational, and it is not said that they are created in the image of God. Solution: There are many things which are not said, but not because of this do they not exist. Objection: He (God) descended and arrived at the little lump of the clay of Adam, and in that clay ²⁰he imaged his actual supreme self, says Mar Jacob of Sarūgh.^c Solution: Saint Jacob of Edessa declares spurious this homily,^d and does not accept it as by Mar Jacob [of Sarūgh]. (28) "And God blessed them." That is, the generative power which he infused in them, that is their blessing.

SEVENTH(!) PARAGRAPH. (2:1) "And the heaven and the earth and all their host were completed." ²⁵That is, [the host] of heaven are its stars, while the host of the earth is generative, growth-giving, and nurturing. (2) "And God rested on the seventh day from all his works which he did." That is, he had finished all his works. And not because he was weary is it said that he rested; for to incorporeal nature weariness is foreign, especially to the infinite power of the Creator. The creation ³⁰of the hexaëmeron is a type of this world of six thousand years; and the Sabbath is a type of the seventh thousand, in which will begin the spiritual world of rest. (3) "And God blessed the seventh day, and sanctified it," i.e., lest it be despised because of this, that in it none of the creatures were created, and because of this, that it was set aside for the service of the soul and not the body, like the rest of the days. (5) ³⁵"And there were not yet any trees of the field in the earth," i.e., on the first day, in which was created the heaven and the earth.

COLLATION

1:2.—3-6, 8-10, 13, 15-17 | ص | 1:6, 7.—15 | ص | 2:5.—8 | ص | 4:1.—3 | ص | 4:5.—15 om. pl. | 4:6.—Rd. with 1 subl., later hand, and a.o. | 7:3, 4.—4 | ص | 8:1.—9 om. | 9:2.—2 dist.; 3, 7 w.t.; a.o. | 11:2.—3, 5, 6, 8, 9, 13 | ص | 11:4.—3-5, 9, 10, 14, 15, 17 | ص | 12:2.—5 rep. | 15:7.—9 | ص | 16:1.—6 | ص | 16:3.—3, 5, 6, 9, 10, 13, 16, 17 | ص | 17:2.—9 | ص | 19:4.—2 | ص | 20:7.—21:1.—15 om. hom., + mg. | 20:7.—2 dist. | 21:1.—Rd. 1 supral. with a.o. | 22:2.—14 | ص | 22:3.—Add, with a.o., | ص | 22:7.—2 w.t.; a.o. with 1 supral. | 25:1.—Rd. 1 supral. with a.o. | 27:4-8.—5, 8, 14 om. hom. | 28:10.—9 | ص | 30:3.—A.o. | ص | 31:2.—A.o. | ص | 32:8.—14 om. | ص | 33:7—34:1.—14 om.

"And Adam^a did not exist to cultivate the earth," i.e., since first it was meet that the world should be set in order as a dwelling-place, and then Adam should enter as a dweller. (2:6) "And a spring was rising from the earth." That is, it was the Edenite river. (7) "And the Lord God formed Adam." That is, those things which he has before said ⁵he again elucidates, and by (the use of the term) "he formed" he indicates the goodliness of God's care for Adam. "Dust from the ground," i.e., with poor material, that in this way might be shown the admirable skill of the craftsman. "And he blew breath into his nostrils." That is, he infused in him a living and rational soul; and of upright posture he made him, that he might be able to look ¹⁰at the heaven, where he had expectation of being, but not so all the other beasts, which are irrational.

SECOND SECTION

(2:8) "And the Lord God had aforetime planted a paradise in Eden." Greek, instead of "aforetime," says *in the east*. Athanasius^b and Basilius^c and John^d and Cyril^e and Severus^f understood "paradise" to be a material one ¹⁵in the east. And Mar Ephraim^g (understood) it to be round about the sea and the dry land, and that those of Noah's house crossed over thither in the ship. And Philoxenus^h (understood) that its land is higher than all the earth. And others[†] (understood) that it is in the third heaven, whither Paul was snatched up. But Gregory of Nyssaⁱ understood it (to be) a spiritual one. And the Theologue^j sometimes said (it was) material—the wood ²⁰of the cross corresponds to the wood of the tree of knowledge—and sometimes a spiritual one—the husbandman of the immortal plants of the divine thoughts. And Saint Jacob says^k that Moses speaks allegorically concerning Paradise. But I understand Eden to be the habitable earth; and Paradise, the human body, in which intelligence, Adam, resides; and the wood ²⁵of life, the spiritual mode of life; and the wood of the knowledge of good and evil is the carnal mode of life to which the weakened mind, Eve, is captive. And the four rivers are a type of the vital force, which is in the heart, and the mental (force), which is in the brain, and the physical (force), which is in the liver, and the reproductive (force), which is in the testicles. And by the (term) "aforetime" he makes clear that on the third day, with the rest ³⁰of the plants, before Adam was created, Paradise was created. (9) "And the tree of life in the midst of Paradise." Greek: *and the wood of life in the midst with reference to Paradise*. That is, that it was literally a tree of life most of the teachers are agreed, but what was its kind no one said. And for the encouragement of Adam, that he might keep the commandment

COLLATION

1:8.—2 om. | 2:4.—15 حَجْر, corr'd? | 3:2.—11 pref. ۛ | 3:5.—2 om., + mg. | 3:9.—Rd. حَرَمًا; 2 blurred; 3 orig. read w.t., later corr'd mg. to read with a.o. حَرَمًا | 4:4.—Cf. app. | 11:5.—11 mg. (النَّازِئِي) | 12:1.—11 mg. حَرَمًا | 12:2.—2, 4, 9-11, 14, and U w.t.; a.o. and 10 mg., with L and A, حَرَمًا; 2 mg. blurred | 13:1.—2 + ۛ | 13:2.—2 w.t.; 5, 6, 9, 16, 18 حَرَمًا; 3, 4, 10, 12, 14-17, 19 حَرَمًا; 13 حَرَمًا; 8 حَرَمًا | 13:3.—2 w.t.; 3, 8, 12, 13, 18, 19 حَرَمًا; 4, 5, 9-11, 14-17 حَرَمًا; 6 صَف | 13:4.—4-6, 9, 18 حَرَمًا; 16 om.; 2, 13, 14 حَرَمًا; 8 حَرَمًا | 14:1.—8, 11 حَرَمًا; 16 om. | 14:2.—2, 8, 9, 12, 14, 18 حَرَمًا; 15-17 حَرَمًا | 14:3.—13 om., erasure? | 15:6.—15 حَرَمًا | 16:3.—8 om. final ۛ | 16:5.—2-5, 13 حَرَمًا; 8 حَرَمًا; 6, 9-12, 14-19 حَرَمًا | 17:2.—13 om.; 14 حَرَمًا | 17:3-9.—8 om. | 17:9.—2(?), 12 w.t.; a.o. om. pl. | 18:3.—5 حَرَمًا; 3, 4, 6, 9-11, 14-17 حَرَمًا | 18:5.—12 + حَرَمًا | 19:2.—14 + حَرَمًا | 19:3.—2-4, 8, 12, 15, 18 w.t.; a.o. حَرَمًا | 21:1.—Note mg. | 22:3.—9-12, 15-19 + حَرَمًا | 22:4.—5, 6, 13 حَرَمًا | 23:6.—2 w.t.; a.o. حَرَمًا | 24:7.—11 حَرَمًا; 14 حَرَمًا; 5, 13 with 1 mg. var. | 25:7.—2 with orig. 1; a.o. with 1 subl., later hand | 26:6, 7.—Rd. حَرَمًا | 27:1.—2 حَرَمًا; a.o. om. pl. | 27:3.—A.o. ۛ | 28:5.—5 mg., Karshuni, حَرَمًا | 29:5.—2, 4 w.t.; a.o. om. pl. | 31:5—32:2.—2 om., + mg., blurred | 33:5.—9-12, 15-19 ۛ | 34:5—1:6 on fol. 7a.—9 om.

and might not eat of the tree of knowledge, which was to be accounted of much greater excellence, it was called the tree of life, and not as though by nature it was life-giving, because it is not according to law that a physical substance should entail spiritual life. "And the tree of the knowledge of good and of evil." That is, of those who understood it physically, some said wheat was its fruit, since in the bread our Lord gave his body; and some of them (said) the grape, since in the blood (of the grape) he gave his blood; and some of them (said) flesh, since the skin of the beasts which they killed they put on; and some of them (said) the fig, since they covered themselves with its foliage when they were ashamed of their nakedness. And this also was not ¹⁰knowledge-giving by nature to its eaters; but by it became known the goodness of the keeping of the law, and the evil of transgressing the commandment. (2:10) "And a river was going forth from Eden to water Paradise." That is, Eden is pronounced ^c*dhīm* in the Hebrew, and it is, interpreted, delight or abundance; and Paradise is a beautiful garden. "And from there ¹⁵it divided and became four heads," i.e., rivers. (11) "The name of one (was) Pīshūn. It is that which encircles all the land of Ḥ^ewilā," i.e., India. (12) "There are pearls (*b^rrūlhē*)," i.e., white pearls, "and beryl stones," i.e., precious [stones] which are red and green. Greek: *And there is the carbuncle (anthrakos) and green (prasīnon) stones.* (13) "And the name of the second river is Gīhūn," i.e., ²⁰the Nile, "that which encircles all the land of Cush," i.e., the territory of the blacks,^b which is to the west of India. (14) "And the Tigris," rising from inner Armenia, and "the Euphrates," from outer Armenia; and the two of them empty their waters into the Southern Sea. (15) "And the Lord God took Adam and set^a him in the Paradise of Eden, that he might cultivate it," ²⁵i.e., since idleness engenders many defects, "and that he might guard it," i.e., since it was his dwelling and in it was all his possession of soul and body. (16) "And the Lord God commanded <with *a* of *p*> Adam and said to him, Of all the trees which are in the Paradise thou mayest indeed eat, (17) but of the tree of the knowledge of good and evil thou shalt not eat." ³⁰That is, as a test of his freedom he set for him a law; but that not forever it was not to be eaten the Theologues affirms^d when he says

COLLATION

1:6.—8, 12, 14 ܘܠܡܡܘܢ | 2:2.—2, 9 with orig. 1; a.o. with 1 subl., later hand | 3:6.—14 ܘܠܡܡܘܢ | 3:7.—10 ܘܠܡܡܘܢ | 5.—11 mg., Karshuni, ܘܠܡܡܘܢ | 8:7.—3 with orig. 1 ܘܠܡܡܘܢ | 12:5.—2 and U w.t.; a.o. with L and A ܘܠܡܡܘܢ | 12:6—13:2.—15 om. hom. | 13:2.—2, 9 w.t.; a.o. ܘܠܡܡܘܢ | 13:4.—See note on translation | 15:2.—9-12, 15-19 om. c; P w.t. | 15:3.—2, 4, 13, 15 w.t.; a.o. om. pl. | 16:8.—15 om. ? | 18:1.—Rd. with 1. mg., later hand, and a.o.; 3 om. | 18:7.—14 ܘܠܡܡܘܢ | 19:2.—2 and mg. vars. of 1, 5, 12, 18, 19 ܘܠܡܡܘܢ; 16 ܘܠܡܡܘܢ, mg. ܘܠܡܡܘܢ; 9, 15, 17 with pl.; a.o. w.t. | 23:1.—9, 18 om. pl. | 24:5.—2, 9, and U w.t.; a.o. with L and A ܘܠܡܡܘܢ | 25:4-6.—4, 14-17 and mg. corr. of 5, 8, 12, 18, 19 w.t.; 2, 3, 5, 8 with 1 mg. var., 2 having illegible mg. var.; 6, 9, 11, 12, 18, 19 with 1. mg. var., but in word order 4, 6, 5; 13 ܘܠܡܡܘܢ ܘܠܡܡܘܢ ܘܠܡܡܘܢ, mg. ܘܠܡܡܘܢ | 25:6.—10 ܘܠܡܡܘܢ, mg. ܘܠܡܡܘܢ | 25:8.—4 ܘܠܡܡܘܢ | 27:4.—8 + ܘܠܡܡܘܢ | 30:2.—14 om. ܘܠܡܡܘܢ | 30:6.—2 tr. here 30:4 | 31:2.—2 om., + intral. | 31:5.—5, 10, 12, 14-16, 19 ܘܠܡܡܘܢ.

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NOTES ON THE TRANSLATION

- ^a Jonah 3:10.
- ^b Lit., "her."

that it was not evilly planted from the beginning, nor was it prohibited enviously, but it was good when it was eaten at the proper time. Objection: Since God knew that Adam would not keep the commandment, how was the law which he had established not to be held useless? Solution: For God is good, and with the good things he is pleased, and unto the good things he incites, even though he knows that they will not be done; but evil things he hates, and from them he warns, even though he knows that they will be done. "Because on the day when thou eatest thereof thou shalt die the death," i.e., [the death] of sin, which is the separation of the soul from God and not from the body, as (is) ¹⁰the natural death; and if not, then how did he not die immediately he had eaten? Others say that natural death was threatened but merciful God did not execute the sentence according to the threat, as in the case of the Ninevites.^a (2:18) "And the Lord God said, It is not good that Adam should be by himself. I will make him a help like himself." That is, because ¹⁵he was mortal in his nature, the female, in whom was to be the power of reproduction by which the genus was to be conserved, was necessary. (19) "And the Lord God formed from the earth every beast of the field and every winged thing of the heaven, and brought them to Adam that he might see what he would call them." That is, he brought them up to his mind; and not physically did he bring them ²⁰unto him, because the multitude of water animals do not live when they are transferred from the water. (20) "And for Adam there was not found a help like him." That is, he shows that the rest of the animals were created by pairs. (21) "And the Lord God cast a deep sleep upon Adam, and he slept," i.e., in order that he might not feel the pain when his rib was taken from him, ²⁵since pain is the cause of hatred. "And he took one of his ribs." That is, even though it is not said (whether) from the right side or from the left, yet the coldness of its^b temperature and its^b moisture attest its^b left-handedness. And he did not create her from nothing, nor from the earth, lest she think that another than that of Adam was her Creator; ³⁰nor from his posterior (side) nor his nether members was she taken, that he might not despise her; and again not from his anterior (portion) nor his upper members, that she might not despise him; but from the side, the middle region, in order that she might be bound to him. (23) "And Adam said, This time (it is) bone from my bone, and flesh from my flesh." That is, to the fundamentals ³⁵he refers, to the bone, which is the foundation of the hard members,

COLLATION

3:6.—2 w.t.; a.o.+1 supral. | 4:1.—8 امص | 5:3.—Rd. | حذقتا | 8:5.—Rd. with 1 supral. and a.o. | 10:5.—9 عصب | 12:3.—Mg. vars. of 5 and 8 with 1 mg. var. | 18:9, 10.—A.o. ̄ | 20:3.—13 | 20:7, 8.—8 | queried | 21:6.—9 om. 2 | 21:7.—U om. | 23:1.—14 om. pl.; 9 | 25:7.—Rd. | 25:8.—18 | 26:6.—2 poss. indicates an illegible mg. note | 27:5, 6.—14 om. point over the suffixes; 12, 19 with 14 for 6 | 29:3.—8 om. final 3; 14 om. second 2 | 30:4.—18 pref. 2 | 31:6.—14 with 1 mg. var.; a.o. w.t. | 33:7.—6, 9, 11, 12, 18, 19 |; a.o. w.t. | 33:8.—4 om. (by erasure) | 35:2.—6, 10-12, 18, 19 with pl. | 35:3.—3 | cf. 34:8 | 35:5—1:3 on fol. 8a.—4, 18 om. hom., 4+mg.

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NOTES ON THE TRANSLATION

- * Matt. 19:5; Mark 10:7, 8.
- ^b Lit., "natures."
- ^c Cf. Gen. 11:20 and PS, II, 2732.
- ^d Cf. Gen. 16:7 ff.
- 5 * Cf. Matt. 27:45; Mark 15:25.
- ^f There is here a subtle *double entendre* in the triple use of the word translated here twice by "glory" and above by "heresy." Like the Greek *δοξα*, the Syriac word refers both to "glory" and to "tenet," "opinion." "Glory" is here almost equivalent to "religion."
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of the day," i.e., about the ninth hour. (3:9) "And the Lord God called Adam and said to him, Where art thou, Adam?" That is, not because he did not know where he was, but in order that he might not fall into despair, he deigns to speak to him. (11) "Who showed thee that thou wast naked?" That is, clothed in splendor I created thee, and how ⁵didst thou become denuded? "Lo, of the tree from which I commanded thee not to eat thou hast eaten." <With *a* of *p*.> That is, because thou hast eaten, thou hast been stripped of thy glory. (12) "The woman whom thou gavest with me, she gave me from the tree, and I ate." That is, if thou hadst not created this one with me, I would not have been ruined. (13) "What is this which thou (fem.) hast done?" <With *ā* of *m* and *a* of *n*.> (14) "And God said to the serpent, ¹⁰Because thou hast done this, cursed be thou above all animals." That is, Satan was worthy to be cursed, and not the serpent, the instrument; but lest they might become aware of another unseen being and might give to it the glory that was due to God, his curse is kept silent. "And upon thy belly shalt thou go." That is, he indicates that formerly the serpent was four-footed, and its belly is cursed ¹⁶because by the belly it seduced; and spiritually this is to be taken about Satan, who slid from the upper height to the nether region. "And dust thou shalt eat." That is, thou shalt chew earthy things. (15) "He shall crush thy head." That is, when those things which are above he seeks and considers, he will put thee to shame. "And thou shalt smite him in his heel." That is, at last he will feel the misery because ²⁰he hearkened to thee. (16) "And unto thy husband thou shalt be subject, and he shall rule over thee," i.e., for this, that thou didst believe that when thou shouldst eat of the fruit thou wouldst become a goddess.^a (17) "Cursed be the earth because of thee." That is, Adam (is) not (cursed), but the earth is cursed because of him, lest the curse should pass over upon the just who are of his seed, as from Cain, who was cursed, upon his seed. (18) ²⁵"And thou shalt eat the herb of the field." That is, thence it is known that an ascetic life, without fat and strong drink, those of the house of Adam lived until the Flood. (19) "Because dust thou art, and to dust thou shalt return," i.e., because thou didst not wish to lead a spiritual life.

THIRD SECTION

(3:20) "And Adam called the name of his wife Eve"—Greek: *life*—"because she was ³⁰the mother of every one that lives," i.e., of human beings. (21) "And the Lord God made for Adam and his wife tunics of skin and clothed them." That is, he incited in them the idea that they should make (tunics); but Mar Ephraim says^b

COLLATION

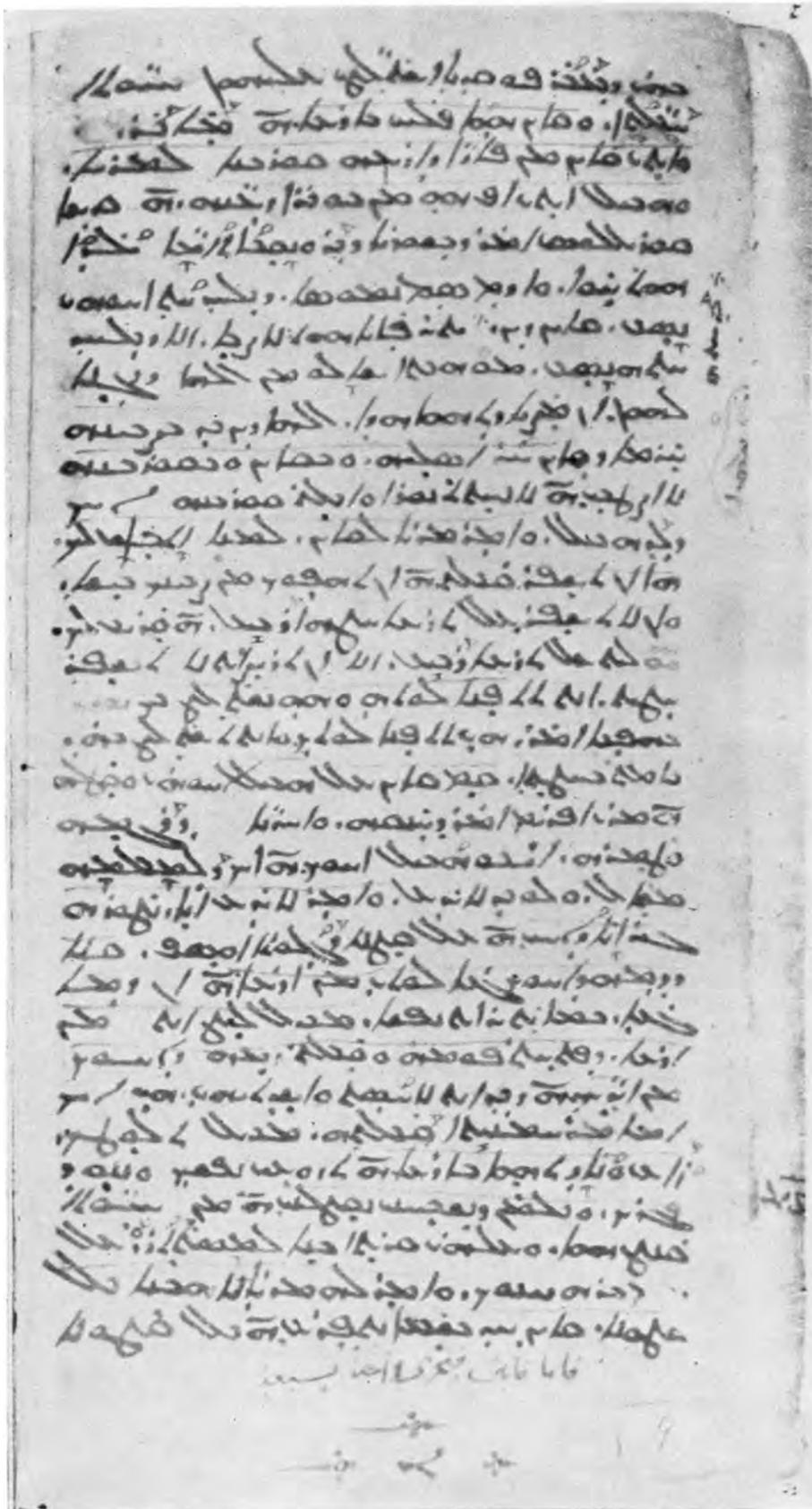
2:2-4.—9 om. | 2:12.—3, 4 om. | 3:6.—6 حَمَلًا | 5:1—6:4.—9 om. | 5:5.—3, 5-19 tr. here 6:2, 3 | 5:8.—9-12, 16, 18, 19 om. | 6:4.—16+ $\text{وَمِنْ$ | 6:9.—2, 4, 6, 12, 18 w.t.; a.o. مَدَدَسُو | 8:9.—3-19 tr. here 9:2-5 | 10:2.—8, 9, and orig. 1(?) وَحَصْبًا ; a.o. and P with corr. 1 | 11:6.—2, 10 وَأَنْبِيَاءَ | 11:9.—4 صَلَا | 12:2.—3, 4 pl. w.t.; rd. with a.o. and supral. vocalization of 1 | 13:1.—8, 15(?) مَدَدَسُو | 13:6.—13 om. | 14:4, 5.—15 tr. | 17:5.—2, 3, and P with orig. 1; a.o. and 3 supral. with supral. corr. 1+o | 18:4.—4, 10 w.t.; a.o. om. pl. | 20:4.—14 صَلْبًا | 21:3.—2 om. | 21:9.—2-4 وَأَنْبِيَاءَ | 22:3.—9 with pl. | 23:5.—8 حَمَلًا | 23:6.—17 قَانًا (?) | 23:7.—2 w.t.; a.o. om. ? | 24:6.—2 and orig. 1 وَأَنْبِيَاءَ | 28:6.—4, 6, 10, 13, 15-17, 19 وَأَنْبِيَاءَ ; 18 om. | 28:7.—A.o. rd. with 1 mg. and supral. | 29:2, 3.—2, orig. 1, and P وَأَنْبِيَاءَ ; 1 corr'd by later hand | 30:3.—2 dist., prob. w.t. | 32:7.—2 om., +mg., now obscured.

that from the skins of lambs which they were eating they made for themselves clothing. And many do not agree with this, since, before they were generated, how could they be slaughtered? And others say that the bark of trees he calls skin, since even now in India there are barks which are fit for royal robes. The Theologue, however, expounds the skin allegorically as the thick and dead and hard flesh.^a (3:22) "Lo, Adam has become as one of us," i.e., the persons of the Trinity, "to know good and evil." That is, deriding him for having accepted the promise of the Evil One, God says this. "Lest he stretch forth his hand¹⁰ and take also from the tree of life and eat and live forever." That is, since he had fallen, he was not able to live with God forever. (23) "To till the ground whence he was taken." That is, outside of Paradise he was formed, and then he entered it. (24) "And the Lord God expelled him; and he caused to whirl, eastward of the paradise of Eden, . . ." That is, thence it is known¹⁵ that by the east gate he entered and by it also he passed out. The Greek says, instead of this sentence, *And he expelled Adam and settled him over against the paradise of joy*, i.e., to let him know that it was possible that he should return to it if he repented. And all the teachers agree that on the same day when he was created he fell and went forth. Some, however,²⁰ say that he tarried thirty years, according to the time in which our Lord fulfilled the old law; and some, forty days, according to the time of the fast and the temptation of our Lord, the second Adam, by the devil. "The cherub and the edge of the sword which was whirling." <With stopping of *p* and fricativity of *k*.> Greek: *And he ordained the cherub and the flaming sword which was whirling.*²⁵ That is, a fiery essence was turning round about him for the terror of those who approached. And the cherub was not of the heavenly orders, but was a corporeal form which was terrible, or an allegory for^b those consternations and hallucinations which lay hold upon those that have been deprived of it.^c

(4:1) "And she said, I have acquired a man to the Lord." That is, the name of Cain³⁰ is derived from *ganājūthā* ("ownership"), and that of Abel from *mawhaviā d-alāhā* ("the gift of God"). And "to the Lord" she said; he is^d in truth the giver of offspring, but the male is an organ and an intermediary only. (2) "And Abel was a shepherd of sheep," i.e.,

COLLATION

3:3.—8 𐤀𐤃𐤁𐤁𐤁𐤁 | 5:2.—6 om. pl. | 5:5.—2 𐤀𐤃𐤁𐤁𐤁𐤁; 3, 4, 8, 11, 18 𐤀𐤃𐤁𐤁𐤁𐤁; 17 𐤀𐤃𐤁𐤁𐤁𐤁; a.o. 𐤀𐤃𐤁𐤁𐤁𐤁 | 5:7.—15 with 1 mg. var. 𐤀𐤃𐤁𐤁𐤁𐤁 | 6:4.—2 w.t.; a.o. 𐤀𐤃𐤁𐤁𐤁𐤁 | 10:7.—13 𐤀𐤃𐤁𐤁𐤁𐤁 | 11:6.—2 𐤀𐤃𐤁𐤁𐤁𐤁 | 13:2.—11 mg. 𐤀𐤃𐤁𐤁𐤁𐤁 | 14:6—15:6.—2 om., + mg. | 16:2, 3.—9 tr. | 16:7.—16 rep. in Arabic letters | 17:2.—5, 8, 12, 14, 19 with pl. | 19:2.—9, 12, 18, 19, and orig. 6 𐤀𐤃𐤁𐤁𐤁𐤁; a.o., corr. 6, and mgs. of 12, 18, 19 w.t. | 19:6—20:4.—2 w.t.; a.o. with 1 mg. var. | 22:3—6.—11, 12, 15—18 𐤀𐤃𐤁𐤁𐤁𐤁 | 22:7.—6, 13 tr. here | 22:4, 5 | 25:6.—Rd. 𐤀𐤃𐤁𐤁𐤁𐤁 | 26:2.—14 𐤀𐤃𐤁𐤁𐤁𐤁, mg. corr'd | 26:6.—3, 4, 8, 9, 12, 19 𐤀𐤃𐤁𐤁𐤁𐤁 | 26:8.—4 w.t.; 2 blurred; a.o., with orig. 1, om. ? | 27:2.—5, 8, 14 w.t.; a.o. 𐤀𐤃𐤁𐤁𐤁𐤁 | 27:6.—5, 6, 9, 10, 13, 15—17 𐤀𐤃𐤁𐤁𐤁𐤁 | 29:6.—9—12, 16, 18, 19 om. | 31:1.—2 𐤀𐤃𐤁𐤁𐤁𐤁 | 31:7.—2, 9—11, 14—17 𐤀𐤃𐤁𐤁𐤁𐤁 | 32:7.—15 𐤀𐤃𐤁𐤁𐤁𐤁.



NOTES ON THE TRANSLATION

* Cf. PG, LXXXVI, 657; see WQ, pp. 42 and 93 ff.

^b 1 reads curiously: "The gift (or 'favor') they asked of God." Judgment on this must be suspended until the Greek or, preferably, the Syriac text of the Cyril quoted is found. Attention may be called to the fact that, ten lines above, Abel's name has been explained as "the gift of God."

^c From Greek δέλεος?

^d BH is using here [שֶׁמֶן], instead of [שֶׁן] which occurs in P.

^e See WQ, pp. 42 and 266.

^f "From the earth" in the text of vs. 11 may also be read "by the earth," in which latter sense BH evidently takes the phrase.

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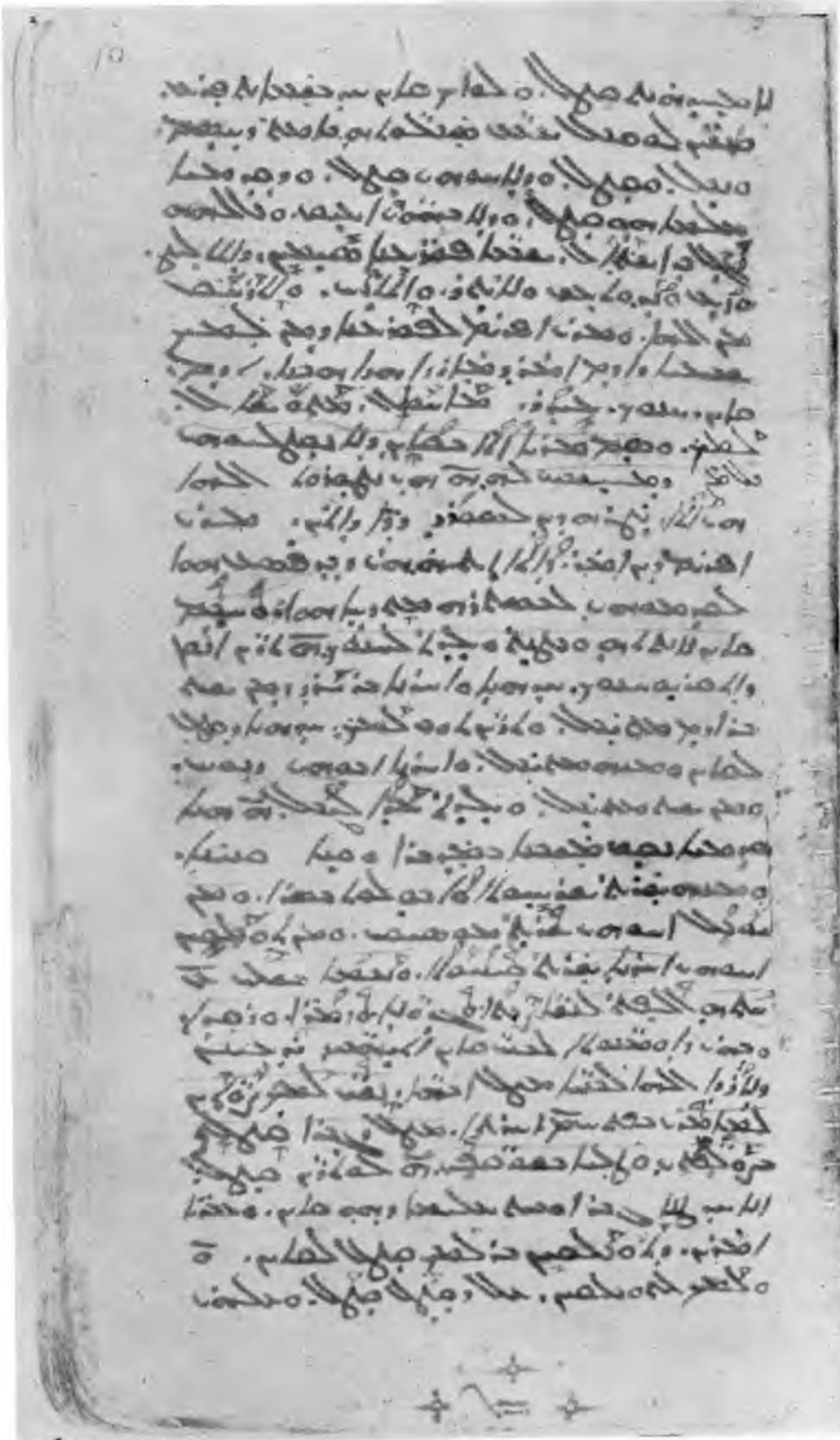
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inasmuch as by the transgression of the commandment the carnivorous animals had dominion over them. "And Cain was a husbandman in the earth," i.e., a cultivator. (4:3) "And Cain brought from the fruits of his land an offering to the Lord. (4) And Abel also brought from the first-born of his flock." That is, Saint ⁹Cyril says^a that in the beginning Eve was bringing forth male and female twins, and Adam established a law that each (male) should take to wife the sister of his brother. Cain, however, [because his own sister] was the more beautiful, was unwilling (to accept any other arrangement) but that each should take his sister. [Therefore] they asked of God^b that he reveal to them whether it was possible that this might be. But God, because ¹⁰he saw the execrable desire of Cain, spurned him. (5) "And with Cain and with his offering he was not well pleased." That is, fire did not descend and consume his offering as that of Abel. (6) "And the Lord said to Cain, Wherefore art thou displeased? . . . (7) Behold, if thou wert pleasing, I should be gracious," i.e., if thou didst turn away from thy evil desire; "and if thou art not pleasing, at the door sin is crouched," i.e., near to thee. ¹⁵Greek does not have "crouched at the door," but (reads): *If rightly thou art not pleasing, thou hast sinned.* "Thou shalt turn toward it, and it will rule over thee." The Greek, on the contrary, says: *She shall turn toward thee, and thou shalt rule over her,* that is to say, over sin.^d (8) "Cain rose up against Abel his brother and killed him." That is, Mar Ephraim says he strangled him;^e and others^f (say) he stoned him ²⁰and covered him up. (9) "Where is Abel thy brother?" That is, that he might silence him he inquires, and not because he did not know. "And he said, I know not; am I indeed the keeper of my brother?" That is, to the killing he adds the lie. (10) "The voice of thy brother's blood crieth unto me from the earth." That is, if the blood cries, how much more the soul? (11) "Therefore accursed art thou from ²⁵the earth, which has opened its mouth and received the blood of thy brother from thy hands." That is, because thou didst not show pity and didst shed it, she, as a mother compassionate, received it. Therefore she curses thee.^f (12) "Quaking and quivering shalt thou be in the earth." That is, thy soul shall quake, and thy body shall quiver. (14) "And whosoever finds me will kill me." That is, he was fearful of the animals, and therefore he built a city for shelter ³⁰in the name of his son Enoch (cf. vs. 17). (15) "And the Lord said to him, Not thus any murderer! Cain shall be requited sevenfold." That is, every murderer

COLLATION

1:1.—12 ۛ | 1:4.—8 om. pl. and final ۛ | 3:6.—3, 4 with pl. | 4:6.—11 om. pl. | 4:7.—2, 4, 9, 15, 16 om. pl. | 5:1.—8 ۛ; 11 ۛ | 5:6.—16 ۛ | 6:6.—5, 8 ۛ | 7:3.—A.o.+ 1 mg., first hand | 8:3.—Rd. with 1 mg. var. and a.o. ۛ | 8:4.—3-6, 8-13, 18, 19 ۛ | 12:1.—8-12, 15-17 om. second ۛ | 12:5—14:9.—4 obs., written in mg. | 12:6.—9, 11 ۛ | 14:3.—6, 9-13, 15-19, with 2 supral., later hand, + ۛ; 5, 8 + ۛ | 15:1.—2, 14 ۛ | 15:8.—2 ۛ | 15:10.—14 ۛ | 16:5.—15 ۛ | 16:7.—2, 13, 14 w.t.; a.o. om. | 17:7.—2, 4 ۛ; 2 corr'd supral. | 18:3.—2 ۛ | 19:2.—3 om. | 20:1.—Cf. app. | 20:2.—16 rep. in Arabic letters | 20:7.—Rd. ۛ | 21:6-9.—4 om., + mg. | 22:1, 2.—2, with P, tr. | 22:9.—4 om., + mg. | 23:7—25:1.—2 om., + mg. | 25:5.—15 ۛ | 26:8.—4 rep. mg. | 29:6.—4 om., + mg. | 30:2.—14 ۛ | 30:7.—9-12, 15-19 with 1 supral. | 31:1.—Rd. ۛ | 32:1-7.—10, 15, 17 om. hom. | 32:2.—A w.t.; U and L pref. ۛ; 18 ۛ | 32:2-5.—Note lower mg. 1.



NOTES ON THE TRANSLATION

*There is here a two-fold problem, one concerning the P text, the second, the interpretation of this text by BH. (1) L and U (cf. fol. 9b, collation on 32:2), both edited by modern Westerners, are clear: "The Lord said to him: Not thus! Any murderer of Cain shall be requited sevenfold." This makes P conform easily in general meaning to the Hebrew, the authorized English, and other versions made directly from the Hebrew. It may also imply too much knowledge of classical Syriac grammar on the part of the editors (cf. NC, §§ 282, B, and 283, B). On the other hand P, as represented by A, BH, and BS, and implied by Ephraem Syrus (OSE, IV, 43, C-D), omits the *d* before "Cain" and indicates a stop after "murderer." The same reading is indicated for Jacob of Sarūgh and Jacob of Edessa (see below). (2) The interpretation given by BH depends upon the insertion or omission of *lā*, "not," in fol. 10a, 1:1. If it be omitted, as is done in our translation, then the Lord's answer to Cain (on fol. 9b) must be read: "No! Thus every murderer! (But) Cain shall be requited sevenfold." This, in effect, is what BS says, and what is still more neatly set forth as an interpretation known to Ephraem Syrus (*loc. cit.*). Between these two extremes Jacob of Sarūgh (BJS, V, 38, ll. 1-5) and Jacob of Edessa (OSE, IV, 145, Syriac col., ll. 7-10) exhibit the same reading and interpretation. Considering Gen. 9:6, this is a most natural interpretation for a medieval interpreter (cf., e.g., also Ginzberg, *Legends of the Jews*, I, 112). If we insert the *lā*, this would imply a reading of P as given in our translation:

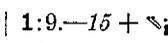
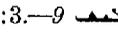
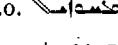
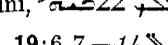
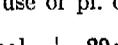
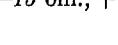
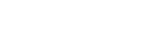
"Not thus any murderer!" The interpretation would then be: "No murderer shall at once be put to death, nor like Cain . . ." This would be contrary to BS, BH's major source, as well as to Ephraem Syrus; also, in place of fol. 10a, 1:4, *w^llāw*, one would expect *w^llā*. On the other hand, it might represent the view of one who, like BH, was accustomed to the orderly procedure of law in case of a murder. Finally, it may be possible in the archaic Syriac of P to read "Cain" as the direct object of the *nomen agentis* "murderer" and thus to find in it a meaning conforming to the Hebrew: "Not thus! Any murderer (of) Cain . . ." This latter interpretation did not, however, to our knowledge occur to any Eastern interpreter of the P text.

^b A similar count of sevens is found in OSE, IV, 144, E-145, B, ascribed to Jacob of Edessa.

^c Cf. OSE, IV, 43f. and 144, B-C; see WQ, pp. 42 and 266 f.

shall at once be put to death,^a and not like Cain be requited sevenfold. Some (say that) for his seven^b offenses, namely, that he envied, and he betrayed, and he killed, and he killed his brother, and first in the world he killed, and that he grieved his parents, and ⁵that he lied to God when he was interrogated, seven retributions were ordained: that he was cursed, and quaked, and quivered, and toiled, and did not profit, and groaned, and was removed from God. And Mar Ephraim says^c that this indicates the retribution which was from Lamech, the seventh from Adam, thus: Adam, Cain, Enoch, ʿĪdhâr, Maḥūʿâl, Mathūshaʿâl, ¹⁰Lamech. “And the Lord placed a sign on Cain, that whoever should find him should not kill him.” That is, the protection of God was that sign. He protected him, indeed, for the terror of generations to come. Mar Ephraim, however, says^c that the sign was that when he was going forward, he was thrust backward. (4:17) “And Cain ¹⁵knew his wife, and she conceived and bore Enoch.” That is, two are they who are named Enoch, one (being) this one, and the other the son of Jared, who from Seth the son of Adam is descended. And (there were) two again who (were called) Lamech, one (being) this one who killed Cain and was descended from him, and the other the father of Noah; and he was descended from Seth. (20) “And ²⁰Adhâ bore Jâvâl.” That is, this one ²⁰first pitched a tent in the desert and possessed cattle; and with him began intemperance and the eating of meat. And with Jūvâl, his brother, music began; and with Tūvalqîn, another brother of his, began metal-working. And Naʿmâ <with vowellessness of ʿ>, his sister, taught women beautifying and hairdressing and songs and the dance. ²⁵And by the fact that crafts were given to the sons of Cain, we know that God does not chastise the sons because of the fathers. (23) “Wives of Lamech, hearken to my speech <with *a* of the second *n*>, because a man I killed for my wounding, and a youth for my buffeting.” That is, he killed not two but one youthful man, that is to say, a young man who was Cain himself. And the Hebrews ³⁰say that Tūvalqîn, son of Lamech, killed Cain, and Lamech killed Tūvalqîn because he had killed. And therefore,

COLLATION

1:1.—Om., with 14, corr. 2, and orig. 1 | 1:9.—15 +  | 2:3.—11 om., but + subl. the symbol of two *z*'s under a horizontal stroke (ḥ). This MS is characterized by the use of this symbol | 3:5—4:3.—10, 11, 18, 19 om. hom. | 3:5.—12 om. | 6:3.—9 , poss. marked as error | 6:7.—9  | 7:1.—15 rep. | 8:1.—9—11, 15—17  | 8:2, 3.—9 tr., corr'd supral. | 9:3, 4.—8  | 9:3.—9  | 9:4.—1 orig. , the second *z* by later hand; a.o.  | 9:5.—15  | 10:1 and 11:1—3 seem to have been written in by later hand | 11:2.—5, 8 om. | 11:5.—Cf. app. | 11:6.—2, 14 w.t.; a.o. om. | 12:1.—9, 14  | 13:9.—14 om. | 15:7.—11 mg., Karshuni,  | 16:5.—14  | 16:9.—3, 4 | 18:2, 3.—18 om. | 19:6, 7.—14 , with traces of erasure | 21:6.—11 | 23:4.—4, 9, 12 | 24:4—7.—MSS vary in use of pl. on these words | 25:3.—8 | 26:7.—Mgs. of 5, 12, 19 (5) | 27:1.—9 om. final | 29:3.—2 om., + supral., orig. hand | 29:4.—2, 9, 10, 14 | (2 final by later hand?) | 30:3—31:2.—15 om., + mg. | 31:2.—15 , by accident.

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NOTES ON THE TRANSLATION

^a See folios 55 a and b.

^b Here and in the following verse the term used commonly means "forever," but because of BH's exposition we render "age."

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as though he himself had killed both of them, he blames himself. (4:24) "Because sevenfold Cain will be requited, but Lamech seventy and seven," i.e., generations, according to the gospel genealogy of Luke, which begins with God the Father and ends with the Son made flesh, who blots out sin. (25) ⁵ "And she called his name Seth," i.e., the foundation. Because Adam had sinned and Abel had been killed and Cain had been spurned, therefore upon Seth was built the genealogical succession. (26) "And even to Seth also was born a son, and he called his name Enosh," i.e., sweetness. "Then he began to call upon the name of the Lord." That is, this one separated himself from the house of Cain; and he feared God, ¹⁰and by everyone he was called ²Alūhīm, and his sons, the sons of ²Alūhīm.

(5:3) "And Adam lived one hundred and thirty years and begat in his image, according to his likeness. And he called his name Seth." That is, because by Seth was preserved the succession, the scripture affirms that he was born in the image of Adam, who was created in the image of God. And the difference in the years between ¹⁵the Law of the Syrians, which agrees with that of the Hebrews, and the Law of the Greeks, which is the septuagintal translation, we have treated at the end.^a

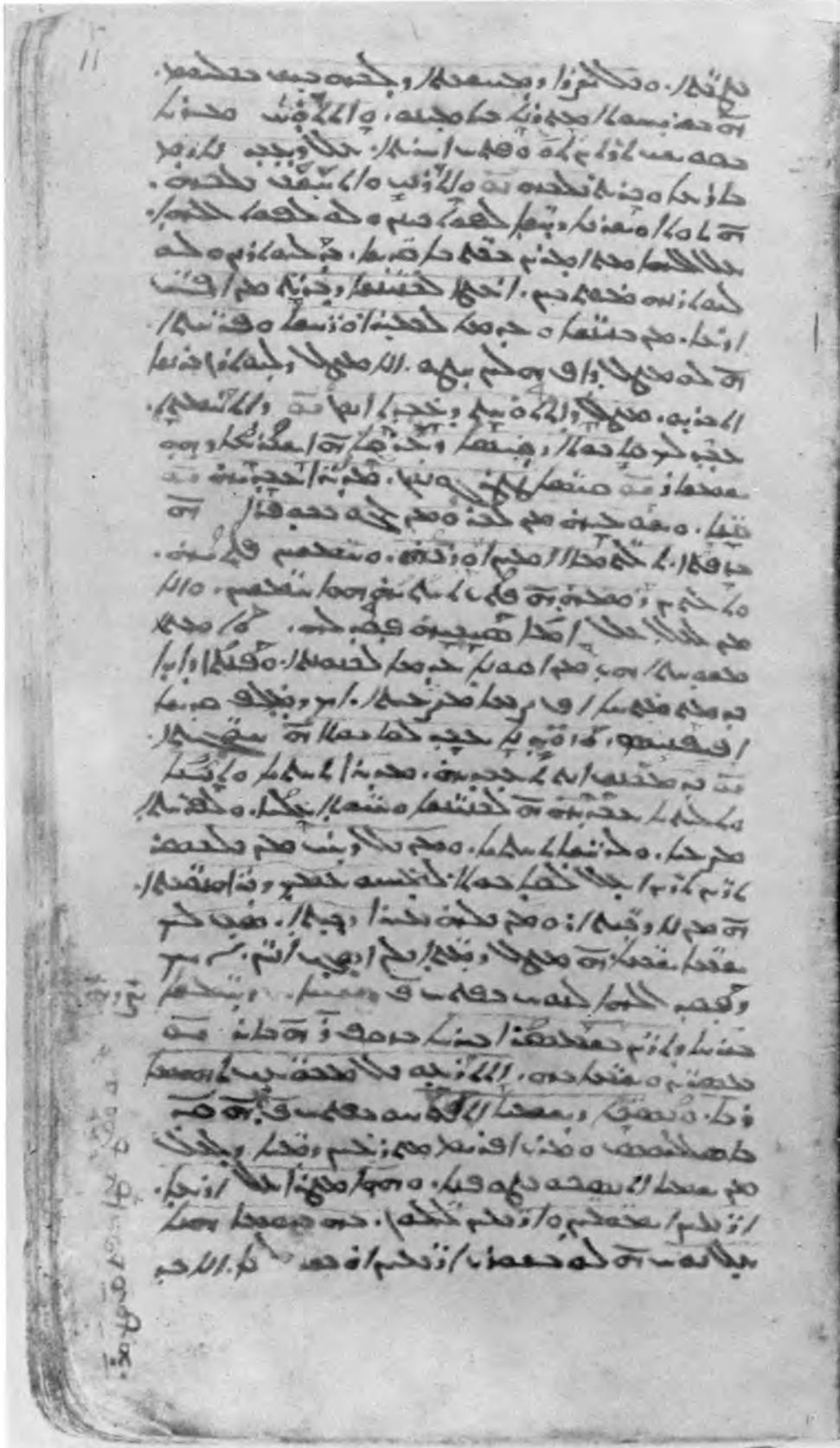
FOURTH SECTION

(5:24) "And Enoch was pleasing to God; and he was not, for God took him." That is, from Enoch, who was translated to Paradise, the early righteous (ones) knew that they would return to their former place when they were pleasing to God. (28) ²⁰ "And he begat a son (29) and called his name Noah, and he said, This one shall give us comfort from our labors and from the toil of our hands and from the earth which the Lord hath cursed." That is, as by prophecy, Lamech said these things. (32) "And Noah begat Shem and Ham and Japheth." That is, Shem is the father of the swarthy, and Ham of the blacks, and Japheth of the whites.

(6:2) "The sons of ²Alūhīm saw the daughters of men, that ²⁵they were beautiful." That is, the sons of Seth (saw) the daughters of Cain, who with their beautifications and their songs brought them down from the blessed habitation which is on the very top of Mount Hermon; and they (the sons) were seduced by them. (3) "And the Lord said, My spirit will not dwell with man for an age."^b That is, he calls his divine operations "spirit," and "for an age" here by analogy is (the age of) that generation. "For ³⁰he is flesh," i.e., because he was captivated by the lust of the body. "And his days shall be a hundred and twenty years." That is, before he was to begin to make the ark, by twenty years, this decree was fixed—that is to say, in the 484th year of his life; and in the 500th year he began the work; and in the 600th year was the Deluge. (4) "Because the sons of ²Alūhīm went in to the daughters of men, ³⁵and they bare to them the giants of old, the giants of renown." That is, with wickedness and iniquity they were gigantic and famous, and not

COLLATION

4:5.—15 with pl. | 5:1.—8, 10 | 8:1.—Rd. | 10:2.—8 | 11:3.—Note 1 supral. | 11:6.—14 om. pl. | 12:5.—6 om. | 13:7—14:1.—5, 9—12, 18, 19 om. hom.; 5 + mg. | 14:7.—2 om., + mg. | 15:3.—3 rep.; 9, 10 | 17:7.—Rd. | 23:8.—Rd. | 24:7.—6, 8—10, 12, 13, 19 om. pl. | 24:8.—Rd. | 25:1.—2—4, 6 w.t.; a.o. om. pl. | 25:3.—3, 14 om. pl. | 26:1.—Rd. | 26:4.—14, 18 with pl. | 26:8.—Rd. | 27:5.—10 | 28:1.—2, 11 with pl. | 28:4.—Rd. | 29:8.—Rd. | 30:4.—2 | 31:4.—5, 8 | 31:8.—4, 11, 14, 17 w.t.; a.o. | 32:2.—2 om., + mg. (?) ; 9—12, 15—19 | 32:5.—2 om., + supral., later hand | 32:8.—Rd. | 33:5.—8 with pl. | 34:7.—6 w.t.; a.o. and P with pl. | 34:8.—2, 11, 12, 14, 15, 18, and P w.t.; a.o. with pl. | 35:2.—Rd. | 35:3.—18 | 35:4, 5.—17 om. hom.



NOTES ON THE TRANSLATION

^a The Syriac correctly reflects ἐνεθυμήθη . . . και διεισήθη. Cf. MSP, II, 26.

^b Cf. Löw, No. 37. Like BH, he equates all three of these, and he renders them by *Buzus sempervirens*. Cf. PS, *Sup.*, p. 256.

^c The lexicographers think of the ark as finished off at the top by a clerestory (as in a church) not more than a cubit in breadth.

^d Or "battlements"? Cf. Ezek. 4:2 and see PS *s.v.*

^e Ἐπισυνάγων.
^f Or "cataracts."
The Syriac simply transliterates the Greek καταράκται.

^g Cf. OSE, IV, 53; see WQ, pp. 42 and 267 f.

with good works. (6:5) "And all the bent of the thought of his heart was evil alway," i.e., contemplating wantonness continually. (6) "And the Lord repented <with stopping of both *t*'s and *a* of the second> that he had made man (Adam) in the earth, and it grieved him in his heart." Greek: *and he pondered and he reflected in his heart.*^a ^bThat is, regret and the rest of the emotions (or emotional affections) corresponding to our nature, and not corresponding to God('s), are enunciated about God in the Holy Scriptures because to our profit, and not to his profit, they are written. (7) "I will wipe out the human beings whom I created from the face of the earth, from human beings to cattle and . . . creeping and . . . flying things," i.e., not because these also had sinned, but because for the advantage of man ¹⁰they had been created. "For I repent that I made them." Greek: *I am angered.* (14) "Make thee an ark of *arqā*-wood," i.e., *eshkār-ā*, which is *shemshār.*^b Greek: *quadrangular pieces of wood.* "Stories thou shalt make it." Greek: *nests.* "Thou shalt daub it without and within with bitumen," i.e., with pitch. (15) "Three hundred cubits its length, . . . and fifty . . . its breadth,¹⁵ and thirty . . . its height." That is, the breadth of its lower part was fifty. On the other hand, (16) "upward by a cubit thou shalt finish it," he commanded him.^c And the cubit is that measure from the elbow to the wrist and the back of the hand, the middle finger being also extended, as Saint Epiphanius teaches. "And windows^d shalt thou make in the ark," i.e., circles(?). ²⁰Greek: *gathering together^e thou shalt make it.* "A lower story and a second and a third thou shalt make it," i.e., for men and beasts the upper, and for flying things the middle, and for creeping things the lower. (19) "And of every living thing of all flesh, by twos, bring into the ark, to keep alive with thee males and females," i.e., of those unclean.

(7:2) "And of all the clean cattle, take to thee ²⁵by sevens." That is, because they were edible, he increased their number. (9) "As God had commanded Noah." <With *a* of *p*>.

FIFTH SECTION

(7:11) "In the second month, on the seventeenth in the month <with *d* of *r*>," i.e., in Iyar. Greek: *in the twenty-seventh* in it. "All the fountains of the great deep burst forth, and the floodgates [—Greek: *the sluices*^f <with *a* of *q* and *t* and *r*>—] of heaven were opened <with *a* of *p*>." That is, Saint ³⁰Basilius[†] and Mar Ephraim^g think that the waters above the heavens were poured out in the Deluge. (12) "And the rain was upon the earth forty days and forty nights. (13) On this same day Noah entered," i.e., not in the beginning of the forty, nor in the end, but when

COLLATION

1:6.—6 **ص** | 1:7.—6, 15 + **ص** | 2:1.—14 **ص** | 2:4.—9 + **ص** (Karshuni gloss on 2:5); 10 mg. **ص** | 3:3.—14 om. | 3:4.—3 + subl. **ص** | 6:3.—2 with pl.; 9 rep., om. pl. | 6:6.—9 **ص** | 8:6, 7.—9, 15–17 om. pl. | 8:7.—6, 10–13, 18, 19 om. pl. | 10:7.—15 **ص** | 11:3.—14 and L w.t.; a.o. and U and A **ص** | 12:3.—4, 6, and MSP w.t.; 3 om.; a.o. om. pl. | 12:4.—15 **ص** for **ص**; rd. pl. with MSP | 13:4–6.—2, 14 w.t.; a.o. read in order 6, 5, 4; 12 om. 4 | 14:5.—A.o. (?) om. pl. | 16:1–3.—3–5, 8, 13, 14, 17 w.t.; 9 **ص** with an **ص** supral.; 10, 12, 18, 19 **ص**; 15, 16 **ص**; 6, 11 **ص**; 2 illegible | 16:4.—4, 14 **ص** | 17:3.—13 **ص** | 17:6.—9 **ص**; 15 **ص** | 17:7.—14 **ص** | 18:4, 5.—11 om. | 18:7.—2 tr. **ص** after 19:1 | 19:1.—9–12, 14, 16–19 **ص** | 19:2.—U om. **ص**; note 1 dist. | 19:4.—5, 14 w.t.; a.o. **ص** | 19:6.—11 mg., Karshuni, **ص** | 20:6–21:1.—11 om. | 21:5.—9 **ص**, **ص** ins. later hand | 21:6.—10–12, 15–19 with pl. | 21:7.—3 om. pl. | 22:2.—11, 16, 17, 19 om. pl. | 22:8.—13 om. **ص** | 23:2.—11 om. | 23:4.—11, 14 w.t.; a.o. **ص** | 24:4.—5, 8 om. pl. | 27:7–28:3.—12 om. | 29:6.—1 mg. **ص**; a.o. ins. in text, in varying positions. The translation reads with 2–4, 14 | 30:1.—3, 5, 6, 8, 13, 18, 19 **ص** | 33:8.—Rd. **ص**.

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NOTES ON THE TRANSLATION

a With remarkable unanimity the MS tradition of the scholia retains "bring on," "cause to come," for the "bring down," "cause to descend" of P. This is a bit of hexaplaric LXX text (*ἐράγω*), instead of P, which has hitherto been overlooked. Cf. *MSP*, II, 30.

b For the Syriac idiom, the same in both cases, see *PS*, I, 279; *MSP*, II, 33, has

c An inner Syriac corruption for Ararat.

d On the island of Qardu cf. *PS*, II, 3731, s.v.

e Both words mean "desire"; and BH seems inclined to connect *s'wathā* etymologically with both of them, though in neither case is the connection valid. Cf. *PS*, II, 2586.

he said to him, "Enter, because within seven days I will bring on^a rain" (cf. 7:1 and 4), that is to say, on the tenth of Iyar (May) according to the Hebrew and the Syriac, or on the twentieth according to the Greek and the Samaritan. "And the wife of Noah, and the three wives of his sons with him, into the ark." ⁵That is, four men and four women escaped, a type of the four elements of the world. (7:14) "And every little bird and every wing," i.e., little and great flying things. (16) "And the Lord shut the door after him." ^bThat is, he guarded him. Greek: *on the outside of it,*^b that is to say, of the ark. (17) "And the Deluge was forty days." That is, and then ¹⁰the ark was stirred, as also the fetus in the womb. (20) "Fifteen cubits upward did the waters swell." That is, not above the ark, but above the tops of the mountains, it rose.

(8:4) "And the ark came to rest in the seventh month," i.e., in I Tishri (October), on the seventeenth in it. Greek: *on the twenty-seventh.* ¹⁵"Upon the mountains of Qardu." Greek: *upon the mountains of Aradhat,*^c i.e., in the region of Upper Armenia, and not of this island, even though it also is called that of Qardu.^d (5) "On the first day in the tenth month the summits of the mountains appeared," i.e., in II Kanūn (January). (7) "And he sent forth the raven, and it simply went out and did not return until the waters were dried up," i.e., ²⁰because it found bodies floating on the water and occupied itself with them. (8) "And he sent forth the dove from him, that he might see whether the waters were abated; (9) and the dove found not for herself rest for the sole of her [foot], and she returned." That is, not yet were the tops of the trees uncovered, as (they were) after seven days, when he again sent her forth and she returned. (11) "At the time of ²⁵the evening, and lo, the leaf of an olive tree held in her mouth." And the third time, after seven other days, when he sent her forth, she returned not, because even the earth was uncovered. (14) "And in the second month, on the twenty-seventh (day) in it . . . , the earth was dried up." That is, according to the Greek, a year and seven days they remained in the ark; and according to the Hebrew, ³⁰a year and seventeen days. (17) "And they shall be fruitful <with *e* of *n*> and multiply upon the earth." (19) "And all cattle." <Feminine.> (21) "And the Lord smelled the smell of the savor (of the sacrifice) <i.e., from *sawjūthā* and *sawīhūthā*>,"^e a sweet savor." That is, he had accepted his offering and was pleased with it. "I will not again curse the earth because of man," i.e., removing from them

COLLATION

3:3.—Ins., with a.o. and 1 subl., later hand, ܘܫܘܢ | 3:7-4:5.—Cf. app. | 4:4.—11 + mg. ܘܫܘܢ | 4:5.—12 + ܠܘܒ | 4:6.—11, 14, 18 w.t.; a.o. ܘܫܘܢ | 5:7.—9 ܘܫܘܢ | 6:5.—3 ܘܫܘܢ | 7:7 ff.—Cf. app. | 9:1.—11, 14 w.t.; a.o. ܘܫܘܢ | 9:7-10:1.—9 ܘܫܘܢ | 10:2.—11, 14 w.t.; a.o. ܘܫܘܢ | 10:4.—13 rep. here fol. 12b, 31:1-33:2 | 12:3.—11, 14, 15 w.t.; a.o. ܘܫܘܢ | 12:4-13:3.—14 om. hom. | 13:3.—11 w.t.; 3, 18 om.; a.o. ܘܫܘܢ | 15:6.—13, 14 om. pl. | 15:7.—3, 4 ܘܫܘܢ | 14 ܘܫܘܢ | 16:2.—15 dist., corr'd w.t. | 17:5, 6.—18 ܘܫܘܢ | 17:7.—14 ܘܫܘܢ | 19:3.—U om. ܘܫܘܢ | 20:8.—11 ܘܫܘܢ | 22:6.—2, 14, and P ܘܫܘܢ; text with LXX; MSP ܘܫܘܢ | 25:3.—8, 13 with pl. | 25:5.—13 ܘܫܘܢ | 28:2, 3.—P tr., poss. with orig. 1 | 28:4.—2 om., + supral. | 28:8.—13 + 29:7-30:3 | 29, 30.—11 mg., Karshuni, ܘܫܘܢ | 29:5.—2 obsc.; 9 ܘܫܘܢ; 12, 19 ܘܫܘܢ; a.o. ܘܫܘܢ | 32:4.—11 om. | 33:6.—14 ܘܫܘܢ.

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terror. "Because the bent of the heart of man is evil from his youth." That is, I shall be long-suffering with him, even if evil.

(9:3) "And every creeping thing that lives shall be unto you for food in the same manner as the greens of the herbs." That is, he restores to subjection the animals, who had come to lord it over man by reason of ⁵the transgression of the commandment, and returns them to their former estate. (4) "Only (that) flesh which has within itself its blood shall ye not eat," i.e., the strangled and that which died a natural death, that ye may keep yourselves distinct from the irrational animals. (5) "And surely your blood, your very own, will I require of . . . every animal"—i.e., I will put the fear of you upon all beasts; otherwise to the irrational (beings) retribution does not apply—¹⁰"and from the hand of a man and his brother," i.e., as from Cain. (6) "Whosoever sheddeth the blood of man, by man shall his blood be shed." Greek: *instead of his blood it shall be shed.*

SIXTH SECTION

(9:13) "I set my bow in the clouds, and it shall be a sign of the covenant"—Greek: *for a sign of the diathēkē*—"between me and the earth." That is, because they believed that through violent rains they would be perpetually perishing, ¹⁵he gave to them the sign of fair weather; and it appears that this had not come into existence before the flood, otherwise it would not have been set as a sign. And in the form of a useless bow he set it, a symbol that he was fully at peace with the creation. It comes into existence, however, [from the rays] of the sun when they shine upon moist air, e.g., upon water in a glass; and, corresponding to the (gradation of) brightness and darkness of the ²⁰airy particles which are commingled in the clouds, variegated colors appear in it. And though, in the likeness of the sphere of the sun, it also is a complete circle, half of it is underneath the earth, since the sun is horizonward when it comes into existence. (14) "And the bow shall appear in the clouds. (15) I shall remember my covenant which is between me and you." That is, for support of their weak mind(s) ²⁵he said this—he whom nothing escapes. (20) "And Noah began working in the earth," i.e., because he believed in the covenant of the Lord. "And he planted a vineyard, (21) and he drank from its wine and became drunk." That is, because he was not experienced in the drinking of it, he regarded it as water. (22) "And Ham, the father of Canaan, saw the nakedness of his father and showed (it) to his two brothers." That is, that Canaan, son of Ham, ³⁰saw first, and then showed (it) to Ham, his father, and Ham, when he had seen, showed (it) to his two brothers, is known from this, that Canaan was accursed and not Ham, and with the very curse he became black, and the blackness was transmitted in his descendants; and from this, that the Scripture said that "Noah awoke" and saw what "his little son had done to him" (cf. vs. 24). Now it is clear that Ham was not the ³⁵"little son" of Noah, but the middle (one). Therefore the grandson the Scripture calls

COLLATION

1:2.—12 pref. ۶ | 2:2.—10, 15-17 علف | 2:9.—9-12, 15-19 om. pl. | 4:8.—18 حكد | 5:3.—Rd. with 2-6, 8, 9, 12-14, 19, and poss. orig. 1, حكد; 10, 11, 15 حكد; 18 حكد; 16, 17 حكد | 6:7.—1 mg., Karshuni, حكد | 8:5.—4 om., + supral., later hand | 8:6.—4 with pl. | 11:2.—9 حكد | 11:6—12:1.—2, 14 om.; 2 + mg., now blurred | 12:3.—2 حكد; 14 حكد | 13:5.—5, 6, 9, 11, 13 حكد; 18 حكد | 14:1.—5 mg. البطر الشديد القطر السحاب | 14:3.—2 om., + supral., later hand | 15:6.—2, 14 w.t.; a.o. om. | 17:2.—A.o. ۶ | 17:9, 10.—1 om., + mg., later hand | 19:1.—5 mg. جاج | 20:2.—3, 4 حكد | 21:1.—15 حكد | 21:2.—14 حكد | 21:5.—4 om. | 22:2—13:3 on 13a.—4 om. | 23:1.—9 pref. ۶ | 23:7.—Rd. حكد | 24:3.—15 حكد | 24:5.—10, 11 حكد | 27:2.—2 blurred | 30:3, 4.—9 حكد | 31:4.—8 حكد | 34:10.—14 حكد | 35:5.—14 + حكد (!).

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NOTES ON THE TRANSLATION

^a P, "Adhāmā."

^b The boundaries, not easily established in the Hebrew text, become more confused in the Syriac.

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^c Latins. See the variants in the MSS.

^d Possibly Ethiopians.

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they were given. (11:2) "And it came to pass that, when they started from the east, they found a plain in the land of Sen'âr, and they dwelt there," i.e., Noah and his sons. From the land round about Paradise they had entered the ark; or the mountain upon which the ark stood still, they called "the East." (3) "Come, let us mold bricks and burn ⁵them with fire." Greek: *Come, let us make bricks and let us bake them with fire.* "And they had binding-material for mortar." Greek: *and bitumen^a for mortar.* And some interpret "binding-material" as "lime." (4) "And they said, Come, let us build for us a city and a tower whose top (shall be) in heaven." That is, because the report of the overwhelming flood was terrifying to them, they planned by means of the lofty tower to escape ¹⁰from its surging storm when they should be inundated. For they did not believe in the divine covenant which, in the sign of the bow, had been established for them. And because of this they were driven to vain labor such as this; but the pride of their spirit(s) also incited them greatly to do this very work. "And let us make for us a name, lest we be scattered abroad upon the face of the whole earth. (5) And ¹⁵the Lord came down to see the city and tower which men were building." That is, according to the grossness of mind of the simple hearers this was said, because to the divine nature not only deeds but also thoughts are unfolded. (6) "After this nothing which they propose to do shall fail them." That is, dealing ironically with the vanity of their thought, the wisdom ²⁰of God propounds to them representations contrary to fact; otherwise, how should the work not fail which was at once to come to nought? (7) "Come, let us go down and divide there the tongues." That is, this word bears an indication of the Trinity of the Persons, because he did not say, "Come down and divide," that is to say, as (if) to ministering angels. (9) "On this account he called its name Babel, because there the Lord confounded ²⁵the tongues of all the earth." That is, the division of tongues, which in this place he named confusion, with regard to the apostles he called a gift—"and they began to speak with various tongues as the spirit was giving them to speak"^b—the one (confusion) through their dispersion from one another, the other (gift) through the gathering of the dispersed (ones) into the one fold of the church. (10) ³⁰"And these are the generations of Shem." That is, carefully he composed the record of the years of the line of descent from Shem, because from him in the flesh the Savior was to spring forth. And the chronicle of the years, and their accurate count, we will give in full at the end.^c (27) "Terah begat Abram and Nahor and Haran; and Haran begat Lot." That is, Haran begat one son, Lot, and two daughters, ²Askâ, which is ³⁵Sarah, wife of Abram, and Melkâ, wife of Nahor, who bare B²thû'êl, the father of Rebecca, Isaac's wife, and his seven brothers. Theodorus,^d

COLLATION

1:1.—2-4 and 1 mg. var. (?) | 2:2.—14 | 3:2.—4 | 3:4.—Cf. mg. 1 | 3:5 and 4:2.—2, 14 w.t.; a.o. | 4:8—5:6.—3 om. hom. | 4:8.—9 | 8:9.—2, 11, 14 w.t.; a.o. om. | 10:3.—11 om. | 10:4.—4, 8, 10, 14-17 and mgs. of 1, 5, 6, 19 with orig. 1; a.o. with 1 corr. supral. | 13:8.—2 om. | 14:1.—11, 14, P om. | 15:6.—3-5, 9, 12, 13, 18, 19 | 15:7.—9 om.; 11 | 16:6.—15 | 17:1.—9, 10, 12, 18, 19 | 17:3.—4 | 19:1.—2 | 19:6.—2, 8, 9, 11, 18, 19 w.t.; a.o. with 1 supral., later hand | 21:2.—2 (retraced) | 21:5.—9, 12, 18, 19 + | 15-17 + | 23:7, 8.—2-4, 6, 11, 14 with 1 mg., later hand; a.o. w.t. | 23:9.—Rd. | 24:7.—6 | 24:7, 8.—3 tr. | 27:3.—13 + 28:4, 5 | 27:8.—11 pref. | 28:3.—14 | 29:7.—14 rep. | 30-31.—Cf. app. | 30:1.—U and L om. ; A w.t. | 30:7.—4, 15 with pl. | 31:3.—8, 13 | 31:5.—18 | 31:7.—10, 15-17 | 32:6.—2, 3 supral., 4 w.t.; a.o. with 1 mg. var. | 33:1-5.—9, 10, 12, 18, 19 om. | 33:4.—15, 16 | 34:2.—9 w.t.; a.o. om. | 34:7.—2 | 34:10, 11.—9 | 34:10 and 35:4.—Cf. app. | 35:1.—2 | 35:3.—2, 11, 14 | 15 + 34:8 | 35:8.—16 tr. ; and |, corr'd mg. | 36:7.—3 w.t.; 4, 10, 12, 19 | 2; a.o. | 2.

however, considering shameful the fact that Sarah and Melkâ should be wives to their paternal uncles, says that Teraḥ again had a brother named Haran, even though he be not mentioned in the Scriptures, and that Sarah and Melkâ were his daughters, and not the daughters of Haran, the father of Lot. (11:28) "And Haran died during the lifetime of Teraḥ, ⁵his father." That is, not as though Haran (was) the first who died before his father is mention of him ad-duced, but in order that the cause of his death might be searched out. For when Abraham, with praiseworthy zeal for the religion of God, set fire to the famous temple of the god of the Chaldeans, Haran ran to quench (it) and fell down there and died; and on this account Teraḥ was compelled to flee with his family ¹⁰from that place. (31) "And Teraḥ took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law <with *a* of *s* and *r*> . . . and departed with them from Ur of the Chaldeans to go to the land of Canaan," i.e., from the city of the Chaldeans, which is Sâliq (Seleucia). That he took Nahor, however, and Melkâ his wife, is not written; but that they did not remain behind in Ur of the Chaldeans is known from this, ¹⁵that from ʔĀrām-Nahrīn, the city of Nahor, Rebecca, the daughter of B^ʔthū-ēl the son of Nahor, was brought as wife to Isaac. And it appears that Nahor and his wife left after the departure of Teraḥ and Abram and Lot. "And they came as far as Haran and dwelt there." That is, because Teraḥ was inclined to paganism, he tarried in Haran and died there and entered not into the land of Canaan.

(12:4) ²⁰"And Abram did as the Lord told him, and Lot went with him." That is, he departed from Haran and went to the land of Canaan. And Nahor is not even mentioned here, so that it is possible that he had not yet arrived from Ur of the Chaldeans at Haran; or he was there and held in light esteem the divine command and did not associate with Abram. "And Abram was seventy-five years old ²⁵when he departed from Haran." That is, there is much uncertainty here concerning the chronicle of the years, in this, that the Scripture says that at the age of seventy-five years Teraḥ begat Abraham, and at the age of seventy-five years, again, Abraham departed from Haran [after Teraḥ had died. But Teraḥ died at the age of 205. Therefore, either Teraḥ died at the age of 150, or Abraham departed from Haran at the age of 130]; but the Scripture agrees with neither. And because it cannot be resolved, we say that it is possible that at the age of seventy-five Abraham departed from Haran, ³⁰as the Scripture says, but while his father was still alive, even though the Scriptures mention the first departure of Abraham from Haran [after the mention of] the death of Teraḥ; for many earlier and later events are transposed in narrative. And (then) again he returned to his father and tarried with him until 205 years were completed to Teraḥ, as the Scripture says. And, when he died, he buried him and went forth from Haran a second ³⁵time and did not again return to it. The Greek says that *at the age of seventy Teraḥ begat Abraham*. (6) "And Abram passed through the land," i.e., of Canaan, "as far as

COLLATION

1:3.—12 | 1:9.—2, 11 | 2:3.—5, 6, 8, 13, 14 with 1 mg.; a.o. and 5 mg. w.t. | 3:1.—14 | 3:4.—11 with pl. | 3:7.—2 | 3:8.—2 and mg. 11 w.t.; a.o. with 1 mg. var. | 6:4.—8 om. final | 8:3.—9 + final e | 11:3.—15 | 11:5.—7 | 11:8.—6 + final e | 11:9.—11 | 13:7.—9 + | 14:5.—10, 12, 15—19 + | 15:8.—14 om. | 18:6.—4, 15 + | 21:8.—9 + 20:1—6 and cancels | 22:2.—Orig. 1 poss. | 3, 4, 6 with corr. 1; a.o. om. | 22:5.—14 om. | 22:6.—12 + | 24:4.—12 om. | 24:6—8.—2 dist., mg. w.t. | 25—35.—2 mg. | 25:8, 9.—12 tr. | 26:1.—8 om. | 26:3.—10 + | 26:4.—5, 8—10, 12, 13, 15—17, 19 | 27:8.—Ins. mg. 1 with mg. 9 and a.o. | 27 mg. 2:6.—9 | 10, 12, 15—19 + | 30:3.—15—17 | 30:7.—Add 1 mg. with a.o. | 32:7.—15 | 33:7.—2 om. | 34:2.—2, 4, 11, 14 w.t.; a.o. with 1 mg. var. | 34:5.—3 om. | 35:6.—2, 11, 13 pref. e | 36:3, 4.—Cf. app. | 36:4.—6

the land^a of Shechem, and as far as the oak of Mamre <with *e* of *r*>," [i.e.,] Mamre the Amorite, the brother of ʿAnīr and of ʿEshkōl, who were confederates of Abram (cf. 14:13). (12:7) "And the Lord was revealed to Abram." That is, because Shechem is the center of the Land of Promise, God was revealed to him ⁵there. (8) "And he called on the name of the Lord." That is, with all his heart he trusted in the divine promises to him. (9) "And Abram started and went." <With *a* of *q*.> Greek: *started*^b <with *e* of *q*>. "And his journey was southward." Greek: *and he encamped in the desert*. That is, because he feared the Canaanites, who were still dwelling in the land (cf. vs. 6), he made his way into the waste land.

¹⁰EIGHTH SECTION

(12:16) "And Abram was well off because of her <with *e* of *t* and vowellessness of *ṣ*; Nestorians with vowellessness of *t* and *e* of *ṣ*>, and he had sheep and oxen and he-asses <with *e* of *h* and *ā* of *r*> and she-asses and camels." Greek: *and mules and camels*. (17) "And the Lord smote Pharaoh with great plagues, him and his household." That is, because he wished to have intercourse with her, he was smitten with disease of the hip sinew (sciatica);¹⁵ and Mar John says^c that he did know her (carnally). A type of the Jewish congregation, which was violated by the idols in its entrance to Egypt. And that she might be confuted, God permitted her to be violated, for she was thinking the sterility (to be) on the part of Abraham and not on her part.

(13:3) "And he went on his journeys." Greek: *whence he came*. (10) "In the direction of Šāʿān." Greek: *Šāʿār*. (12) "And Lot ²⁰dwelt in the cities of Kākḥār." Greek: *in the city of the perichōra*.

(14:1) ". . . ʿĀmarpāl, king of Senʿār <with *ā* of *ṣ* and *p* and *a* of *m*; Nestorians with *ā* of *ṣ* and vowellessness of *m* and *e* of *p*>, and ʿArijūkh, king of Dalasār"—Symmachus: *of Pontus*—"and Kardlaʿmar, king of Elam"—Symmachus: *of the Scythians*—"and Tārʿīl, king of the Gelites"—Greek: *of the nations*; Nestorians: ²⁵Tarʿēl <with *e* of *ṣ*>—(2) "they made war with Bārāʿ . . . of Sodom, and . . . Barshāʿ . . . of Gomorrah, and Shenāv . . . of ʿĀdhāmā <Nestorians with vowellessness of *n*>, and Shemāʿīr . . . of Šʿvūʿīm, and the king of Bālāʿ, which is Šāʿār." Greek: *which is the same as* <with *d*>. (4) "And in the thirteenth year they rebelled." Greek: *they seceded*. (5) "And they smote the mighty men who were in ʿEsterūth-Qūrnm . . . and the trades which were in ³⁰Shʿwā-Qūrjathīm"—Greek: *the tradesmen in the city of Shʿwā*—(6) "and the Horites who were in Mount Sāʿīr, unto the terebinth of Pārān, which is in the desert." (7) "And they came to the Fount of Judgment, which is Rʿqem"—Greek: *Kadesh*—"and laid waste all the princes of the Amalekites <with *a* of *ṣ*; Nestorians with vowellessness of *ṣ* and *a* of *m*> . . . who dwelt in ʿĪn-Gādh." Greek: *in ʿAsasantamar*. (10) ³⁵"And the vale of the Sodomites (was) pits, pits of pitch." Greek: *was(?) pits, pits of bitumen*. (13) "And there came one who had escaped, and told Abram

COLLATION

1:7.—Rd. with 1 supral. and a.o. | 2:5.—14 ^{١٤} | 3:2.—Rd. with 2, 3, 9-11, 14, 19 ^{١٩} | 3:7, 8.—A.o. ^٨ | 4:1.—9 tr. ^٩ and ^٩; 14 om. ^{١٤} | 4:7.—Note retracing | 5:3.—18 ^{١٨} | 5:6.—13 om. ^٦ | 6:1.—4, 9, 10, 14 w.t.; rd. with corr. 1, a.o., corr. 10, and mg. var. 4 | 6:5, 6.—Note retracing | 7:6.—8, 11 om. ^٦ | 9:2.—2-4, 11, 14 w.t.; 5, 9, 10, 13, 15, 16, 19 with mg. 1; a.o. ^{١٥} | 11:1-5.—5, 8 om. | 11:10.—16, 17 om. pl. | 12:8.—14 om. pl. | 15:2.—2, 5, 6, 14, 18 w.t.; 3, 9, 13 ^{١٣}; 8 ^٨; a.o. ^{١٥} | 15:6.—3 om. | 15:7.—2-4, 11, 14 w.t.; a.o. om. | 16:5.—9, 14, and orig. 3 om. ^٥; 11 ^{١١}; 8 ^٨; a.o. and corr. 3 w.t. | 17:1.—8 pref. ^١ | 18:1.—14 ^{١٤} | 21:5.—14 om. | 21:6.—22:2.—11 om. | 22:9.—4, 13, 16, 19 ^{١٩}; a.o. and 16 mg. var. w.t. | 23:2.—2, 11, 14 w.t.; a.o. ^{١٤} | 24:2.—5, 6, 8-10, 12-19 tr. here 25:2, 3 | 25:1.—2, 11 om. ^١ | 25:4.—14 om. ^٤ | 26:4.—8 om. first ^٤ | 27:2.—5, 6, 8, 13, 15, 16 tr. ^٥ and ^١ | 27:3.—U om. ^٣ | 27:6.—4 ^٦ | 28:3.—4, 5, 8, 13, 19 ^{١٩} | 28:4.—9 om. ^٤ | 28:7.—3, 4 ^٣ | 29:4.—Note mg. | 30:5.—2 w.t.; a.o. with 1 mg. var. ^٥ | 31:1.—11 ^{١١}; 15 om. pl. | 32:9.—2 w.t.; a.o. om. ^٩ | 33:1.—5, 8 ^٨ | 34:7.—2, 11 ^{١١}; 14 ^{١٤}; rd. with orig. 1 ^١; a.o. with corr. 1 | 35:3, 4.—11, 14, U, A ^{١٤} | 35:5.—Cf. app. 5, 6, 8 tr. to follow mg. 1; 11, 13, 14 + here lower mg. 1 (11 and 13 ^{١١} for ^{١١}), and 13 + repetitious mg. inserts | 35:5—36:1.—3 om. hom. | 36:3.—2 now exhibits, later hand, ^٣, poss. orig. more; 3-10, 12, 15-19 + lower mg. 1.

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NOTES ON THE TRANSLATION

* Aquila has *περατ-
 ρης*, on which see *Hex.*;
 but Josephus (*BJ*, II,
 20, § 4) applies that
 term to a man *ἐκ τῆς*
περὶ Ἰορδάνην Περσίας.

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^b A technical term
 for a slave; cf. *OT*,
Amer. transl. ed. by
J. M. P. Smith, ad loc.
 The expression is
 equivalent to "serfs."

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^c Cf. *Heb.* 7:3.

^d *Isa.* 53:8.

^e *Heb.* 7:3.

^f Cf. *OSE*, IV, 61 f.;
 see *WQ*, pp. 42 and
 268 f.

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^g Cf. *PG*, XLI, 973;
 see *WQ*, pp. 42 and
 110 f.

^h Cf. Josephus, *Ant.*,
 I, 10; see *WQ*, pp. 42
 and 321.

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ⁱ For this section on
 Melchizedek see Bar
 Bahlül, *Lexicon Syria-
 cum*, ed. Duval, II, cols.
 1094 f., s.v. *ملخيزدك*.

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Handwritten text in Arabic script, likely a manuscript of the Bible. The text is arranged in horizontal lines across the page. There are several marginal notes written vertically on the right side of the page. The page number '15' is written at the bottom center.

NOTES ON THE TRANSLATION

^a Lit., "a three-yearling (*triperisourav*)."

^b A play on words: of the heifer, "untamed"; of the early Israelites, "not enslaved."

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^c Exod. 12:40-41.

^d Gal. 3:17.

^e This text is not literally quoted from P, nor is it exactly hexaplaric.

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^f PG, XIX, 161, § 20; see WQ, pp. 42 and 142 ff.

^g A difference in form, middle for active, without difference in meaning.

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and stopping of the other.) Greek: *a heifer of three years.*^a "And a three-year-old ram and a three-year-old goat and a turtledove and a pigeon." That is, the heifer was a type of the first generation, not subjugated,^b which entered Egypt; and the ram (was) a type of the second generation, which, albeit weaker than the heifer, was yet stronger than the goat; and the goat (was) a type of the third generation, which became enfeebled^c and was vilely treated in the bondage under the Egyptians. And by the triad of these three he typifies these three generations, Levi, Qâhâth, Amram. In the fourth Moses went forth (free from slavery). (15:10) "And he divided them equally," i.e., a type of the twelve tribes; "and he put the members over against each other," i.e., a type of this, that they would regard one another when harassed in Egypt, and no man would be able to help his fellow;¹⁰ "and the flying things he divided not," i.e., a type of their unity and their escape from Egypt like a little bird from a snare. (11) "And the birds (of prey) were descending upon the carcass[es]," i.e., a type of the Egyptians, who were seeking that they might destroy them, "and Abram was driving them away," i.e., a type of the divine Providence which was (watching) over them. (12) "And the sun was at the setting," i.e., a type of the duration of the distress; "and a trance fell¹⁵ upon Abram," i.e., a type of the concentration of his thoughts; "and lo, dread"—Greek: *ecstasy*; Aquila and Symmachus: *drowsiness*—"and great darkness fell upon him," i.e., a type of the injuries his offspring would suffer in Egypt. (13) "And he said to Abram, Thou shalt surely know." That is, he began to explain to him the allegory. "And they shall put them to forced labor and they shall enslave them four hundred years." That is, in the eighth section²⁰ of Exodus four hundred and thirty years is said;^c so also says the godly Paul.^d That is to say, from the seventy-fifth year of Abraham, when God was revealed unto him in a vision, until the eightieth year of Moses, when God was revealed unto him on Mount Sinai, in which year he brought them forth. For after twenty-five years Abraham begat Isaac; and he, ²⁵being sixty years old, Jacob; and he, being eighty-six years old, Levi; and he, being forty-six years old, Qâhâth; and he, being sixty years old, Amram; and he, being seventy-three years old, Moses; and he, being eighty years old, led them out. It may be that when Moses was fifty years old he wanted to bring them out, and they resisted and said, "Who set thee over us as head?" (of. Exod. 2:14),^e and remained there³⁰ another thirty years. Or God himself, on account of their wickedness, neglected them thirty years. Or, because the guilt of the Amorites was not yet fulfilled, he held them back thirty (years) in Egypt and forty in the desert. [And know that the genealogies of Levi and Qâhâth and Amram and Moses the commentators take from the *Chronographia* of Eusebius of Caesarea^f and arrange them, because in the Law they are not found.] (17) "And lo, a furnace which was smoking"—Greek: *which was smoking*^g—"and a torch of fire which passed between these halves," i.e., a type of the acceptance³⁵ of his offering.

(16:1) "And she had a handmaid, an Egyptian, [and] her name was Hagar." That is, it is said that Pharaoh, when he took her (to wife), gave her to her and would not

COLLATION

1:1.—2, 11, 14 + 2̄; mg. refers to Gen. 15:4, which would properly belong to fol. 15a, 28 | 1:4.—2 خٲٲٲ; mg. vars. of 15, 16 | 2:1, 2.—18 om. | 3:5, 6.—8 | 4:11.—9, 10, 12, 15—19 | 5:2.—9 | 5:3.—9 om. pl. | 5:4.—12 om. | 7:1, 2.—11, 14 om. | 7:4.—14 om. | 7:6.—11, 14 om. | 9:6.—14 om. | 9:7.—14 | 11:9.—Rd. pl. with 2, 11, 14, L, and U; A | 12:6.—14 | 13:4.—11 | 16:2, 3.—11, 14 om. 2 and o | 17:4.—9 | 19:8.—4 om., + mg. | 20:4.—16 | 20:7.—3—6, 9—11, 14—18 | 21:7.—6 | 23:1.—3, 5, 6, 8, 12, 13, 15—17, 19 om. | 24:5.—2 om., + mg. | 24:9; 25:4, 9; 26:5.—9 | 25:2.—2 w.t.; 4 | 25:5.—9 + | 25:6, 7.—2 rep. in mg. | 25:9—26:4.—17 om. | 26:7.—3, 5, 6, 8—19 | 27:3.—9 | 33:2.—Rd. 1 mg. in text, with a.o. | 34:1.—11, 14 w.t. and A; a.o. | 35:1.—13, 14 + | 35:7.—2, 14, orig. 1, and P

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Handwritten Syriac text in a cursive script, likely a manuscript of the Bible. The text is arranged in horizontal lines, with some vertical marginal notes on the left and right sides. The script is dense and characteristic of the Syriac language.

NOTES ON THE TRANSLATION

^a LXX: *ἵνα τεκνοποιήσῃς ἐξ αὐτῆς*. Note difference in person of the verbs, and cf. MSS of LXX. Cf. *MSP*, II, 44, col. 2, l. 1.

^b Against Holmes and Parsons add now in B the testimony of BH's Syro-Hexaplar for the reading Baradh.

^c By a popular etymology, just possible in Syriac, but not in any Hebrew.

^d The initial letters of these five words in the Syriac form the name A B R A H A M.

^e Josh. 5:5-7.

^f Rom. 2:28-29.

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take her back again. (16:2) "Go in unto my handmaid <with vowellessness of *m*>; it may be that I shall be comforted from her." Greek: *that I may produce a son from her.*^a (4) "And he went in unto Hagar, and she conceived," [i.e.,] one year after the offering of the heifer and the rest, because he had made the offering (when he was) eighty-four years old. "Her mistress was despised in her eyes." Greek: *was held in contempt.* (5) "My wrong (is) ⁵upon thee." Greek: *I (am) suffering wrong from thee.* "Let the Lord judge between me and thee." <With a of *n*.> (6) "And Sarai, her mistress, abused her <with fricativeness of *t*>, and she fled from her presence." That is, believing that, because of her child, Abraham would put away Sarah and would retain her, Hagar fled. (8) "And he said to her, Hagar, handmaid of Sarai." That is, that she might not exalt herself above her mistress, the angel called her "handmaid of Sarai."¹⁰ And from the beginning of the creation until this point no angel was revealed to man, on account of the sin of Adam. To Hagar, however, he was revealed, because from the seed of Abraham the Savior was to arise. And to a woman was he revealed first, lest womankind be considered contemptible because of Eve, from whom sin had originated in the world. (11) "And the angel of the Lord said to her, Behold, thou art with child ¹⁵and shalt bear a son, [and thou shalt call his name Ishmael]." That is, because Hagar was a handmaid, the servant was her harbinger; and because Sarah was the mistress, the master was to bear good tidings to her. (12) "And he shall be a wild ass of men," i.e., as a he-ass of the wilderness. Greek: *a man dwelling in the wilderness.* "His hand against everyone and the hand of everyone at him," i.e., despoiling and being despoiled, because he did not fortify himself in a city. (13) "Because she said, Behold, I also have seen a vision after he ²⁰had seen me." That is, the startling nature of the vision she makes clear by this (word). (14) "The well of The-Living-One-Has-Seen-Me." Greek: *whom first I saw.* "Behold, it is between R^aqem and Gādhār." Greek: *between Kadesh and Bara[dh].*^b

TENTH SECTION. THE PROMISE OF ABRAHAM

(17:1) "I am ʾĪshadaj the God," i.e., the God of the promises.^c Greek: *I am God.* (5) "Neither shall thy name any more be called Abram," i.e., the father of one ²⁵nation, "but thy name shall be Abraham," i.e., the father of many nations (cf. end of vs.); and he fashions the type of Father, Son, Spirit, Faith, Baptism in this name.^d (10) "This is my covenant, which ye shall keep between me and you . . . , that ye shall circumcise every male." That is, circumcision was given for the separation of the people from the gentile peoples; and, because of this, they were not compelled to be circumcised in the forty years in the desert ³⁰until they came to the land of Canaan, and then they were circumcised.^e To us, however, baptism, the circumcision of the soul from sins, is its antitype; and that this is more excellent, the Divine Word confirms.^f For all the nations are uncircumcised in their flesh, but the sons of Israel in their heart(s). And (the act) was specified in the male member, which is the organ of procreation, because it was the sign of the covenant to him ³⁵and to his seed, [and] because cutting does not injure it greatly as it would the other extremities, finger, nose, etc. (12) "And at the age of eight days shall be circumcised of you every male, according to your generations," i.e., a type of the spiritual world,

COLLATION

2:9.—Add with a.o. mg. $\bar{\alpha}$; 3 + $\bar{\alpha}$ | 3:3.—2, 9 w.t.; a.o. om. $\bar{\alpha}$ | 5:8.—3, 11, 12, 15-17, 19 with pl. | 6:5.—14 om. | 6:6.—18 $\bar{\alpha}$ | 7:1.—14 om. | 7:9.—2 $\bar{\alpha}$ | 8:2.—2-4 w.t.; 2, later hand, with a.o., + $\bar{\alpha}$ | 9:2.—14 om. $\bar{\alpha}$ | 9:3.—11 $\bar{\alpha}$, corr'd mg. | 9:5.—18 $\bar{\alpha}$ | 10:5.—2, 4 w.t.; a.o. with *l* supral. | 12:8.—2-6, 8, 13, 14 w.t.; a.o. $\bar{\alpha}$ | 14:5.—6 om. $\bar{\alpha}$ | 15:2.—A.o. + in text mgs. of *l* and $\bar{\alpha}$ | 15 mg.—Cf. app. | 16:3.—2 $\bar{\alpha}$; 9 $\bar{\alpha}$ | 16:9.—18 $\bar{\alpha}$, corr'd mg. | 17:1.—15 $\bar{\alpha}$ | 17:2-7.—6 om. hom. | 17:7.—3-5, 8, 9, 13 $\bar{\alpha}$ | 19:4.—14 om. $\bar{\alpha}$ | 20:7, 8.—Cf. app. | 20:7.—14 w.t.; a.o. with U and A $\bar{\alpha}$ | 20:8.—4, 6, 8, 13-17, L, U w.t.; a.o. and A with pl. | 21:5.—2 $\bar{\alpha}$; 14, 15 $\bar{\alpha}$; P w.t. | 22:1-5.—Note mg. var. | 22:5.—2, 14, poss. with orig. *l*, $\bar{\alpha}$; 1 mg.(?), 3, 4 $\bar{\alpha}$; a.o. w.t. | 22:8-23:1.—With L and A | 24:6, 7.—4 tr. | 24:6.—8 om. $\bar{\alpha}$ | 24:9.—Cf. app. | 24:10-25:5.—16 rep. | 25:8.—4 om. pl. | 26:2-6.—14 supral. writes initial letter of each word to make the name Abraham | 26:2-4.—A.o. (text) with *l* mg. var. and (later) $\bar{\alpha}$ intral. ins. | 27:3.—14 $\bar{\alpha}$ | 27:4.—5, 6, 11, 13, 15-17, 19 with pl. | 29:7.—6 $\bar{\alpha}$ | 30:1-6.—6 om. hom., + mg. | 30:2.—18 om. final $\bar{\alpha}$ | 33:3.—2 $\bar{\alpha}$; 3 $\bar{\alpha}$; a.o. $\bar{\alpha}$ | 33:4.—2 mg. $\bar{\alpha}$ | 33:6.—9 $\bar{\alpha}$ | 34:1.—2, 11 w.t.; a.o. om. second $\bar{\alpha}$ | 35:2.—4, 14, with orig. *l*, pref. $\bar{\alpha}$; 2 dist. | 36:1.—3 supral. + $\bar{\alpha}$.

17:12 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:13 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:14 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:15 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:16 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:17 *והיה לך בן ואתה וישראל ואתה וישראל*
 17:18 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:1 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:2 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:3 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:4 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:5 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:6 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:7 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:8 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:9 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:10 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:11 *והיה לך בן ואתה וישראל ואתה וישראל*
 18:12 *והיה לך בן ואתה וישראל ואתה וישראל*

NOTES ON THE TRANSLATION

- ^a 1258 A.D.
- ^b I.e., Baghdad.
- ^c PG, XLIII, 280; see WQ, pp. 42 and 111 ff. Cf. MS of the Karkaphensian Mas-sorah (to be published shortly by Severius and Sprengling), p. 397, col. 1, ll. 25 f.
- ^d The Syriac *ܩܕܡܗ* should perhaps here be rendered by this circumlocution.
- ^e Lit., behind him.

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in which the entire physical way of life is to be cut off and abolished. The eighth, indeed, is the dissolution of the material world and the inception of the spiritual. "He that is a serf, and he that is a slave, any alien who is not <with enunciation of *h*> of thy seed, (17:13) let him surely be circumcised," i.e., lest they mingle ⁵with the foreign peoples. (15) "Thou shalt not call her name Sarai," i.e., the mother of a people, "because Sarah is her name," i.e., the mother of peoples. (17) "And Abraham fell upon his face and laughed," i.e., because he rejoiced in the tidings. (19) "And thou shalt call his name Isaac," i.e., exultation and laughter. (20) "And with regard to Ishmael, I have heard thee"; and "behold, I have blessed him <with stopping of *t*> and have made him great <with fricativeness of ¹⁰*t*> and have multiplied him <with fricativeness of *k* and stopping of *b* [and *t*]> exceedingly." That is, we have been hearing some men say that to the numerical value of the letters **יח** **יח** **עשרה** **יח** only was the rule of the sons of Hagar to extend. And lo, we have seen in our days that they did not err, since in the year 656 of their prophet,^a that is, of the king of the Arabs (Tayites), Babel^b was taken ¹⁵and the caliph was killed and their religious rule ceased. [For to (this) sum these letters add up.]

(18:1) "And he was sitting in the door of the tent when the day was hot." Greek: *at mid-day*. (2) "And he saw, and lo, three men were standing above him," i.e., a type of the three persons of the Godhead. "And he bowed to the earth (3) and said, O Lord, if I have found favor in thine eyes," i.e., a type of the unity of the (divine) nature; and some ²⁰say that two of them were the angels who went to Sodom. (4) "And refresh yourselves under the tree." [<With vowellessness of *m* and stopping of *k*> Greek: *be refreshed*. (5) "And take a piece of bread." <With fricativeness of the first *t* and stopping of the second.> (6) "And Abraham hastened and ran into the tent unto Sarah and said, Quickly, three seahs of fine meal, and knead] and make cakes." <With fricativeness of *p*> Greek: *three measures of the finest flour knead and make ash cakes*, i.e., bread baked in ashes. And Epiphanius^c [says] that these three measures make a modius of twenty-two pints, i.e., the measure of the sanctuary; ²⁵and not as though the like of this measure the three men were eating, but that nothing might fall short of the name of the Trinity; and the correctness of these (statements) we will show after a little. And "bread of ash cakes" it is called for this reason, that pebbles are gathered and arranged on the ground, and when they have been heated by means of dry sticks the ashes are taken up and the dough placed upon them, ³⁰and this in turn is covered with ashes. (8) "And he was standing over them under the tree, and they ate." That is, they pretended that they ate, although they ate not, but from their mouth(s) the food was evaporated into the air; and from their leavings Abraham and Sarah ate, and were restored to youth and made fertile. (9) "Where is Sarah thy wife?" That is, that Abraham might know that he knew things which were not obvious,^d he called (her) ³⁵by her name and inquired, and not because he did not know where she was. (10) "When she (is) alive." <With *a* of *h*> Aquila: *when thou art alive*. "And he behind her." Greek: *she behind it*,^e and correctly, because the woman was concealed, not the man. (12) "My lord being old." [That is,]

COLLATION

1:6.—14 **יח** **יח** **עשרה** **יח** | 3:8.—9, with L, om. pl. | 5:6.—3 om. | 5:6.—Cf. app. | 6:2 *et passim*.—2 **יח** | 7:2, 3.—2, 14 w.t.; a.o. + **יח** **יח** | 7:7.—11 **יח** **יח**, intral. corr'd | 8:2.—Cf. app. | 9:2.—P om. **יח** | 10:2.—13 om. | 10:7.—Rd. with 1 intral. and a.o. | 10:8.—11 om., + intral. | 10:9.—2 om., + intral. | 10:10.—13 om. **יח** | 11:2.—8, 9, 12 **עשרה** | 11:6.—2-4, 6, 14 w.t. (6 incorporating 1 mg. var.); a.o., also 2 corr., with 1 mg. var. | 11:7—12:2.—9 mg. + **יח** **יח** **עשרה** **יח**; 11 mg. + **יח** | 13:5.—13 **יח** for **יח**, mg. corr'd | 14:3.—14 **יח** | 14:6.—15 om. **יח**; it has a mg. note in English: "656 year of Mohammed, Babylon taken and the caliph killed" | 15:2.—12 **יח** **יח** corr'd to **יח** **יח** | 15:5.—Rd. 1 mg. with a.o. | 15 mg. 1:1.—7 om. | 15 **יח** for **יח** | 15 mg. 1:2.—5, 8, 14 + **יח** | 15 mg. 2:2.—2, 14 **יח** | 16:1.—14 + **יח** | 20:1.—2 om. | 20:3.—9 om. | 21:3.—Rd. 1 mg. with a.o. | 21 mg. 1:10, 13.—2, 11, 13, 14 tr. | 21 mg. 1:10.—13 mg. w.t. | 21 mg. 2:8.—9 **יח** | 21 mg. 3:1.—16 **יח**, corr'd mg. | 23:2.—2 abbr.; 9, 14 **יח** **יח** **עשרה** **יח**; 10-12, 15-19 **יח** **יח** **עשרה** **יח**; 14 w.t.; rd. 1 supral. with a.o. | 23:4.—8, 14 om. | 25:3, 4.—14 tr. | 27:5.—11 **יח** | 27:7.—8 + **יח** **יח** queried | 28:6.—2, 11, 14 om. **יח** | 31:5.—14 om. | 32:3.—11 + **יח** | 32:4.—18 om. first **יח** | 32:5.—3 + **יח** | 32:8.—Note mg. | 33:3, 4.—Cf. app. | 35:2.—3 om. **יח** | 35:9.—15 om. | 35:10.—5, 6, 10-13, 15-19 om. | 35:11.—10, 11, 15-17 + **יח**; 18 + **עשרה**.

Handwritten Arabic script from a manuscript, likely a translation of the Bible. The text is arranged in horizontal lines across the page. On the left margin, there are vertical annotations in Arabic script, including the number '17' at the top and 'فقطه' (Faqhah) written vertically. The main text contains various words and phrases in Arabic script, with some lines appearing to be numbered or marked on the right side of the page.

NOTES ON THE TRANSLATION

^a \bar{u} is omitted in P. Cf. the Greek rendering of the Hebrew by $\mu\eta$ (variant $\acute{o}\mu\eta$).

^b See collation for note in 2.

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^c P reads, as before, *māraj*, "my lords." Greek reads a singular.

^d Cf. LXX.

^e BH has written "Abraham" for "Lot" here.

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^f Cf. Heb. $\text{לֹט־בְּרֵי} \text{לְאַבְרָהָם}$ and the Gesenius-Buhl lexicon *ad loc.*

^g Simply a synonymous variant.

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^h 2 mg. is, except by accidental omission, inserted in some form in the text of practically all MSS except 2 itself and possibly 14 and orig. 1. The note reads: "In the codex of Mar Michael with a of the first m and vowellessness of q, like *ma-lā* and *mafqā*." See collation and WQ, pp. 42 and 354 f.

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therewith are put to shame loud-mouthed women who belittle their husbands[seeing Sarah respectfully calling her husband her "lord"]. (18:13) "Wherefore did Sarah laugh?" That is, because she doubted, she was censured, and not because she laughed; because Abraham also laughed, and was not censured, because he did not doubt, but exulted. (15) "Nay, nevertheless thou didst laugh." Greek: *Nay, but thou didst laugh.*

ELEVENTH SECTION

(18:16) "And Abraham ⁵went with them, that he might accompany them." Greek: *that he might escort them.* (17) "And the Lord said, I shall" not^a "hide from my servant Abraham aught which I am doing." That is, that God himself might make clear that not by chance, but because of the greatness of their iniquity, he was about to destroy the Sodomites, he revealed to his servant Abraham their destruction. (30 and 32) "May it not displease the Lord." <With vowellessness of *t* and *e* of *b* stopped.> ¹⁰And he descended with him from fifty to ten righteous because the number ten is complete.

(19:1) "And the two angels came to Sodom at even," i.e., that they might stay overnight and the portent be fulfilled. (2) "I pray you, my lords." <With *a* of *r*.> (3) "And he made for them a feast and baked unleavened (bread) for them." <With *e* of *;*; Nestorians with *a*.> (4) "The men of Sodom surrounded the house." <¹⁵With stopping of both *k*'s.> (8) "Two daughters whom no man has known." Greek: *who have not known men.* (9) "Depart hence." Greek: *Remove afar off.* "To sojourn with us." <With stopping of the three *l*'s.> "And lo, he is judging judgments." [Greek: *also to judge judgments.*] "Now will we deal worse with thee than with them." <With *e* of *n* and *a* of *b*.> (11) "They were smitten with hallucinations." Greek: *with weakness of sight.* "And they moiled to find the door." <Nestorians with *a* of the first *w*.> That is, so wholly ²⁰evil were they that even so they did not accept reproof. (12) "Thy sons-in-law^b and thy sons and thy daughters . . . bring forth." That is, perhaps his servants are called his sons, because he had no sons. (17) "Turn not backward." That is, do not grieve about these evildoers. (18 *et passim*) "Lot," i.e., a refugee.

TWELFTH SECTION

(19:18) "I am praying of you (pl.), my Lord."^c <With vowellessness of *r*.> (21) "Behold, I look with favor upon thee." Greek: *Behold, ²⁵I have honored thy face.*^d <With *a* of *t*.> That is, I honored thee and accepted thy supplication. (22) "Therefore he called the name of the city Sâ'âr," i.e., the little one, as Abraham^e said, And "it is little, . . . and my soul shall live" (cf. vs. 20). (26) "And his wife turned behind him^f and became a pillar of salt <Nestorians with vowellessness of *j*.>," i.e., because she transgressed the commandment. (33) "And they gave ³⁰their father wine to drink that night." [<With *i* of *q*.>] Greek: *and they gave to drink.*^g "And he knew not of her lying down <with fricativeness of *k*> and of her arising <with *a* of *b* [and *ð* of *q* and *m*].>"^h That is, if he had known, he would not have yielded; and probably it was as though he had a sexual emission in a dream. (35) "And they gave their father wine to drink on that night also, and the younger went in and lay ³⁵with him." That is, because seed and not lust they were seeking, they were not censured. (37) "And the elder brought forth

COLLATION

1:2.—2, 14 om. | 1:6.—Rd. 1 mg. with a.o. | 1 mg. 2:1.—14 عذب | 3:10.—12 om. | 4:1.—A om. ا | 4:2-5.—6 om., + mg. | 5:5.—15, 17 om.; 4 miswritten, corr'd | 6:1.—P om. | 8:3.—14 انا | 9:3.—9, 12 انا | 11:1.—5, 6, 8-13, 15-19 + mg. 1 | 11:2.—3, 4 همدان. Add ٥٥ with 2-4, 14, and orig. 1 | 16:2.—14 om. pl. | 16:6.—9 + final ٥ | 17:7.—Rd. 1 mg. with a.o. | 17:9.—6, 8-13, 15-19 tr. here | 18:2-5 | 18:1.—1 (retraced), 3 (?), 5, 6 (?), 8, 9 (?), 10-13, 15-19 ٥٥. Om. ٥ with 1 orig., 2, 14, and P | 19:2.—15 om. ٥ | 20:6.—2 mg. ٥٥ | 23:1.—11 + ٥ | 23:3.—3 om. | 23:8.—18 om. | 24:2.—P with pl. | 24:9.—5, 8 ٥ | 27:6.—2, 14 w.t.; a.o., U, and A om. | 28:3.—8, 14 with final ٥ | 29:7.—6 om. | 2, 14, cf. 30:2; a.o. with subl. 1 | 30-34.—Note re-writing | 30:2.—Add 29:7 subl. with 2, 14 | 31:2—32:5.—9-12, 18, 19 om.; 12, 19 + mg. | 31:2.—14 tr. here | 30:8—31:1 | 31:3—32:5.—14 om. | 31:3, 4.—3, 4 om. | 31:4.—Add ٥ ٥ ٥ ٥ with 2. Cf. LS, 49:5 | 31:5—32:5.—2 om., + mg. | 32:1.—3, 4 ٥٥ | 33:2-4.—8 om. | 33:3.—11, 15-19 . . . ٥٥ | 35:5, 6.—5 om., + mg.

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NOTES ON THE TRANSLATION

^a A new hexaplaric reading? LXX, Mωαβ.

^b Cf. LXX.

^c Cf. LXX.

^d The Syriac may also be read as perf.; but cf. LXX.

^e P and MT, "maid-servant," exactly like BH's "Greek." A different P text?

^f I.e., the Moslem Arabs.

^g A mere synonym used in Syriac translation from Greek as against Syriac translation from Hebrew.

^h Löw, No. 58.

ⁱ Löw, No. 242.

a son, and she called his name Moab." Greek: *Mawsaf*,^a saying, *From my father*. (19:38) "And the younger, she also bore a son, and called his name Bar-^cAmj," i.e., the father of the Ammonites.

(20:2) "And Abraham said concerning Sarah his wife, She is my sister," i.e., because he feared lest ^bthey would kill him on account of her.^b "And Abimelech, king of Gâdhâr, sent"—Greek: *of Garara*—"and he took Sarah (to wife)." [That is,] having seen her to be modest and having heard that she was the sister of Abraham, he greatly desired her, but not lasciviously, because to a king like him young women more attractive than an old woman of ninety were not lacking. And therefore it is not said here ¹⁰that "they saw her . . . that she was beautiful" (cf. 12:14), as was said in the case of Pharaoh. And also God bore witness to him and said, "I myself know that in the innocence of thy heart thou hast done this, and I kept thee back . . . that thou mightest not sin against me" (cf. vs. 6). (12) "Nevertheless, truly is she my sister, the daughter of my father, but not the daughter of my mother; and she became my wife." That is, because Teraḥ, the grandfather of Sarah, was reckoned as her father, in truth she was the sister ¹⁵of Abraham; and in the same way he called Lot, her brother, his brother, saying, "Brothermen are we" (cf. 13:8). (16) "And to Sarah he said, Behold, I have given a thousand (pieces) of silver to thy brother." Greek: *a thousand didrachmas*, i.e., sheep and oxen and servants and handmaids worth a thousand (cf. vs. 14). "And behold, he also is given to thee." In the Greek this sentence does not exist. "For this, that thou hast covered the eyes of every one of my people." ²⁰That is, I and the men of my people have been put to shame on thy account. Greek: *they will be to thee for the honor of thy countenance and to all those who are with thee.*^c "And for everything thou hast made me blameworthy." That is, by reason of thee God and men would have had to rebuke me. Greek: *and in everything speak ye (fem.) truth.*^d And it is evident that the sense of these words does not agree in the Greek and in the Hebrew.

THIRTEENTH SECTION

(21:1) "And the Lord ²⁵remembered Sarah," i.e., not that he had forgotten her—God forbid!—but he fulfilled his promise with her. Greek: *he visited her*. (9) "And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking." Greek: *playing with Isaac, her son*. (10) "Cast out this woman^e and her son." Greek: *this maidservant*. (12) "For in Isaac shall the seed be called for thee." That is, from his seed sprang the Redeemer in the flesh. (13) "And also the son ³⁰of the maidservant will I make a great nation," i.e., these Ma^caddites, who subdued the greater part of the earth.^f (14) "And he took bread and a leathern bottle of water." <With fricativeness of *b*.> Greek: *wine skin.*^g "And gave to Hagar and set upon her shoulder, and the child (also), and sent her away," i.e., for he gave them no riding beast, not because he was niggardly, but that he might not offend Sarah. "And she went astray in the desert of Beersheba." Greek: ³⁵*toward the well of the oaths*. (15) "And she placed the child under one of the shrubs" <with *i* of *s*>, i.e., the *Artemisia*^h of the field, i.e., the *shîh* (plant). Greek: *under a certain ^eelatî* (pine or fir), i.e., the willow.ⁱ (16) "And she removed about a shot with a bow." <With stopping of

COLLATION

2:1.—8, 14 om. final | 3:5.—13 om. |; 18 \leftarrow \leftarrow \leftarrow | 4:5.—9-12, 18, 19 σ for ω | 5:6.—Rd. δ δ | 6:4.—2 w.t.; a.o. and P om. first |; rd. + $\bar{\sigma}$ with 3 | 6:5.—3, 8, 14 w.t.; a.o. δ | 10:1.—2, 8, 15-18 om. one σ | 10:3.—2, 8 ω | 10:5.—14 ω ω | 10:7-11:8.—11 om. | 12:4.—14 om. first ω | 15:2.—12, 19 fem. | 15:5.—15 om.; 9 pref. σ ; 9, 11 + ω ; a.o. and 11 mg. w.t. | 16:6.—14 om. | 18:9.—3, 5, 8, 13 om. ω | 20:4.—9 ω ω | 25:6.—6 om. final | 25:9.—14 + | σ | 26:1.—15 om. | 29:9.—4 om. σ | 30:8.—4, 6 om. final σ | 31:1.—6, 10, 13, 17 ω ω ; 16 ω ω | 31:5.—17, 18 with pl. | 33:4.—2, 11, 14 w.t.; a.o. om. | 34:3.—9 om. ω | 34:7.—2 w.t.; a.o. and P om. ω | 35:1.—6 ω | 35:2.—2 | ω | 35:3.—4 om. pl. | 35:4.—P ω ω | 35:9.—12 om. ω | 36:3.—15-17 om. | 36:4.—11 ω for ω | 36:10.—2, 3, 6, 14, 18 w.t.; 4 om.; a.o. δ .

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Handwritten text in Arabic script, likely a manuscript of the Bible. The text is arranged in approximately 18 horizontal lines. On the left margin, there are handwritten numbers: 18, 42, 17, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. The script is dense and appears to be a translation or commentary on the biblical text.

NOTES ON THE TRANSLATION

^a Lit., "from with (de chez) Abraham."

^b Cf. LXX.

^c But cf. U.

5 ^d John 19:16, 17.

^e Lit., "for the completion of the fruits," translating τὸ εἰς ὀλοκάρπων.

10 ^f OSE, IV, 77, cf. 171; see WQ, pp. 42 and 269.

^g Cf. collation.

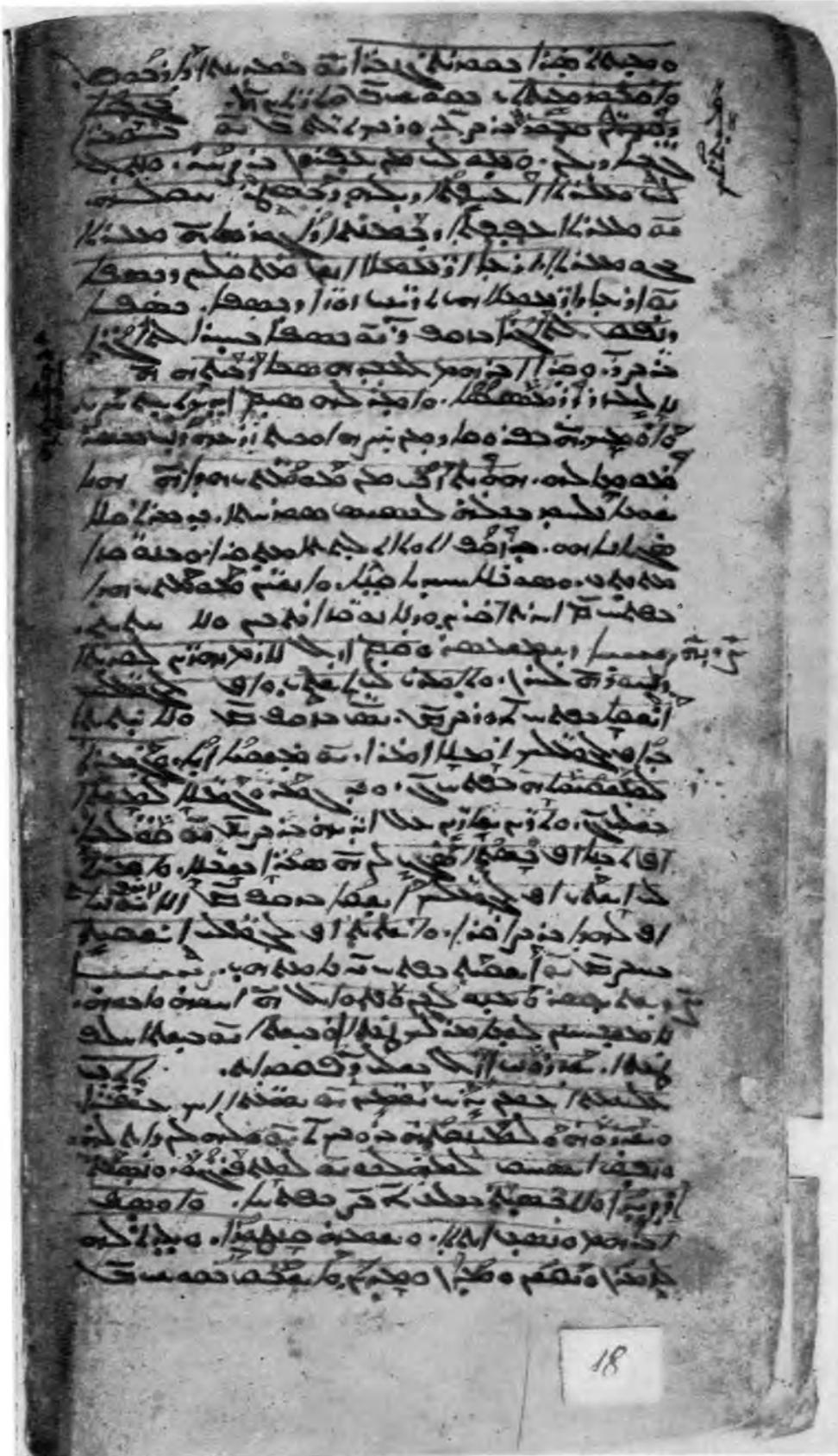
d, vocalized with *e*.) Greek: *a bowshot*. "And she lifted up her voice and wept. (21:17) And God heard the voice of the child." Greek: *crying out, the child wept*. And this is correct, [for] it is said that God heard [his voice] and not the voice of his mother. (20) "And he grew up and dwelt in the desert of Pārān." That is, Ishmael, the first son, went forth ⁵from the household of Abraham;^a and Isaac, the second son, remained—a type of the alienation of the first people and the induction into the household of another people, which came about by means of the Messiah, of whom Isaac represented the antitype. *The child, however, became an archer*. That is, this statement is not in the Hebrew nor in the Syriac.^b (22) "And Abimelech and Pikhel, the captain of his host, said." Greek: *and Ḍahzūth, his groomsmen, and Pikhel, the captain of his host*. (23) "Swear to me <with *a* of *m*> that thou wilt not act treacherously with me and with my kith and with my kin." <With *a* of *b*.> Greek: *that thou wilt not do wrong to me*. (28) "And Abraham prepared seven ewe lambs." <With *d* of *r* and *t*; Nestorians with *e* of *t*.>^c Greek: *ewes*. (31) "Because there they had sworn." <In some MSS *jimūw*, with *i* of *m*.> (22:1) "And he said to him, Abraham." Greek: *Abraham, Abraham*. (2) "And offer him there for a burnt offering"—i.e., ^{15a}a type of the cross—"upon one of the mountains"—a type of Golgotha. (3) "And he took two of his young men"—a type of the two robbers—"and Isaac his son"—a type of the son, the Messiah. (6) "And Abraham took the wood for the burnt offering and laid (it) upon Isaac his son"—i.e., a type of "and they took Jesus and led him out bearing his cross."^d (7) "Behold the fire and the wood. Where is the lamb for the burnt offering?" ²⁰Greek: *Where is the sheep for the whole burnt offering?*^e

FOURTEENTH SECTION

(22:9) "And he bound Isaac [his son]." That is, he did not make manifest that he was about to sacrifice him, but (proceeded) as though (saying): Thus they bind the lamb, and thus they lay (it) upon the wood, and thus they take the knife—just as though he were play-acting with him. (12) "For now thou hast shown <with *a* of *d*> that thou art God-fearing." That is, thou hast shown to angels and men. ²⁵Greek: *Now indeed I know* <with *e* of *c*>. (13) "And lo, a ram caught in a branch by his horns." Greek: *caught in a sabaq bush*. That is, this word is Hebrew and is to be interpreted as pardon and forgiveness. And Mar Ephraim says:^f At the very moment a tree was brought forth from the mountain, and from the tree a lamb, because if the tree had (already) been there Abraham would not have split the wood and taken (it) ³⁰with him. (14) "And Abraham called the name of that place The-Lord-Will-See," i.e., from this, that he had said, "God will provide for himself a lamb for the burnt offering, my son" (cf. vs. 8). (20) "Behold, Melkâ also hath borne children to Nahor thy brother: (21) Ḍūṣ, his first-born, and Būz, his brother, and Q^mūḏēl, the father of ḌĀrām." Greek: *the father of the Syrians*. (22) "And Kāsār and Ḥazū ³⁵and Parlash^g and Jarlaf and B^thūḏēl. (23) And B^thūḏēl begat Rebecca," i.e., patience. (24) "And his concubine, whose name was Rūmā, also bore Ṭāvāḥ and Gāḥām and Ṭāḥāsh and Maḥkā."

COLLATION

1:2.—5 ḡ for ḡ; 4-13, 15-19 tr. with 1 corr. and mg. | 2:8, 9.—12 tr. | 3:2.—Add 1 mg. with a.o. | 3:7.—10, 11, 15-17 om. ḡ | 4:2.—6 ܘܢܘܢܘܢ | 4:4.—9 ܘܢܘܢܘܢ | 4:9.—Rd. ܘܢܘܢ | 7:3.—3, 4 + ܘܢܘܢܘܢ | 7:4.—14 ܘܢܘܢ | 7:9.—14 om. | 8:6—9:2.—9 om., + mg. | 9:3—10:2.—14 om. hom. | 13:3-6.—8-10, 12, 16-18 om., 8, 12 + mg. | 13:5, 6.—15 om. | 14:1-3.—15 om. hom. | 15:6.—3 + supral. ܘܢܘܢ | 16:7—18:3.—9, 10, 15-18 om. hom. | 18:6.—For first ܘܢܘܢ, 8 ḡ, 9 ܘܢܘܢ | 20:1.—15, 16 om. | 20:5.—11 om. pl. | 21:2.—Add 1 supral. with a.o.; 6 om. ḡ | 22:1.—4 om. ḡ | 22:4.—13 om. ܘܢܘܢ | 24:6.—6, 8, 15, 19 om. | 24:7.—4 pref. ܘܢܘܢ | 26:1.—6 om. ܘܢܘܢ | 27:3, 4.—2, 11, 14 tr. | 28:7.—10 mistakenly ins. 7 lines (= 18b, 13:7—17:9, in text of 1), for which he begs pardon in a note at bottom of page | 29:3.—11 om. | 30:2.—6 om. ܘܢܘܢ. Cf. app. | 31:8.—5, 6, 8, 13 with 1 mg.; a.o. w.t. | 35:1.—16, with P, tr. ܘܢܘܢ and ḡ | 35:3.—5, 8, 9, 13 om. ḡ | 36:4.—14 tr. ܘܢܘܢ and ḡ.



NOTES ON THE TRANSLATION

* BH's "Greek" has a different Syriac word for "double."

^b LXX, διδράχμων.

^c Cf. Gen. 15:2.

^d Cf. LS, 26:25.

^e A synonymous Syriac term.

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(23:2) "And Sarah died in the town of the mighty ones." Greek: *in the city of Ἀρβὰωq.*
 (4) "And I shall bury my dead." <With stopping of *b* and both *t*'s.> (6) "In the choicest of our burial places, bury." <With *e* of *g* and fricativeness of the three *b*'s.> Greek: *in our choice burial places.* (8) "And ask for me of ḒEfrūn, the son of Ṣāḥār, (9) that he may give to me the double cave of his which is in the side of his field"—Greek: *the double^a cave . . . which is in part of the farm*—i.e., a cave within a cave. (15) "Land (worth) four hundred shekels of silver." Greek: *land (worth) four hundred double zūz⁷ of silver.^b* (16) "Silver which passes with the merchant <with *ā* of *r*>." Greek: *silver assayed for merchants* <¹⁰with *e* of *r*>.

(24:2) "And Abraham summoned his senior servant, his steward," i.e., Eliezer^c the Damascene, "and said unto him, Pūt thy hand under my loin, (3) and I shall make thee swear." That is, by the Savior, who in the flesh sprang from his loin, that is to say, his seed, he was making him swear. (8) "Thou shalt be quit of this my oath." That is, this word alone, in the entire Syriac language, ¹⁵is plural in phonetic form,^d because the third letter is pronounced with *ā* and it is written with the (plural) points, while it has the singular meaning; and some pronounce this *mawmathj* <with *a* of the second *m*> and write (it) without points, but incorrectly.

FIFTEENTH SECTION

(24:10) "And he arose and journeyed to ḂĀrām-Nahrīn, to the city of Nahor," i.e., to Haran. (14) "And she will say to me, Drink; and also I shall give thy camels ²⁰to drink." <With *a* of Ḃ and *e* of *q*; Nestorians with *ā* of *q*, but incorrectly, because she says [later], "For thy camels also I shall fill" (cf. vs. 19).> Greek: *I am giving to drink.* (19) "And she finished giving him to drink." <With *a* of *g*.> (22) "And when the camels had finished drinking." <With vowellessness of *g*.> "And two bracelets on her hands." <With *e* of *sh*.> Greek: *bracelets.^e* (25) "We have much straw and fodder," i.e., barley in the ears. (46) "And she said ²⁵to me: Drink; give thy camels to drink also." <With *ā* of *q*; but the Greek reads this also with *e*.> "And I drank; also I gave drink to my camels." <With *i* of *q*.> Greek: *she gave to drink* <with *a* of *j*>, that is to say, she.

SIXTEENTH SECTION

(24:50) "And Laban and Bthū-ēl answered," i.e., her brother and her father. "We cannot speak unto thee good or bad." Greek: *bad for ³⁰good.* (54) "Dismiss me, that I may go." <With vowellessness of *d*, imperatively.> (55) "Let the maiden abide with us a month of days." Greek: *about ten days.* (59) "And they dismissed her . . . and her nurse." <With fricativeness of *t*.> Greek: *and those (things) that were hers.* (63) "And Isaac went out to walk." Greek: *to divert himself.* (65) "And she took a bridal veil and covered herself." <With elision of Ḃ; in some codices with *a*.>

(25:1) "And again ³⁵Abraham took a wife, and her name was Qentūrā; (2) and she bore unto him Zamrān and Jaqshān and Mādhān and Medhjan and ḂAshbaq <with stopping of *b*>

COLLATION

1:4.—8 om. pl. | 1:5.—12 rep. | 1:6.—15 om. | 2:1.—5, 6, 8-10, 12, 13, 15-19 + here 𐤀𐤁𐤁𐤁𐤁 | 2:2.—4 om. final 𐤀 | 2:3-6.—11 tr. | 2:4.—5, 6, 8-10, 12-19 om. with following 𐤀 | 3:2.—2, 11, 14 w.t.; a.o. and P + mg. 1 | 3:5.—Rd. with a.o. 𐤀𐤁𐤁𐤁𐤁 | 4:5.—9, 10, 15-18 + 𐤀𐤁𐤁𐤁𐤁; cf. Gen. 23:10 | 5:2; 6:2.—15 om. 𐤀 | 9:2.—P om. first 𐤀 | 10:7.—2, 5, U, and mg. A w.t.; a.o. and 5 mg., L, and A with 1 mg. (9 Ḃ for 𐤀) | 12:1.—9 Ḃ for 𐤀 | 13:3.—4, 18 + final 𐤀 | 14:8.—14 om. | 15:1.—12, 13, 16-19 w.t.; 2-4, 8, 11, 14, 15 𐤀𐤁𐤁𐤁𐤁; 5, 10 𐤀𐤁𐤁𐤁𐤁; 6 𐤀𐤁𐤁𐤁𐤁 corr'd to rd. with 2; 9 𐤀𐤁𐤁𐤁𐤁 | 15:4.—2 pref. 𐤀 | 19:4.—8 and P om. final 𐤀 | 19:7.—11, 14, and P w.t.; a.o. om. 𐤀 | 20:3.—1 has Nestorian 𐤀; 11, 14 𐤀𐤁 | 21:4.—11 om. final 𐤀 | 22:5.—14 om. final 𐤀; 5-10, 12, 13, 15-19 tr. here 23:1, 2 | 23:4.—5, 6, 9, 10, 12, 13, 15-19 tr. here 23:7, 8 | 24:1, 3.—U and A pref. 𐤀 | 25:3.—L pref. 𐤀 | 25:8.—2, 11, 14 w.t.; a.o. and corrs. of 2 and 11 with corr. 1 | 26:1-5.—16 om. hom. | 26:6.—14 and P pref. 𐤀 | 27:8.—14 𐤀𐤁 | 29:8.—17 om. | 30:7.—16, 18, 19 pref. Ḃ; 16, U, and A om. final 𐤀 | 34:1.—U om. first 𐤀; 10 mg. Arabic gloss | 34:2.—3, 4 om.; 2 + 𐤀 | 34:5.—35:3.—9, 10, 12, 16, 18, 19 om., 16 + mg. | 34:6.—15, 17 𐤀𐤁𐤁𐤁 | 36:2.—12 𐤀 for 𐤀 | 36:5.—6 om. 𐤀.

18
19

Handwritten Arabic script from a manuscript, likely a translation of the Bible. The text is arranged in approximately 35 horizontal lines. On the left margin, there are several vertical annotations in Arabic script, including the number '19' and some illegible characters. On the right margin, there are numbers '5', '10', '15', '20', '25', '30', and '35' corresponding to the lines of text. The script is dense and appears to be a cursive style.

NOTES ON THE TRANSLATION

- Cf. BB, col. 1449.
- Possibly "lentils."
- ° Cf. Gen. 20:2.

and Shūh. (25:3) And Jaqshān begat Sh'vā and Dārān. And the sons of Dārān were <with enunciation of *h*> ḂAshūdhīm and Lāṭshīm and ḂĀmīm. (4) And the sons of Medhjan were 'efā and Hāfār and H'nūkh and ḂAvīdhāc and ḂEld'cā." <With vowellessness of *l* and *d* stopped.> (8) "And he was gathered to his people." <With *e* of *n*.> Greek: *and he was added.* (10) "The field which he bought." <With *a* of *b*.> Greek: *which he acquired.* (13) "The first-born of Ishmael, N'vījūth, and Qadhār and ḂArbāl and Mavsam (14) and Mashma' and Rūmā and Masā (15) and Hādhar and Tajmā and N'ṭūr and N'phesh and Q'dhem." (20) "The Aramean from Fādhan of ḂĀrām." <With *d* of *p* and *d*, both fricative.> Greek: *the Syrian from Mesopotamia of Syria.* (22) "And her sons were pressing in her womb." ¹⁰Greek: *leaping for joy; Aquila and Symmachus: struggling.* "If it is thus, why do I live?" <With *a* of *h*.> Greek: *Why (is) this to me?* "And she went to inquire of the Lord," i.e., doubtless to Melchizedek. (23) "Two peoples are in thy bowels, . . . and the elder shall serve the younger." That is, Esau (was to serve) Jacob. (25) "And the first came forth ruddy, and all of him ringlets of hair." Greek: *hair as a hide.* ¹⁵"And she called his name Esau <with *i* of ' without *j*>," i.e., the word of a stone, or, in some codices, full of hair;^a and the Arabic calls a reddish camel 's. (26) "And after him his brother came forth, and his hand was grasping the heel of Esau," i.e., a type of this, that he would subdue him. "And she called his name Jacob," i.e., he who grasps the heel. (27) "And Esau was an expert huntsman, a man of the open field." That is, ²⁰and on this account his father loved him. "And Jacob was a guileless man"—Greek: *not roving*—"who dwelt in a tent." That is, and on this account his mother loved him.

SEVENTEENTH SECTION

(25:30) "Let me taste of the red^b (things), this red (pottage)." Greek: *of the red boiled food.* That is, the boiled food was of ground lentils. "Therefore he called his name ḂAdhūm." That is, ²⁵derisively he calls him ḂAdhūm, that is to say, red, from his color, or from the color of the boiled food which he desired. (31) "Jacob said to him, Sell me today thy primogeniture." That is, because he had heard this from his mother: "The elder shall serve the younger" (cf. vs. 23), he was anxious to seize the primogeniture, and not arrogantly. And it is evident that he desired to obtain the blessing of the primogeniture ³⁰and not the primogeniture itself, for this was impossible.

(26:6) "And Isaac dwelt in Gādhār. (7) And the men of the place asked him concerning his wife; and he said, She is my sister." That is, he acted in the very manner of his father.^c (8) "And Abimelech, king of the Philistines, looked out from the window and saw Isaac sporting with ³⁵Rebecca his wife." Greek: *diverting himself*, i.e., as the husband [with] his wife. And this one was not the same as he who took Sarah, his mother, but another.

COLLATION

1:2.—5  5:5.—5, 6, 8-10, 16-19 + 1 subl. | 7:2.—4  7:4.—8  for  | 7:5.—2 with 1 mg.; U and L w.t.; A unvocalized | 10:7.—3, 4 rep. | 13:5 and 15:3.—4, 9, 12  | 14:4.—3 rep. | 15:1.—2 | for  | 16:3.—11, 18, 19 w.t.; a.o. ins. | after  | 16:4, 5.—2 with pl. | 16:7.—10, 15-17 om. . Cf. app. | 17:6.—Rd. with mg. | 18:3.—8  for  | 21:7.—2 om.; 3, 4, 12, 13, 15-19 om.  | 22:4.—Cf. app. | 23:2.—14  | 23:5.—12 +    | 24:2.—14 +  | 24:4.—15 pref.  | 29:1-6.—14 om. | 29:6.—Cf. app. | 31:5-34:4.—14 om. hom. | 35:7.—Rd. mg.

For every king who ruled over the Philistines [was] called Abimelech, i.e., father and king, as also Pharaoh with the Egyptians, and Caesar with the Romans. (26:12) "And Jacob^a sowed in the land and attained . . . a hundred of barley." Greek: *a hundred fold of barley*. (19) "And they found there ^aa well of living water," i.e., in which is mixed no foreign substance^b—sulphur, etc.—as wine without water is also called living. (20) "[And he called] the name of the well ^cAsqâ.^c Greek: *iniquity*. (22) "And he called its name Raḥbūth." Greek: *Ar-waḥtā*.^d (28) "And we said, Let there be an oath between us and thee." <With *ā* of *m*, singular.> Greek: *an imprecation*. (33) "Therefore ¹⁰he called the name of the city Bīrs^eva^c." Greek: *the well of the oath*. And this one was different from that which his father had dug and called Beersheba. (34) "And he took to wife Jihūdhīth, daughter of Bīrī the Hittite, and Besmath, daughter of ²Alūn the Hivite." That is, because he was fallen from grace, Esau without discrimination took to wife daughters of the heathen. (35) "And they were embittering"—¹⁵i.e., (by etymology) from *m^erārē*—"the spirit of Isaac and Rebecca." Greek: *were quarreling*, i.e., (by etymology) from *herthā*, because they were worshipping the idols of their fathers.

EIGHTEENTH SECTION

(27:9) "Go to the flock, and take for thyself from there two kids of the goats which are good." Greek: *two kids tender and good*. And it seems that in the Syriac *r* was interchanged with *d* by mistake, ²⁰and *d* with *z*, because with the mention of kids the mention of goats is superfluous. (11) "Behold, Esau my brother is a hairy man, and I am a smooth man." <With *ā* of *c* [and *ç*].> (13) "And his mother said to him, Upon me (be) thy curse, my son." That is, because she is confident that he would receive blessings and not curses, she says these (words). (16) "And the skins of the kids of the goats ²⁵she put on his hands." Greek: *she spread over*. (21) Draw near, I pray thee; let me touch thee, my son." That is, draw near, then. (22) "(It is) the voice of Jacob, and the feeling of the hands of Esau." <With *e* of *g*.> (23) "Because his hands were hairy like the hands of Esau his brother." <With *ā* of [*ç*] and *r*.> (29) "Let thy cursers be accursed and thy blessers <with stopping of *k*> be blessed." Greek: *He that curseth ³⁰thee, let him be accursed; and he that blesseth thee, let him be blessed*. (33) "And Isaac was astounded with a great astonishment." <With *a* of *t*.> That is, he was astonished. "And I blessed him; also he shall *be* blessed." That is, note that he does not regret the blessing (with) which by mistake he had blessed Jacob, but he even repeats it, this (being) an indication that that which had come to pass was foreordained by divine suggestion. (34) "He lamented a great lamentation." <³⁵With *e* of *l*; Nestorians with *a*.> (35) "Thy brother entered with dissimulation"—Symmachus: *with treachery*—

COLLATION

1:5.—12, 13, 15–19 om. | 2:1.—14 om.; rd. with *l* supral. and a.o. | 3:4.—9, 10, 15–19, and P ܐܡܫܩܐ | 5:1 and 7:3.—3–6, 8–10, 12–19 om. first | 7:1.—Rd. with 2, 14, and P ܐܘܪܐܝܠ | 8:5.—12, 19, and mg. 4 ܐܘܪܐܝܠ for ܐܘܪܐܝܠ; 14 om. ܐܘܪܐܝܠ | 9:5.—11 pref. ܐܘܪܐܝܠ, corr'd mg. | 10:4.—8 ܐܘܪܐܝܠ for ܐܘܪܐܝܠ | 10:5—11:9.—2 om., + mg. | 10:6.—A.o. ܐܘܪܐܝܠ | 11:1.—12, 16 ܐܘܪܐܝܠ, 16 mg. w.t. | 12:4.—12, 19 ܐܘܪܐܝܠ | 12:5.—2, 4, 10, 11, 15–17 w.t.; a.o. with medial ܐܘܪܐܝܠ | 14:8.—9 ܐܘܪܐܝܠ | 16:1.—5, 6, 15–19 with 1 mg.; mgs. of 5, 6, 19 w.t. | 16:5.—9 ܐܘܪܐܝܠ | 16:7.—4 rep. first ܐܘܪܐܝܠ; 12 om. ܐܘܪܐܝܠ | 17:7.—P ܐܘܪܐܝܠ | 20:3.—9, 18 ܐܘܪܐܝܠ | 21:3.—2–6, 8, 13, 14, and P w.t.; a.o. ܐܘܪܐܝܠ | 21:7.—2, 11, 14 w.t.; a.o. with 1 mg. | 22:1.—4 ܐܘܪܐܝܠ; 12 mg. ܐܘܪܐܝܠ | 22:3.—2, 11, 14 and orig. ܐܘܪܐܝܠ + ܐܘܪܐܝܠ | 23:4.—16 rep.; 9, 10, 12, 19 ܐܘܪܐܝܠ | 26:6.—9 ܐܘܪܐܝܠ | 27:2.—12 + ܐܘܪܐܝܠ | 28:5.—Rd. subl. | 29:2.—15 ܐܘܪܐܝܠ | 31:8.—2, 14 w.t.; a.o. and P pref. ܐܘܪܐܝܠ | 34:6.—P pref. ܐܘܪܐܝܠ.

"and he received thy blessings," i.e., thy blessings.^a (27:37) "And with grain and wine I have sustained him." <With *a* of *m* and stopping of *t*.> (40) "And by thy sword shalt thou live." Greek: *thy sword*.^b "And if thou repent, his yoke shall be removed from thy neck." That is, by his own free will man is able to attain good and evil,^c and not by destiny [or] fate.

(28:3) "And he will increase thee and multiply thee." <With fricativeness of *k* and stopping of *b* and *e* of *g*.>

NINETEENTH SECTION

(28:9) "And he took to wife Besmath, daughter of Ishmael." That is, when Esau saw that Jacob was going to Laban, his maternal uncle, to take to wife (one) of his daughters, he envied him; and he also would take to wife the daughter of his paternal uncle. The Greek calls this one Me'lath whom the Hebrew calls by the name of ¹⁰her levirate-fellow-wife-deceased.^c "The sister of N^evijūth." That is, for confirmation of the succession the Scripture further adduces mention of the brother. (11) "Because the sun was set." Greek: *was set*, in the masculine, because as a spoken word the sun is feminine and the moon masculine, but in sense the reverse (is true). Namely, according to the opinion of the astrologers, the sun is masculine and the moon feminine; ¹⁵and the Syriac follows the spoken word, and the Greek the sense. "And he took and set (one) of the stones of the place (as) his pillow, and lay down." That is, because he was troubled in his mind and said, What have the blessings profited me? Lo, from the house of my father I am removed, God, by revelation, made for him a comfort, that which (12) "he saw in his dream: And lo, a ladder standing on the earth, while its top ²⁰reached the heavens; and lo, the angels of God were ascending and descending on it." That is, it was a type that also the righteous would thus dwell^a in heaven. (13) "The land whereon thou art sleeping, to thee I shall give it, and to thy seed." <With *a* of the first *d*, and with *e* of *m*.> Greek: *upon which thou art asleep*. (16) "Surely the Lord is in this place, and I knew it not." That is, until then ²⁵I did not know that God is in every place and is not limited. (18) "And he took the stone which he had set (as) his pillow and made it a pillar and poured oil on the top of it," i.e., a type of the church, which is anointed with the chrism. (19) "And [Jacob] called the name of that place Bethel," i.e., the house of God. "But Lūz he had named^e that place." Greek: *La'mews*. (22) "And all that thou shalt give to me ³⁰I will surely tithe unto thee." That is, [one] from ten I shall set apart for thee, O God.

(29:3) "And they would roll the stone." Greek: *and they would roll*.^f (6) "Is he well?" Greek: *Is he healthy?* (7) "Lo, the day is yet high." Greek: *the day is much*. (9) "Rachel came with her father's flock, for she was shepherding." <With *ā* of *r*.> (11) "And Jacob kissed Rachel," i.e., because she was a near relative,³⁵ and not with sexual lust; and for this reason "he lifted up his voice and wept." (12) "And Jacob told Rachel that he was her father's brother." That is, everyone near of kin

COLLATION

2:1.—5 rep. | 3:1.—Rd. ܡܫܝܚܝܢ | 3:2.—2, 11, 14 w.t.; a.o., U, and A ܡܫܚܝܢ | 3:3.—9 om. Erasure? | 4:6, 7.—4 tr. | 5:3.—Cf. 6:5, 6. 5 lower mg. has a long note beginning $\text{ܡܫܝܚܝܢ ܡܫܫܝܚܝܢ ܡܫܫܫܝܚܝܢ}$, followed by text of Gen. 37:46, then by quotation of *LS*, 130:20-25 (II, 6, § 5, n.) | 6:5.—Beginning here it becomes clear that 1 orig. read ܡܫܫܫܝܚܝܢ , over which a later hand traced ܡܫܫܝܚܝܢ , the reading of a.o. | 7:7.—11 with ܡܫܫܝܚܝܢ | 8:4.—2, 4, 5, 8, 11, 12, 18, 19 w.t.; a.o. and mg. vars. of 5, 8, 12, 18, 19 with 1 mg. var. | 8:8.—2, 14 ܡܫܫܝܚܝܢ ; 9 ܡܫܫܝܚܝܢ | 9:5.—2, 5, 8, 18, 19 w.t.; 3, 4, 6, 9, 14-17 and mg. vars. of 5, 8, 18, 19 with 1 mg. var.; 10, 12 with conflate double pointing; 11 om. | 11:2.—2 om. | 13:1-4.—18 om. | 13:1.—Rd. ܡܫܫܝܚܝܢ | 16:2.—4 om. pl. | 17:6.—9 ܡܫܫܝܚܝܢ ; 14 ܡܫܫܝܚܝܢ | 23:5.—14 om. | 24:1.—9 om. | 25:8.—12 ܡܫܫܝܚܝܢ for ܡܫܫܝܚܝܢ | 27:6.—5, 6 w.t.; a.o. ܡܫܫܝܚܝܢ | 28:6.—9 om. | 29:1.—2, 3, 9, 13 w.t.; 15-17 and U ܡܫܫܝܚܝܢ ; a.o., L, and A unvocalized | 29:2.—L om. | 29:5.—9 om. | 29:6.—Dist., orig. prob. with 2 ܡܫܫܝܚܝܢ ; 3, 4 ܡܫܫܝܚܝܢ | 30:4.—Rd. with 1 supral. and a.o. | 31:3-6.—8 om. hom. | 32:3.—2, 14, and P w.t.; a.o. pref. ܡܫܫܝܚܝܢ | 32:5.—14 om. final | 34:8.—2 om. initial |

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NOTES ON THE TRANSLATION

5 ^a The reading of BH coincides here with Bar Bahlul in the Huntington MS, Bodleian Library, Oxford, No. 187, as against PS, s.v., who reads "knowledge."

^b A different form of the Syriac verb.

10 ^c Perhaps, "I have been made a participant," representing the Greek variant *συνεβλήρο*.

^d Cf. collation and BH's own note.

^e *Solanum melongena* L., the eggplant. Cf. Löw, No. 142.

15 ^f Cf. B, variants *ad loc.*, and *Hex. ad loc.*, *ποικίλον και περικόν*.

^g Lit., "the white ones."

20 ^h Cf. B, variants *ad loc.*, and *Hex. ad loc.*, *και πάν βοσκημα φαίον*.

ⁱ Probably a rod scented with storax.

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the Scripture is wont to call a brother. (29:15) "Truly thou art my brother. Shalt thou serve me for nothing? Tell me, what is thy wage?" Greek: *Because thou art my brother, thou shalt not render me bond service for nothing.* (16) "The name of the elder was Leah," i.e., toil. <With *e* of *l*; Nestorians with *a*.> "And the name of the younger (was) Rachel," i.e., the way of God. (17) "And the eyes of Leah (were) dim." Greek: *weak.* "And Rachel was beautiful in her appearance, and comely (was) her countenance." <With vowellessness of *b* and the first *l*.> Greek: *and fair in face.* (24) "And Laban gave to her <with *d* of *l*, (viz.), to Leah his daughter, (as maid) Zilpah," i.e., the elegant. (27) "Finish the wedding feast of this one." Greek: *Complete the week of this one.* (29) "And Laban gave ¹⁰to Rachel his daughter (as maid) Bilhah," i.e., the well-known.^a

TWENTIETH SECTION

(29:31) "And the Lord saw that Leah was hated," i.e., in the eyes of her husband. Greek: *was hated.*^b "And he opened her womb," i.e., as in the case(s) of Sarah and Rebecca, that they might know they were generated by the divine promise. (32) "And she called his name Reuben," i.e., the son of the vision. (33) "Simeon," i.e., the name of the dwelling-place. (34) "Levi," ¹⁵i.e., lover. (35) "Judah," i.e., praise.

(30:1) "She was jealous of her sister." <With *e* of *t*.> "Give me children, or else I die." That is, I shall kill myself. (6) "God hath judged me." Greek: *he judged for me.* (8) "Naph-tali," i.e., again I have been made equal.^c (11) "Gad," i.e., luck. (13) "Leah said, In my glory wherewith he hath glorified me by a house(?)." ^aGreek: *Blessed (am) I because the women have given blessing unto me.* That is, this shows ²⁰that "the daughters praised me" was in the Syriac; and by mistake *n* was replaced by *j*, and *d* of *h* by *a*, and the plural points were disregarded. "Asher," i.e., riches or blessing or praise. (14) "And Reuben went in the days of the wheat harvest, and found mandrakes in the field." Greek: *the apples of the mandrake.* That is, mandrakes of the uncultivated land at present are not edible; ²⁵but those which (are) cultivated,^e which are called daughters of the garden, are edible. (18) "Issachar," i.e., wage(s). (20) "God hath endowed me with a good dowry." <With *e* of *z* and stopping of *d*.> Greek: *a good gift.* "Zebulun," i.e., a dwelling-place. (21) "And she called her name Dinah," i.e., justice. (24) "Joseph," i.e., increase. (27) "I have proved that God hath blessed me because of thee." Greek: *I have augured.* (32) "Every ³⁰lamb which is bald and speckled," i.e., without horns and piebald. Greek: *every sheep that is spotted or dusky.*^f "And every lamb that is black among the lambs."^g Greek: *and every pasturing beast which is dun^b among the lambs.* (33) "And my innocence will testify for me." Greek: *and my righteousness will vouch for me.* (36) "And he put a journey of three days between him and Laban." <With *a* of *m* and *e* of *d* ³⁵stopped; Nestorians with *e* of *m* and *d*.> (37) "And Jacob took rods." <With stopping of *t*.> "White, fresh." Greek: *a storax rod.*ⁱ "Of the almond tree

COLLATION

1:5.—3 rep. | 3:2.—8 لحي | 7:10.—9 om. | 9:7.—3 ع for ا | 12:2.—9 ع ح ح ح ح | 12:5.—11 om. second و | 13:3.—16 rep. in Arabic letters | 13:6.—Cf. app. | 15:7.—9 ا for م | 16:3.—U ل ن ا | 16:8.—6, 9-11, 13, 18, 19 om. | 16:9.—3 pref. ن, mg. corr'd | 17:5.—6 om. ل | 18:7.—A w.t.; L and U ح ح ح | 19:6.—14 om., + mg. | 21:7.—9 om. final ع | 22:6.—2 ع | 22:8—23:4.—3 om., + mg. | 24:8.—6 ins. ع after ن | 26:3.—11 + ح ح ح | 27:3—20:4 on 21a.—9 rep. | 27:5.—U and A w.t.; 2, 11, 14, and L om. first ع | 28:2-8.—3 om., + mg. | 29:3.—U and A ح ح ح | 30:4.—6 rep. | 30:7.—3 ع ح ح ح ح, corr'd mg. | 31:6.—17 ع م | 31:7.—8 om. final ا | 32:2.—14 pref. ع | 32:3.—5, 8, 10-13, 15-19 om. ع | 32:5.—5, 8 ح ح ح | 32:7.—U and A om. ا | 33:6.—3 om., + mg. | 35:1.—2 om., + mg. | 36:4.—2-4, 14, and P w.t.; a.o. pref. ع | 36:7.—9, 10, 15-18 om. ا .

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Handwritten Arabic script in a cursive style, likely a translation or commentary on the biblical text. The text is arranged in approximately 35 horizontal lines. On the left margin, there are vertical annotations and numbers (21-35) corresponding to the lines of the main text. The script is dense and fills most of the page area.

NOTES ON THE TRANSLATION

^a Cf. Löw, No. 73.

^b I.e., **نصف** of vs. 41b.

^c With *j* from *h^amā*; without, from *hamm*. This is one of BH's pedantic criticisms of the grammar of P, a point not well taken.

^d No better proof could be found that BH worked with neither Hebrew nor Greek, but with P and the Hexaplar.

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and of the oriental plane tree." ^aGreek: *of walnut and of the oriental plane tree*. That is, this (was) an indication that God blesses the fruit-bearing and the non-fruit-bearing. "And he laid bare in them the white (inner) bark . . . , (30:38) and he planted them . . . in the watercourses." Greek: *And he put the staves which he had peeled in the troughs of the watering places of the waters*, i.e., that when they gazed intently on the colored rods, they might bring forth colored (offspring). ⁵And this is similar to (the opinion) of the pagan philosophers, who say that many times the offspring comes to be similar to the image which the woman imagines when she conceives the seed. And (it is) no wonder if by the thoughts of the soul the material of the body is formed, because we see many whose teeth are set on edge by the sight of those who are eating sour (food).

TWENTY-FIRST SECTION

(30:41) ¹⁰"And every year when the flock was in heat," i.e., lustful and excited. And the term *ʿand*, like ⁹*nāshā*, is treated sometimes as a singular, as (in) this (case), and sometimes as plural, as in the phrases, "the flock were in heat before the rods" (cf. vs. 39), "that they might be in heat among the rods" (cf. vs. 41). In all the codices this^b is with *j*, but according to the grammatical rule *nehʿmān* should be without *j*.^c

(31:10) "Bald and speckled and dappled." <With stopping of *d*.> Greek: ¹⁵*white and spotted and ashen-speckled*. That is, *qūndʿē* and *qūndʿē*, with ^c and ³, are colors which (are) between white and black; but that which (is) dark (is) *qūndʿd*, and that which (is) light (is) *qūndʿd*. And "the dappled," which the Arabic calls *shamaṭ*, covers both. (19) "And Rachel stole the images of her father." Greek: *the idols*; Aquila: *the figures*; Symmachus: *the teraphim*. ²⁰That is, that she might keep her father from the worship of idols, she stole them, and not because she was inclined to them. (20) "And Jacob stole the heart of Laban the Aramean, because he told him not that he was going." Greek: *Jacob, however, hid his heart from Laban, [the Syrian*. That is, he did not reveal his heart to Laban; and it may be *men* ("from") has fallen out of] the Syriac, and by *d* ("of") the word was faultily connected.^d (24) "That thou speak not with Jacob either good or bad." Greek: *that thou speak not evil* ²⁵*with Jacob*. (30) "And now thou art surely going." <With *i* of *m*.> (34) "And she put them in the camel's pack-saddle <with vowellessness of ^c and *i* of *b*>," i.e., the saddle of the camel. "And Laban searched." Greek: *and he groped*. (35) "And he sought, and found not." Greek: *and he investigated*.

TWENTY-SECOND SECTION

(31:46) "And Jacob said unto his brothers, Gather stones," i.e., to his servants, because Jacob had no brothers ³⁰there. (47) "And Jacob called it Gilead," i.e., watchtower. Greek: *the hill witnesseth*.

(32:2) "And he called the name of that place Maḥnīm," i.e., the host, because there "he saw . . . the host . . . of God," which was encamped, that is to say, the angels. (4) "Thus saith thy servant Jacob." That is, because he was much afraid of the wickedness of Esau, to such a degree he humbles himself to him. (8) "Upon one camp and destroy it." <³⁶With *e* of *n*.> (11) "And he should smite me, the mother with her children." Greek: *he should smite me and the mother*

COLLATION

2:5, 6.—11 om. | 3:2.—8 om. pl.; 11 + قحط | 3:7.—14 om. pl. | 3:9.—13 om. pl. | 4:5.—2, 14 w.t.; a.o. with 1 mg. var. | 4:6.—6 om. pl. | 4:7.—4 ʿ for ʿ | 7:8.—14 مدممط | 10:4.—3, 5, 13, 16-19 om. pl. | 11:1.—15-17 om. pl. | 11:3.—3, 4, 15-17 om. pl. | 11:10.—14 + final ʿ | 12:8.—8 om. ʿ | 13:7.—11 om. second ʿ | 13:8.—11, 18 ins. ʿ | 14:1.—6 + ʿ; | 15:2.—9 om. ʿ | 16:4.—8 om. pl.; 14 pref. ʿ | 17:4.—6 misbound, text continued fol. 9 | 17:8.—9, 10, 12, 13, 18, 19 tr. ʿ after ʿ | 19:1.—16 om. pl. | 22:11.—Add 1 mg. with a.o. | 22 mg.:5.—2, 9, 14 ʿ; 2 mg. corr'd; 13 om., + mg. | 22 mg.:9—23:5.—8 om. | 25:7.—2 om., + intral. | 30:3.—4 pref. ʿ | 30:5.—16 + ʿ; read by 10 and 11 for 30:6 | 35:3.—2 om. first ʿ | 35:6.—Rd. ʿ | 35:8.—2-4 om. first ʿ.

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NOTES ON THE TRANSLATION

^a Lit., "fiber," often used in the meaning of "vein."

^b The Syriac term means "a man who gives, expounds, lays down the law."

^c Merely a variant Syriac form.

in addition to the children. (32:16) "Make an open space between drove and drove." <With *a* of *w* and fricativity of *t*.> [Greek:] *and a space between herd and herd*, i.e., that the offering might appear great in the eyes of Esau, for he knew his cupidity. (20) "Perhaps he will be favorable to me." <With *e* of *n*.> (22) "The wilderness of Jabbok." <⁵With *d* of *j* and *b*.> (24) "And a man strove with him until the dawn arose." That is, that he might take heart and not be afraid of Esau, an angel showed him that not even a spiritual being was stronger than he. (25) "And he touched his hip joint, and it was dislocated." <With *d* of *n*.> Greek: *and he laid his hand upon the breadth of his thigh, and it became weak*, i.e., that he might know that not naturally he had overcome the angel, but by the will (of God). (26) "I shall not let thee go except ¹⁰thou bless me." That is, by Providence these things were effected; and if not, how was a corporeal being to restrain a spiritual? (28) "Thy name shall no longer be called Jacob, but Israel." That is, as on the part of the Lord the angel was talking with him; and on account of this, "Seeing-God" he named him. And Israel is written with or without ³; [Judah,] however, is usually without ³. (30) "The name of that place Penuel," ¹⁵i.e., the face of God. (31) "And he was halting from his hip joint." Greek: *he was limping from his thigh*. (32) "Therefore the children of Israel do not eat the sciatic tendon <with *e* of *g* and *n*.>," that tendon which had become weak. And in the medical books it is a nerve^a and not a tendon.

TWENTY-THIRD SECTION

(33:2) "And Rachel and Joseph last." That is, the most beloved he made last, [that on] the first Esau ²⁰might vent his wrath. (4) "And Esau ran to meet him and embraced him." That is, God appeased his indignation. (9) "And Esau said to him, I have enough for myself and to spare; my brother, keep thine own." Greek: *let those things which are thine own be to thee*. (11) "Receive my bounty." <With *a* of *k*.> (17) "The name of that place Sâkhûth." Greek: *Tents*.

(34:2) "And Shechem the son of Hmûr the Hivite, the prince of the land, saw her," i.e., the ²⁵ruler.^b (3) "And his soul went forth after Dinah." [Greek: *and he gazed after the soul of Dinah*.] (5) "That he had deflowered." <With *a* of *t* and *m*.> Greek: *[that] he had defiled*. (8) "Give her to him as a wife." <With vowellessness of *h*; Nestorians with *a*.> Greek: *give her*.^c (9) "And intermarry with us." Greek: *become sons-in-law to us*. (12) "Increase exceedingly for me the dowry." Greek: *the dowry*. (13) "Because they had deflowered Dinah." <With *a* of *t* and *m*.> (21) "These men are at peace with us." <With *a* of *sh*.> Greek: *they are peaceable*.

³⁰TWENTY-FOURTH SECTION

(34:25) "And it came to pass on the third day, when their pains were sore," i.e., they were grievous. "Simeon and Levi . . . took . . . each his sword." That is, not only these "entered and killed every male," but they were the leaders.

(35:2) "Put away the foreign gods from among you." That is, perhaps the small images which Rachel had stolen from Laban, her father, they were worshiping, ³⁵or those which they had captured from Shechem. (8) "And Deborah, the nurse of Rebecca, died." <With fricativity of *t*.> (11) "Increase and multiply." <With stopping of [b].>

COLLATION

1:3.—5, 6, 8-13, 15-19 with corr. 1 | 1:4.—2 and P w.t.; a.o. om. *o* with mg. 1 | 2:3.—Rd. with a.o. intral. ins. | 8:1.—4 om., + mg. | 8:6.—15 *u* for *u* | 9:3.—6 om. *u* | 11:9.—Cf. app. | 12:5.—14 *a* for *e* | 12:7.—Rd. with subl. corr'n and mg. and a.o. | 13:2.—Rd. *لجس* | 14:1.—Rd. *لجس* with 2, 14 and prob. orig. 1; 1 (retraced) and a.o. *لجس* | 16:5.—U and L *لجس* *عند*; A uncertain | 16:7.—9 + *oo* | 17:1-5.—5, 8 om. | 17:1, 2.—4 mg., Karshuni, *لجس* | 17:8.—Rd. *u* with 2, 11; a.o. *u*. Cf. PS *s.v.*, and cf. 8:8 | 18:5.—2, 14 w.t.; 2 subl. and a.o. + 1 supral. | 19:3.—2 om., + intral.; 9 om. | 19:6.—3, 4 om.; 14 *u* for *u* | 19:8.—Rd. with 1 mg. var., prob. orig. reading of 1, and a.o. | 20:3.—Note 1 mg. var. | 21:3.—4 *لجس* | 22:1, 2.—9 om. | 25:5.—Add 1 mg. with a.o. | 25 mg.: 2, 3.—3 *لجس* *لجس*; 4 *لجس* | 25:6.—L w.t.; U and A *e* for final *l*; a.o. om. final *l* | 26:4.—Rd. with 1 supral.; 8 om. *u* | 26:6-9.—2-4, 13, 14 w.t.; a.o. tr. with corr. 1 | 26:6.—3, 4 + *لجس*; 3, 4, 13 with 1 subl.; a.o. w.t. | 28:4.—15 om. *i* | 29:3.—2 mg. *لجس* | 29:5.—Rd. with 2, 14, and orig. 1; a.o. + supral. | 29:6, 7.—2 om.; see note on 29:3 | 29:9.—Rd. with orig. and mg. 1 and 2-4, 5 mg., 8-11, 14-17, 19 mg.; 5, 12, 13, 18, 19 with corr. 1 | 30:7.—9 + *u* | 31:4.—6, 8-13, 15-19 om. *o*; P w.t. | 33:5, 6.—2 om., + mg.

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NOTES ON THE TRANSLATION

- * Barkivaj.
- ^b Lit., "son of (i.e., seated or placed at) the right hand."
- ^c Deut. 33:6.
- ^d Lit., "and had not borne (children)."
- ^e Previously pointed Zârâh. Cf. collation, 23:2.
- ^f Lit., "Raḥbûth of the river."

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Greek: *increase and multiply*. (35:14) "A pillar of stone, and poured upon it a drink-offering, and poured forth oil on it." That is, the first time it is not said that he poured (a drink-offering; cf. 28:18). (16) "And she had hard labor in giving birth." Greek: *she travailed hard*. (18) "She called his name 'Son of my pains,' and his father called him Benjamin," i.e., the accepted or blessed. (19) "And Rachel died, and was buried in the way of ²Áfrath; the same is Bethlehem." That is, it is said that, because she had served her father's images, she was not counted worthy that she should be buried with the forefathers. (22) "Reuben went and lay with Bilhah, the concubine of his father." That is, for this sin, after Reuben died, Moses made intercession.^c "And the sons of Jacob were twelve," i.e., (23) "the sons of Leah: . . . ¹⁰Reuben and Simeon and Levi and Judah <with *i* of *w*, and Nestorians with *a*> and Issachar and Zebulun; (24) the sons of Rachel: Joseph and Benjamin; (25) the sons of Bilhah . . . : Dan and Naphtali; (26) the sons of Zilpah . . . : Gad and Asher."

(36:2) "Esau took his wives from the daughters of Canaan: ^cAdâ, the daughter of ²Alûn the Hittite, and ²Ahlîvmâ, the daughter of ^cAnâ, the son of Şevûn the Hivite, (3) and Besmath, ¹⁵the daughter of Ishmael." That is, Jihûdhith, daughter of Bîrî the Hittite, and Besmath, daughter of ²Alûn the Hivite, who had been embittering the spirit of Isaac and Rebecca, are not here made mention of (cf. 26:34-35). And perhaps they had died, because of their wickedness, without offspring.^d (4) "And ^cAdâ bore to Esau Eliphaz, and Besmath bore R^{ec}û²el, (5) and ²Ahlîvmâ bore Ja^cûsh ²⁰and Ja^clân and Qûrh."

TWENTY-FIFTH SECTION

(36:11) "The sons of Eliphaz (were) Tajman and ²Ûmâr [and] Şepû and Ga^ctam and Qanz." (12) "And Tamna^c was <with enunciation of *h*> a concubine of Eliphaz . . . and she bore . . . Amalek." (13) "And these are the sons of R^{ec}û²el: Nâhâth and Zârâh and Sh^mmâ and Mazâ." (15) "Chief Tajman." Greek: *hegemon Tajman*. (20) "The sons of Sâ^cîr: the Horites . . . Lawtân, Shûvâl, Şevûn, ^cAnâ, (21) Dajshûn, ²⁵Âşâr, Dajshân." (22) "Hûrî, Hûmâm." (23) "²Alûn, Manhath, ^cÛvâl, Shâfâr, ²Ûjam." (24) "[That] ^cAnâ who found the waters in the wilderness." [^cWith *a* of *h*.] (26) "Hamrân, ²Ashbân, Jathrân, Karân." (27) "Balhân, Za^cawn, Aqân." (28) "^cÛs, ²Ârân." (32) "There came to reign in Edom Bâlâ^c, son of B^{ec}ûr"—Greek: *Bâlâq* <with *q*>—"and the name of his town (was) Dajhav." (33) "And Bâlâ^c died, and Jûvâv, ³⁰the son of Zarh^e from Bûşâr, reigned after him." That is, it is said that this very man was Job the philosopher and righteous (man). (34) "H^cshûm." <With vowellessness of *h*.> (35) "Hâdhâdh, son of Bâdhâdh, . . . and . . . his city was G^with." (36) "Samlâ from Masr^qâ." <With *a* of *m*.> (37) "Saul from Rahbûth-Nahrâ."^f Greek: *which is beside the river*. (38) "B^{ec}elhⁿân, son of ^cvakûr." (39) "And . . . his city (was) P^{ec}û <with vowellessness of *p*>, and . . . his wife (was) Maht^vâ²el, the daughter of ³⁵Matrîdh, son of Mizâhâv." (40) "Tamna^c, ^cAnwâ, ²Ajtîth, (41) ²Ahlîvmâ,

COLLATION

3:8.—6 om. | 4:3.—6 dist. | 7:1-6.—12 om., + supral. | 9:3.—P حٓٓٓٓ | 9:4.—P pref. ٓ | 9:5.—A om. | 9:7.—P + ٓ | 9:8.—P pref. ٓ | 10:8.—Rd. final ٓ with 2-4, 14; a.o. with corr. 1 | 11:2.—4, 6, 10, 13, 14 om. second ٓ; 10 mg. var. w.t. | 11:3.—P + ٓ | 11:4; 12:1, 2; 12:5, 6.—P pref. ٓ | 14:1.—2 om. ٓ, corr'd | 14:5.—2 حٓٓٓٓ | 14:7.—4 ٓ for ٓ | 15:8.—4 ٓ for ٓ | 17:6-18:1.—11 om. | 18:1.—2 with pl. | 19:4.—14 tr. ٓ and ٓ | 21:2.—8 حٓٓٓٓ | 21:3.—2, corr. 11, 14, orig. 1, and P pref. ٓ; a.o. with corr. 1 | 21:4.—3, 4 om. ٓ; 3 mg. corr'd | 23:2.—2-4, 14, 5 mg., orig. 1, and P with 1 mg.; 11 doubtful; a.o. with corr. 1 | 23:8.—2 حٓٓٓٓ | 10, 15-17, 19 حٓٓٓٓ | 25:2.—Rd. حٓٓٓٓ with 2-6, 8, 14, and P; a.o. om. ٓ | 25:4.—3, 4 حٓٓٓٓ; 9 حٓٓٓٓ | 26:1.—3, 4 حٓٓٓٓ; 9 حٓٓٓٓ; add ٓ with 2-4, 14, orig. 1, and mg. 1; 3-6, 8-13, 15-19 add 1 mg. (3, 4 om. ٓ) | 26:6.—Add with 2, 14, and orig. 1 mg. words 2, 3 | 27:2.—2-6, 13 w.t.; 14 doubtful; a.o. ٓ for ٓ | 27:3.—4 حٓٓٓٓ | 27:4.—2, 4, 14 with orig. 1; a.o. with corr. 1 pref. ٓ (8 ٓ for ٓ; 14 + حٓٓٓٓ) | 27:6.—14 om. ٓ | 28:6.—12 حٓٓٓٓ | 29:7.—U om. | 30:10.—Variant writings | 33:3.—14 om. | 33:6.—14 ٓ for ٓ, corr'd mg. | 33:8.—14 om. ٓ; 14 + حٓٓٓٓ | 35:1.—3, 4, 8, 14 om. final ٓ; 14 mg. var. w.t.; 6 ٓ for ٓ | 35:2.—9 حٓٓٓٓ | 35:4.—14 with orig. 1; 2, 3, 17 with 1 subl.; a.o. with 1 subl. + حٓٓٓٓ | 35:7.—2=14:1; 14=19:4.

Handwritten Arabic script from a manuscript, likely a translation of the Bible. The text is arranged in approximately 35 horizontal lines. On the right side of the page, there are vertical marginal notes in Arabic script, with numbers 5, 10, 15, 20, 25, 30, and 35 written next to them. At the bottom of the page, there is a small box containing the number '22' and some additional handwritten text.

NOTES ON THE TRANSLATION

* Merely a later form of the transliteration of the Greek *πνστιν*.

^b Löw, pp. 58 f.

5 ^c This wisdom is from the Hexaplar, although not here so designated.

^d *Pistacia palaestina*. Cf. Löw, No. 44.

10 ^e An instance of BH's prejudicial preference for the LXX.

^f Greek *ἐπιτροπος*.

^g Latin *questionarius*.

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ʔAjlā, Pināwn, (36:42) Qanz, Tajman, Mavṣar, (43) Maghdīl, Gīram—these are the chiefs of the Edomites.” That is, these generations indicate that in the beginning Esau was strong. Afterward Jacob waxed far stronger than he, by reason of the blessing.

(37:2) “And he,” [i.e.,] Joseph, “was growing up with the sons of Zilpah ^aand with the sons of Bilhah, his father’s wives.” That is, from tender youth he practiced humility. “And Joseph brought their evil report to their father.” Greek: *the evil outcry*; Symmachus: *evil calumny*. That is, they were reviling and saying, Not for moral purity does [our] father love thee. (3) “And he made for him a coat with long sleeves.” <With *i* of *p*, without *j*.> Greek: *adorned with varicolored figures*. (7) “And lo, ¹⁰my sheaf arose and stood erect; and lo, their sheaves were round about and were bowing to my sheaf.” That is, because by reason of grain his brothers were to bow to him, he sees the sheaves which were bowing. (9) “And lo, the sun and the moon and eleven stars were bowing to me.” That is, the sun (was) his father, and the moon his mother, and the eleven stars his eleven brothers. Although his mother, indeed, was dead at the time, ¹⁵yet, since souls are immortal, it is true that with them she also bowed in spirit. (10) “And his father reproved him,” i.e., that he should be humble and not be puffed up, or the hatred of his brothers would increase toward him.

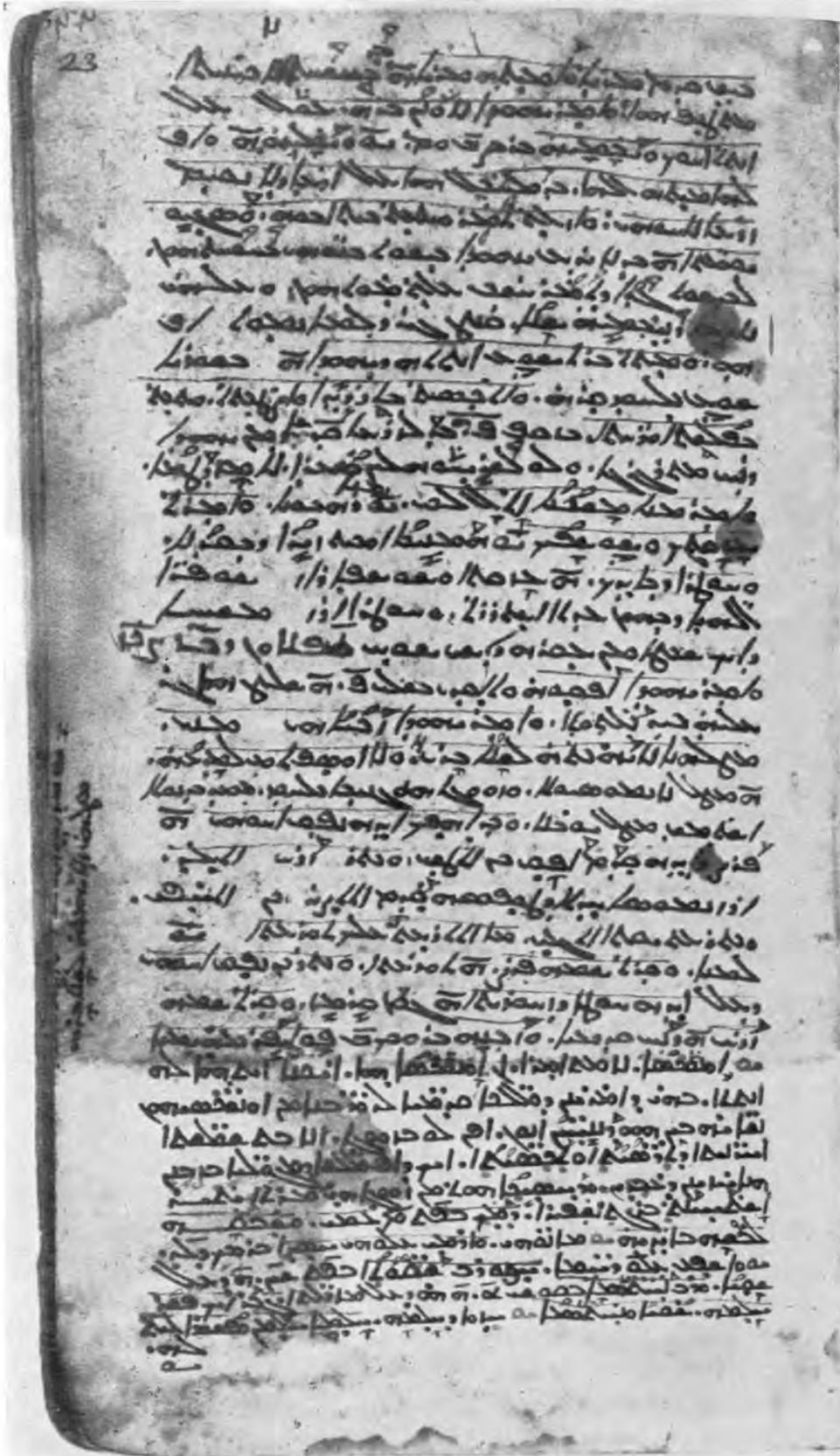
TWENTY-SIXTH SECTION

(37:17) “Let us go to Dūthān.” Greek: *to Dūthīm*. (18) “They conspired against him to kill him.” <With fricativeness of *b*.> Greek: *they plotted deceitfully*. (19) ²⁰“Behold, the one who dreams dreams”—Greek: *Behold, the dreamer*—“he comes.” (20) “And we shall say that an evil beast devoured him.” <With fricativeness of *t*.> (21) “And Reuben heard, and delivered him from their hands.” That is, [this] righteousness he substituted for that sin which he had committed. (25) “And lo, a caravan of Arabs coming from Gilead.” Greek: *of Ishmaelites*. That is, these Midianites, although they were the sons of Qenṭūrā, because they ²⁵dwelt in the desert were called by the name of the sons of Hagar. “And their camels were bearing resin,” i.e., resin,^a which is the gum of the cedar, “and pine kernels,”^b i.e., stacte,^c which is storax gum, “and terebinth^d berries,” Greek: *incense*. (28) “And they sold Joseph to the Arabs for twenty (pieces) of silver.” Greek: *of gold*, and correctly.^e (34) “And he bound sackcloth upon his loins.” Greek: *and he put sackcloth upon his loin*. (36) ³⁰“And the Midianites sold him in Egypt to Pūṭifar the eunuch,” i.e., the procurator^f of the king, “the captain of the guards of Pharaoh,” i.e., the chief jailer.^g Greek: *the head cook*.

(38:1) “And he turned aside to a certain ^aArḫemite <with vowellessness of *r* and *l*.>” Greek: *ḏhalmite* <with *d* vocalized with *a*.> “And his name was Hīrā.” (2) “The daughter of a certain Canaanite, and her name was Shūc (3) and she bore Īr (4) and ʔUnān (5) and Shelā.” (6) ³⁵“And Judah took a wife for his first-born” son, “and her name (was) Tāmār. (7) And he was

COLLATION

1:6.—2, 5, 9-11, 13, 15-17, and mgs. of 6, 12, 18, 19 with 1 mg. var. Ⲛⲓⲛⲁ ; 5 mg., 3, 4, 6, 8, 12, 14, 18, 19, and P w.t. | 4:3, 4.—3, 4 tr., + $\bar{\sigma}$ Ⲛⲓⲛⲁ | 4:3.—Add with orig. 1 and 2 $\bar{\sigma}$ | 4:4.—5, 6, 8-19 with 1 subl. corr'n; cf. app. | 5:3.—2 and P w.t. (L tr. 4:9 and 5:3); a.o. with 1 mg. | 5:8, 9.—2-4, 14 w.t.; a.o. with 1 mg. | 6:2.—15 om. σ | 6:5.—2, 4, 14 Ⲛⲓⲛⲁ | 8:6.—Rd. with 2, 5, 6, 8, 11-14, 18, and perhaps orig. 1, Ⲛⲓⲛⲁ ; a.o. and mgs. of 12-14, 18, 19 with 1 corr. | 8:9.—14 om.; cf. app. | 9:1.—3, 4, 6, 9-11, 13, 18 om. pl. | 9:10.—9 Ⲛⲓⲛⲁ | 11:2, 3.—2 w.t.; a.o. with 1 mg. var. | 11:2.—14 om. | 14:1.—2, 14 w.t.; a.o. om. | 14:5.—9 Ⲛⲓⲛⲁ | 14:8.—14 Ⲛ for Ⲛ | 17:1.—9 rep. | 17:4.—8-13, 15-19 om. | 18:3.—8 Ⲛⲓⲛⲁ | 18:7.—2-4, 14 w.t.; a.o. om. and tr. here 19:3, 4 | 20:4.—2 $\bar{\sigma}$; 6 om. | 21:5.—2, 14, and P w.t.; a.o. with 1 subl. ($\bar{\sigma}$ and σ for Ⲛ) | 22:2.—Add with 2, 14, and orig. 1 Ⲛⲓⲛⲁ | 22:6.—5, 8 Ⲛⲓⲛⲁ | 24:4.—14 Ⲛⲓⲛⲁ | 25:3.—9-12, 17-19 om.; 17 + mg. | 26:1.—P w.t.; 6, 8-12, 15-19 fem. | 26:2.—10 om. Ⲛ | 26:4.—8 conflate | 26:6.—14 om. | 26:9.—8 Ⲛⲓⲛⲁ | 27:2.—4-6, 11-19 with pl.; 8 Ⲛⲓⲛⲁ | 28:3.—13 om., + mg. | 31:3-6.—11 rep. | 32:7.—2-4, 9 mg. var., mgs. of 12, 19 w.t.; a.o. tr. Ⲛ and Ⲛ | 33:4.—9-11, 15, 16, 18 om.; a.o. and mgs. of 9, 15, 16 w.t.; MSP tr. Ⲛ and Ⲛ | 33:7.—Rd. masc. | 34:3.—3, 5, 6, 8, 13, 18, and P w.t.; 14 om.; a.o. masc. | 34:6.—P om. Ⲛ | 34:8—35:1.—9 rep. | 35:4.—P Ⲛⲓⲛⲁ | 35:5.—Rd. with 2, 14, orig. 1, and P σ for Ⲛ | 35:8.—Mgs. of 5 and 6 with 1 mg.



NOTES ON THE TRANSLATION

^a This may simply mean "propagate with her," "carry on the lineage with her."

^b MSP מִשְׁלֵחָה is nearer the Greek ἐπιγάμνηται.

^c Owing to the Syriac mistranslation of the Hebrew, which in vs. 2 reads: "the daughter of a Canaanite man whose (masc.) name was Shūac." The LXX, like the Syriac, reads "whose" (fem.). In the Syriac the simple addition of a dot changes "his name" to "her name."

^d Isa. 11:1.

^e Lit., or.

^f Cf. parallel Pauline thought in Galatians and Romans.

^g Simply using a transliteration of the Greek.

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. . . . evil before the Lord, and the Lord slew him," i.e., because by unnatural usage he had committed abomination. (38:8) "And Judah said to ³Ūnān his son, Go in to the wife of thy brother and fulfil the duties of the levirate with her." <With *e* of *b* and *m*.> Greek: *and marry her in your turn.*^a That is, and God slew him also (cf. vs. 10), because (9) "he wasted it upon the earth, so that he might not raise up ⁵seed to his brother." (11) "And Tāmār went and dwelt in her father's house. (12) And the time passed." That is, because Judah knew not the wickedness of his sons in their practice, he thought the ill-starredness of Tāmār to be the cause of their death; and on this account he did not wish that Shelā should fulfil the duties of the levirate with her, for he feared lest he also should die (cf. vs. 11). "And Shū's daughter, the wife of Judah, died." That is, at the beginning ¹⁰Shū only he called her.^b (14) "And she covered herself with a veil, and decked herself out, and sat at the parting of the ways." <With *ē* of *p*.> [That is,] because she strongly desired the holy seed which was to spring from Judah, and not for wantonness did these (things), she is not to be blamed. (18) "And he said, What pledge shall I give thee?" Greek: *earnest*. "And she said, Thy signet ring and thy kerchief"—Greek: *necklace*; that is to say, the circlet which is on the neck—¹⁵"and the staff which is in thy hand." That is, the ring and the kerchief (are) a type of the divine virtues by means of which the church is established; and the staff (is) a type of the Messiah, who as a rod from the root of Jesse sprang up.^c

TWENTY-SEVENTH SECTION

(38:24) "And Judah said, Bring her forth and let her burn." <With vowellessness of *p*.> That is, he was in authority over her because of her being his daughter-in-law. (26) "And Judah said, She is more righteous than I, ²⁰for this reason: I gave her not to Shelā my son." [Greek: *Tāmār is more justified than^d I*, i.e., and not I, because of this, that I did not give her to Shelā my son.] "And he knew her not again," i.e., because of the illegality; and that stolen marriage was used by Providence for the sake of the genealogical succession only. (29) "And when he drew back his hand, his brother came out." That is, Pars, who put forth his hand first, then disappeared, and was brought forth after Zarh—a type of the new law, the antitype of which was prefigured, then hidden, ²⁵and made manifest after the old.^e "What a breach was breached for thee!" Greek: *Why?* "And she called his name Pars," i.e., breach. (30) "And afterward his brother came forth, upon whose hand was the scarlet thread," i.e., the color of the kermes (insect). "And she called his name Zarh." That is, he appeared first.

(39:1) "And there bought him <with fricativeness of *b*> Pūṭifar the eunuch." Greek: *the eunuch.*^f [That is,] it is not said how, if he was a eunuch, he had ³⁰a wife. As far as we (can) tell, the ancient kings used to give to the nobles of their eunuchs wives, that they might gratify them, even if not by sexual intercourse, yet by other services in the matter of food and clothing, as we see the kings of the Mongols also doing in this our time. And that lady, being deprived of sexual intercourse, burned the more with love lust. (7) "Lie <with *a* of *m*> with me." (12) "And he left ³⁵his garment in her hands." Greek: *his apparel*. (21) "And he brought favor upon him." <With fricativeness of *d*.> Greek: *and he gave him abundance of love*.

(40:1) "There sinned the chief cupbearer <with *a* of *sh*>," i.e., he who (was appointed) over the drink. "And the chief of the bakers <with stopping of *t*>," i.e., he who (was appointed) over the food. (5) "Each according to the interpretation of his dream, the cupbearer and the baker." Greek: *the vision of his dream*. (8) "We have dreamed a dream, and there is no one to interpret it." Greek:

COLLATION

1:4.—11, 12, 15-19 + |ⲉⲛⲁ| 1:8.—Rd. with mg. | 2:4.—11 om. | 3:7.—5 om.; cf. note on translation | 3:10.—6 ⲉ | 4:7.—2 om., + mg. | 9:3.—4 ⲉ | 10:5.—U om. first | 11:4.—4 |ⲉ| 11:8.—Rd. ⲉⲛⲁ | 13:2.—4 om., + supral. | 13:6.—2, 14 w.t.; 2 supral. and a.o. with 1 supral. | 15:7-16:1.—15 om. pl. | 18:4.—U and A om. ⲉ | 19:7.—8 |ⲉⲛⲁ| 20:2.—6 om. | 20:5.—Ins., with a.o., 1 mg. | 20 mg. 1.—Rd. ⲉⲛⲁ ⲉⲛⲁ ⲉⲛⲁ | 20 mg. 1:5.—14 ⲉ | 20 mg. 2.—MSP reads the last three words ⲉⲛⲁ ⲉⲛⲁ ⲉⲛⲁ | 21:9.—Rd. ⲉ for second ⲉ | 23:5.—15 pref. ⲉ | 25:8-26:6.—3 om., + mg. | 26:7.—18 ∞ for ⲉⲛⲁ | 28:8.—9, 11, 12, 18, 19 ⲉⲛⲁ | 28:9.—16 fem. | 29 ff.—Note later hand | 29:2.—11 om. first ⲉ; add with 2-4, 14 ⲉ | 29:4.—5, 8, 14 om. final | 29:8.—14 om. final | 30:3.—14 om. first ⲉ | 30:4, 5.—14 om. pl. | 30:8.—2-4 and vars. of 5, 6, 13 om. second ⲉ | 31:10.—11 om. pl. | 32:1.—9-12, 15-19 + |ⲉⲛⲁ|, 16 with pl. | 32:5.—9-12, 15-19 ⲉⲛⲁ | 33:3.—4 1st pl. | 33:4.—3, 4 ∞ for ⲉ | 34:1.—5 om. ⲉ | 35:4.—MSP ⲉⲛⲁ ⲉⲛⲁ, latter with obelus | 35:7.—Cf. app. | 35:8.—2, 14 ⲉⲛⲁ; cf. LS, 214: 1-10 | 36:5.—18 ⲉⲛⲁ | 36:8, 9.—2 om. | 37:6.—2-4 om. | 38:4.—3 rep.

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NOTES ON THE TRANSLATION

* Different Syriac words for "fine flour," as well as for "baskets." Cf. B. Landsberger in *OLZ*, XXV (1922), 337 ff.

- 5 ^b Lit., "pit."
- ^c Cf. *Hex.* δ σίπος ad loc. As a second possibility, the text might be read: "welfare will respond to Pharaoh."
- 10 ^d Cf. collation.
- ^e Cf. *Hex.* and B.
- ^f Cf. collation.
- ^g Cf. *Hex.* and B. Under δ σίπος ad loc. This clause is omitted in the MT.

expounder. “[Lo,] God’s (affair) are the interpretations.” Greek: *elucidations.*

TWENTY-EIGHTH SECTION

(40:10) “And on the vine were three shoots.” <With *i* of *b* without *j*.> “And as it sprouted, its leaves unfolded (*ji^{aw}*.)” In some codices *ji^{iw}*. (14) “But remember me when it is well with thee.” <With *a* of *t* and vowellessness of *;*; Nestorians the reverse.> (16) “That he had interpreted beautifully.” ^aGreek: *that he had interpreted rightly.* “And lo, three baskets of white flour upon my head.” Greek: *three bread baskets of fine flour*; Aquila: *three large baskets of fine flour.*^a (17) “And a bird of prey was eating them,” i.e., a winged thing that eats flesh. (41:1) “And Pharaoh dreamed a dream; and lo, he was standing by the river,” i.e., the Nile. (2) “And lo, from the river came up seven well-favored cattle,” i.e., a type of the seven years of plenty. (3) ¹⁰“And lo, seven other cattle . . . ill-favored,” i.e., a type of the seven years of famine. “Upon the bank of the river.” <With vowellessness of *s* and *a* of *p* fricative.> (5) “And lo, seven ears came up on one stalk,” Greek: *on one stem*, “filled and good.” (6) “And lo, seven ears lean and blasted by the sultry wind.” Greek: *lean and shriveled*; Aquila: *which were spoiled by the heat.* That is, for the confirmation of that which preceded it ¹⁵this also appeared, and not as having a different meaning. (8) “And his spirit was harassed <with stopping of *p*>,” i.e., was troubled and agitated. (9) “I call to mind my crime.” <With *a* of *m* [and] stopped *k*.> (13) “Me he restored to my office.” <With *a* of *d*.> (14) “And Pharaoh sent and called Joseph, and they brought him hastily from the dungeon.”^b Greek: *and they brought him forth from the stronghold.* “And he shaved himself and changed his raiment.” ²⁰That is, it may be the Egyptians at some time, as the Romaeans today, were accustomed to shave their beards. (16) “Lest thou think that without God we will answer, Hail to Pharaoh.”^c Symmachus: *Not I, but God, for peace.* That is, by this he sowed the fear of God in the heart of Pharaoh. (24) “And I told^d it to the soothsayers.” Greek: *to the interpreters*; Aquila: *to those knowing mysteries*;^e Symmachus: *to the magi.* (25) ²⁵“The dream, Pharaoh, is one.” Greek: *the dream of Pharaoh* <with *d*>. That is, the seven good cattle and the seven good ears refer to only seven years of plenty, and not to seven and seven; and likewise those ill-favored cattle and ears (to) seven years of famine. (30) “And all the plenty will be forgotten.” Greek: *and they will forget the plenty.* (32) “And that the dream was doubled ³⁰to Pharaoh.” <With vowellessness of both *i*’s stopped.> “And God will hasten to do it.” <With *a* of *h*; Nestorians with *e*.>^f (34) “Let Pharaoh act, and let him appoint officials.” <With *d* and not with *r*.> “And let them take one-fifth.” Greek: *and let them (take a) fifth (part of) the crops.*

TWENTY-NINTH SECTION

(41:40) “Only (in the matter of) the throne shall I be greater than thou.” Greek: *in the throne.* (45) “And Pharaoh called the name of Joseph ³⁵Šafinath-Pa^hnah,” i.e., him to whom secrets are revealed.^g “And he gave him to wife ³⁶Āsjath, the daughter of Pūṭifra^c the idol-priest of ³⁷Ūn.” Greek: *the priest of the city of*

COLLATION

1:1.—MSP ܡܫܦܝܢܝܘܢ; 14 + ܡܫܦܝܢܝܘܢ | 1:2.—Rd. ܡܫܦܝܢܝܘܢ with 2, 14, and P | 1:5.—9, 14 om. pl. | 1:7.—2, 9, 14, and MSP om. pl. | 2:6, 7.—14 om. | 3:2.—15-17 + ܡܫܦܝܢܝܘܢ | 4:3.—6, 8, 9-11, 13, 15-18 om. | 4:11.—11 ܡܫܦܝܢܝܘܢ | 5:3.—5 + final ܥ | 5:6.—3 ܡܫܦܝܢܝܘܢ | 6:3.—8, 10, 17 om. second ܥ | 6:4.—MSP om. ܥ, has pl. | 6:8.—15 with pl., poss. with orig. ܐ | 7:9.—Cf. app. | 8:2.—3 with pl. | 9:5.—14 ܡܫܦܝܢܝܘܢ | 9:10—10:9.—3 om., + mg. | 9:10.—13 + ܡܫܦܝܢܝܘܢ and rep. 9:8-10 | 10:10.—Cf. app. | 13:5.—3 rep. | 14:1.—3 rep. | 14:4.—8 ܡܫܦܝܢܝܘܢ for ܡܫܦܝܢܝܘܢ | 16:3.—17 om. | 16:4.—3 ܡܫܦܝܢܝܘܢ for ܡܫܦܝܢܝܘܢ | 16:7.—2-4, 14, P, and orig. 1 om. ܐ (A—ܡܫܦܝܢܝܘܢ); 3 mg. note: ܡܫܦܝܢܝܘܢ ܡܫܦܝܢܝܘܢ ܡܫܦܝܢܝܘܢ | 17:2.—5, 6, 8, 9-13, 15-19 with 1 mg.; cf. 3 mg. note on 16:7 | 17:3.—Rd. with 2-4, 14, and orig. 1 ܡܫܦܝܢܝܘܢ; a.o. with corr. 1 | 17:4.—3, 4 pref. ܡܫܦܝܢܝܘܢ | 18:8.—Cf. app. | 19:1.—14 ܡܫܦܝܢܝܘܢ | 19:7.—9 ܡܫܦܝܢܝܘܢ, corr'd supral. | 21:5.—A + ܡܫܦܝܢܝܘܢ | 22:7.—2, 14 w.t.; a.o. with 1 mg. var. | 23:3.—2, 14 w.t.; a.o. om. | 23:6.—2 om. ܡܫܦܝܢܝܘܢ; rd. with 5 and U ܡܫܦܝܢܝܘܢ; other pointings vary | 24:2.—6 om. ܥ and pl. | 25:5.—15 om. | 25:7.—14 + ܡܫܦܝܢܝܘܢ | 26:8.—2-4, 14 w.t.; a.o. om. | 27:1.—14 om., + mg. | 28:4.—Rd. 1 supral. with a.o. | 29:5.—8 ܡܫܦܝܢܝܘܢ for ܡܫܦܝܢܝܘܢ | 30:6.—15 om. ܥ | 30:8.—14 rep. | 31:5.—L=Nestorian; U=30:6 | 31:6.—U and A with final ܡܫܦܝܢܝܘܢ | 32:5.—6 ܡܫܦܝܢܝܘܢ | 33:2.—5, 6, 8, 9, 12, 13 sing. and om. one ܡܫܦܝܢܝܘܢ | 35:2.—13 ܡܫܦܝܢܝܘܢ for ܡܫܦܝܢܝܘܢ | 36:7.—1:2 on 24a.—10 om., + mg.

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Handwritten Syriac text in a cursive script, likely from a manuscript of the Bible. The text is arranged in approximately 25 horizontal lines. On the left margin, there are some vertical markings and numbers, including '24' at the top and '25' further down. On the right margin, there are numbers '5', '10', '15', '20', '25', '30', and '35' corresponding to the lines of text. The script is dense and characteristic of the Syriac language.

NOTES ON THE TRANSLATION

* PG, LXII, 69 f., cf. LIII, 546. See WQ, pp. 42 and 204 f., where it is pointed out that a simple misreading, ; for 𐤀, in the Syriac text would account for BH's "twelve" instead of Chrysostom's "thirteen."

5 b A mark of punctuation similar in form to our colon, of the same value here as our comma.

10 c The same word translated "pine kernels" in fol. 22b.

d Syr. ܦܢܐ, Greek χία. Cf. Löw, No. 44d.

15 e Löw, No. 44d.

f Löw, No. 44a.

g Cf. Löw, No. 319.

h Cf. MSP.

Joseph had instructed his steward; and if not, how was he to say, Your money has come in to me, when it had not come in? (43:27) "And he asked after their health." <With vowellessness of *w*; Nestorians with *a*, and correctly, like سَأَلُوا .> (28) "And they knelt and made obeisance." <With *e* of سَجَدُوا ; Nestorians with *a*, and (this is) not correct.> Greek: *and they prostrated themselves and did obeisance to him.* (30) "And Joseph made haste because his bowels were stirred for his brothers." Greek: *he was agitated because his bowels^a were overturned.* (32) "Because the Egyptians might not eat bread with the Hebrews, for (that) is an abomination to the Egyptians," i.e., because the Egyptians did not eat anything that was sanguineous except fish. (34) "And the portion <with d of iq > of Benjamin was greater than the portions of all of them, five times," i.e., (five)fold.

(44:1) "And he commanded his steward." <With *a* of *p*.> (2) "And put my own cup of silver." <With Greek *p*.> Aquila: *drinking-cup*;^b Symmachus: *cup*.^c "And his corn money." <With d of *j*.>

THIRTY-FIRST SECTION

(44:3) "The men were permitted to go." Greek: *they were dismissed.* (5) "This cup with which my lord drinks and which he also ¹⁶uses for divination." That is, divination (is) that sorcery which is performed by the voice of birds or of laminated insects. (8) "How should we steal?" <With stopping of *b*.> (10) "According to your word." <With *a* of *l*.> "And ye will be blameless." Greek: *clear.* (12) "And the cup was found in the pack of Benjamin." That is, that he might try them, [whether] also [upon] him who was his own rightful brother they would not have mercy, ²⁰into his pack, and not in theirs, he placed the cup. (16) ". . . What shall we urge, and by what shall we be cleared?" Greek: *shall we be justified.* (30) "And the child were not with us." <With enunciation of *h*.> Greek: *he should not be.*

(45:7) "And to save you alive (by) a great deliverance." Greek: *and to rear up a great survival of your own.* (10) "And dwell in the land of Geshân," i.e., Arabia. (11) "Because yet for five years the famine (is) continuing." <²⁵With *a* of *q* and d of *j*.> (16) "And the matter was pleasing in the eyes of Pharaoh," i.e., because he knew that not from the despised race (was) he who had been appointed "father" and "ruler," but from the blessed seed of Abraham. (19) "And lo, thou art authorized, even thou." <With *a* of *m* and *l*.> [That is,] I have authorized thee to do good with thy people. <Nestorians with *a* of *sh*, and (this is) not correct.>

THIRTY-SECOND SECTION

(45:22) ³⁰"And he gave to every man a change of clothes, and to Benjamin he gave three hundred (pieces) of silver"—Greek: *of gold*—"and five changes of clothes"—Greek: *five splendid habits.* (23) "And ten asses." <With d of *m*; Nestorians with *a*.> "And ten she-asses bearing grain and wine." Greek: *and ten mules*, i.e., mules.^d (24) "And he said to them, ³⁵Do not quarrel in the way." That is, do not accuse one another of the evil which you did with me. (27) "And Jacob saw the wagons." That is, had he not seen them, he would not

COLLATION

1:4.—9, 14–17 with 1 mg. | 1:5.—13 om. | 3:8.—2, 14 om.; 3–6, 8–10, 11 supral., 12, 13, 15–19 with 1 mg. var. Cf. LS, 41:15 ff. | 5:2.—MSP with obelus | 6:4.—4, prob. with orig. 1, + final c | 6:5–7.—MSP سَجَدُوا سَجَدُوا سَجَدُوا سَجَدُوا سَجَدُوا سَجَدُوا | 7:2.—9 om. | 7:8.—13 om., + mg. | 8:2.—4, poss. with orig. 1, om. first h | 10:4.—U sing. | 10:9.—3, 4 sing. | 11:2.—10, 14–17 = mg. above 1:4 | 11:6.—Cf. app. | 12:1.—4 om. ? | 12:6.—Rd. with 2, 14, vars. of 9, 11, 15, 17, and prob. orig. 1 عَلَّمَ ; 5, vars. of 10, 12, 16, 18, 19 with 1 mg.; a.o. with corr. 1. Cf. B, p. 129, last line, καυκ[ιου] | 12:7.—12 om., + mg. | 13:7.—9–12, 15–19 om. ? | 14:8.—U and L om. c | 15:7.—12, 19 rep. | 16:1.—18 u for h | 16:7.—P w.t.; 9, 14 cc | 19:4.—Rd. 1 intral. h with 1 mg. and a.o. | 19:5.—Rd. 1 supral. with a.o. | 19:8.—14 c for first u | 21:9.—17 om., + mg. | 22:3.—4 om. h | 22:6.—8 ins. h after c | 22:8.—5 om., + intral. | 26:1.—27:2.—9 om. | 26:2.—14 om. | 27:8.—6 om. h | 28:6.—Rd. with 2, 14, and prob. orig. 1 c ; 3, 4, 6 h c | 30:1.—10, 11 om. u ; 10 mg. corr'd | 31:7.—14 pref. c | 32:3.—MSP h for c | 32:6.—8, U, and L + final h ; A + c | 33:3.—Not so in U | 33:4.—14 w.t.; 2 c ; a.o. and P om. h | 33:6.—U and A om. | 34:2.—8 om. | 34:3.—The pointing of 2 agrees with 1 mg.; 14 عَلَّمَ | 35:1.—4, orig. 1, L, and A ins. h .

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Manuscript text in Arabic script, likely a translation of the Bible. The text is written in a cursive style and is organized into lines. Marginal notes are present on the right side of the page.

NOTES ON THE TRANSLATION

^a Lit., "souls."
^b Cf. Acts 7:14.

have believed that Joseph was still alive.

(46:3) "Fear not to go down to Egypt." <With *e* of *m*.> (9) "The sons of Reuben: Hⁿnūkh and Palū and Ḥeṣrūn and Karmī; (10) and the sons of Simeon: Jamū^ēl and Jāmīn and Ḥāhār and Jakhīn and Ṣāhār and Saul the son of the Canaanitess; (11) and the sons of Levi: Ḡershūn and Qāhāth and M^rrārī." That is, two years after they entered Egypt Qāhāth was born, even though with those who entered Egypt with Jacob he is reckoned. (12) "And the sons of Judah: Ḡīr and Ḡūnān and Shelā and Parṣ and Zarḥ." That is, "Ḡīr and Ḡūnān" who "died in the land of Canaan" are reckoned with those who entered. "The sons of Parṣ: Ḥeṣrūn and Ḥāmūl." (13) "The sons of Issachar: Tūlā and Pū^ā and Ḡūjav and Shemrūn." (14) "The sons of Zebulun: Ṣādhār and ḠAlūn and Naḥlā^ēl." (15) "All the persons^a of his sons and of his daughters" who (were) from Leah (were) "thirty-three." That is, they were thirty-four with Dinah the daughter of Jacob. (16) "And the sons of Gad: Ṣefjūn and Ḥagī and Shūnī and ḠṢb^ēūn and ḠAdī and ḠĀrūdh and ḠAdhrī; (17) and the sons of Asher: Jamnā and Shawā and Shawī and B^rrī^ā and Sarḥ their sister <with vowellessness of *r*>; and the sons of ḠB^rrī^ā: Ḥāvār and Malkēl." (18) "These (were) the sons of Zilpah, . . . sixteen persons," i.e., with Sarḥ the daughter of Asher. (19) "And the sons of Rachel . . . : Joseph and Benjamin." And the sons of Joseph: Manasseh and Ephraim (cf. vs. 20). (21) "And the sons of Benjamin: Bālā and ḠAkhbār and ḠAshbāwl and Gaṣrā and NaḠmān and ḠAḥī and ḠĀrūsh and Māfim and Ḥāfim and ḠEdar." (22) "These were the sons of Rachel . . . ; all ²⁰the persons (were) fourteen." (23) "And the sons of Dan: Ḥūshīm; (24) and the sons of Naphtalī: Naḥṣā^ēl and Gūnī and Jāṣār and Shālīm." (25) "These (were) the sons of Bilhah . . . , seven persons." (27) "All the persons of the house of Jacob who entered Egypt (were) seventy." That is, in the Law of the Greeks they were seventy-five. Thus also, in the Acts, Stephen said,^b five persons also ²⁶of the sons of the sons of Joseph being counted with them: the sons of Manasseh: Mākhīr and Gilead; and the sons of Ephraim: Ṣawṭa^lam [and Ṣa^lam] and ḠEna^m. (34) "Because all shepherds are abhorrent to the Egyptians." That is, because the Egyptians worship the images of bulls and he-goats and rams, they abhor those who keep them for slaughtering; and on this account ³⁰Joseph settled his brothers in the land of RaḠm^sīs (cf. 47:11), outside of the inhabited territory.

(47:12) "And he supplied" them "with grain according to the family (need)," i.e., not more, lest they should be murmured against by the Egyptians.

THIRTY-THIRD SECTION

(47:19) "Buy us and our lands with bread!" <With *e* of *b*, in the imperative.> (20) "And Joseph bought all the land of Egypt for Pharaoh." <With *a* of *b*, in the indicative.> (21) "And the people he transferred from town to town." <With *e* of *r*.> That is, like slaves, where he pleased ³⁵he settled them. (22) "It was only the land of the idol-priests that he did not buy, because

COLLATION

2:4.—2-4, 14 w.t.; a.o. + subl. ins. 1 | 2:7 ff.—A special study of proper names is being made. We list here only a selection of the variants | 3:1.—6 ∞ for 𐤁 | 3:5.—5 𐤁 for ∞; 8 om. ∞ | 4:3.—17 𐤁; 5:7.—2 om., + supral. | 7:6—8:3.—11 om. | 10:1.—2 with 1 mg.; 8, 9, 11, 15 doubtful; a.o. w.t.; U and L ā for a; A unpointed | 10:4.—6, 13, 14 om. first 𐤁 | 10:5.—4 𐤁; 10:7.—3, 4 ins. 𐤁 after 𐤁 | 14:1.—3, 4 𐤁; 14:2.—2, 5, 8, 14, L, and U with 1 mg.; 5 mg., a.o., and A w.t. | 14:3.—2, U, and L 𐤁; a.o. and A w.t. | 15:3.—9 ∞ for final 𐤁 | 15:4.—4 rep. | 16:1.—Originals of 1 and 2 with one 𐤁; a.o. with corrs. | 16:8.—14 om. | 17:3.—15 om. | 18:3.—3, 4, and corr. A 𐤁 for 𐤁; 5, 6, 8-12, 15-19, and U 𐤁; a.o. w.t. (13 om. medial 𐤁) | 18:4.—A and U om. medial 𐤁; L w.t. | 19:3.—15 tr. 𐤁 and 𐤁 | 21:6.—Rd. with orig. 1, 2-5, 8, 12, 14, 19; a.o. with corr. 1 | 22:7.—U and A, perhaps with orig. 1, om. 𐤁; a.o. and L w.t. | 23:4.—2 om. | 24:1.—14 + 𐤁; 24:4.—4 pref. 𐤁 | 25:2.—8 om. | 26:4.—14 𐤁 for ∞; add 1 mg. 𐤁 with 2, 5-19; 3, 4 with orig. 1 | 26:5.—14 om. second 𐤁; cf. B on Gen. 46:20, with quotation of Lagarde's Syro-Hexaplar for this and the two preceding words | 27:5.—2 om., + supral. | 28:2.—2 supral., later hand, with 9-11, 15-17 + 𐤁 | 28:5.—2 om. 𐤁 | 30:6.—14 om. first 𐤁 | 32:7.—14 𐤁 for 𐤁 | 32:8.—2, 14 w.t.; a.o. tr. here 33:5-7.

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NOTES ON THE TRANSLATION

* Marginal note: "In the Hebrew, 'on the head of his bed.' And it is said that 'bed' and 'staff' are alike in their consonantal outline."

5 ^b Perhaps "the tribal patriarchs" or "the eponymous ancestors."

^c In a liturgical prayer?

10 ^d I.e., Sychar. Cf. John 4:5 and Acts 7:16.

^e The same interpretation in *Targum Onkelos*, ed. Bomberg. Cf. *Biblia Hebr.*, ed. Kittel, note *ad loc.*

15 ^f Lit., "head."

^g Lit., "from."

their nature." Greek: *from their choice*. (49:6) "And in their council I have not descended from my honor." That is, I have not been put to shame by their wickedness. Greek: *and upon their structure my angry emotions^a do not rest*. That is, he would not be angry as they. "And in their anger they tore down a city wall." Greek: *and by their desire they hamstringed a bull*. (7) ^a"I shall divide them in Jacob and scatter them in Israel." That is, the tribe of Simeon would be divided in the ends of the tribes; and to the tribe of Levi there would be no portion in the land, but by the tithes which they would receive from the rest of the tribes would they live. (8) "Judah, thee shall thy brothers praise," i.e., because thou didst say to them, What advantage (will it be) that we should kill our brother Joseph? Come, let us sell him to the Arabs (cf. 37:26-27). (9) "From the killing, O my son, ¹⁰thou didst go up." That is, thou didst rescue thy brother from being killed. (8) "Thy father's sons will bow down to thee," i.e., to the kings who from thee shall descend, rather, to the King of Kings, the Messiah, who from thee shall arise in the world. (10) "The scepter^b will not depart from Judah"—Greek: *a ruler*—"and the lawgiver"—i.e., a prophet—"from between his feet"—i.e., from his seed; Greek: *nor a leader from his loins*—"until he come, ¹⁵to whom it^c belongs," i.e., the Messiah, to whom the true kingdom belongs. (11) "He will bind with the vine his foal, and with the vineshoot the son of his she-ass." That is, his people, who as a foal were not broken to the law, he would bind by the spiritual law of the divine power hidden in him even as the exhilarating quality of wine (is hidden) in the vine. "He will whiten his raiment with wine, and ²⁰his vesture in the blood of grapes." That is, by the cup of death, which as wine he was to drink on the cross, and by the blood which as from grapes was to issue from his side, he would after the resurrection deck out with the splendor of impassibility his human nature, by which as by a garment his divinity had been hidden. (12) "His eyes are red from wine," i.e., from death, "and his teeth are white from milk," i.e., more than^d milk, after the resurrection; ²⁵and by the teeth he designates figuratively the whole of his body, as by the part the whole. (13) "Zebulun upon the shores of the sea shall dwell." That is, there shall be his allotted portion. (14) "Issachar is a mighty man who is crouched <with stopping of *b*> between the paths." (15) "And he bent his shoulder to servitude"—Greek: *to labor*—"and became (subject) to tribute"—Greek: *and became a husbandman*. (16) "Dan shall judge his people." That is, from him, indeed, was to descend Samson. (17) ³⁰"Which stings <with fricativity of *k* and *t*> the horse in his heel, and he throws his rider on his back. (18) I have waited for thy salvation, O Lord." Greek: *and the horseman falls on his back, awaiting the salvation of the Lord*, i.e., pointing to the times of Antichrist. (19) "Gad with a troop will go forth, and he will drag the heel."^e That is, he begins, and draws the others after him. (20) "(As for) Asher, good (is) ³⁵his land." Greek: *fat is his bread*. (21) "Naphtali is a swift messenger; he giveth

COLLATION

1:5.—4, 9 with pl. | 2:3.—14 om., ins. after 2:4 | 3:3.—13 masc. | 3:4.—9, 11 (?) ۞ for ۞ | 3:7.—15-17 with 1 mg.; 3, 4 ۞ | a.o. w.t. | 4.—2 om., + mg., later hand | 4:6.—6 om. ۞ | 4:7.—15, 18 with pl. | 5:7.—3 om. | 6:1-3.—15 om. | 6:8.—14 ۞ | 7:6.—13 + ۞ | 7:7, 8.—2-4, 14 w.t.; a.o. tr. with corr. 1 | 7:9.—2, 14, with orig. 1, ۞ | 10 ff.—Note left mg. | 10:9.—10 ۞ | 11:4.—2 ۞ for ۞ | 11:6.—2, 3, 5, 6 w.t.; 11 | for first ۞; 15-17 ۞ | a.o. om. first ۞ | 12:2, 3.—A.o. tr. with corr. 1 | 12:2.—2=11:4 | 17:3.—9, 15 om. | 17:6.—9 ۞ for | | 18:2, 3.—4 tr. | 19:4.—9 ۞ for | | 20:5—21:1.—5 om. hom. | 21:9.—4 ۞, probably through 2's addition of a word-divider; a.o. w.t., 8 queried | 23:3.—9 | for final ۞ | 23:7.—18 rep. | 24:6-8.—4 om. | 24:6.—Add 1 supral. with a.o. | 25:11.—3, 14 ۞ | 26:1.—6, 10, 11, 13, 16-19, with corr'd 1 and L, ۞ | a.o., with orig. 1 and U and A, + ۞ after ۞ | 26:4.—2 om., + supral.; P pl. | 26:8.—9 ۞ for ۞ | 27:1.—17 om. | 27:2.—9-11, 15 om. | 27:8.—9 rep. | 28:3.—11 om. second ۞, mg. corr'd | 28:6.—5 om., + intral. | 29:2.—9 ۞ | 30:1.—2 om. ۞ | 30:3.—14 pref. ۞ | 31:7.—11 with pl. | 32:8.—2, 13, 14 om. pl. | 33:1.—17-19 om. second ۞ | 34:3.—13, 14 om.; 13 + mg. | 35:1.—9, 14 ۞ for | | 35:6.—15 om. ۞.

Handwritten text in Syriac script, likely a manuscript of the Bible. The text is arranged in vertical columns, with some marginal notes. The main text is written in a cursive style. There are several lines of text, some of which are numbered on the right side of the page (5, 10, 15, 20, 25, 30, 35). The text appears to be a translation or commentary on the biblical text, as indicated by the notes on the right.

NOTES ON THE TRANSLATION

^a Lit., "in."

^b In Semitic languages the words "building," "construction," and "son," "daughter" are, or appear to be, related to each other.

^c The Peshitta is not necessarily to be so interpreted, but may be rendered, "and the arms of his hands were spread out," as in drawing a bow to the full. We have endeavored to give the sense which BH seems to have derived from the text.

^d Meaning Ethiopians.

^e Cf. II Chron. 14:8 ff.

^f Cf. Rashbam (Rabbi Samuel ben Meir) in his commentary *ad loc.*: "Benjamin supported the righteous kings who were victorious over the peoples, as it is written concerning Asa, Jehoshaphat, and Hezekiah."

^g See collation.

^h Mg. reads: (50:5) "Thou wilt bury me." . . . I shall go up and bury my father and return." (6) 'Go up . . . as he made thee swear (7) to bury.' These words are not written in the *Storehouse of Mysteries*."

ⁱ Lit., "he filled in their hearts."

^j I.e., *dufnā* in the meaning "burial place." But possibly *dufnā* in the meaning "coffin" or "sarcophagus" may be old Syriac; in this meaning it is not Arabic as we know it.

beautiful speech." Greek: *Naphtali is a pampered stem that giveth beauty in the fruits.* (49:22) "A foster child (is) Joseph, a foster child." That is, by reason of abounding love he repeats the blandishing word. "Ascend, O eye, the established structure which ascends with^a the wall," i.e., commanding the eye of the mind^b to gaze intently upon his son, who was a strong wall for them.^b And this passage is not in the Greek. (23) "And the lords of the bands looked askance at him. (24) His bow was bent back with strength, and the arms of his hands were flung wildly about." Greek: *and the lords of the arrows looked askance at him, and their bows were crushed with strength, and the sinews of the arms of their hands were loosed.* That is, the Greek is correct because it signifies the victory of Joseph; ¹⁰the Syriac, however, (signifies) his defeat,^c which is absurd. "And from the name of the shepherd of the rock of Israel," i.e., that name which I saw when I made the rock my pillows (cf. 28:11). (25) "The blessing of heaven from above," i.e., the rain and the dew, "[and] the blessing of the deep of the springtime from beneath," i.e., crops and fruits; "the blessing of the breasts and the wombs," i.e., of sons and daughters. (26) "The blessings of thy father have surpassed ¹⁶the blessings of my forebears." That is, I surely stole the blessings of my father Isaac, and thou hast not (done) thus. "Even unto the expectation of the everlasting hills." That is, thus will abide with thee my blessings. Greek: *above the blessings of the everlasting rills.* That is, as waters which trickle and drip from the mountain[s], the blessings shall flow forth to thee. (27) "Benjamin (is) a ravenous wolf." That is, this is a type (of the fact) that he spoiled ²⁰the Hindus^d in the days of Asa^e and the Assyrians in the days of Hezekiah.^f (29) "I am being gathered to my people." <With *e* of *n*.>

(50:2) "And Joseph commanded <with *a* of *q*> his servants the physicians to embalm his father." Greek: *the undertakers to prepare for burial.* (3) "And forty days they fulfilled for him." Nestorians: "and were fulfilled for him."^g That is, forty days they were keeping the embalmed, that their bodies might dry out. (4) ²⁵"And Joseph spoke unto those of the house of Pharaoh: If I have found favor in your eyes, say before Pharaoh, My father made me swear." That is, he needed others to speak his word to Pharaoh because for a certain time he could not enter unto Pharaoh, according to the custom which we, indeed, see among the Mongols, that the possessors of a corpse not only do not enter ³⁰before the king, but even are kept outside the camp.^h (10) "And they came as far as the threshing-floors of ³Atâr, which (are) beyond Jordan." <With *a* of ³ and *d* of *t*.> (11) "Wherefore they called its name ³Eval-Mesrën." <With *e* of ³ and *a* of *b*; Nestorians with *a* of ³ and *e* of *b*.> (20) "Ye designed evil against me, and God designed it for good." <With fricativeness of *b*; related to *hushâvd* ("intention, design") and not to *hushbând* ("reckoning").> (21) "And he comforted ³³them."ⁱ Greek: *and he spoke with their hearts.* (26) "And they embalmed him and put him in a coffin in Egypt," i.e., in the burial place; and that (word) is Arabic.^j Greek: *in an urn.*

COLLATION

2:3-5.—9 om. | 3:8.—A w.t.; U and L om. ۞ | 5:1.—8 om. ۞ | 6:3.—2 dist.; a.o. and P with corr. of 1 and 2 | 6:6.—U and A pref. ۞ | 7:1.—8 om. final ۞ | 7:2.—8 om. pl. | 8:1.—9 ۞ for ۞; 14 om. final ۞ | 8:3.—14 om., + mg. | 8:7.—2 om. first ۞, corr'd subl.; 4 om. pl. | 9:5.—9 ۞ | 10:7—11:3.—9-12, 18, 19 om. | 12:1.—10 and mgs. of 5, 11, 12, 18, 19 with 1 mg. | 12:7.—3, 4, 9, and mgs. of 5, 11, 12, 18, 19 with 1 mg. | 12:8.—8, 11, 12 om. first ۞; 5, 9, 10, 15-17, and mgs. of 5, 11, 12 with 1 mg. | 12:9.—14 with orig. 1; a.o. and P with corr. 1 | 13:2.—5, 8 + ۞ | 13:6.—6, 13 om. first ۞; 13 pref. ۞ | 13:8.—13 om.; 2, 14 with orig. 1; a.o. and P sing. | 14:6.—15 om. pl. | 14:8.—L w.t.; U and A om. final ۞ | 15:5.—8 ۞ | 15:8.—Restore orig. pl., with a.o. | 17:3.—2, 13 w.t.; a.o. om. | 17:6.—2, 14 w.t.; a.o. with 1 mg. | 18:5.—14 om., + supral. | 18:9.—2, 4, 14, 15, and orig. 1 with pl. | 19:1.—6, 14 ۞; 12 ۞ | 19:2.—2, 14 with orig. 1; a.o. with corr. 1 | 19:4-6.—15 mg. note ۞ | ۞; 16 ins. in text | 20:7.—8 ۞ | 21:1.—5-13, 15-19 tr. here 21:5, 6 | 21:3.—2-4, 14, and P with orig. 1; a.o. with corr. 1 | 21:4.—13 om., + mg. | 22:2.—5, 10 om. pl. | 22:5, 6.—15 tr. | 23:2.—A w.t. | 23:5.—6 om. pl. | 23:6—24:3.—2, 3 om., + mg. | 23:7.—U and L w.t. | 29.—Note right mg. | 30:1.—9 with pl. | 30:3.—5, 6, 8, 10-19 om. ۞ | 30:8.—6, 8-13, 16-19 om. pl. with left mg. 1 | 31:1.—9, 11-13, 15, 16, 18, 19 tr. here 31:4-7 | 32:4-7.—4 om., + mg. | 32:8—33:2=U | 33:1, 2.—14 ۞ | 33:5.—2 om., + supral. | 35:3.—4 + final ۞ | 36:3.—2 w.t.; a.o. om.

Hebrew: "in an ark (ʿārūnā)." And it is said that the Egyptians erected a statue to Joseph and worshiped it.

(Here) ends the book of the Creation, the first book of the Law.

EXODUS, THE SECOND BOOK OF THE LAW,
AND IN IT ARE TWENTY-SIX SECTIONS
FIRST SECTION

This book is called Exodus literally, because in it is recorded the history of their exodus from Egypt, and spiritually, because in it comes into effect^a the Abrahamic promise.

(1:8) "And there arose a new king over Egypt who knew not Joseph." That is, ¹⁰he did not love Joseph. Otherwise how should a father and celebrated governor, such as he, be unknown? And [Palamantis^b] was the name of this king. (11) "And they built towns (as) magazines for Pharaoh," i.e., storehouses. Greek: *fortified cities for Pharaoh*. "Pithūm and Ra^cm^sis." Greek: *and ʿĀwn, which is Heliopolis*; i.e., the city of the sun, namely, ¹⁵Baalbek.^c (14) "And they made their lives bitter." Greek: *they tormented*. "In clay and in bricks." <With *e* of *l*.> Greek: *and in brickmaking*. (15) "And the king of Egypt said to the Hebrew midwives <with *a* of *h*>, of whom the name of one was Pū^cā, and . . . of the other Shūfrā." Greek: *Šepūrā*.^d (21) "And it came to pass that, because the midwives feared God, they made for themselves houses." That is, God made a blessing to dwell in their houses.^e

(2:1) ²⁰"And a man of the house of Levi went and took a daughter of Levi." That is, ^cAmram, son of Qāhāth, son of Levi, son of Israel, took Jūkhāvār, the daughter of his paternal uncle. (2) "And she saw him to be beautiful and hid him three months," i.e., Moses. (3) "And she took an ark <with *i* of *q*, without *j*>^f of boxwood,"^g i.e., teak.^h Greek: *of papyrus*. "And she calked it <with fricativeness of *t*, ²⁵while some say it has the sign of stopping upon it> with bitumen"—i.e., tar—"and with pitch <also written with *b*> and set it <with fricativeness of *t*> in a shallow by the bank of the river," i.e., where there was little water. Greek: *in a poolⁱ by the river*. (5) "And she sent her handmaids and she took him." Greek: *she drew him out*. (7) "I will go call for thee a woman, a wet nurse." <With fricativeness of *t*; in some manuscripts *majn^eqānīthā*.>^j Greek: *foster-mother*. (9) ³⁰"Behold, this child is thine. Nurse him for me."^k <With vowellessness of *n*; for me, however, with *e* of *n* is correct, whereas some say it has the sign of vowellessness.> "So the woman took the child and nursed it." <With *e* of *n* and fricativeness of *t*. It is also written with *w*, *ʿawneqtheh*.> (10) "And the child grew, and she brought him to the daughter of Pharaoh." <With *a* of *j*.> "And she called his name

COLLATION

2:1.—12 om. first c| Subscriptions read: 2-6, 13, 14 w.t., except that 14 + ⲛⲁⲙⲓⲣ ⲛⲁⲙⲓⲣ, 4 + ⲛⲁⲙⲓⲣ ⲛⲁⲙⲓⲣ | ⲛⲁⲙⲓⲣ ⲛⲁⲙⲓⲣ, and 3 om. 2:4, 5 and + ⲛⲁⲙⲓⲣ ⲛⲁⲙⲓⲣ | ⲛⲁⲙⲓⲣ ⲛⲁⲙⲓⲣ, except that 10 + ⲛⲁⲙⲓⲣ, and 11 om. ⲛⲁⲙⲓⲣ; 16 has an Arabic colophon naming ʿAbd al-ʿAzīz as writer and 1884 as date | 4.—3, 4, 8, 14 pref. ⲛⲁⲙⲓⲣ | 5:1.—2 om., + mg.; 14 pref. ⲛⲁⲙⲓⲣ | 5:4-7.—2 om., + mg. (obsc.) | 5:4.—8 ⲛⲁⲙⲓⲣ for c | 5:6.—14 ⲛⲁⲙⲓⲣ | 7:1.—8:2.—15 om. hom. | 8:3.—4 + final c | 9:10.—10:4.—8 om. hom. | 10:3.—2, 13, 14 om.; 2 + mg.; 14 + supral. | 10:9.—2-4, 14, and poss. orig. 1 ⲛⲁⲙⲓⲣ | 11:4.—Rd. with 2 and orig. 1 ⲛⲁⲙⲓⲣ; 3, 4 ⲛⲁⲙⲓⲣ; 14 ⲛⲁⲙⲓⲣ | 14:2.—2, 9, 12, 19 ⲛⲁⲙⲓⲣ; 14 ⲛⲁⲙⲓⲣ; 4 ⲛⲁⲙⲓⲣ; a.o. with 1 mg. var. | 14:3.—MSP om. ⲛⲁⲙⲓⲣ, + ⲛⲁⲙⲓⲣ | 14:4.—4, 8 om. second c | 14:7.—14 om. | 15:1.—9, 14 unvocalized; 3, 4 conflate, text and mg.; a.o. with 1 mg. | 15:4.—16 om., + mg.; add with a.o., 16 mg., and P a second c | 16:5.—11 ⲛⲁⲙⲓⲣ for c; 8, 15 with faulty vocalization; a.o. with 1 mg. var. From here on, a MS of ⲛⲁⲙⲓⲣ is frequently quoted in mg. vars. On his name see BO, II, 299. Cf. also PS, I, 726 | 17:1.—Cf. app. | 17:6.—9 om. first ⲛⲁⲙⲓⲣ | 18:1.—9 om. ⲛⲁⲙⲓⲣ | 18:7.—U and A om. final ⲛⲁⲙⲓⲣ | 19:3.—P om. final ⲛⲁⲙⲓⲣ | 20:4.—9 om. ⲛⲁⲙⲓⲣ | 20:6-8.—9-12, 16-19 om. hom. | 20:7.—14 ⲛⲁⲙⲓⲣ for ⲛⲁⲙⲓⲣ | 22:3.—14 om. | 23:2.—9, 12, 18 masc. suf. | 23:8.—11 ⲛⲁⲙⲓⲣ for ⲛⲁⲙⲓⲣ | 23:9.—14 with pl.; cf. app. | 24:1.—15 om. | 24:5.—2-4, 14, with P and poss. orig. 1, fem. suf. | 24:9.—2 pref. ⲛⲁⲙⲓⲣ | 26:4.—P fem. suf. | 27:1.—18 fem. suf. | 28:3.—P fem. suf. | 28:4.—17 om. | 28:5.—2, 13, mg. vars. of 1 and 5, and orig. 1, with MSP, om. c; a.o. with corrs. of 1 and 2; MSP fem. suf. | 29:2-5.—6, 8, 9, 11-13, 17-19 om. | 29:3-6.—10, 15, 16 om.; but 10, 16 + mg. var., with a.o. | 31:4.—3 om. | 31:5-11.—8 om. | 32:7.—14 om. | 33:4, 5.—2 has mg. note on the Pharaoh under whom Moses was born, and his daughter, based on BCS, p. 14, ll. 10 ff., and CMS, IV, 22, ll. 10 ff.; cf. app.

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NOTES ON THE TRANSLATION

* Cf. Ps. 144 (L Ps. 143):7; Luke 11:5? Or is the phrase from a ritual prayer? Cf. also PS, II, 4165, under "Aph. [Aph. 2]." The form should be transliterated as *ashl'janj* if derived from *ashl'*. BH's vocalization is curious.

^b Cf. the curious scholion, *Hex.*, I, 83, on "Zipporah."

^c BH's comment simply adds to the word "flock" the objective *...*.

^d Or does BH think here of "the wind," which the Syriac word may also mean?

^e See K. Budde, "Habakkuk," *Encyc. Biblica*; also Acts 8:39.

Moses, because she said, From the water I drew him." That is, thence is derived (the phrase) *ʔashelajnj(?)*.^a And she called him by a Hebrew name so that, when he should grow up, he might not suppose that he was her son and be exalted in his own opinion. And it is said that his parents had called him Malkēl. (2:15) "And Pharaoh heard this thing," i.e., because ¹⁷that Hebrew on whose account Moses had killed the Egyptian had divulged the killing and had requited evil for good. (16) "And the idol-priest of Midian had seven daughters, and they used to come and draw (water) and fill the trenches," i.e., the troughs. Greek: *receptacles*. (17) "And Moses rose up and delivered them." <With *a* of *p* and *e* of *r*.> That is, he intervened between them and the shepherds who were driving them away. (18) "And they came to ¹⁸R^cū^ēl their father." That is, the natural name of the father-in-law of Moses was Jethro, and the priestly (name) was R^cū^ēl. (20) "Wherefore have ye left him? Go, call him!" <With *e* of *t* stopped.> (21) "And he gave him Šepūrā his daughter to wife <with *e* of *š*,>" i.e., cheerfulness.^b The sons of Moses were Gershūn, i.e., sojourner (cf. vs. 22), and Eleazar, i.e., God is a help. (23) "And the children of Israel groaned by reason of ¹⁹hard servitude." <With *a* of *t* and *n*, from *tenahtā* ("groaning").> (24) "And God heard their moan." <With *a* of *n*.> (25) "And God noticed the children of Israel and knew" them, i.e., took pity on them. Greek: *he became known to them*.

SECOND SECTION

(3:1) "And he led the flock to the wilderness." That is, "flock" is direct object.^c "And he came to the mount of God, to Hūrīv." That is, the spirit^d of God carried off Moses from Midian to Hūrīv, a journey of ²⁰forty parasangs—the same which also carried off Habakkuk and Philip.^e (2) "And there appeared to him the angel of the Lord in a flame of fire from the midst of the bush." That is, by fire he received the revelation, that he might believe that he who guarded the bush from the fire, so that it was not consumed, was able also to guard him from Pharaoh. (4) "And God (was) calling him from the midst of the bush and said, Moses! Moses!" That is, ²⁵he who appeared in the first place was an angel. He who afterward spoke with him was God. (5) "And he said to him, Draw not nigh hither. Put off the sandals from thy feet, for the place on which thou art standing is a holy place." That is, literally he indicates to him that he was to leave behind his wife and sons with his father-in-law and alone to enter Egypt; ³⁰but spiritually he commands him to put away from him the material thoughts touching on the earth, in order that he might be fit for converse with God. And thence the priests of the old (covenant) used to enter the tabernacle unshod. But we, because we are commanded to shoe our feet with the preparation of the evangel, cover our feet; and the head, the member most honored by us, we uncover. (6) ³⁵"And Moses hid his face, because he feared to look toward God." That is, he shows that he did not shrink from the fire which consumed not, for he saw

COLLATION

1:1.—Cf. app. | 1:6.—9 om. α | 2:3.—5, 8 ins. | after α | 2:5.—9 rep. | 3:6.—11 om. α | 4:2.—8, 9, 12, 15, 17, 18 om. first α | 4:7.—11 om. | 4:8.—17 om. | 7:10.—10, 15–17 om. | 8:1.—15–17 α for α | 8:5.—4 α for α | 9:7.—14 om. | 9:9.—9 α for α | 10:1.—Cf. app. | 11:2.—15 om. α | 11:5.—14 om. α | 12:3.—U and L ins. | after β; 2–4, 14, and orig. 1 tr. here 11:6—12:1 | 12:6.—5, 6, 8–13, 15–19 tr. here 13:1, 2 | 14:1.—9 pref. α | 14:5.—2, 14 w.t.; a.o. tr. here 15:3–5 | 16:5.—14 om. | 17:1.—14 α for α | 18:3–8.—5, 15 om., + mg. | 18:5.—18 α2 | 18:8.—Cf. app. | 20:6.—2 rep. second α; 3–6, 8, 13, 14 om. third α | 24:1.—3, 4, 8, 12, 14, with P, perf. | 24:4.—4 rep. | 24:9.—15 om. | 24:10.—14 om. | 25:7.—14 w.t.; a.o. pref. α | 25:9.—2, 10, 13, 15–17, and mg. vars. of 5 and 8 with 1 mg. var. | 26:2.—2, 18 α | 27:1.—3, 4, U, and A om. | 28:2.—4 om., + mg. | 28:6.—3–5, 8–12, 18, 19 om.; note mg. var. | 29:3.—18 with pl. | 30:5.—6, 14 om. first α | 32:6.—2, 3, 13, 14, orig. 1, and mg. 5 with 1 mg.; a.o. with corr. 1 | 33:7.—5, 6, 13 ins. | before α; 2 tr. here 33:5 | 34:2.—5 عصف (by obliteration) | 35:3, 4.—4 tr.

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Handwritten Syriac text in a cursive script, arranged in approximately 28 horizontal lines. The text is written from right to left. Marginal numbers 27, 26, 25, 24, 23, 22, 21, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 are written on the left side of the page. There are some corrections or additions written in the margins, including a large '7' on the left and some characters at the bottom right.

NOTES ON THE TRANSLATION

- * Two different forms of the pronoun "what?"
- b Not so in MSP.
- c Right is "above," and left is "below," in the Syriac text. The Syrians, turning the page, as we would say, sideways, wrote from top to bottom thereof. Cf. Duval, *Traité de grammaire syriaque* (1881), chap. i, § 4, on p. 3.

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NOTES ON THE TRANSLATION

^a Literal Syriac for LXX τὰ πρὸς τὸν θεόν.

^b Sic P.

^c Cf. MSP.

5 ^d Or "the one whom he sought to kill."

^e This scholion probably renders the hexaplaric text; cf. LXX συναγαγέρωσαν. Hence some MSS add here, "Greek." Cf. MSP.

10 ^f P for the first "ye are idle" of the English text.

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those (things) which pertain to God.^a (4:18) "And Moses returned and went to Jethro his father-in-law." That is, he did not reveal those things which God had spoken to him to his father-in-law, because he knew that he was a pagan and the divine words would appear to him as inanities; but he made a pretext of seeing his brethren.

THIRD SECTION

(4:19) ⁵"And the Lord said unto Moses in Midian, Turn, go to Egypt, because all the men who were seeking thy life are dead." That is, because thus far he had been divided in mind, a second time God appeared to him, that he might encourage him by the death of those from whom he shrank. (21) "And I will harden his heart, and he will not send the people away," i.e., in order that your faith may be made firm by the wonders¹⁰ which I will do. (22) "Israel is my son, my first-born," i.e., the son of grace who knew me before other nations. (24) "And the Lord met him"—Greek: *the angel*—"and he sought to kill Moses."^b (25) "And Šepūrā took a hard stone"—Greek: *a pebble*, that is to say, a flint^c—"and she cut off the foreskin of her son." That is, the cause of this menace was that Moses had borne his wife and his sons with him; ¹⁵for he had said to himself, If the things which the Lord spake to me are not fulfilled, then I will sojourn with the households of my kindred in Egypt. And thereupon he sent them back again to his father-in-law. And this is known because of the fact that it was told Moses in the wilderness, "Behold thy father-in-law Jethro and thy wife and thy two sons with her" (cf. 18:6). Šepūrā, because she did not understand this, immediately circumcised her son; for she believed that, because she had not circumcised him, ²⁰trouble was coming upon them. "And she took hold of his feet," i.e., of the child, and not of the Lord, for he may not be seized upon. But according to some she laid hold upon the feet of Moses and said to him, I have a bridegroom of blood; i.e., by this blood, living and not dead is my bridegroom, i.e., my husband, Moses. [In the] Greek there is no mention of "bridegroom," but (it says), *There stands the blood of the circumcision of my son.* (26) "And he released him," i.e., Moses—the one who sought to kill him.^d

(5:7) ²⁵"Let them go collect straw for [themselves]." That is, let them gather.^e (8) "Because they are idle," i.e., *batlā* ("idler") <with *ā* of *t*>, he who is unwilling to labor, though there be labor for him; but *batīlā* ("idle; out of work") <with *i*> is he for whom there is no work, though he be willing to labor. (9) "Let the work be grievous on the men, that they may be busied with it," i.e., *avīdh'thā* <with *i* of *b*>, "work," whereas *avādh'thā* <with *ā*> (means) "wealth." (12) "To gather ³⁰stubble of straw <with *e* of *m* and fricativeness of *t*>," i.e., from *qeshā*. (14) "And the scribes of the children of Israel were chastised." That is, the officials who wrote and gave the reckoning were beaten. (17) "It is idleness."^f <With *e* of *m* and *ā* of *t*> "Idlers are ye; therefore ye say, Let us go sacrifice to the Lord." That is, idleness begets in you love of pleasures. (21) "That ye have made evil our savor in the presence of Pharaoh." Greek: *ye have made abominable our smell* ³⁵*in the presence of Pharaoh.* (23) "Since I came to Pharaoh to speak in thy name, he hath been evilly disposed toward this people." Greek: *he has done evil.*

(6:2) "As for me, I am the Lord," (3) who appeared to Abraham, Isaac, and Jacob as ʾĪlshadaj the God; but the name 'Lord' I had not made known to them." That is, promises alone had I promised to thy forefathers;

COLLATION

2:7, 8.—2, 14 w.t.; a.o., with corr. 1, tr. | 3:5.—2 om., + supral.; 10 | 4:5.—14 | for ∞ | 5:3.—6 om. final | 5:5.—9 om. ʿ | 6:2.—Rd. ʿ | 6:4, 5.—P tr. | 7:7.—3, 14 + ʿ | 8:7.—18 om. | 9:6.—8 om. ʿ; 9 rep. first ʿ | 9:8.—Rd. | 11:1.—13 om., + mg. | 15:6.—2-4, 14 w.t.; a.o. with corr. 1 | 16:4.—14 om. pl. | 16:9.—2 om. first ʿ | 18:2.—2 om. | 18:7.—3, 4, 14, 16, and P, masc. suf. | 18:8.—2 + ʿ | 19:1-5.—12 om., + mg. | 19:3.—8 | 19:8.—2 om., + supral.; 3 om. ʿ | 20:1.—4 ʿ for | 21:6.—14 pref. ʿ | 21:7.—14 + 3. masc. sing. suf. | 22:4.—Rd. with U and A | L | 22:9.—9 | 23:2.—17 | 23:4.—Pref. ʿ with 2 | 23:5—25:4.—9 om. | 23:5.—10, 15-17 + | 24:2.—MSP | 24:5.—12 om. | 24:8.—2 om., + intral. | 25:1.—Pref., with mg., P, and a.o. except 14, | 25:3.—Rd. with 1 orig., 2, and P | 25:5.—Rd. with 1 orig., 2-4, 14 ʿ; 9 ʿ; 10 ʿ ʿ ʿ; a.o. with supral. and mg. 1 | 25:7.—8 om. | 27:4—29:2.—9 om., + mg. | 27:4.—11, 17 ʿ; 15, 16 pref. ʿ | 27:6, 7.—15 tr. | 28:2.—P om. ʿ | 28:4—29:1.—10-12, 18, 19 om. hom. | 28:5.—14 om. pl. | 31:5.—3 pref. ʿ | 31:7.—13 om., + mg. | 32:1-6.—With U, and consonantly with L and A | 32:1, 2.—2, 6, and mgs. of 5 and 8 with 1 mg. var. | 32:3, 4.—2 ʿ | 32:7.—2, with P, pred. adj. and pron. in full; 6 om.; 3, 4, 6 + ʿ; 5, 8-13, 15-19 + mg. 1 | 32:9.—9-12, 14-19, with P, pred. adj. and pron. in full | 33:9.—8, 11, 12, 18, 19 om. pl. | 34:2.—9 ʿ for | 34:6.—11 om. first ʿ | 34:7.—Rd., with 2, 9, 10, 15-17, mg. vars. of 5, 12, 19, and orig. 1, ʿ for ʿ; MSP | 6 var. (text) (?); 14 om. | 35:2.—2 + ʿ | 35:4.—3 om. | 36-38.—Note Arabic mg. | 37:4.—9 ʿ for | P | 38:6.—2 om. ʿ, with orig. 1; a.o. with lower mg. and corr. 1.

but that I was, I am, and I forever shall be, I had not taught them as (I have) thee.

FOURTH SECTION

(6:14) "And these are the heads of the house" of Israel. That is, again he repeats the record of the generations, in order that the forbears of Moses and Aaron might be known. "The sons of Reuben . . . : H^enūkh and Palū and Heṣrūn and Karmī." (15) "And the sons of Simeon: ⁶Jamū⁶ēl and Jāmīn and ²Āhār and Jākhīn and Šāhār and Saul the son of the Canaanitess." Greek: *the Phoenician* (fem.). (16) "The sons of Levi . . . : Gershūn and Qāhāth and M⁶rārī." <With a of w and ā of r.> (17) "And the sons of Gershūn: Lavnī and Shamī." (18) "And the sons of Qāhāth: ⁶Amram and Jaṣhār and Hevrūn and ⁶Ūzēl." (19) "And the sons of M⁶rārī: Maḥlī and Mūshī." (20) "And ⁶Amram took to wife Jūkhāvār, the daughter of ¹⁰his paternal uncle, and she bore to him Aaron and Moses and Miriam."^a (21) "And the sons of Jaṣhār: Qūrḥ and N⁶fāgh and Zakhri; (22) and the sons of ⁶Ūzēl: Manshā⁶ēl and [Eliṣfān] and Sathri." (23) "And Aaron took ⁶Eliṣ⁶va⁶, daughter of ⁶Amīnādhāv, sister of Naḥshūn, to wife; and she bore to him Nadab and Abihu and Eleazar and ⁶Īthāmār." (24) "And the sons of Qūrḥ: ²Āsīr and Halqānā and ²Akhinsāf." (25) ¹⁵"And Eleazar the son of Aaron took for himself a wife from the daughters of Panṭēl; and she bore to him Phinehas." That is, some say that when Moses fled to Jethro he was called Panṭēl, because God had delivered him from execution (lit., "killing"). (30) "I am stammering of tongue. How shall Pharaoh hearken unto me?" Greek: *Lo, I am [lame of voice]*.

(7:1) "And the Lord said to Moses: See, I have made (lit., 'given') thee a god to Pharaoh; and Aaron ²⁰thy brother shall be thy prophet." That is, he shall be afraid of thee as of God, by reason of the signs which thou shalt perform. And Aaron shall be a go-between between thee and him. (3) "And I will harden the heart of Pharaoh." That is, to the same degree as his impudence shall increase, just so shall my miracles increase. (11) "And they, the magicians, [also] did." Greek: *the enchanters . . . with [their] incantations* <with vowellessness of r>. (17) "And they shall be transformed and shall become blood." <With stopping of k.> (19) "And over ²³their pools," i.e., the places in which rain water was collected. Greek: *and over their ditches*. "And over their ponds," i.e., the places from which the water bursts forth upon the surface of the earth and cannot drain off. "And over the reservoirs of their waters <with a of m and the first j>," i.e., towers in which the waters collected and were enabled to reach the lands which were high. "And there shall be blood in all the land of Egypt, ³⁰even in the pieces of wood and stone," i.e., which were dyeing the water [for them] when it was poured upon them. (21) "And the fish in the river died, and the river stank." That is, this testifies that in reality, and not as a deceiving magician, Moses changed the waters to blood. (22) "And the sorcerers of Egypt did so by their sorceries." That is, doubtless the waters which they were digging and bringing forth from the sand on the bank of the river, that they might drink and not ³⁵die in those seven days, did the sorcerers change; and if it be not that, all

COLLATION

2:2.—11 + scribal word of praise to God | 2:8.—A.o. + final 𐤀 | 8:5.—3, 4, 12 om. first 𐤀 and have | for 𐤀 | 8:6.—13 om., + mg. | 10:7.—9 om. first 𐤀 | 11:6.—3, 4, 12 | for 𐤀 | 11:7.—2-4, 14 w.t.; 5 with 1 mg., corr'd supral.; a.o. with 1 mg. | 12:1.—14 w.t. 𐤀; a.o., with P, tr. 𐤀 and 𐤀 (13 ins. 𐤀 after 𐤀) | 15:9.—Rd., with 2, 3, 11-13, 18, 19, a for first e; 5, 8, 10, 16, 17 conflate with corr'd 1 | 16:8.—2 pres. part. | 17:3.—2 e for a; 15, 16 + note on the three names of Moses = PS, II, 2054, ll. 37-40 | 18:1.—10, 15-17 om.; P 𐤀 | 18:3.—2-6, 13, 14, and P w.t.; 6 + 𐤀; 𐤀 (misplaced and corr'd); a.o. | for 𐤀 | 18:7-10.—6 om. | 18:8, 9.—2-4 w.t.; 14 om. word 9; a.o. om. both, with mg. 1 | 18:10.—14 w.t.; 4 conflate, mg. and text of 1; rd. mg. 1 with a.o. (including misplaced and corr'd 6) and MSP | 20:10—21:2.—5, 6, 8-13, 15-19 om. | 22:4.—10 om.; 15-17 pref. 𐤀 | 22:8.—4 + 𐤀 | 23:3.—9 𐤀 for 𐤀; 6 ins. 𐤀 after first 𐤀; 4 om. second 𐤀; 3, 4, 14 om. supral. with orig. 1; a.o., U, and A with corr. 1; L 𐤀 | 23:7.—4 mg. Karshuni gloss | 23:8.—MSP 𐤀; 𐤀 | 24:2.—13 𐤀 | 24:3.—5, 6, 8-13, 15-19 tr. here 24:6, 7 | 25:1.—Rd. with L and A 𐤀; U 𐤀; 4 𐤀, corr'd mg. om. pl. | 25:9.—2 om. 𐤀; 14 rep. | 26:1.—4 mg. Karshuni gloss; MSP with independent possessive | 26:2.—12 om. 𐤀 | 27:8.—14 𐤀 for 𐤀 | 27:9.—3 mg. has reference to LS, 55:1 f. | 28:6.—10 ins. 𐤀 after 𐤀 | 28:7.—A.o. and prob. orig. 1 with mg. 1 | 28:10.—4 om. pl. | 30:4.—2, with orig. 1, om. 𐤀; a.o. with 1 corr. | 30:5.—A.o. with 1 corr. | 31:2.—4 pref. 𐤀 | 31:3.—14 om. 𐤀 | 31:9.—9 pref. 𐤀 | 32:1.—9 om. 𐤀 | 32:2.—14 om. | 32:3.—2, 9, 14, with orig. 1, ins. 𐤀 after 𐤀 | 32:6.—2 w.t.; a.o. om. | 34:5.—16 om. final 𐤀 | 35:2.—10 om. 𐤀 | 35:3.—3, 4 𐤀; 35:5.—13, with orig. 1, om. final 𐤀; a.o. with corr. 1.

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NOTES ON THE TRANSLATION

* Cf. MSP.
^b I.e., the things of which they did stand in awe.

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Handwritten marginal note in Arabic script.

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the water in the river, and elsewhere, the Scripture says that Moses had changed into blood.

(8:3) "And the river shall swarm with frogs, and they shall come up and they shall enter <feminine gender> thy house and thy sleeping-chamber . . . and into thy garners and into thy kneading-trough[s]." Greek: *and into thy ovens and into thy dough.* (6) "And the frogs came up and covered the land." <With *ā* of *j*, inasmuch as "the masculine singular is exactly like the feminine plural in pronunciation.>

FIFTH SECTION

(8:8) "And let him take away the frogs." That is, let him remove. (13) "And the frogs died out of the houses and out of the courts"—Greek: *and out of the dwellings*—"and out of the fields." (14) "And they gathered them in heaps." Greek: *in piles*; Symmachus: *in mounds*. (15) "And Pharaoh saw that there was relief [and he hardened his heart <with *ā* of *w* and *t* stopped>," i.e., a breathing-space]. (17) "And he smote ¹⁰the dust of the earth, and it became lice." <Feminine gender.> Greek: *and there were grubs* (σκνίφες), i.e., greenish vermin with four wings.^a (19) "And the magicians said to Pharaoh, It is the finger of God," i.e., and not by demoniac skill. (21) "Behold, I am about to send upon thee, and upon thy people, and upon thy household, insects of every kind." Greek: *the dog-fly*; Aquila: *a swarm*(?), i.e., the locust, the larval locust, the maggot, ¹⁵and so on. (26) "For of the abomination of the Egyptians we should be sacrificing to the Lord our God." That is, it might perchance be possible to sacrifice dogs and cats in Egypt, which the Egyptians did not reverence. (26) "And if we sacrifice the idols^b of the Egyptians before their eyes, they will stone us." Symmachus: *before their eyes* <colon>, *would they not stone us* <interrogation point>? That is, thence it is known that the Egyptians worshiped sheep and oxen; and therefore ²⁰they were non-eaters of flesh, like the Hindus today.

(9:4) "And the Lord will distinguish between the cattle of Israel and the cattle of the Egyptians." That is, in the matter of the blood and the frogs and the lice God had not distinguished between the Israelites and the Egyptians, i.e., in order that they might taste how bitter was (his) anger and in order that they might serve him as was fitting. (6) "And all the cattle died." <Feminine gender.> (8) ²⁵"Take your hands full of ashes of the furnace." Greek: *the full of your hands from the soot of the furnace.* "And let Moses sprinkle it." <With *e* of *n* and *r*.> (9) "And it shall become on man and beast ulcers of pustules <with vowellessness of *p* fricative>, in great abundance <with *a* of *s*.>" Greek: *ulcers, pustules, which break out* <i.e., "ulcers," masculine, and "pustules," feminine>. (11) Because . . . ³⁰was much." <With vowellessness of *s*.> (14) "I will send my plague upon thy heart," i.e., upon thy son who in thy heart is he whom thou wilt appoint to rule after thee. (16) "Nevertheless, for this cause have I raised thee up, that I might show thee my power." [Greek: *that I might show in thee my power.*] That is, for that (reason) do I have patience with thee, that my power may be revealed by means of thee to the nations.

SIXTH SECTION

(9:28) "Entreat before the Lord, for there is much respite with him," i.e., for repentance.

COLLATION

3:2.—A | for second *o*; 2, 8, 12, 15-17, 19, and U om. second *o*; 14 ins. | before second *o* | 3:3.—2-4, 14, mg. 1, and P with pl. | 3:5.—13 om. pl. | 3:6.—MSP with independent possessive | 4:1.—U and A om. *u* | 4:3.—8 + *ā*; 3-6, 8-13, 15-19 tr. here 4:5, 6 | 6:3-6.—5, 8 om. hom. | 6:5.—U and A om. final *u* | 6:9.—12 om. | 7:2.—5, 8 om. | 8:5, 6.—14 with —*ā*; MSP *ā* for *ā* | 8:9.—14 | for *ā* | 9:4.—12 om. | 9:8.—3 + | *ā* | 9:9.—2, 14 tr. here 9:2-7, prob. with orig. 1; 18 om. *ā* | 9:10.—Note mg. rep. | 10:6.—14 om. | 10:8.—2, 4, 8, 10, 14, 16, 17, and MSP with pl. | 11:5.—3-6, 8-13, 15-19 | *ā*; a.o. and mgs. of 5, 13 w.t. | 12:1.—U and A *ā* for | | 12:5.—14, 15 om. first *o*; 13 + *ā* | 16:8—17:2.—9-12, 15-19 om. hom. | 18:3.—MSP *ā* | 18:4.—13 pref. *ā* | 18:11.—9 om. | 20:2.—14 *o* for *u* | 20:4.—Note mg. rep. | 20:9.—2 om., + supral., later hand | 21:2, 5.—3, 4, 14 with pl. | 22:6.—3 pref. *ā* | 23:3.—2 om. | 24:7.—3, 4, 14 with pl. | 25:7.—Rd. *ā* | 26:1.—MSP with independent possessive | 26:3.—3-5, 8, 12, 13, 18, 19 with 1 mg. var.; a.o., mgs. of 12, 18, 19, mg. var. of 13, and MSP w.t. | 26:6.—2 w.t.; a.o. om. | 27:7.—P and prob. orig. 1 om. pl. | 29:1.—2-4, 9, 14, and MSP w.t.; a.o. masc. | 29:7.—2 and P + *ā* | 30:5.—18 om. | 30:6.—5 with pl. | 31:7.—4, 6, 8, 13, 14, and orig. 5 with 1 mg. *ā*; a.o. and corr. 5 w.t.; P + *ā* | 32:4.—14 w.t.; rd. 1 mg. with a.o. | 32 mg. 2.—MSP with independent possessive | 32:7.—2 ins. | after *ā* | 32:9—33:1.—2-4 and corrs. of 5 and 13 tr.

"And ye shall no longer stay," i.e., tarry. (9:31) "And the flax and the barley perished, because the barley had struck root," i.e., root,^a "and the flax was balled," i.e., it had formed seed. (32) "And the wheat and the spelt did not perish <with *d* of *n* and *e* of *t*, masculine>," i.e., the millet,^b "because they were late," i.e., later. (33) "And the rain did not 'attain the earth.'" <With *a* of *m*.> Greek: *it did not drop any more*.

(10:4) "Behold, tomorrow I will bring the locust upon all thy border, (5) and it shall cover the surface of the earth." Greek: *the face of the earth*. (10) "When I let you and your belongings go, look to it, lest evil be in your minds." That is, if ye do not wish to flee, wherefore are the belongings necessary to you? (19) "And again the Lord brought ^{10a}west wind <without *d*>, very violent <feminine>." Greek: *from the sea*. (21) "And there shall be darkness upon the land of Egypt, and the darkness shall be thick." <With *e* of *n* and *a* of *m*; Nestorians with *a* of *n* and *e* of *m*.> Greek: *palpable darkness*, i.e., dense. (23) "But to the children of Israel there was light in their habitat." <With *a* of *m*.> (25) "Also thou shalt give into our hands sacrifices and burnt offerings, and we will sacrifice ¹⁵unto the Lord our God." That is, if thou art obliged to give us, how dost thou say that we shall leave these things of ours with thee? (26) "And not even one toenail of ours shall remain behind here." Greek: *one hoof*. "And we know not where-with we shall serve the Lord when we arrive there." Greek: *until we go there*. That is, and then it will be shown to us how we shall serve.

SEVENTH SECTION

(11:1) ²⁰"And the Lord said to Moses, Yet one more plague will I bring upon Pharaoh and upon the Egyptians, and then I will dismiss you thence." That is, (4) "at midnight will I go forth in the midst of Egypt, (5) and all their first-born shall die." And know that Moses performed eleven wonders before Pharaoh and the Egyptians: 1. The rod which became a serpent. 2. The blood. 3. The frogs. 4. The lice. 5. ²⁵The insects. 6. The death of the cattle. 7. The pustules. 8. The [fiery] hail. 9. The locusts. 10. The darkness for three days. 11. The death of the first-born. The rod, however, which became a snake on the first occasion, and his hand which became leprous, were performed as for him and his people. And know that the words which the Lord said to Moses, namely, Go to Pharaoh and say: The river will become blood and will throw up frogs, etc., ³⁰they repeat over again in the codex of the Samaritans, thus: "He went and said," and so on.^d But it is not thus in the codex of the Hebrews and (that of) the Greeks and (that of) the Syrians. (9) "In order that I may multiply my wonders," i.e., performances which were unusual, and marvels.

(12:2) "This month shall be to you the beginning of months. It shall be first to you," i.e., Nisân, in which also the world began to exist. (3) "In the tenth of this month," i.e., a type of the cleansing of the ten inner and external senses.^e ³⁵"They shall take for themselves, each, a lamb for the house and a lamb for the house of his father,"

COLLATION

1:1.—Rd. ⲛⲟ ; U om. ⲟ | 1:5.— ⲟ for first ⲟ | 2:4, 5.—Note mg. | 2:5.— ⲟ with pl.; P w.t. | 2:7.—13 with pl. | 2:8.—13 with pl. | 3:4.—14 ⲟ for first ⲟ | 4:2.—5, 8 + ⲙ (from 5:5) | 4:4.—14 with 8 mg. var. ⲛⲟⲩⲙⲟⲩⲙⲟⲩ | 4:5.—14 ⲟ | 6:5.—3 | for ⲟ | 6:7.—9-12, 15-19 | for ⲟ ; P w.t. | 7:4.—2, 14, orig. 1, and P om. ⲟ ; a.o. with 1 corr. | 7:6.—2-4, 14, orig. 1, and P ins. | after ⲛ | 8:8.—2, 4, 14 w.t.; a.o. with part. and pron. separate | 8:9.—6 tr. ⲟ and ⲟ | 9:1.—16 om. ⲟ | 9:2-4.—Mg. var. ⲟ = 1 mg. | 9:4.—18 ⲛⲟⲩⲙⲟⲩⲙⲟⲩ , corr'd mg. (from 7:6) | 9:6, 7.—P tr. | 9:7.—15 om. | 10:2.—U pref. ⲟ | 10:5.—U and A pref. ⲟ | 10:6.—4, 6 ⲛⲟⲩⲙⲟⲩ ; P w.t. | 11:3.—11 + ⲟ | 12:9-13:6.—9 om. | 13:3.—P ins. ⲟ after ⲛ | 14:2.—2 w.t.; a.o. with 1 corr. | 14:3.—9-12, 15-19, and U ⲟ | 14:5, 6.—9 tr. | 16:1-5.—12 om., + mg. | 16:7.—9, 14, orig. 1, and P om. ⲟ ; a.o. with corr. 1 | 16:8.—6 ⲟ | 17:1, 2.—6 tr. | 17:4.—14 ⲛⲟⲩⲙⲟⲩ | 17:5.—MSP om. | 18:2.—U and A ⲟ for ⲛ | 18:3.—Rd. with 2, 13, 14, orig. 1, and P ⲟ ; 3, 4 give evidence of having read the crowded text of 1 | 24:1 ff.—11 has mg. rubric | 24:1.—15 om. | 24:3.—13 om. | 25:8.—14 w.t.; a.o. and mg. 1 + ⲛⲟⲩⲙⲟⲩ | 26:1.—1 retraced; prob. orig. 1 with a.o. ⲟ | 26:6.—9 + ⲟ | 26:9-27:1.—2 om., + mg. | 27:4.—12 om. ⲟ | 29:5.—6 ⲛⲟⲩⲙⲟⲩ | 31:8.—6 om. second ⲟ | 32:2.—9 + final | 32:3.—14 ⲛⲟⲩⲙⲟⲩ | 32:7.—14 om. | 32:8-33:2.—9-12, 18, 19 om. hom. | 34:7.—Rd. ⲛⲟⲩⲙⲟⲩ | 35:3.—5, 8 with pl.; 2, 14, P, and prob. orig. 1 om. final |



NOTES ON THE TRANSLATION

* This is the LXX text of A*, Coptic, and others. See B and collation.

^b Cf. Exod. 12:46; Num. 9:12; Ps. 34:20; John 19:36; none of the four quoted exactly.

* The consonants can be read "sinful Egypt" or "sinning Egypt."

^d By derivation from the Syriac root *psḥ*.

* I.e., in the order *bnk*. See PS, I, 465, also 471 under *bunkd*. This Arabic etymology seems doubtful.

^e Cf. Löw, No. 93, and in *Sitzungsberichte der Akademie der Wiss. zu Wien*, Phil.-hist. Kl., CLXI (1909), Abh. III, with photographic illustration.

* See Steingass, *Persian-English Dictionary*, p. 212, col. 2, l. 7 from the bottom, and thence correct PS, II, 2219. See too Brockelmann, *Lex. Syr.*, under *marḡhōsh*, and Löw, No. 8.

^b Note that the peculiar use of the preposition *l*, "to," with the verb "kneel down," in all MSS, should be noted for the P text quoted by BH. NC, p. 192, § 247, does not cover this case. Possibly the text quoted by BH read *waq-edhw* in the sense of *waq-^cdhw*.

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i.e., each, a lamb for his house and the house of his father, that is to say, for the living and the dead, inasmuch as one lamb, and not two, every man is required to offer. And in the Greek he [said] properly: *everyone a sheep according to the houses, a sheep to a house.*^a (12:4) "Each one according to his eating, ye shall make your count for the lamb," i.e., as much⁵ as suffices him. (6) "And it shall be observed by you until the fourteenth day in this month." That is, he commanded that on the tenth day they should make ready, and on the fourteenth that they should eat it, so that haply in these four days they might be made clean and prepared for the eating together. (7) "And they shall take of its blood and sprinkle upon the two doorposts," i.e., the uprights at the two sides of the door, "and upon¹⁰ the thresholds," i.e., above and below. (8) "And they shall eat it . . . on that night, . . . (9) roasted with fire, and its head and its limbs and its entrails." That is, it is a type of the annihilation of the weakness of matter. (10) "Ye shall leave no remnant of it until dawn," i.e., lest its taste or its savor turn and it be discarded as unclean; "and any of it which is left until dawn ye shall burn with fire," i.e., for special precaution. (15) "Seven days shall¹⁵ ye eat unleavened bread." That is, it is a type that from leaven, i.e., the customs of the Egyptians, all the days of the week (lit., "weeks") they should constantly guard themselves. (8) "And the unleavened bread with bitter herbs they shall eat." That is, it is a type (of this), that they should endure the afflictions because of the good which was about to come to them, and that they should remember the bitterness of the life which they had passed in Egypt, and that they should give thanks to their Savior. And not²⁰ a bone in it shall be broken.^b That is, it is a type that a bone of his (i.e., of Jesus) should not be crushed. (11) "And thus shall ye eat it, with your loins girded, your sandals on your feet, and your staves in your hands. And eat it in haste." Theodotion: *with alarm*. [That is,] it is a type that he was not to dawdle when he should find opportunity for refuge from Egypt, sin.^c "Because it is the Lord's Passover," i.e., joy.^d (15=19) "Because²⁵ whoever shall eat leavened bread <with a of h> . . . , (19) whether he be a native or a sojourner in the land." Greek: *among the strangers and among those who are of the land*. That is, *bukhnē* (is) the owner of the land <with fricativity of [k], like *bukhrā*>; and it is Arabic except for the *n*, which is before the *k*.^e And *gijūrā* (see LXX) is the sojourner, and it is Hebrew. (22) "And ye shall take a bundle of hyssop,"^f i.e., a fragrant plant which resembles marjoram.^g (27) "And they knelt down to (^l) the people and worshiped³⁰ the Lord."^h That is, that which is correct is: "And the people knelt down," without *l*; that is to say, prostrated itself, "and they worshiped the Lord." (29) "And the Lord slew all the first-born of the land of Egypt," i.e., because Pharaoh had commanded the midwives to slay the males of the Hebrews.

EIGHTH SECTION

(12:34) "Their dough bound up in their napkins and slung upon their shoulders." Greek: *their lumps of dough being wrapped in their garments*. (35)³⁵ "And they asked of the Egyptians." <With a of *w* and without *ɔ*.> That is, they demanded. (36) "And they granted the loan." <With *ɔ*.> That is, they stretched out their hands and gave. (39) "And of the dough which they brought from Egypt they baked flatcake <with fricativity of *p*> unleavened." Greek: *unleavened loaves baked in the ashes*. "And they could not linger." <With vowellessness of *k*; Nestorians with *a*, and it is incorrect, because [*ethkarakh* ("he wrapped himself")], with *a*

1:2.—2 | erased | 2:1.—12 + حـعـد , dittog. 1:7 | 2:7.—Rd. حـصـب | 3:2.—14 حـد | 3:4.—2-4, 14, and prob. orig. 1 perf. | 3:8.—MSP + حـصـب , with obelus | 4:3.—2, 5, 10, 14, 16, 17 w.t.; a.o. | after حـ | 4:5.—2 | after حـ | 5:5.—4 om. | 6:1.—10, 15-17 om.; P shows that 1 mg. belongs here | 6:4.—8, 11, 12, 14, 16-19 part. | 6:6.—Cf. app. | 6:7.—14 om. | 7:1.—2-4 om., 2 dist.; om. mg. 1 with 1 orig. and 14; 6, 13 حـصـب | 8:7.—10 ins. حـ after حـ , mg. corr'd | 9:1-5.—11 om. hom. | 9:3.—8 حـ for حـ | 9:7.—11 with pl. | 10:5.—2 and P + حـصـب | 11:5.—14, with 8 mg. var., حـ for حـ | 12:3.—U and A pref. حـ | 13:3.—16 ins. حـ before حـ | 14:1.—2-4, 14, and P w.t.; a.o. om. | 15:6.—9 om. | 17:2.—2, 9-12, 14-16, 18, 19, and P w.t.; a.o., prob. influenced by unclear text in 2, حـصـب ; cf. app. | 18:3.—11 om. | 19:5.—9 حـ for حـ | 20:2.—14 حـ for حـ | 20:11.—6 rep. | 21:5.—2 dist.; 6, 12, 16-18, and L tr. | and حـ ; U and A om. | 22:5.—3 effaced; 14 حـصـب , dependent on orig. 1 (?); a.o. with 1 corr. | 23:1.—A.o. with corr. 1 | 23:3.—8 om. | 24:3.—14 pref. حـ | 24:4.—2 pref. حـ | 24:9.—15 حـ for حـ | 25:5.—16 + حـصـب | 26:3.—14 om. pl. | 26:8.—15 om. pl. | 27:3.—14 w.t.; rd. with a.o. (variously written) حـصـب | 27:4, 5.—14 om. | 27:5.—5, 6, 8, 13 with pl. | 27:6.—2, 5, 6, 8-10, 12, 13, 18, 19 ins. | after حـ ; 3, 4, and mgs. of 2, 5, 8 حـصـب | 28:6.—9, 14 حـصـب ; note 1 retraced | 28:7.—2-4, 19, and P w.t.; a.o. and mg. var. 1 (?) with pl. | 29:3.—9 om.; 14 om. حـ | 29:6.—4 om. final حـ | 29:7.—11 om.; P om. حـ | 29:8.—4 om. final حـ | 30:5.—6 + final حـ | 31:2.—2-4, 8 w.t.; a.o. om. final حـ | 31:4.—13 om. | 31:6.—P + حـصـب | 31:7.—L حـصـب for final | 31:8.—2 w.t.; a.o. om. | 34:1.—9 with pl. | 34:3.—14 حـ for second حـ ; 6 om. pl. | 34:4.—14 om. | 34:5, 7.—MSP with independent possessives | 34:6.—18 | for final حـ | 34:7.—14 ins. حـ after حـ | 35:2, 3.—2-4, 6, 14 w.t.; a.o. om. | 35:10.—U om. first |; L and A w.t. | 36:6.—2 and P w.t.; a.o. om. second |; vocalization of حـ varies between *e* and *a*; note mg. | 38:5.—2-4, orig. 10, 14, 18 w.t.; 10 corr. = 1 corr.; U is Nestorian | 38:9.—2 and orig. 1 حـصـب .

of [k], (is used of) garments, swaddling-clothes, and so on, while *ethk^erekh* ("he lingered"), with vowellessness of *k* and *e* of *r*, (is used of) a place. > Greek: *And they were unable to remain.* <And more correctly.> (12:37) "And the children of Israel marched from Ra^msis to Sâkhûth, six hundred thousand footmen, besides baggage." That is, the blessing of God had not departed ⁵from them, nor had they decreased, in spite of the fact that in all that time their male (children) had been killed. (40) "Now the sojourning which the children of Israel sojourned in the land of Egypt was four hundred and thirty years," i.e., an increase of thirty years over that which was promised to Abraham. And the reason we have expounded previously.^a (42) "This night is observed to the Lord," i.e., by His foreknowledge. (43) "No foreigner shall eat ¹⁰of it," i.e., (none) who is not of the seed of Abraham, except he have become circumcised and a proselyte. (46) "In one house shall it be eaten; and ye shall not carry of the flesh abroad out of the house, nor break a bone of it (lit., 'in it')," i.e., all by way of reverent observation of the Passover. (50) "According as the Lord gave Moses command." <With *a* of *p*.>

(13:2) "Sanctify to me every first-born which openeth every womb of the children of Israel, [both] of man and of cattle. ¹⁵They shall belong to me,"^b i.e., instead of the first-born of the Egyptians whom I killed. (4) "Ye are coming out in the month of blossoms." Greek: *of new things.* (13) "And every first-born male which openeth the womb of cattle," Greek: *of the she-ass*, "with a lamb thou shalt redeem it; but if thou dost not redeem it, thou shalt kill it." Theodotion: *thou shalt castrate it*, i.e., that one might not suppose that it should be offered up as a sacrifice to God. (17) "And when Pharaoh let the people go, God did not lead them ²⁰by way of the land of the Philistines." That is, first, lest, seeing battles, they should fear; second, that their faith might be increased by the miracles which would be performed in the wilderness, and then they might mingle again with pagan peoples; third, that there might be given to them the law, a pedagogue, and that they might learn it in the wilderness, free from disturbance; fourth, that there might be built for them the tabernacle which would be with them, and among them they might know ²⁵the Lord, who was in every place whithersoever they removed, according to the dulness of their rudimentary understanding; fifth, that their endurance might be tested against temptations; sixth, that they might forget the customs which they had learned in Egypt. (21) "And the Lord went before them by day in a pillar of cloud to signal them for encamping in the way," Greek: *to show them the way*, "and by night in a pillar of fire," i.e., "to give ³⁰them light."

(14:2) "Let them turn and encamp by the mouth of H^erithâ"—Greek: *over against the khan*; Theodotion: *Pa^rirûth*—"between Maghdûl and the sea, before B^eel-Ş^efûn." <With vowellessness of *ş*.> (3) "And Pharaoh said of the children of Israel, They are strangers in the land; the wilderness hath shut them in." That is, he thought that he had hemmed them in between the sea and the dry land. (4) "And he will pursue after you." <With stopping of *d* and *a* of ³⁵*t*.>

NINTH SECTION

(14:5) "And was changed <with *e* of *p*> the heart of Pharaoh." That is, he regretted. (6) "And he made ready his *carrucae*." That is, in the opinion of the writer, a *carruca* is a chariot. And according to some, a *carruca* is drawn by two (horses), and a chariot

NOTES ON THE TRANSLATION
* Cf. under Gen. 15:13.
b Cf. collation.

31

تسبح
تسبح

Handwritten Arabic text in a cursive script, likely a translation of the biblical passage Exodus 12:37-14:6. The text is arranged in approximately 25 horizontal lines. At the top left, the number '31' is written. On the right side of the page, there are vertical numbers '5', '10', '15', '20', '25', '30', and '35' corresponding to the lines of text. The script is dense and fills most of the page area.

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[Handwritten Syriac text in a column, with some marginalia on the right side.]

NOTES ON THE TRANSLATION

* Technical term for "simoom."

b In spite of the MS tradition, BH evidently intended here "Greek." Cf. MSP.

c PG, XXVII, 1269; see WQ, pp. 42 and 58.

d Cf. *Hex.*, B, and MSP *ad loc.*

e Cf. collation.

f The Syriac text is best read: "They stood up as in wine skins, the flowing waters" (*akh da-v-zeqqē*, PS, I, 1147, s.v. *zeqqā*, l. 5). Not, of course, as the pointing in Lee suggests, "as pebbles" (*akh d'vezqē*). Cf. also in Brockelmann, *Lex. Syr.*, 2. ed., a second *zeqqā*, meaning "bonds."

* "Like a wall" = MSP.

by four. (14:7) "And men upon all of them." Greek: *and third (men) who stood upon all of them*. That is, three (men) stood upon one (chariot), two fighting, and one driving the chariot. (9) "All the horse of Pharaoh." <I.e., in sense collective, but in form singular, like a (lit., "one") flock, ^aa herd, and a band.> (15) "Say to those of the house of Israel, Let them proceed." <With *e* of *n*.> (21) "And the Lord drove back the sea <with stopping of *b*>"—Greek: *and he turned it back*—"with a parching strong wind^a all night"—Greek: *with a violent south <without *j*> wind all night*—"and he converted the sea into dry land"—Greek: *and he made the sea dry (land)*—"and" the sea "was divided <with *e* of *l*.>" ¹⁰That is, ^bthey were rent apart. [That is,] the great Athanasius says^c that in twelve places the sea was divided, according to the tribes. (27) "And the Lord smote the Egyptians in the midst of the sea." That is, they perished by the sea because by the sea [they] had destroyed the male (children) of the Hebrews. (30) "And Israel saw the Egyptians" who were "dead upon the shore of the sea." <With *e* of *m*.>

(15:1) "Then sang Moses and the children of Israel." That is, ¹⁵Moses taught it to Aaron and to Miriam; and he (taught) the men, but she taught the women. "The glorious one, who hath done gloriously." Greek: *for gloriously has he been glorified*. (2) "Yah (is) the Lord, and he hath become our deliverer." In the Greek there is no Yah, but *the Lord hath been a deliverance for me*.^d And in the churches the custom obtains that one says, Arise, O Lord! (4) "And the chosen ones of his warriors he drowned in the Sūf Sea." ²⁰Greek: *in the Red Sea*. That is, it was called Sūf because it is that end (*sawpa*^e) of the Red Sea which was in the inhabited Tajman. And it stretches like a tongue before Egypt, and terminates at the place where the Hebrews crossed it, where its breadth was two hundred miles. (5) "The deeps covered them." Greek: [*The sea covered them*.] (7) "In the greatness of thy might thou hast overthrown <with *a* of *s*> those that hate thee; thou didst send thine anger, and it ate them ²⁵as stubble." Greek: *as straw*. (8) "By the wind of thy nostrils the waters were gathered together," i.e., by the wind which thou didst cause to blow. Greek: *by the wind of thy wrath*. "They stood as though in wine skins, flowing,"^f i.e., on both sides, like a wall.^g "The deeps were congealed in the heart of the sea." Greek: *the waves were stiffened*. (9) "And I will divide the spoil." <Singular.> Greek: *the spoils* <with *e* of *t*, plural>. (11) "Who is like thee, O Lord?" ³⁰Greek: *that resembles thee among the gods, O Lord?* (14) "And fear hath seized upon the inhabitants of Philistia." <With *ā* of *t*.> Greek: *the dwellers*. (15) "And as for the men of Moab, tremblings have seized them." <I.e., masculine.> (17) "Thou shalt plant them in the mountain of thine inheritance." <With *e* of *t*.> Greek: *Plant thou them* <in the imperative of supplication>. "A foundation for thy throne (or 'habitation') thou, O Lord, hast made thy sanctuary," i.e., at the moment the tabernacle, ³⁵and then the Solomonic temple, and finally the church of the gentiles. (20) "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand." That is, even though

COLLATION

1:5.—P fem. suf. | 3:5.—U and A om. σ | 3:6.—4, 9-11, 14-19, and L om. pl.; U uncertain; a.o. and A w.t. | 5:6.—18 ω for η | 6:8.—10, 16, 17 om. | 7:6—8:5.—3 om. hom. | 8:2.—2, 3 w.t.; a.o. with 1 mg. var. | 9:3.—8 χ | 9:5.—2, 5, and P w.t.; a.o. om. final σ ; 5, 6, 8-13, 15-19 tr. here 9:7, 8 | 9:6.—P σ | 10:2.—2 w.t.; a.o. om. final σ ; 14 and orig. 1 om. supral. $\bar{\alpha}$; a.o. with 1 corr. | 10:4.—3 om. one β ; 5, 6, 8, 10, 13-17 om. α ; 4, 18 | for second β ; 11, 12, 19 tr. α | and om. second α | 11:2.—2 + final σ | 12:4.—11 om. | 12:7.—15 om. | 12:8.—A.o. + final σ ; orig. 5 with mg. 1 | 13:4.—P μ for η ; 5, 6, 8, 13 tr. here 14:1, 2 | 15:2.—14-17 masc. suf. | 15:5.—2, 14 w.t.; a.o. with mg. 1 | 17:2.—Cf. app. | 17:7.—3, 4, 14 om. σ | 17:8, 9.—11, 15-18 χ | 18:4.—11, 14 ω | 19:2.—2 w.t.; a.o. tr. here 18:7, 8 | 20:1.—8 om. | 20:5.—3, 4 om. η | 22:6.—18 α | 22:7.—8 om. α | 23:2.—16 σ | 23:3.—14 om. pl. | 23:6.—14 w.t.; a.o. with mg. 1 (2 + α with MSP) | 24:4.—2, 4, 5, 8, 9 tr. β and λ ; P w.t. | 24:8.—2 om., + mg. | 25:7.—18 om. | 26:6.—MSP σ for α | 26:7.—MSP with independent possessive | 27:9.—15-17 with pl. | 28:7.—11 + final σ | 30:9.—2-4, 14 w.t.; a.o. tr. here 31:2, 3 | 31:5.—16 om. pl. | 32:1.—10 ω for η | 32:3.—6, 8 pref. λ | 32:6.—2-4, 14 w.t.; a.o. tr. here 33:2, 3 | 33:5.—3, 4, 6 pref. σ ; 4 + final σ ; MSP w.t. | 34:5.—17 om.

Handwritten Hebrew text from Exodus 15:20-16:23, with marginal notes on the left and right sides. The text is written in a cursive script and includes several lines of commentary or corrections. The left margin contains a large circular stamp and vertical text. The right margin contains a list of numbers (5, 10, 15, 20, 25, 30, 35) corresponding to the lines of text.

NOTES ON THE TRANSLATION

* For stylistic reasons the translation does not here follow the order of BH.

^b Num. 21:17.

^c Isa. 27:2.

^d Lit., "a piece of wood." The comment indicates that BH was thinking of no more than a twig of the wormwood herb or shrub.

^e Cf. Löw, No. 58, 5.

^f Ps. 78:25.

^g Cf. Löw, No. 155.

^h Not the metric unit, but a transliteration of the Greek term here used.

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she be also his sister (viz., Moses'), yet for the honor of seniority he says "the sister of Aaron." "And all the women went out after her with timbrels," i.e., round (things) overlaid on one side, "and with tabors," i.e., square (things) overlaid on both sides. Greek: *with timbrels and choruses*. (15:21) "And Miriam ⁵was leading them in the singing." <With *a* of *m*;^a Nestorians with *a* of *c* [and correctly, inasmuch as in the fourth book^b (is found): "Spring up, O well; answer it, O prince," and in Isaiah also: "A vineyard of wine, sing ye unto it"^c].> Greek: *she was beginning*.

TENTH SECTION

(15:25) "And the Lord showed him a tree,^d and he cast it into the waters, and they became sweet." That is, it was a type of the revered cross, by which was sweetened the bitterness of the gentiles. For by [wormwood^e] he sweetened the waters of Mūrath (cf. vs. 23), in order that the sign might be more marvelous. (26) "For I am the Lord, thy healer." <With *d* of *v*¹⁰ and *j*.> (27) "And they came to Ḥālim." <With *d* of *v* and *i* of *l*.> "And there were there twelve springs of water and seventy palm trees," Greek: *palm stems*, i.e., a type of the apostles and the evangelists.

(16:1) "On the fifteenth <with *d* of *r*> in the second month," i.e., Iyar. (2) "And all the congregation murmured." <With vowellessness of *r* and *e* of *t*.> (3) "When we sat by the pots of flesh," i.e., caldrons of bronze. (4) "Behold, I will rain unto you bread ¹⁵from heaven," i.e., as if from heaven, which is to say, from the air. And David called it "bread of angels"^t because it came down by the hand of angels. "And the people shall go out and gather." <With *e* of *n*.> (5) "And it shall come to pass (that) on the sixth day they shall prepare that which they bring in, and it shall be twice that which they gather daily." That is, because on the Sabbath they were not able to gather it, on Friday ²⁰there was to be prepared for them a double quantity of food. (8) "When the Lord will at eventide give you flesh to eat, and in the morning bread to the full." That is, then ye shall know that he is almighty. "What are we? It is not against us that ye murmur <with *a* of *r*>, but against the Lord," i.e., for he brought you forth and not we. (13) "And it was evening and the quail came up," ²⁵i.e., from the sea. It is an Ethiopic (lit., "Cushite") bird whose flesh is agreeable, and it needs no salt. And when it is killed, it is swelled up and fat; and from year to year it is hunted on the Nile. "And in the morning there was a dewy mist round about the encampment <with *i* of *d*>," i.e., a fine mist like ashes and a dense fog. [And although (the word) "the mist" is feminine, yet the Scripture says "there was" as though for the masculine. Then it makes it feminine and says, (14) "rose up the mist"; and again as masculine it takes it and says] "fine <with *r*> and flaked." Greek: *fine as coriander*²⁸ <³⁰with *d*>; Symmachus: *fine as hoarfrost*. "Overlaid as rime upon the earth." Greek: *white as rime upon the earth*. (15) "And each said to his fellow, What is it? For they did not know what it was." That is, hence it is called *manna*. (16) "Gather of it, each of you, according to his eating, a measure per head." Greek: *an omer to each head*, i.e., nine ³⁵liters^h and seven ounces, Babylonian, as has been shown, according to the Greek, and three *liters*^b and eight ounces, Babylonian, according to the Syriac; and (that is) correct, because more than this no man would eat. (23) "This is that which said

2:1.—U final א for א | 2:8—3:6.—5 om. hom. | 3:7.—17 with orig. 1; a.o. with 1 corr. | 5:1.—9—12, 15—19 tr. here 4:7, 8 | 5:2.—3—6, 8, 9, 11—14, 18, 19 masc. suf. | 5:6.—Add, with a.o., first-hand mg. 1; mgs. of 10—12, 15, 16, 18, 19, with mg. 1, give quotation from *LS*, 239: 20 ff.; 6 ins. this in text at end of 1 mg. addition | 5 mg. 2:6.—5, 8 om. | 5:7.—14 om. | 6:3.—13 ; for first ע | 6:5.—Cf. app. | 8:2.—8 w.t.; 14 and a.o. tr. א and א (14 + | after א) | 8:5.—9 מנת | 9:7.—9—12, 19 om. | 9:8.—15 א | 10:1—5.—16 om. | 10:8—11:4.—Cf. app. | 12:2.—10, 15—17 + 12:5 | 12:7.—3 om. | 12:8.—2 pref. א | 13:1.—5, 6, 8—13, 15—19 tr. here 13:4—7, with corr. 1 | 13:3.—14 om. | 13:10.—9, 14 עע | 14:6.—2, 9—12, 15—19, and P with orig. 1; 14 א; a.o. with corr. 1 | 14:9.—9 om. | 15:3—6.—2 om. hom., + mg. | 18:2—7.—15 om. hom. | 19:3.—11 mg. om. first א | 20:2.—2, 14 with mg. var. 1 | 22:4.—6 om. ; | 23:2.—2 and P with part. and independent pron. | 23:8.—2 om. | 23:10.—3 om. | 24:5.—P pref. א | 24:6.—U ; for ע; *LS*, 9:5, agrees with text of BH | 25:1.—6 om. | 26:6.—14 א for א | 27:6, 7.—P אע אע | 28:1.—2, 6, 14, with orig. 1, ins. ל before א | 28:8.—14, with orig. 1, om. mg.; a.o. ins. in text | 28 mg. 1:1.—13 om. ע | 28 mg. 1:2.—5, 8 om. א; 6, 9—12, 15—19 om. א | 28 mg. 1:8.—5, 8 om. | 28 mg. 2:4.—6 subl. var. om. א | 28 mg. 2:6.—2—4 pref. ע | 29:1.—14 om. ; 2—4 + אע אע אע אע | 29:4—30:1.—15 om. | 29:5.—5, 6, 8—13, 15—19, with corr. 1, tr. here 30:1 | 29:7.—2 | for א; 14 om. ע | 30:2.—6 א | 31:2—7.—15—17 om. hom. | 31:8.—P + final ע | 32:1.—P אע אע | 32:3.—13 + 33:1—4 | 33:5.—5 mg. with 1 mg. | 33:6.—14 and orig. 1 om. final ע | 34:8.—8, 11, 15—18 + אע | 34:9.—11 א; 18 om.; 2, 5, 6 w.t.; a.o., 5 mg. var., and 6 supral. var. with 1 mg. var. | 35:1.—2 om., + supral. | 35:2.—6 + אע | 35:3.—5, 6, 8, and mg. 13 with mg. 1; 14s in. ע before א and om. א; 4 ins. א after א | 35:4.—2, 5, 6, 9, 13, 18 w.t.; a.o., mg. vars. of 5 and 11, and text var. of 6 with 1 mg. var. | 36:4.—14 tr. א after א; 4 ins. א after א | 37:9.—3 עע אע .

the Lord, The Sabbath is a holy rest to the Lord," i.e., that when [they were resting] from their labors, they might recollect the favors of the Lord and reverence him. "That which ye will bake, bake." <With *e* of ρ ; Nestorians with *a*.> That is, this was none other than that which melted when the sun became hot (vs. 21) and so was naturally fit ⁵to be baked. "And that which ye will boil, boil." That is, when it was baked it became bread, and when it was boiled it became cake. (16:31) "And its taste was as the comb of honey." Greek: *as a cake with honey*; Aquila: *like ἀμβλιον* ("fine meal"), i.e., the heart of the wheat.^a (33) "Take a pot, and put in it a full measure of manna, and set it (masc.) before the Lord." Nestorians: "set thou it (fem.)," which is correct, because the Greek ¹⁰says: *and thou shalt set it (fem.)*,^b i.e., the pot. (35) "And the children of Israel did eat manna forty years, until they arrived at an inhabited land." <With *a* of *j* and *d* of *t* stopped and vowellessness of *b* fricative; Nestorians with *d* of *j* and vowellessness of *t* fricative and of *b* stopped.> Greek: *to the inhabited country*. "Until they arrived at the borders of the land of Canaan." Greek: *at the allotted portion of Phoenicia*. (36) ¹⁵"And the measure is one-tenth of a seah." <With *d* of *h*; Nestorians with enunciation of *h* vowelless.> Greek: *for an omer was one-tenth of three measures*. That is, Epiphanius says^d that the Scripture calls the artaba "three measures," of which the small omer is one-tenth, holding seven and one-fifth pints (ξέσται). And the smallest of the pints, ²⁰which is the Nicomedian, holds twenty ounces, every ounce (consisting of) eight *zūzē*; that is to say, sixteen ounces in Babylonian, every ounce (consisting of) ten *zūzē*. But when they are multiplied by seven and one-fifth, they make nine *liters* and seven ounces in Babylonian. And the "seah"—which the Syriac says—is a modius and a fourth, ²⁵that is, twenty-seven and one-half pints, which make four hundred and forty ounces in Babylonian—the tenth of them (being) forty-four ounces in Babylonian.

ELEVENTH SECTION

(17:1) "And all the congregation of Israel marched from the desert of Sīn, according to their marchings," i.e., from the desert of Sīn to Rafqā, and from ³⁰Rafqā to Ḃālūsh, and from Ḃālūsh to Rēfīdhīn, where they quarreled on account of water.^e (6) "And thou shalt smite the rock, and there will come forth from it water, and the people shall drink." That is, that with themselves they were carrying the stone about, the godly Paul affirms: "They were drinking of the rock of the spirit which was borne [with them]."^f (7) "And they called the name of that place Nasā and Mērivā."³⁵Greek: *temptation and reviling*. (8) "And Amalek came up to do battle with Israel at Rēfīdhīn," i.e., the people of Amalek, son of Eliphaz, son of

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NOTES ON THE TRANSLATION

^a Ἀμύλιον may be the fine meal itself, or a cake baked of such meal.

^b The actual Greek is neuter; MSP w.t.

^c A different word in the Syriac.

^d Cf. PG, XLIII, 281 f.; see WQ, pp. 42 and 113 ff.

^e Cf. 17:1 ff.; Num. 33:12 ff.

^f I Cor. 10:4.

1:2.—Cf. app. | 1:8.—8, 10, 13, 15-17 w.t.; a.o., mg. var. 5, and text var. 6 with 1 mg. | 2:2.—3, 11 with 3. masc. pl. suf. | 3:3.—14 om. | 4:4.—2 om., + mg. | 5:3.—3, 4, 14 w.t.; 2 corr. لئ; a.o. om. | 5:5.—15 om. o | 5:6.—U w.t.; 2, 4, 6, 14, L, and A with independent part. and pron. (6, 14 om. pron.) | 6:3—14, prob. with orig. 1, om. final | 6:6.—11 for ت | 7:4, 5.—15 om. مو | 7:8.—3 om. | 7:9.—4 om. both o's; 2, 10, 13, 15-17, mgs. of 5, 11, and 12, and MSP with mg. 1; a.o. om. second o | 8:3.—13 ins. ا after ا | 9:1.—U and L w.t.; 16 mg. var. and A=9:5 | 9:4.—9 م | 9:5.—16 pref. e | 12:8—13:4.—5, 6, 8, 9, 11-13, 15-19 om. | 12:9—13:4.—U corresponds in the first syllable only | 14:2.—U | for ح, om. pl.; L and A fem. suf. on sing. noun | 14:7.—MSP | for final ا | 15:9—16:3.—So U, but with *marh'atānā* | 16:4.—10, 15-17 om. | 16:6.—3, 4 om. | 16:7.—9, 10, 12, 15-19 om. | 17:3.—9 om. | 17:4.—2-4, 14 w.t.; a.o. om. | 17:5.—2, 8 corr., 14 w.t.; 8 ت for first ا; 9 ا after second ا; a.o. ins. ا after second ا | 18:1.—2 ins. ا after ا | 18:5.—2 om. first e; 6 + final ا | 18:7.—14 om. o | 19:1.—18 + final ا | 19:4.—6 om. second o | 19:6.—2 ins. ا before ا; 11 with masc. suf. | 19:7.—14 ins. ا after ا, om. pl. | 20:3.—2 + ا after ا | 20:4.—15 om. | 20:5.—3, 4, 14 w.t.; a.o., with mg. 1, om. second ا | 21:1.—8 pref. o | 21:2.—3, 6, 8, 10-12, 14-17 ins. ا after ا (6, 10, 12, 15-17 om. ا after ا) | 21:7.—8, 9, 11, 12, 15-17 = 20:5 mg. | 22:1.—9 om. first ا | 22:2.—2, 14 with orig. 1; a.o. with 1 corr. | 22:3.—2, 3, 8, 10-12, 15-17 ins. ا after ا (10, 12, 15-17 om. ا after ا); 14 ins. o after ا | 22:7.—9, 12 masc. | 23:3.—9 م | 23:6.—12, 15-17 = 20:5 mg. | 23:7.—9 masc. | 24:4.—3 ا for second ا | 24:7.—4 om. second o | 26:2.—8, 12, 14, 15 = 20:5 mg. | 26:3.—2 om. first ا | 27:2.—12, 15-17 = 20:5 mg. | 28:1, 2.—2-4 and P w.t.; a.o. tr., with corr. 1 | 28:5.—2 pref. o | 29:1-5.—15 om. hom. | 29:7—30:2.—5 rep. | 31:5.—6, 9 with corr'd 1; a.o., with orig. 1 and P, masc. suf. | 32:5.—14, 18 masc. suf. | 32:7.—3, 4, 9-11, 15-18 with double م | 33:4.—9 om. | 33:5.—14 om. | 33:8.—5, 6, 8-13, 15-19 om. | 34:1.—11 om. ل | 34:2.—14 w.t.; a.o. with 1 corr. | 34:3.—P sing. | 34:7, 8.—Cf. app. | 34:8.—14 م for م | 35:1.—9 om. | 36:4.—14 om. | 36:7.—5, 9 tr. ا and ا.

Esau.^a (17:9) "And Moses said to Joshua," i.e., the son of Nun, his disciple. (10) "And Moses and Aaron and Hūr," i.e., the husband of Miriam their sister, and ancestor of Baṣṣīr (cf. 31:2), "went up to the top of the height <with fricativeness of *t*>," i.e., the hill. (11) "And when Moses would raise his hands, 'Israel would prevail; and when he would lower his hands, Amalek would prevail," i.e., that they might know that their victory was of the Lord; and they were victorious and defeated (in turn), that they might become accustomed to asking help from heaven. (12) "And Aaron and Hūr were supporting his hands, one on either side," i.e., in the form of a cross. "And the hands of Moses were weary." <With *i* of *l*.> "And ¹⁰his hands were in faith (or 'faithful') until the sun set." Greek: *and his hands . . . were upheld until sunset*. (15) "And Moses built an altar, and he called its name [The-Lord]-Has-Tried." Greek: *The-Lord-Is-My-Refuge*. (16) "And he said, Behold the hand above the throne! The Lord is at war with Amalek from very ancient times." Greek: *And he said, Because with a hidden hand the Lord fighteth [against] Amalek ¹⁵from generation to generation*.

(18:12) "And Jethro, the father-in-law of Moses, offered whole burnt offerings . . . to the Lord." That is, he was indeed a pagan and a priest of idols, but yet he was wise, as witnesseth his counseling of Moses; and as to whether God receives the offerings of the infidels or not, He alone knoweth. (22) "And when they shall have a great matter, let them come to thee; but every small matter ²⁰they shall judge," i.e., the heads of the thousands and hundreds and fifties and tens, lest thine honor be thought little of among them. (23) "And if thou dost this thing, God will regard thee <with *a* of *m*>," i.e., visit thee; and it is Arabic, from ²¹*iftikād*.

TWELFTH SECTION

(19:4) "And I carried you as upon the wings of an eagle." <With *a* of *sh* and *e* of *q* and stopping of *t*.> (10) "Go to ²⁵the people and sanctify them today and tomorrow." That is *t* is a type of the purging of their souls. "And let them make clean (lit., 'make white') their clothes." That is, it is a type of the purification of their bodies. (18) "And Mount Sinai was smoking, all of it"—Greek: *it was smoldering*—i.e., "because the Lord had descended upon it in fire." And Mount Sinai is Mount Hūrīv, and its names vary according to its regions. (21) "Go down, charge ³⁰the people <with *a* of *s* and *e* of *h*>," i.e., admonish. (22) "And let even the priests, who are close to the Lord, be sanctified." That is, the priesthood had not yet been given to them, but doubtless he calls the heads of the tribes priests.

(20:1) "And God spake all these commandments," i.e., the ten: I (in vs. 2), "I am the Lord thy God." II (in vs. 3), "Thou shalt have no other gods besides me." III (in vs. 7), "By the name of the Lord . . . thou shalt not swear ³⁵falsely." IV (in vs. 8), "Thou shalt remember the Sabbath day to keep it holy." V (in vs. 12), "Honor thy father and thy mother." VI (in vs. 13), "Thou shalt not kill." VII (in vs. 14), "Thou shalt not commit adultery." VIII (in vs. 15), "Thou shalt not steal." IX (in vs. 16), "Thou shalt not bear against thy comrade false witness." <With *e* of *t* and *a* of *h*, from *s^hedh*; Nestorians with *a* of *t* and *e* of *h*, from ²²*ashedh*, both being correct.> X (in vs. 17), "Thou shalt not covet thy comrade's house" nor "his wife . . . nor his manservant nor his maidservant nor his ox

COLLATION

1:1.—4 ins. ۞ after ۞ | 1:4—2:1.—16, 17 om. hom. | 1:5.—8 om. | 3:2.—2 om. | 3:3.—9, 12, 16, 18 pref. ۞ | 4:8.—14 om. ۞ | 4:9.—5, 8—13, 15, 17—19 om. | 5:1—7.—6, 16 om. hom., 6 + mg. | 6:8.—14 + ۞ | 7:5.—14 ۞ | 8:8.—15 om. | 12:3.—14, 18 with orig. 1; a.o. and P with corr. 1 | 12:8.—MSP with independent possessive | 14:1.—8 + ۞ | 14:5.—MSP ins. ۞ with asterisk and obelus | 14:8.—Rd. with 2, 9—12, 15—18, corr. 5, and MSP ۞ | 15:9.—2 and P + ۞ | 16:4.—9 om. | 17:5.—13, 14 om. ۞ | 18:3.—14 om. | 22:1.—12 mg. ۞ | 22:6.—16 om. | 22:9.—4, 14—17 om. second | 23:2.—10 om. ۞; 3—6, 8, 13 om. second | 23:3.—3 mg. w.t.; a.o. om. | 23:8.—8 om. ۞ | 24:9.—9 om. | 25:5.—16 + final ۞ | 25:6.—10, 11, 16 om. | 26:3.—10—12, 15—17, 19 om. | 27:2—28:5.—14 om. hom. | 27:7.—3 om. | 28:8.—13 om. ۞ | 29:5.—8 pref. ۞ | 29:6.—2—4, 14 with orig. 1; a.o. with corr. 1 | 30:5.—12, 15 om. | 30:6.—6 om. | 30:7.—14 + ۞ | 30:10.—2, 14, and P w.t.; a.o. with 1 mg. var. | 31:6.—2 + ۞ | 35:3.—A pl. | 35:4.—P om. ۞ | 35:7.—3 pref. ۞ | 36:5.—4 corr., 6, 8, 13, 15, 16 pref. ۞ | 36:9.—6 om. ۞ | 37:4, 5.—14 om. | 38:4—10.—With U | 39:3.—3, 4, 14 w.t.; a.o. and P om. |

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nor his ass," and so forth. Now the first four commandments exhort to the love of God, and the last six to the love of men. As our Lord said, On these two commandments hang the Law and the Prophets: Thou shalt love the Lord thy God, and thy neighbor as thyself.^a (20:5)^b "For I am the Lord thy God, a jealous God, requiting the debts of the fathers upon the children unto three and unto four generations for them that hate me; (6) and I do good to a thousand generations for them that love me." That is, he restricts the retribution of evil deeds to three and four only; this betokens that his justice is mixed with kindness. And the requital of good deeds unto a thousand betokens that to hate evil deeds,¹⁰ and (that) we covet good, [he urges us. And he does not smite the son for the father, nor does he give the reward of the father to the son; for in Deuteronomy he said that children shall not die because of their fathers, but that a man shall die by his own sins.^b And thus (it is) in the prophets.^c But because they are simple men who know not another world than this physical one, he says these things, lest perchance, seeing many who die without requital, they become unbelievers and become perverted to automatistic doctrines.^d (25)¹⁵ "And if thou makest for me an altar of stone, thou shalt not build it of hewn stone," i.e., that they might have no opportunity to engrave upon stones the likeness of idol images nor to worship them. And Solomon built the temple, but not the altar, of hewn stone. "Because thou didst lift up iron upon it and thou didst pollute it." Greek: *thou didst lift up thy chisel upon it*, i.e., the iron which is in thine hand. (26)²⁰ "And thou shalt not go up by steps to my altar, that thy privy parts may not be uncovered thereon." That is, here also this was not the (real) reason, but that they might not be like the pagans, who went up by steps to where their images were.

THIRTEENTH SECTION

(21:1) "And these are the judgments [which] thou shalt set before them." That is, after the ten universal commandments, specific commandments he commits to them in the category of love, such as²⁵ the command concerning servants and sojourners and widows and orphans and the products of the fields and the vineyards and the olive trees for the needy in the seventh year; and in the category of justice, as, "a life for a life," and so on. (6) "His owner shall pierce his ear with an awl <with fricativity of *b*>, and he shall become his servant-bound-to-the-glebe forever." (10) "Her food and her clothing and her couch he shall not diminish," i.e., her sexual intercourse. Greek: ³⁰*her intercourse*.^e (13) "And who did not lie in wait for him, and God delivered him into his hand, make for thyself a place that he may flee thither." Greek: *I will give to thee a place*. That is, he commands that he who kills involuntarily shall not be killed. (14) "But if a man be insolent against his fellow and kill him with malice aforethought, take him from my altar." That is, for this one there is no mercy. (18) "And should a man smite his fellow with a rock or³⁵ by a blow with the fist"—Greek: *or by a blow*—"and he die not, but fall sick," i.e., (19) "his loss of time and the physician's fee only shall he pay. (20) And when a man beats his manservant or his maidservant with a rod, and he (or she) dies beneath his hand, he shall certainly be punished." <With stopping of every

COLLATION

1:1.—6 om. σ | 2:1-6.—8 om. hom. | 2:3.—Rd. $\{\Delta\}$ with 2 and mg. 4 | 2:4.—2, 8 w.t.; a.o. with mg. var. 1 | 4:2.—16 | for Δ | 4:4.—8, 14 | for γ | 5:6.—2-4, 14, with orig. 1 and P, + final $\}$; a.o. with corr. 1 | 6:7.—14 om. | 6:9.—2, 9 tr. Δ and $\}$ | 7:4.—14 and P pl. | 7:5.—U and A pref. γ | 8:2.—14 om. second Δ | 10:1.—9-12, 18, 19 inf. with Δ ; a.o. and mgs. of 10-12, 18, 19 w.t. | 10:2.—14, with orig. 1, om. mg. 1; rd. mg. 1 with a.o. | 10 mg. 1:1.—2 Δ for Δ | 10:4.—14 om. | 11:6.—9-12, 16, 18, 19 om. σ (11 om. Δ also) | 12:6-8.—11 om. | 12:10.—14 om. Δ | 13:9.—14 om. final $\}$ | 14:5.—14 text and mg. om. first $\}$ | 15:2.—14 with pl. | 15:3.—5, 8, 9, 13 om. pl. | 15:8.—2, prob. orig. 1, and P om. pl. | 17:1.—14 om. Δ | 18:4.—6, 9, 11, 12, 15-17, 19 + μ | 18:6.—14 om. | 18:7.—3, 9 om. first Δ ; a.o., supral. var. 3, and P with retraced text | 19:2.—3 Δ ; 13 Δ | 20:4.—5, 8, 13, 18 om. final Δ | 22:3.—4 om. γ | 22:4, 5.—11 with Karshuni rubric | 23:1.—2, 9, 14, with orig. 1 and P, pref. γ | 24:1.—2, 14 w.t.; 12 pref. γ ; a.o. pref. σ | 24:6.—9 σ for $\}$ | 25:1.—8, 9 ins. Δ before $\}$ | 26:2.—9 om. pl. | 27:4.—2 Δ | 28:7.—2, 4-6, 11, 12, 18, 19 with mg. 1; rd. w.t. and a.o., mgs. of 5, 12, 18, 19, mg. var. of 11, and U and L; 4 mg. pointing obscur.; A unpointed | 29:3.—14 Δ for Δ | 30:1.—MSP with independent possessive | 30:5.—6 om. σ | 31:11.—3, 4, 14 perf. | 33:6.—13, 15, 18 om. final Δ | 35:3.—9-12, 15-19 om. | 35:9.—P tr. here 36:3 | 35:10.—3 om. | 36:3.—14 om. | 37:2.—5, 8 om. first σ , 5 corr'd supral. | 37:5.—U and A om. second Δ | 37:6.—A om. second Δ ; 14 Δ for Δ .

t.> Greek: *requital shall be required.* That is, he shall certainly be killed if he die at once, but if after a day or two, not. (21:22) "And should they smite a woman who is pregnant and bring on a miscarriage, and there be no harmful result"—Greek: *and her son, being unformed, goeth forth*—"they shall surely be fined." <With *a* of *h.*> The laws of our time fix the fine at fifty dinars.^a (26) "And if a man smite the eye of his manservant or the eye of his maidservant and destroy it," Greek: *and cause it to be blind*, "he shall let him go free for his eye," i.e., and so also for his tooth (cf. vs. 27); but the laws of today do not so command. (28) "And if an ox gore a man or a woman, and he (or she) die, the ox shall surely be stoned,¹⁰ nor shall its flesh be eaten." That is, and it is so also in the case of a servant: if he kill, he shall be killed, "and his owner . . . shall be guiltless." If, however, the ox was a gorer, and his owner loosed him, and he killed, then he also shall be killed (cf. vs. 29). (32) "And if the ox gore a manservant or a maidservant, thirty staters of silver he (the owner) shall give to his (or her) master, and the ox shall be stoned," i.e., one hundred and twenty drachmas.^b

(22:6) "He shall surely make restitution." <With *a* of *sh.*> That is, ¹⁵he shall repay. (9) "And . . . every loss." <With *a* of ² and fricativity of *b* and stopping of *d*, (both) vowelless; Nestorians with *e* of ².>

FOURTEENTH SECTION

(22:16) "And if he lie with her, he shall certainly take her to himself as wife." Greek: *he shall surely endow her as his wife.* (26) "At sundown give thou it to him." <With vowellessness of *h.*> (27) "Because it is his garment." <That is, when it is used in annexion, it is written without *w*, with *ā* of *b.*> (28) "The judge ²⁰thou shalt not revile"—Greek: *the gods*, i.e., the angels—"and the ruler of thy people thou shalt not curse"—Greek: *rulers* <plural>. (30) "Seven days shall it be with its mother, and on the eighth day ye shall give it to me," i.e., not less, lest it be immediately deprived of its mother and die; and not more, lest, when it grows up and grows fat, its master grow avaricious and offer it not up.

(23:3) "The poor man thou shalt not favor ²⁵in [his] case," i.e., when he wishes to cheat. (8) "A bribe thou shalt not take, because a bribe blindeth the eyes of the wise in judgment," i.e., those who know the right. (14) "Three times in the year shalt thou make a feast for me," i.e., the feast of unleavened bread, that is to say, the Passover, in commemoration of the exodus from Egypt; and the feast of Pentecost, in commemoration of the commandments which were given at Mount Sinai; and the Feast of Booths ³⁰and Atonement, in commemoration of the cloud which gave them shade.^c (15) "Because in the month of blossoms ye came forth from Egypt," i.e., in Nisān. "And ye shall not appear before me empty." That is, by the deed also show your obedience. (18) "Thou shalt not offer the blood of the sacrifice upon leavened bread." That is, thou shalt not offer the new sacrifice upon the old. "And the fat parts of the feast shall not remain until morning,"

COLLATION

2:8.—Mg. 1 must precede this; cf. P | 3:5.—4 + final ◀ | 3:8.—MSP with independent possessive | 3:9—4:1.—9 om. | 4:1.—2 w.t.; a.o. om. | 7:1.—MSP final ◊ with obelus | 7:7.—14 w.t.; a.o. om. | 7:8.—4 om. final | 10:2.—14 ٤٤٤ | 10:4.—8 om. | 10:5.—9-12, 18, 19 om. | 10:9.—14 ٤ for ٤; 18 pref. ◊ | 11:8.—12 om. final | 14:6.—10, 15-17 ٤ for ٤ | 16:1.—14 om. pl. | 16:2-4.—With U; 14 om. | 17:6.—8 om. second ٤ | 17:9.—U and A om. first ٤ | 19:10.—3, 4, 14 om. | 20:7.—10, 15, 17, with 5 mg. var., rd. 21:2. | 20:8.—9 ٤٤٤ | 21:2.—2, 13, 14, mg. vars. of 5, 11, 12, 18, 19, text var. of 6, and MSP w.t.; a.o. with mg. var. 1 | 21:3.—9-12, 14-17, 19 om. first | 21:5.—2, 14, and P w.t.; a.o. emphatic | 22:3.—6 ins. ٤ before ٤ | 23:7.—9 om. | 23:8.—6 om. | 23:9.—6 ins. ٤ after ٤ | 24:7.—8 + ◊ | 25:1.—Rd., with 2, 3, 6, 14, P, and orig. 1, ◊ for | 26:2.—Mg. 1 (=MSP) refers to this word | 27:5.—8, with U, om. first | 28:1.—Orig. 3 w.t.; a.o., orig. 1, and corr'd 3 om. ٤ | 28:2-7.—16 rep. | 28:7.—15-17 | for final ٤ | 29:2.—13 om. pl. | 29:3.—2 om. final ◊ | 29:7.—2, 6, 9, 13 w.t.; 8 om. first | a.o. ٤ for first | 34:6.—16 om. ٤ | 34:7.—8, with U, om. first |

i.e., that it might not become spoiled and be thrown away. (23:19) "Thou shalt not boil a kid"—Greek: *a lamb*—"in its mother's milk." That is, either he commands that [they] should not kill it while it was living on its mother's milk, or that in its mother's milk it should not be boiled. And as for the former meaning, he would admonish them to show mercy, whereas by the second ⁵he would symbolically restrain those who latest came to believe in his word from this, that they should fulfil the new and the old law together. (29) "I shall not destroy them from before thee in one year, lest the land become waste and the beasts of the field multiply against thee." That is, as if to assuage them (Israel), he adduces this pretext; and if not, (it was) because not all of them were worthy ¹⁰that they should perish, like the Gibeonites. And some of them, in order that by them the stiff-necked people might be chastised, he did not do away with. (31) "And I will make thy border from the Sūf Sea unto the Sea of the Philistines," i.e., inner Syria,^a "and from the desert even unto the river," i.e., Euphrates.

FIFTEENTH SECTION

(24:9) "And Moses went up, and Aaron and Nadab and Abihu and seventy . . . of ¹⁵the elders of Israel." That is, three times did Moses ascend the mountain: first, this (time) when he heard the Ten Sayings and proclaimed (them) to the people; and second, when he took with him Joshua, son of Nun, and left the elders behind on the lower slopes of the mountain, and there were given to him the two tables of stone; and third, he went up alone when he broke the calf. (10) "And they saw the god of Israel; ²⁰and beneath his feet was a structure of sapphire brick," i.e., sky-blue, "and as the color of heaven in clearness." Greek: *like the appearance*. (11) "And upon the elders of the children of Israel he laid not his hand." Greek: *he did not harm.*^b "And they saw God, and they ate and drank." Greek: *they were seen in God's place, and did eat and drink*. That is, it is a type that they were at peace and without alarm there. (18) ²⁵"And Moses was in the mountain forty days and forty nights," i.e., according to the number of years they were in the desert.

(25:4) "And purple"—Greek: *hyacinth*, i.e., raw blue silk—"and scarlet"—i.e., crimson—"and byssus," i.e., linen. Greek: *scarlet doubled and spun byssus*. (5) "And skins of rams of red color"—Greek: *which were colored red*—"and skins which are moth-colored"—i.e., ³⁰blue; Greek: *and skins which are hyacinthine*—"and wood of boxwood"^c—Greek: *and wood which does not rot*, i.e., *argā*, which is boxwood. (7) "And beryl stone[s]"—Greek: *sard*, i.e., carnelian(?)—"and precious" stones "for the ephod"—Greek: *podērēs*, i.e., the garment of the priest which descends from above to the feet—"and for the breastplate"—Greek: *for the pallium*, i.e., a cassock. (10) "Two ³⁵and a half cubits long, and a cubit and a half wide, and a cubit and a half high," i.e., of the ark. (12) "And thou shalt cast for it four rings of gold."

COLLATION

1:5-7.—Cf. app. | 1:9.—13 with pl. | 2:5.—2 pl. | 3:8.—3, 4, 8, 10, 11, 14-19 sing.; a.o., mgs. of 10, 18, 19, mg. var. 8, and corr. 14 w.t. | 4:4.—8 بسمكتك, mg. var. w.t. | 5:6.—3, 9, 10 ins. ∟ before | 5:7.—9, 17, 18 ∞ for ∞ | 8:6.—11 om. | 8:7.—2, 6, 8, 19 w.t.; a.o. om. | 8:8.—3, 4, 14, with orig. 1 and mg. 1 (cf. Arabic mg.), pref. ? | 9:6.—14 om. | 10:5.—14 om. | 12:2.—2, 9, with P, pref. ∘ | 12:3.—16 بسمكتك | 12:4.—14 om. ∟ | 12:6.—2 pref. ? with orig. 1 and mg. | 13:4.—14 om. | 14:1.—U pl. | 16:5.—2, 13, and text var. 6 w.t.; a.o. with mg. var. 1 (6 om. pl.) | 17:3.—14 om. | 20:7.—14 rep. | 21:3.—3, 4 om. | 21:6.—MSP + ? بسمكتك | 22:3.—2-5, 8, 14, with P and orig. 1, om. ∘ | 22:5.—8 ∟ for ∟ | 22:7, 8.—8 om. | 23:3-24:1.—16 om. hom. | 23:3.—9, 17 om. | 24:8.—14 om. ∘ | 28:5.—10 ∟ for ∟; 8, 14 tr. ∟, ∟, cf. mg. 1 | 29:1.—2-4, 14, and P w.t.; 6 (?) and a.o. with mg. var. 1 | 29:1 and 5.—Cf. app. | 30:2.—14, with corr. 19, om. | 30:4.—14 + بسمكتك | 31:5.—9 with pl. | 31:8.—2 and P with pl. | 32:1.—13 ? for second ?; 14 with pl. | 32:3.—3, 4 om. ∟; 14 and poss. orig. 1 om. ∘; a.o. and 4 mg. w.t.; 12 + بسمكتك | 33:2.—14 ? for second ?; MSP om. first ∟, ∟ for second | 33:4-34:1.—Cf. MSP | 33:9.—14 om. | 34:7.—5 pref. ∘ for ?; P om. ? | 35:1.—9 om. | 35:4, 7.—9 om. ∘ | 36:3.—4, 14 w.t.; a.o. om. first ∟ | 36:7.—4 mg. Karshuni gloss.

Greek: *and thou shalt cast for it four rings of gold.*^a (25:13) "And thou shalt make staves," i.e., bars resembling animal heads. (17) "And make an atonement (seat) . . . of pure gold." Greek: *house of atonement*, i.e., the cover of the ark, on which the offering was placed for the sake of atonement. (18) "And make two cherubim of gold; ⁵of cast (gold) make them." Greek: *chased with a lathe chisel*, by tools of craftsmen(?), so that they might be covering over the ark with their wings (cf. vs. 20). (22) "And I will meet thee there and I will speak with thee from above the atonement (seat), from between the two cherubim," i.e., that thou mayest not find it necessary on every occasion to ascend the mountain. (25) "And make for it a border, which shall be a handbreadth high round about <with *e*¹⁰of *sh*>," i.e., four fingers laid together. Greek: *a rim* (lit., "wreath") *of a span round about*. (29) "And make dishes"—i.e., patens—"and spoons(?)"—i.e., ladles(?); Greek: *bowls* (LXX: *censers*)—"and pitchers"—i.e., sugar bowls^b—"and libation bowls"—i.e., cups. (30) "And thou shalt set shewbread upon the table before me continually." Symmachus: *of laying before.*^c

SIXTEENTH SECTION

(25:31) "And its base"—i.e., the support of the candlestick—"and its branches"—i.e., its ¹⁵smooth(?) body—"and its cups"—i.e., its upper bowl; Greek: *its chalice*—"and its knops and its lilies"—i.e., the carved globes which were on it. (33) "Three cups fixed on one branch." Greek: *three chalices, which represent walnuts, on one branch*; Theodotion: *in the likeness of almonds*. (37) "And make its seven lamps." That is, it is a type of the heptad upon which the world turns. (38) "And make its snuffers"—i.e., ²⁰shears—"and its snuffer saucers <with fricativeness of *k*>"—i.e., bowls into which the tops of the wicks which are clipped are cast.

(26:1) "And thou shalt make for the tent ten curtains," i.e., woven storerooms.^d (2) "All the curtains shall be of one measurement," i.e., measurement. (3) "The five curtains shall be joined one to the other." <With *a* of *m*.> (4) "And make loops <with *d* of *t*> of purple." Greek: *nooses* ²⁵of *hyacinth*. (9) "And double the sixth curtain in the forefront of the tent." Greek: *and thou shalt double*. (11) "And insert the hooks in the loops," i.e., ties. (14) "And make a covering for the tent <with *d* of *r*>," i.e., a cover. (19) "Two sockets under one board for its two tenons." Greek: *two bases to each pillar, for (its) two sides*. (24) "And they shall be fastened together at the top by ³⁰one ring." Greek: *together they should be even, from their capitals, unto one joining*; Aquila: *they shall be paired to each other*. (26) "And thou shalt make bars," i.e., wooden beams on which the boards of the gate were nailed from behind. (28) "And the middle bar extending across the middle of the boards(?)." <With *a* of *m*.> (30) "And rear the tent in its proper manner." <With fricativeness of *d*.>

SEVENTEENTH SECTION

(27:3) "And make its pots for its ministration"—³⁵i.e., caldrons of bronze with handles; Greek: *And thou shalt make a rim for the altar*—"and its storage pots"—i.e., pots without a neck and without handles; Greek: *and its veil*—

COLLATION

2:3.—9 om. pl. | 2:5.—2-4, 14 w.t.; a.o., with upper mg. var. 1, om. pl. | 2:8.—13 + $\bar{\sigma}$ | 3:8.—4, 14, 17 w.t.; a.o. om. first } | 5:1.—15 and orig. 3 tr. ع and ت | 5:5.—8 om. ا | 5:6.—MSP \leftarrow for ت | 5:7.—3, 8 ins. } before ا ; 14, with mg. 1, tr. و before ا | 6:6.—14 w.t.; a.o. om. first } | 8:9.—12 om. | 9:3.—14 and P w.t.; a.o. ح | 9:5.—U و for و | 9:6.—14 ح | 9:7.—2-4, 14 w.t.; a.o. tr. here 9:10—10:1 | 10:7.—11 ح for ح ; 10 obsc., deleted and corr'd in text | 10:11.—2-4, 14 w.t.; a.o. om. | 11:3.—Mg. 5 = mg. 1; 2 conflate | 11:4.—6 ins. } after ع | 11:9.—14 om. pl. | 12:2.—18 tr. و and و | 12:3.—U and A om. first ا | 12:6.—9 rep. | 13:5.—14 ع | 13:7.—14 with pl. | 14:2.—P om. ا | 14:7.—4, 13 masc. suf.; 6 ins. } after و | 15:7.—MSP with independent possessive | 16:5.—3, 18 + ع | 17:3.—9-11, 15-17 + $\bar{\sigma}$ | 17:7.—3, 4, 6, 14 fem. | 18:2.—Rd. ح with a.o. | 19:6.—2-5, 8, 14, and P w.t.; 6, 13 om. ع ; a.o. ins. ا before ا | 20:1, 2.—2-6, 8, 14 w.t.; a.o. confused | 20:2.—Cf. mg. 1 | 21:2.—12 sing. | 21:3.—2-4, 8, 9, 14 w.t.; a.o. om. pl. | 21:4.—14 fem. | 22:4.—3 ح | 23:2.—14 om. | 23:3.—9 om. | 23:5.—P absolute | 23:6.—2 om. | 24:5.—U ins. } after ا | 26:2.—5, 12, 19 with mg. 1; a.o. and mgs. of 5, 12, 19 w.t.; MSP ins. } after ا | 26:5.—2, with U, ins. } after ا | 28:6.—2, 14, with orig. 1, om. ح | 29:6.—U ح ; L and A w.t. | 29:8.—9-12, 15-19 pref. و | 31:1.—9-11, 14-18 و for و | 31:2.—14 + } | 31:6.—U and A om. ا | 31:7.—5 om. pl. | 33:3.—Rd. pl. with a.o. | 33:7.—P + suf. ع | 34:1.—4 om. ع | 34:7.—15 و for و ; 35:2.—2 om. pl. | 35:9.—Rd. w.t. and U and A; 2-4, 8, 9, 14-17, and L و for و .



NOTES ON THE TRANSLATION

^a A miswriting for *wiles* or *wilos*, the Latin *velum*, "sail, curtain," with a plural ending; the Greek has *ιστρία*.

5 ^b BH's note, for which cf. also *MSP*, is based on a misunderstanding of the *ψαλλίτες*.

^c Simply another word for "belt."

10 ^d Or "there shall be completed in it," or possibly "there shall be set in it."

15 ^e Cf. Rom. 8:38. Thrones, principalities, powers, and dominions represent the third, fourth, fifth, and sixth classes in the Jewish hierarchy of angels.

^f Lit., "calf's eye."

20 ^g The LXX order, but not that of *MSP*, reverses *onyx* and *beryl*.

^h Cf. Lev. 8:8.

“and its *caldaria*”—i.e., larger than the pots; Greek: *and its bowls*—“and its fleshhooks”—i.e., iron hooks—“and its censers”—Greek: *its fire pot*. (27:4) “And make a grating like network.” Symmachus: *like a sieve*; Greek: *a gridiron*. (5) “And the grating shall be.” <I.e., feminine.> (9) “The hangings ^bof the court, of finespun *byssus*.” Greek: *ἰλῶνς^a of the court*. (10) “And their supports . . . and their capitals . . . and their overlay, of silver.” Greek: *and their bases . . . and their rings . . . and their moldings*, i.e., pincers^b which lay hold of one thing by another. (16) “Embroidery work.” [Greek: *with figured embroidery*] *which (is done) with a needle*.

(28:4) “And these are the garments which they shall make for them: the girdle and the ephod and the breastplate and the tunic of” finespun “*byssus* and the miter ¹⁰and the belt <with *ā* of *j*>,” i.e., the belt.^a [Greek:] *the breastband and the shoulder strap and the podērēs and the tasseled tunic and the miter and the belt*. (7) “The two shoulder pieces shall be joined together.” <With *a* of *m*.> Greek: *shoulder straps which are joined*. (9) “And take two beryl stones.” Greek: *smaragd*. (11) “Graven stones (with) gravings (as) of a signet.” <With *ā* of *h*.> “As for the settings and the fastenings(?), make them of gold.” Greek: ¹⁵*which are surrounded and bound*. (13) “And make the settings of gold,” i.e., like little shields. (15) “And make the breastplate of judgment of workmanship like the work of the ephod.” That is, the names of the litigants he was to write upon it and go before the Lord, and it would be revealed to him who was in the right. (16) “It shall be foursquare, being doubled,” i.e., double. “A span shall be its length, and a span its breadth,” i.e., according to shape. (17) ²⁰“And there shall correspond to it^d the setting of stones.” <With *e* of *t* and *a* of *l*.> Greek: *And thou shalt weave in it a weaving of stones*. “The first row (shall be) ruby”—i.e., like fire—“and topaz”—i.e., like wine—“and smaragd”—i.e., like beetroot. And these are types of the Church above: seraphim, cherubim, thrones. (18) “The second row (shall be) the stibium”—i.e., collyrium—“and the sapphire”—i.e., sky-blue—“and the jasper(?)”—i.e., as the color of honey. And these are ²⁵types of the intermediate Church: principalities, powers, dominions.^e (19) “And the third row (shall be) amber”—i.e., like the color of wax—“and the chalcedony”—i.e., purple—“and the sardonyx”^f—i.e., gold color. And these are types of the third Church: prefects, archangels, angels. (20) “And the fourth row shall have chrysolite”—i.e., yellowish—“and beryl”—i.e., between white and red—“and the jasper”—i.e., horn-colored. ³⁰And these are types of our earthly church: chief priests and priests and deacons. All the orders are twelve. Greek: *the sard, the topaz, the smaragd, the carbuncle (anthrax), the sapphire, the jasper, the ligurite, the agate, the amethyst, the chrysolite, the onyx, the beryl*.^g

EIGHTEENTH SECTION

(28:27) “Over against its selvage.” <With *e* of *d*.> (28) “And it shall be joined to the breastplate.” <³⁵With *a* of *d*.> (30) “And upon the breastplate of judgment put Light and Perfection.” <With *a* of *sh*.> Greek: *And upon the ephod of judgment thou shalt put Revelation and Truth*. That is, by means of the variations of the colors of the twelve stones which thou shalt place in the breastplate of judgment shall Aaron be enlightened and perfect truth be revealed to him in the judgment;^h for also, indeed, in the book

1:7.—2, 14, and prob. orig. 1 om. ʿ; 4 + e after ʿ; a.o. and *MSP* with corr. 1 | 2:1.—11 | for ʿ; cf. app. | 2:4.—13 | 2:7.—9-12, 15-19 pref. ʿ | 2:8.—9 pref. ʿ | 3:6.—Cf. upper mg. var. 1 | 3:7.—14 | cf. *MSP* | 3:9.—8 om. ʿ | 5:5.—5, 16, and poss. 9 consonantally w.t.; a.o., mg. of 5, and *MSP* (which pref. ʿ) with mg. 1; 2, 6, 8, 13, and mg. 5 vocalized with *e* of mg. 1; mg. 1 conflate | 6:2.—6 with pl. | 6:5.—8 om. pl. | 7:1.—*MSP* ʿ for ʿ | 8:1.—14 w.t.; rd. mg. 1 with a.o. | 8:3.—10 om. | 9:1.—11, 14, 16, 17, 19, and corr. 12 ins. ʿ after ʿ and have pl.; 13 corr. and mg. and a.o. w.t. | 10:1-5.—2, 3, 14 w.t.; a.o. om. | 10:5.—Rd. supral. with all except 10 and 14 | 10:8.—14 ʿ for ʿ | 10:9.—*MSP* om. first ʿ, has | for second | 11:1.—5, 8 + | 11:2, 3.—*MSP* tr. | 11:2.—4, 6, 14 om. second ʿ; *MSP* om. third ʿ | 12:1.—2, 14 w.t.; a.o. tr. here 12:3, 4 | 12:2.—2-4, 14, P, and orig. 1 om. supral. | 12:7.—Tr. ʿ and ʿ with 2-4, 8, 14, mgs. of 5 and 6, orig. 1, and *MSP* (absol. om. ʿ); 15, 16 ʿ for ʿ | 13:5.—Rd., with 2, 5, 9, 13, 14, 18, 19, prob. orig. and mg. 1, and *MSP*, ʿ for ʿ (9 om. first ʿ, *MSP* om. pl.) | 16:7.—2 | 17:4.—4, 8, 14 om. second ʿ, prob. with orig. 1 | 17:9.—4 rep. | 18:6.—Orig. 1 ʿ; 3, 5, 14, and corr. 1 | 18:7.—3-5 pref. ʿ with corr. 1; a.o., orig. 1, and P with mg. 1; 5 mg. ʿ for ʿ | 19:1.—9 om. | 19:3.—2 and P ʿ; 8 with pl. | 20:1.—11 pref. ʿ for ʿ; P om. final ʿ | 21:4 ff.—Cf. Arabic mg. | 22:2.—11 om. | 23:6.—3, 4 + | 23:7.—Rd. with corr. and mg. and a.o. | 24:6.—5, 6, 8, 10, 11, 13, 15-18 om. | 24:8, 9.—Note supral. Arabic | 25:7.—14 om. ʿ | 26:2.—3, 4, U, and L ins. ʿ after ʿ and om. ʿ; 12 mg. ʿ; Note mg. 1 | 26:4.—16, 17 om. | 26:6.—6 ins. ʿ after ʿ | 26:9.—2, 14 om. ʿ | 27:1.—14 ins. ʿ after ʿ; 15 tr. ʿ and ʿ | 27:5.—11 om. pl. | 28:4.—11, 14 om. | 28:5.—2-6, 14, and P w.t.; a.o. om. ʿ | 29:2.—10, 12, 15, 19 om. first ʿ | 29:4.—9 om. | 29:7.—2, 9, 14 w.t.; 3, 4 om. ʿ; a.o. with mg. 1 | 29:9.—2-4, 14 w.t.; a.o. with mg. 1 | 30:2.—2 om. pl. | 32:1.—9, 14 om. ʿ; 15-17 ʿ for ʿ | 32:2.—12, 19 ins. ʿ after ʿ | 32:3.—*MSP* with doubled ʿ | 32:4.—9 ins. | after first ʿ | 32:5.—5, 8, 9, 11, 12, 18, 19 om. second ʿ; 13-17 and text var. of 8 with mg. 1 (14 ʿ for ʿ) | 33:1.—5, 8 ins. ʿ after ʿ | 33:5.—2, 6, orig. 1, and *MSP* om. first ʿ; 10, 15-17, and mgs. of 5, 12, 18, 19 with mg. 1; 5, 8, 12, 14, 18, 19, and text var. of 8 with corr. 1 (14 ʿ for ʿ) | 33:6.—6 and *MSP* om. pl. | 34:4.—P fem. suf. | 36:1.—4 om. | 36:2.—13 om. ʿ | 36:3.—11 om. | 36:9.—14 ʿ | 36:10.—11 + final | 37:1.—11 pref. ʿ | 38:1.—14 ins. ʿ after | 38:9.—8 om. ʿ.

of Leviticus he says: "And he put upon the breastplate Knowledge and Truth."^a (28:32) "And the mouth of its head shall be inside it." That is, the place in which the loop enters the girdle shall be on the inside.^b "It shall have as (it were) a mouth of cords, that it may not be rent," i.e., as they do with the quires in the binding of books.^c (34) "And a bell, a bell of gold, and pomegranates ⁵on the hem of the girdle round about." Greek:^d *of the garment round about.* (35) "And its sound shall be heard when he goes into the sanctuary before the Lord and when he comes forth, lest he die," i.e., that he may be occupied with the sound of the bell and not be terrified and die because of the fearful appearance of the seraph which would appear to him in the holy of holies. (36) "And thou shalt make a crown of pure gold, and grave upon it with the graving of a signet, That-Which-Is-Dedicated-to-the-Lord," ¹⁰i.e., the name of the Lord in this form, ΠΙΠΙ, which is Jahjah. (38) "And it shall be upon the forehead of Aaron," i.e., like the miter (turban) which we fashion nowadays. "For every gift of their holy things." <With *a* of *m* and *b*.> (40) "And tiaras shalt thou make for them for honor and glory," i.e., felt caps. Greek: *miters*. (41) "And anoint them and consecrate them." That is, make them to be ordained. (42) "And make for them ¹⁵girdles of *byssus*." Greek: *linen breeches to cover the privy parts of their bodie(s)*.

(29:1) "And take one bull calf," i.e., (one) which had not been yoked. Greek: *a calf of bullocks*. (2) "And unleavened bread"—i.e., without oil—"and unleavened cakes mingled with oil." Greek: *unleavened loaves . . . and unleavened wafers*, i.e., thin cakes of bread baked on a griddle. (13) "And take all the fat which covers the intestines"—i.e., the fat part, ²⁰because it is the fat of the [elements]—"and the caul^e of the liver <with *ā* of *ṣ*>"—i.e., the lobe of the liver, i.e., because (in) the liver is heat (anger) by reason of the bile which is associated with it—"and the two testicles"—i.e., because in them is the lust for sexual intercourse. And (because) in these (things) are the roots of sin, he wants to have them destroyed root and branch. (14) "And the flesh of the bullock and its skin and its dung." <With *e* of *p*, and *t* stopped.> That is, thou shalt burn its dung. (20) "And take of ²⁵its blood, and sprinkle (it) upon the lobe of Aaron's right ear and . . . of his sons." That is, it is a type of obedience to the right commands of the Lord. "And upon the thumbs of their right hands." That is, it is a type that they should not serve sin. "And upon the great toes of their right feet." That is, it is a type that they should willingly run toward the most excellent things. "And thou shalt sprinkle the blood upon the altar." <With *e* of *t*.> (22) ³⁰"And take of the ram the fat and the (fat) tail." <With *e* of *ṣ* and *i* of *t*.> "And the right shoulder," i.e., as the Armenians do today.

NINETEENTH SECTION

(29:40) "And a tenth of fine meal"—i.e., the tenth part of the quarter-modius, which contains twenty-two pints; [and] it is the measure of the sanctuary—"which is mingled with oil trodden out, the fourth part of a hin." <With *e* of *h* and *i* of *m*.> Greek: *of an ṽn*. That is, ³⁵a measure which contains nine pints is the hin, that is to say, the ṽn.

(30:8) "And when Aaron kindles the lamps at sunset (lit., 'between the suns'), he shall burn incense"—i.e., at the setting of the sun; and the rays of the sun he calls "suns." Greek: *And whenever Aaron lights*



NOTES ON THE TRANSLATION

^a Lev. 8:8. All these terms attempt to translate the Hebrew Urim and Thummim.

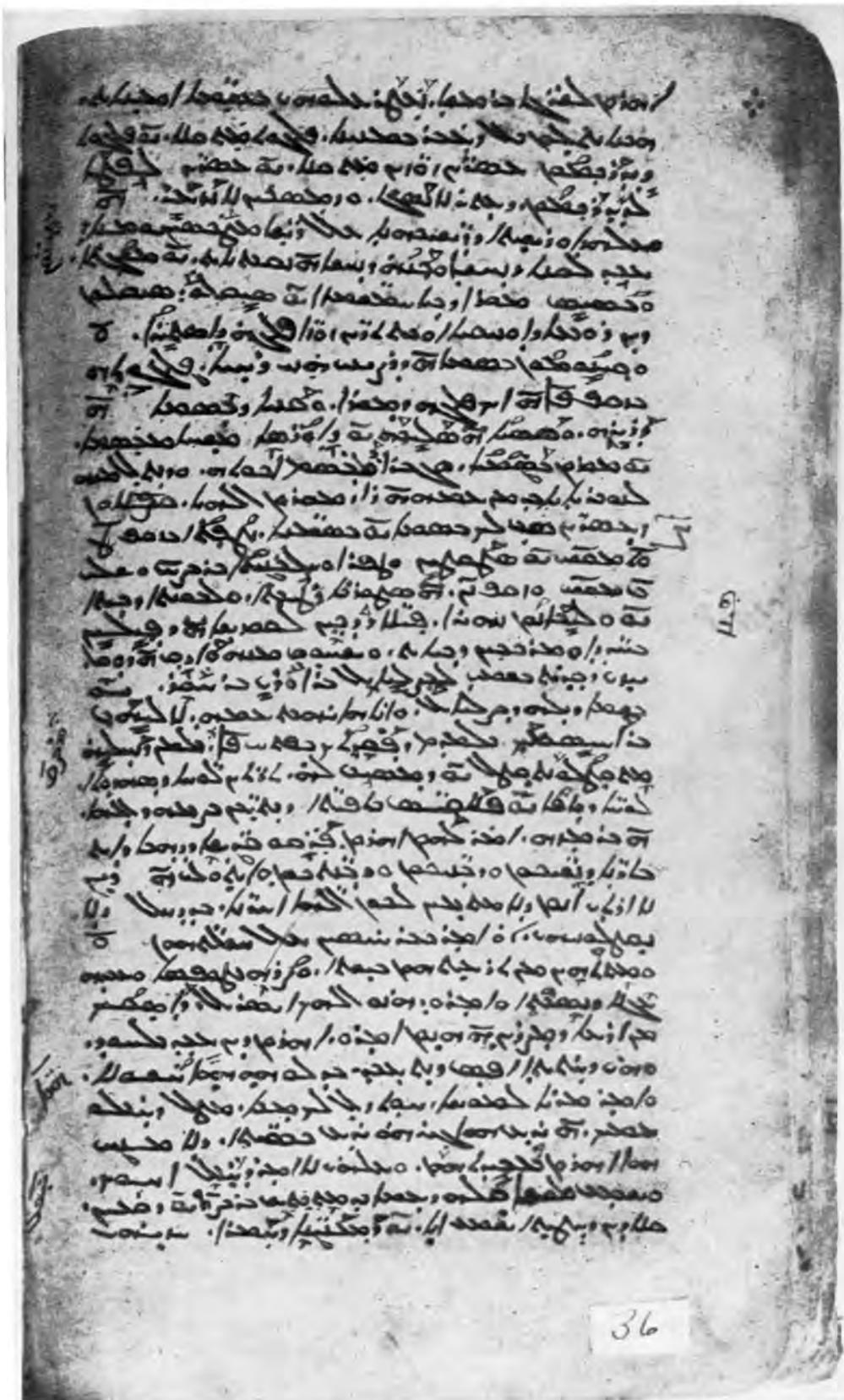
^b The "loop" may be the returning end of the belt itself. This seems to be BH's understanding of it.

^c This refers evidently to the cordlike effect produced by sewing around leather or vellum strips in "flexible" work. Cf. *Encyc. Brit.*¹³, IV, 216-17.

^d It is not quite certain that BH understood this to be the "Greek." He may have intended it for a scholion only. Cf. collation.

^e Cf. G. F. Moore in *OS*, II, 761-69.

2:6.—13 om. ʔ | 2:8.—Rd. with 2, 14, and prob. orig. 1 | $\lambda\text{---}\lambda$, cf. BS *ad loc.*; a.o. with corr. 1; mg. var. 5 with mg. 1 | 2:9.—10, 15, 17 ins. e after ʔ | 3:8.—2, 3, P, and poss. orig. 1 | $\sigma\text{---}$ | 4:3.—9 ins. u before ʔ | 5:3.—5, 10-13, 17-19=2:9 | 5:6.—2-4 and mg. 5 with mg. 1 | 5:7.—6 om. ʔ | 5:9.—6 om. ʔ | 7:4.—3 rep. | 8:3.—13 om. ʔ | 8:7.—P om. λ | 9:5.—U with pl. | 10-11.—Cf. app. | 10:6.—9 --- | 10:8.—14 e for second u | 12:1.—2-4, 13, 14 w.t.; a.o. tr. here 12:3-5 | 12:6.—5, 8 --- for first e ; 6 om. first e ; mg. 5, with mg. 1, tr. here 13:3, 4 | 13:1.—3 om. | 13:4.—13 pref. e | 13:5.—9, 13, 18 om.; 4 u | 13:6.—Cf. app. | 15:1.—2, 14, poss. orig. 1, and A om. pl.; 12, 15-18=2:9 | 15:4.—MSP with pl. | 15:7.—2, 14 w.t.; a.o. emphatic, with MSP | 15:8.—2, 14 w.t. (14 pl.); a.o. pref. ʔ (3, 4 with pl.; MSP sing. with independent possessive) | 16:10.—MSP + --- | 17:6 and 18:5.—Cf. Arabic mg. | 18:3, 4.—MSP with asterisk and obelus | 20:4.—5, 6, 8, 12, 15-19 w.t.; a.o., mg. 5, and text var. 6 with mg. 1, several om. pl.; cf. BS *ad loc.* | 20:5.—12 + final ʔ | 20:6.—12 pref. ʔ | 21:5.—Rd., with a.o., corr. 1 | 22:3.—11 u for e | 22:5, 6.—2-4, 11, 13, 14 w.t.; a.o. om. first u | 25:2.—5 om. second e | 25:5.—14 with pl. | 26:4.—2, 4, 14, and orig. 1 with pl. | 26:5.—Orig. 1 with pl. | 30:1.—4 + final e | 30:3.—2, 14, mgs. of 8 and 19, and P w.t.; a.o. om. | 30:6.—12 e for first u | 31:2-6.—14 om. hom. | 33:4.—4 om. final ʔ | 33:5.—2-4, 14, with orig. 1, e | 33:6.—14 with orig. 1; rd. with corr. 1 and a.o. | 34:3.—5 pref. ʔ | 34:9.—9 om. | 35:4.—2-4, 6, 14, 15 w.t.; a.o. rep. with mg. 1 | 36:3.—2-4, 6, 14, and P w.t.; a.o. pref. u | 37:2.—6 om. pl.



NOTES ON THE TRANSLATION

^a Cf. Löw, No. 185.

^b On all these nouns see Pincus in *ZDMG*, Vol. LXX (1916). On "cinnamon" cf. B. Laufer, *Sino-Iranica* (Field Museum of Natural History, Publication No. 201, "Anthropological Series," Vol. XV, No. 3 [Chicago, 1919]), pp. 541-43 and 583. Cf. also Löw, No. 292.

^c Cf. Löw, No. 291.

^d Properly *salihah*. Cf. Löw, No. 295. BB is here evidently quoting Arabic in Karshuni from BB and BA, even where he might have had Syriac, as in this instance. Cf. the lexicons under *m^eshalah*.

^e Cf. Löw, No. 21.

^f "Stacte" is an English transliteration of the Greek *στακτη*, which means "oil of myrrh." The word translated "stacte" above is from a Semitic root, Syriac *n^elāstā*, cognate with Hebrew *ndāš*, which means the same thing. Cf. Löw, No. 308b.

^g Cf. Liddell and Scott under *δρυξ*, III. 1.

^h Cf. Löw, No. 116.

ⁱ Cf. Löw, No. 174.

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the lamps at evening, he shall burn upon it sweet incense—"continually." (30:13) "Thus shall they give, each one who passes through the numbering, the half of a shekel." Greek: *half of a didrachma*. "Twenty *zūzē* (to) the shekel." Greek: *twenty farthings to the didrachma*. (15) "The rich shall not increase it, nor the poor diminish it." That is, ⁵hence also the first fruits of the chief priests are taxed according to heads at the present day. (18) "Make a laver of bronze and its support of bronze." (I.e., feminine.) Greek: *basin . . . and the base*. (23) "Pure myrrh,^a five hundred"—Greek: *shekels*; a shekel is the fourth part of an ounce, that is to say, two *zūzē*, the half of a *stater*—"and fragrant cinnamon," i.e., cinnamon^b sweet of smell, "the half of it <¹⁰with *ā* of *p*>," i.e., half as much as the myrrh, "and sweet calamus," i.e., (Arabic) *dharīrah* ("sweet rush"),^c (24) "and cassia," i.e., *saṭīkhah*,^d Greek: *ᾠῶδρᾶς*^e ("iris"). (25) "Oil . . . perfumed." Greek: *myrrh of (the kind made by) the perfumers*. (33) "And the man who shall prepare incense like it, or shall give of it to a stranger, shall perish from his people." That is, it is a type of the divine myrrh.

TWENTIETH SECTION

(30:34) "Take to thyself spice (*besmā*)," Greek: *spices*; "stacte^f <with *ā* of *t*, ¹⁵and *t* stopped>," Greek: *staqtān*, "and cloves^g and galbanum^h <with *e* of *h* and vowellessness of *b* stopped and *ā* of *n*>," i.e., moist storax (*sturkā*), "and pure frankincense,"ⁱ Greek: *and diaphanous frankincense*. (35) "Mingled of pure (things) for the sanctuary," i.e., mingled with one another and compounded purely. (36) "And triturate some of it and make (it) fine," i.e., bray (it).

(31:2) "See, I have called by my name Baṣṭī-ēl, son of Ḍūrī, son of Hūr." Greek: ²⁰*by name*, [i.e.,] his own, Baṣṭī-ēl. (6) "And I, lo, I have appointed with him Ḍelīhav, son of Ḍahīs'makh." "Everything which I have commanded thee." <With *a* of *p*.> (14) "Whosoever defileth it shall surely be put to death." Greek: *the (one) polluting it*. (18) "Two tables of testimony, tables of stone," Greek: *stone plaques*, "which were written by the finger of God," i.e., by his suggestion.

(32:2) "Aaron says to them, Break off the earrings of gold which are ²⁵in the ears of your wives and of your sons and of your daughters, and bring (them) to me." That is, he did not admonish them, Ye are not to seek other gods for yourselves, because he feared lest they might kill him; or he said, Perhaps they have regard for their ornaments and will desist from their evil notion. (4) "And he formed it in a mold and made it a molten calf; and they said, This is thy God, O Israel, which brought thee up ³⁰from the land of Egypt." That is, *they* said; but Aaron merely made it. And that which is correct is that he gave permission to make, for he was not a goldsmith. (7) "And the Lord said to Moses, Go down, get thee hence, because thy people have become corrupt," i.e., for he who knoweth secrets knew that Aaron was not satisfied with their misdeed. Therefore he did not say, Thy brother hath corrupted (or "become corrupt"). (17) ³⁵"And [Joshua] heard the voice of the people while they contended." <With *e* of *t*.> Greek: *who were shouting*. (18) "But it is the voice of sin I hear." Greek: *of those who sing of wine*. (19) "He saw

COLLATION

1:3.—MSP with pl. | 1:7.—MSP | 2:3.—2-8, 13, 14, and P w.t.; a.o. pref. | 2:9—3:5.—9, 14 om. hom. | 5:1.—3 om. c | 5:2.—4-6, 8, 14 w.t.; a.o. with pl. (15-17 om. c) | 5:6.—Note mg. 1 | 6:2.—10 ins. u after 3 | 6:4.—9-11, 15-18 om.; U 1 for c | 6:5.—9-12, 15-19 om. | 7:1.—MSP pl. | 7:5, 6.—9 om. | 8:1.—14 | 8:2.—8 1 for c | 8:3.—10, 14-17 om. second u | 8:7.—4, 14 masc. suf. | 8:8.—2-4, 6, 10, 14, 15 w.t.; a.o. om. u | 9:1.—3, 4, 12, and L c for u (3 x for final 2); 11 u for second c; U and A c for first u, om. second c | 9:3.—14 om. | 9:4.—9 ins. 1 after 3 | 10:3.—10 om. | 10:9.—11 om. | 11:2.—Rd. with 3 | 11:6.—MSP om. c; 4 ins. c after 3 | 12:1.—14 om. | 14:5.—2 c | 14:6.—3 om. 3 | 14:7.—4 ins. u after 3 | 14:7 and 15:6.—Cf. app. | 15:2.—2, 14, and mg. 19 w.t.; a.o. om. | 16:6.—9 pref. 1 | 17:2.—MSP om. 1 | 17:4.—2-5, 8 w.t.; a.o. with mg. 1 | 17:5.—14 om. first 3 | 18:5.—3, 4 fem. suf. | 18:6.—14 ins. 3 after c | 19:3.—P om. u | 19:4.—2, 14, and P w.t.; a.o. | 19:8.—6 + final u | 20:1.—MSP 3 for 3; 9, 14 w.t.; add with a.o. c | 20:3.—3, 4, 8, 9, 14, 15, 18=19:4 | 20:5.—5, 8 om. | 21:6.—2-4, 14 w.t.; a.o. + mg. 1 | 21:7.—3, 4 c for 3 | 24:6.—14 1 for c | 27:3, 4.—2-4, 14, 19 w.t.; a.o. tr. | 29:2.—15 tr. 3 and 3 | 29:3.—9, 13 om. final c | 30:3.—15 | 30:5.—12 om. | 30:9.—14 om. | 31:1.—4 om. c | 31:8.—Note mg. 1 | 32:9.—P om. c | 34:3.—8 with pl. | 34:7.—Mg. vars. of 5 and 8 with mg. 1 | 35:2.—2, 9, orig. 1, and P | 36:3.—6 om. 3 | 36:7.—MSP ins. 3 after 2.

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NOTES ON THE TRANSLATION

- * Rom. 9:3.
- ^b LS, 150:10 ff., makes clear that BH found in his P what would make a perfectly good 1. sing. impf., but felt that he had to read it as a most extraordinary 2. masc. sing. impv. As for the *e* with *b*, he may be comparing it with the regular form, or with *awke-lājhj* ("feed him") in Rom. 12:20.
- ^c This is pretty certainly what BH means. Cf. his *Book of the Dove*, ed. Wensinck, p. lv, line 5. Nevertheless, a tempting reading would be *barājālhj*, "from my external aspects only shalt thou perceive me."

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the calf and the cymbals." Greek: *and the dances*. "And Moses was enraged, and he cast the tables from his hand and broke them on the foothills of the mountain." That is, it is a type of the nullification of the first law. (32:20) "And he filed it with a file till it was as fine as dust," i.e., that he might show the people that "the false god whom they had chosen had not even saved himself, "and he strewed its fine dust <with fricativity of *t*> upon the surface of the water and gave those of the house of Israel to drink." That is, as for those who had truly worshiped it, their bellies were puffed up; and (as for) those (who had) not, not. (21) "And Moses said to Aaron, What has this people done to thee, that thou hast brought great sin upon them?" That is, because of the people, that they might not say that he discriminated in favor of his brother, he rebuked him. Nevertheless,¹⁰ he well knew that he was not a party to their rite.

TWENTY-FIRST SECTION

(32:29) "Consecrate your hands today to the Lord, each man against his son and his brother." [⟨With vowellessness of *m*.⟩] That is, he teaches them here that they should be zealous with the zeal of the Lord their God. (32) "Now, if [thou] forgive them their" debts, (well and good); "and if not, then blot me out of thy book which thou hast written." That is, thus also Paul^a was willing to be a curse for his brethren. (34) "Go, lead(!) this people." ⟨With *e* of *b*, ¹⁵like *ʾawbelājhj*.^b⟩ Greek: *direct it*.

(33:7) "And Moses took his tent and pitched it outside the camp . . . and called it the tabernacle," i.e., in typification of the tabernacle which was about to be constructed. (11) "And the Lord spake with Moses face to face, as a man speaks with his fellow." That is, no doubt he saw him in some such fashion as he appeared in the pillar of cloud, ²⁰if he did see him; and not God himself, for he is invisible. Nor, indeed, is it said that he saw face to face, but only that the Lord spake, and not Moses. And the expression "face to face" indicates the great closeness of the intimacy. (12) "But thou hast said, I know thee by name." Greek: *I know thee better than any man*. (18) "And he said, Show me thy glory," i.e., thyself as ²⁵thou art. (19) "And he said, I will make all my goodness pass before thee"—Greek: *I will pass before thee in my magnificence*—"and I will proclaim before thee the name of the Lord"—i.e., my name only will I cause thee to know—"and I will have pity on whom I will have pity"—i.e., on him for whom it is meet—"and I will love whom I will love <with *e* of *ʾ* and *a* of *h*, from *rehm*^c*thā*⟩"—Greek: *I will have mercy on whomever I will have mercy* <with *a* of *r* and *e* of *h*, from *m*^c*rahmānūthā*⟩; and it is correct. (20) ³⁰"And he said, Thou canst not see my face, for no man can see me and live." That is, while one is involved in the flesh, he approaches me with difficulty. (22) "I will set thee in a cave of the rock"—Greek: *in a hole of the rock*; Aquila: *in a cavern*—"and I will cover thee with my hand," i.e., my power. (23) "And thou shalt see my back, but my face shall not be seen." That is, from my creations alone shalt thou perceive me.^c

(34:1) "And the Lord said to Moses, ³⁵Hew for thyself two tables of stone like the former ones." That is, it is a type of the new law which (came) through the Messiah. (5) "And he called by name: Lord," i.e., Moses, by the name of the Lord. (6) "And the Lord passed before him," i.e., as by a revelation. (7) "And by no means

COLLATION

1:2.—2 and L insert ʾ between *s*'s; a.o., U, and A om. | 1:4.—2, 3, 10, and MSP w.t.; a.o. om. pl. | 2:3.—16 pl. | 2:5.—2, poss. with orig. 1, ʾانف; P and a.o. w.t. | 3:2.—14 ʾحطت; 6:3.—2-8, 12-14, 19 w.t.; a.o. om. ʾ | 6:6.—5 om. ʾ | 7:7.—15 om. ʾ | 8:2.—14 pref. ʾ | 8:8.—2-4, 14, and P with orig. 1; a.o. with corr. 1 | 9:4.—8 + ʾانف ʾ | 9:8.—6 om. | 10:4.—13, 14 w.t.; a.o. + ʾانف | 10:8.—2, 14 w.t.; a.o. + mg. 1 | 11:6.—2 + here mg. 1 | 12:7.—3 + ʾ supral. | 12:8.—14 with orig. 1; a.o. and P with corr. 1 | 12:9.—P ʾحطت ʾانف | 13:1.—2, U, and A separate words | 13:9.—2, 5, 8, 11-13, 19 w.t.; a.o. with doubled ʾ | 14:1.—20 resumes here; 14 + ʾانف | 14:5.—2-4, 13, 14 w.t.; a.o. om. | 14:6.—3, 4 + var. ʾانف ʾانف in text, corr. 3 pref. ʾانف; mg. 5 and prob. orig. 1 with mg. 1; P with corr. 1; a.o. except 2, 14, and 20 tr. here 14 mg. and 15:1 | 14:8.—2, 14, 19, 20 w.t.; a.o. om. | 14 mg.—2, 14, and 20 om. | 15:1.—2, 14, 20 ʾانف | 15:3.—2, 14, 20 with orig. 1; a.o. ins. corr. 1 | 16:2.—3, 4 om. | 16:4.—15 om. | 17:3.—2-4, 14, and prob. 19 w.t.; a.o. + ʾانف | 18:6.—19:1.—20 almost obliterated | 18:7.—6 om. first ʾ | 20:11.—14, with 20 (corr'd), ʾانف; 1 retraced | 21:7.—22:7.—9, 12, 14 om. hom. | 21:9.—2-4, 9, 12, 14, 20, and corr. 3 w.t.; a.o. om. | 22:3.—2, 3, 5, 9, 12, 14, 20 w.t.; a.o. pref. ʾ with corr. 1 | 23:1.—4 rep. ʾانف | 23:6.—5, 8 ins. ʾ after ʾانف | 25:8.—9 om. | 26:2.—MSP with independent possessive | 28:6.—14 + ʾانف | 29:1.—3.—11 om. | 29:2.—2, 4, 14, 20 (retraced), mg. 1, prob. orig. 1, and MSP ʾانف = Greek ʾαν | 29:3.—2, 4, 14, 20 (retraced), and orig. 1 om. ʾ | 29:8.—10, 12, 15-19 om. | 30:9.—9 rep. | 30:11.—U om. ʾانف | 32:6.—9 ʾانف, cf. MSP | 33:3.—11 om.

he acquitteth" (lit., "cleanseth"), i.e., the impenitent. Greek: *the guilty he cleanseth not.*

TWENTY-SECOND SECTION

(34:9) "And take us for thine inheritance." Greek: *and we shall be thine.* (10) "And I will do prodigies." Greek: *glorious deeds.* (13) "Uproot their altars and smash their pillars [and] cut up their idols." That is, thou shalt not deal mercifully with them, lest they turn thee after their gods. (24) ⁵"And I will enlarge thy border." <With *a* of *ᵛ*.> (25) "And thou shalt not slay (the sacrifice) on leavened bread." <With *e* of *t*.> (28) "And he wrote <[consider here that "write thou" and "I will write" are written in the same way in Hebrew; and that "I will write" is correct, Deuteronomy testifies, when it says, "And he wrote . . . and gave them to me" (Deut. 10:4)]> the tables of stone, the words of the covenant, (even) the Ten Sayings," i.e., that they might be preserved in stone indelibly, while they were immediately effaced from their heart(s). And the pair of tables is a type of the soul and body. (29) "And Moses knew not that the skin of his face shone." Greek: *that the appearance of the flesh^a of his face was glorified.* (33) ¹⁰"He put a veil upon his face." Greek: *a covering.* (34) "And when Moses went in before the Lord to speak with him, he would lift up the veil." <I.e., with *ā* of *l*, feminine.> "Which he was commanded." <With *a* of *p*.>

(35:11) "The tent and its curtain and its covering"—Greek: *its ornamental cloths and its coverings*—"and its clasps"—Greek: *its tent ropes.*

TWENTY-THIRD SECTION

(35:22) ¹⁵"They brought bracelets <with *e* of *sh*> and earrings." "Every (one) . . . who set aside an offering . . . to the Lord." <With *ᵛ*, and *e* of *r*.>

(36:11) "On the side of the other selvage." <With *e* of *d*.> Greek: *of the second joint.* (12) "The loops one over against the other." <With *a* of *m*.> (19) "And he made coverings for the tent of rams' skins dyed red." Greek: *a covering of [fine]^b rams' skins for the tent, i.e., prepared.* (22) "Two ²⁰tenons to one board." Greek: *[two elbows to one pillar.* (24) "Two sockets." Greek: *two bases.* (29) "And they were paired." Greek: *level (or even).* "They were caught . . . upon a ring." Greek: *even as to joints.^c*

TWENTY-FOURTH SECTION

(37:9) "Over the atonement seat were <with enunciation of *h*> the faces of the cherubim." (12) "A border of a handbreadth." Greek: *a rim a span (in width).* (16) "Its bowls and its pitchers." Greek: *its censers . . . and its bowls(?).* (19) "Three cups." Greek: *the nut-shaped things . . . and the lamp-holders . . . , that the lamps might be upon them.*

(38:8) "And he made a laver of bronze and its own support of ²⁵bronze (at) the lookout spot (lit., 'house of seeing,' or possibly 'mirror house') of the women who should come to pray in the gate of the tabernacle." That is, only as far as the washing-laver did the women approach, and from there they saw what was within. Greek: *from the mirrors of those (women) who were wont to fast . . . at the gate of the tent of testimony.* That is, the laver was constructed of the mirrors of those (women) who conducted themselves modestly. And the two ³⁰meanings are clearly far apart.

TWENTY-FIFTH SECTION

(38:9) "The hangings of the court." Greek: *wīle^s.^d* (17) "Supports," Greek: *bases; "capitals,"* Greek: *loops;* "the overlay of their heads," Greek: *their kephalides.* (24) "The gold of the offering was twenty-nine talents and four hundred and thirty shekels, according to the shekel of the sanctuary." Greek: *seven hundred and thirty siqlū according to the siqlāwn of the sanctuary.* That is, ³⁵a talent, according to the opinion of Saint Epiphanius, was a hundred and twenty-five *liters*, and a *liter* was twelve ounces, and an ounce two *staters*, and a *stater* two *siqlū*, and a *siqlāwn*

two farthings, that is to say, a didrachma (lit., two *zūzē*).

(39:3) "And they beat to fineness plates of gold, and they cut threads to work into the purple and the purple-red." Greek: [and] *the sheets of gold were cut into hairs so that they might be interwoven with the purple and the purple-red.* That is, it was a work of weaving. (4) "They made shoulder pieces for it, joined together." <With *a* of *m*.> (21) "And the breastplate not break loose"—i.e., the breastplate of judgment—"from the upper part of the ephod." <With *e* of *c* and *a* of *l* and *w*.> That is, it was sewed upon the ephod from above. Greek: *so that the ephod might not be loosened from the shoulder strap.*

TWENTY-SIXTH SECTION

(39:28) "And the glory of the *byssus* miter." Greek: *and the crown of byssus.* (29) "And the belt of finespun *byssus*." Greek: ¹⁰*and the girdles of byssus, twined.* (30) "And he made the crown of the nazirate." Greek: *the thin plate of gold.* [(31) "And they fastened in it a thread of purple." [Greek: *a cord of blue.*]

(40:26) "And he put the altar of gold." That is, there were two altars, one for the burning of the incense and the other for burnt offering and meal offering. (34) "And the majesty of the Lord filled the tent <with *ā* of *l*,>" i.e., the cloud which was resting above it. (36) "And when the cloud was removed from above the tent, the children of Israel moved forward in all their journeyings." Greek: *they moved forward . . . with their belongings.*

Here ends the book of Exodus, which is the second book of the Law.

FURTHER, THE BOOK OF LEVITICUS,^b THE THIRD BOOK OF THE LAW

TWENTY SECTIONS

PROEM

The subjects of this book are two: first, the sacrifices; and second, the distinction of foods. Now concerning sacrifices God was giving commandments, not because he had need ²⁰to be honored by them, but for five reasons: firstly, that by things like these he might keep them under control; secondly, that he might give abundance of food for their greedy appetite; thirdly, that he might lead them on toward spiritual sacrifices—"sacrifice to God a thank offering" (Ps. 50:14); fourthly, that he might outline for them an antitype of the rational sacrifice which was to be sacrificed for the life of the world; fifthly, that he might disclose ²⁵the vanity of the religion of the Egyptians, in that they (the Israelites) would be sacrificing (slaughtering) that which these (the Egyptians) worshiped. And the foods he was distinguishing, not because any uncleanness lies in the nature of things—since "God saw everything that he had made, and lo, it was very good" (Gen. 1:31); and (He said) to the people of Noah, "All the moving things that live shall be food for you, like the vegetable and the herb" (cf. Gen. 9:3); and our Lord said, "Not anything that enters [the body] defiles ³⁰it" (cf. Matt. 15:11); and Paul admonishes, "Everything is pure to the pure" (Titus 1:15)—but that by the (idea of the) clean and the unclean he might make contemptible the worship of idols fashioned in the likeness of animals, seeing that if they were clean they would be slaughtered, and if they were unclean, they would not be worshiped.

FIRST SECTION

(1:5) "And he shall slaughter <with *e* of *n* and stopping of *k*> the bullock," i.e., which has not been yoked. "And they shall sprinkle the blood." <With *a* of *n*; Nestorians with *e*.> (6) "And he shall flay the burnt offering <with *e* of *n*> ³⁵and he shall cut in pieces." Greek: *he shall dismember.* (7) "And they shall lay wood." <With fricativeness of *k*.> (9) "It is a burnt offering." Greek: *an offering of fruit.* "An offering for a sweet savor to the Lord." That is, from *sawjūthā* ("craving") and *regthā* ("desire") is derived *s^ewāthā* (translated "sweet" above).^d Greek: *of sweetness of smell.* (13) "And its entrails and its legs."



NOTES ON THE TRANSLATION

^a This is the word used elsewhere for "atonement seat."

^b Lit., "the Priests."

^c Greek *κάρωμα*.

^d BH surely meant *regthā* to define *sau-jūthā*, but the intervening "and" is found in all MSS.

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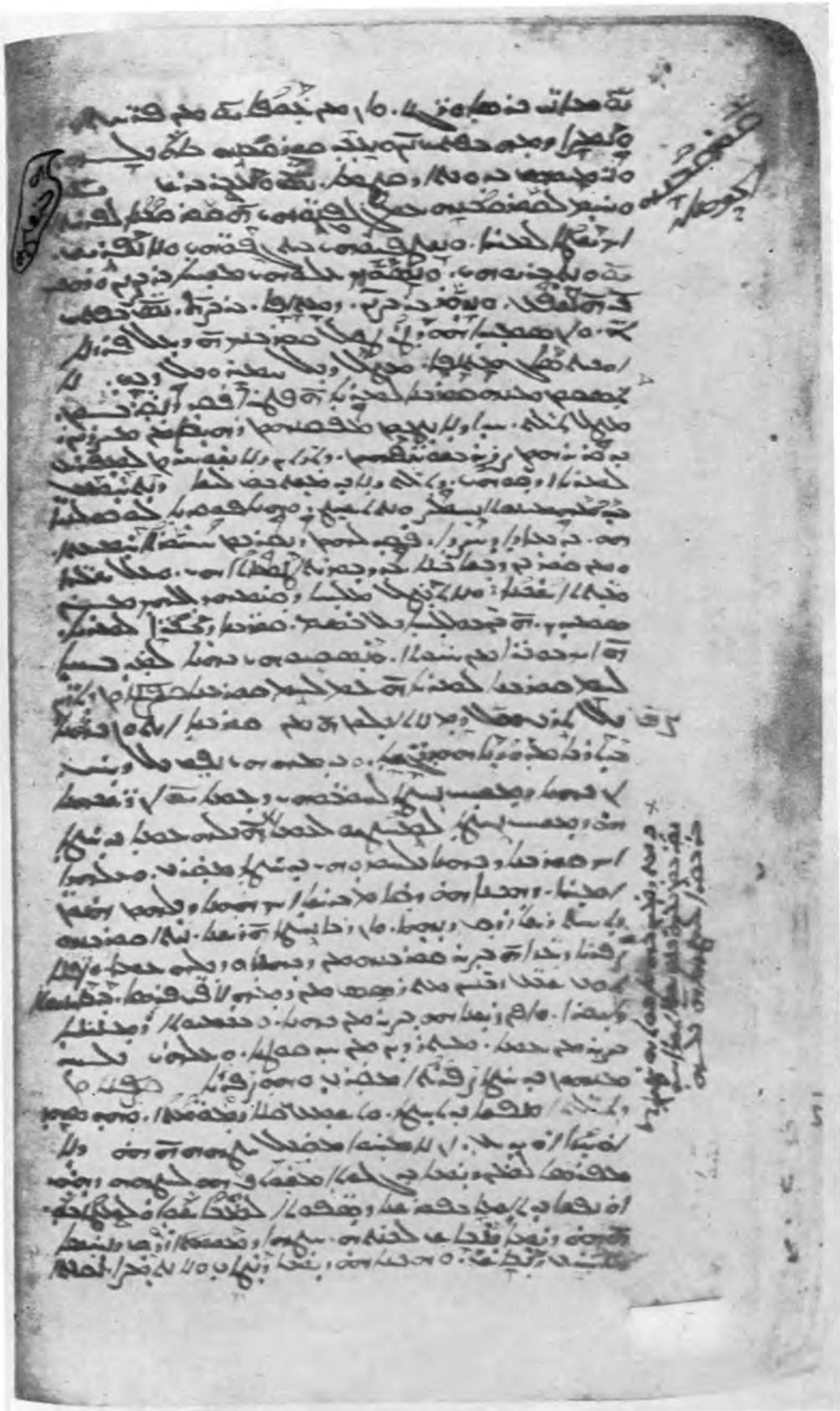
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וְהָיוּ לְכֹהֲנֵי אֱלֹהֵינוּ
 וְהָיוּ לְכֹהֲנֵי אֱלֹהֵינוּ

וְהָיוּ לְכֹהֲנֵי אֱלֹהֵינוּ



NOTES ON THE TRANSLATION

^a BH undoubtedly means the rumen or paunch of ruminants such as goats, cows, and camels — hardly the camel's reticulum. It is noteworthy that in Latin *rumen* means "gullet," "esophagus," just as does the Syriac word used by BH here.

^b Probably = Feast of the Weeks.

^c Lit., "raise it to."

^d Lit., "soul."

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Greek: *the vessels of the belly and the feet.* (1:14) "And if from the fowls." Greek: *from the winged things.* (15) "And he shall drain out its blood." <With *a* of *n.*> (16) "And he shall work (out) its crop with its food and cast it . . . in the place of the ashes." Nestorians: "and he shall remove <with *r*>." Greek: *and he shall take away its crop with its feathers.* That is, the crop is to the bird(s) ⁵as the gullet^a is to the cattle. (17) "And he shall rend it between its wings, but not divide it asunder." Greek: *and he shall break it open.*

(2:1) "And he shall pour oil upon it." <With *e* of *n* and fricativity of *k.*> That is, he shall pour forth. (2) "And he shall take a handful." <With *e* of *n.*> (4) "Which is baked." <With *e* of *t*; Nestorians with *a* of *ῥ.*> (7) "And if thy offering is a meal offering of the grid-iron," i.e., baked upon the iron, that is to say, an iron plate. (11) "Because (as for) any leaven and any honey, ¹⁰ye shall not offer up of it an offering to the Lord." That is, the unleavened he commands that they should offer, for three (reasons): firstly, that they should not forget their hasty exodus from Egypt "with their unfermented dough bound in their kerchiefs" (Exod. 12:34); secondly, that they should not defer paying the Lord his dues; thirdly, lest the dough, being left, by an act of carelessness, to ferment, should turn sour and be spurned. But this commandment is not universal, ¹⁵because in the Feast of Harvest^b he commands them that they should offer leavened round loaf (cf. 7:13). But from the offering of honey he restrains because the bee is unclean and alights upon dead bodies. (13) "And thou shalt not leave the salt of the covenant of thy God from thy meal offering." That is, by the salt everything is flavored. (14) "The offerings of the first fruits unto the Lord," i.e., like the first fruits of the animals.

(3:11) "And the priest shall offer it upon^c the altar, ²⁰the bread of offering to the Lord," i.e., with the bread of the offering.

SECOND SECTION

(3:17) "No fat nor blood shall ye eat," i.e., of that which belongs to the offering—ye (meaning) the priests—because the fat is a disturber of the senses, and in the blood is the soul of all that lives (cf. 17:14).

(4:3) "If the priest who is anointed shall sin unto the guilt of the people." Greek: *If the chief priest who is anointed shall sin so as to cause the people to sin,* i.e., [imitating him and sinning like him. (14) "All the assembly shall offer one young bullock for a sin offering." That is,] all the people, when they sin, ²⁵offer like the offering of the priest alone, when he sins. And concerning this it is said: [The mind of] him who stands at the head ought to be as the mind of all those who are under the head. (22) "And when the prince sinneth," i.e., the ruler, (23) ". . . he shall bring for his offering a yearling male of the goats." That is, his offering is less than that of the priest and (than) that of all the people, nor does one sprinkle of its blood seven times before the curtain, because in the ³⁰quality of the honor, though he is a ruler, he is less than the priest, and in numerical quantity (he is) less than the people. He is, however, more excellent than one of the populace; and therefore any one of them, when he sins, offers a female yearling kid (cf. vs. 28), but he a male yearling kid.

THIRD SECTION

(5:1) "And when a person^d sins and hears the formula of the oath, while he (i.e., another) witnessed, having either seen or known, if he (the latter) does not declare (it), he shall be answerable for his (the former's) sin." That is, he who does not ³⁵expose him who swears falsely is a participant in his sin. (4) "Or if a person swears with distinct enunciation to do evil or to do good." That is, he who swears to do evil to his companion should atone for the sin of the oath and is not obliged to do evil; and so also, he who swears to do good and is not able. (6) "A female

1:4.—3 + مة; 8, 14 om. pl. | 1:8.—10, 15 om. | 1:10.—3, 4 om. pl. | 2:5=L; 8, 14 om. | 2:6.—Note mg.; 9, 10 om. second ٺ (10 corr'd mg.); 8 mg. with Arabic of mg. 1 | 2:7.—Note left mg. (from Symmachus or Theodotion?) | 3:5=U and prob. A | 3:7.—10, 15-17 om. | 4:1.—8 ٴ for ٺ | 6:8—7:9.—9 om. | 7:3.—9, 10, 12, 15-18 pref. ٺ | 7:4.—3, 6, 8, 13, 16 ٴ for ٺ; 16 mg. var. w.t. | 7:9.—2 om., + supral. | 7:10—8:1.—Not so P | 8:5.—11 tr. ٺ and ٺ | 9:2.—10 ٺ; 5, 11-13, 15-17, 19 om. | 11:8.—8, 14 pref. ٴ | 12:3.—3 ins. ٺ after ٺ; 14 mg. ٺ; 4 om. pl. | 13:4.—2 w.t.; a.o. om. ٺ | 14:1.—Rd. with 2, 6, and poss. 1 صٺ | 14:2.—2, 6, 8, 14 with orig. 1; a.o. with corr. 1 (10, 11, 13 tr. ٺ and ٴ) | 14:3.—4, 10-12, 15-17, 19 ins. ٺ after ٴ | 14:8.—9-12, 15-19 om. ٺ | 15:2.—8, 14 صٺ | 15:8.—8 mg. gloss in Arabic | 16:2.—4, 9 with pl. | 16:6.—15 ٴ for ٴ | 16:7.—9 ins. ٴ after ٺ and + ٺ | 17:1.—3 om. one ٺ | 17:3.—U om. ٺ | 17:8.—9 + ٺ | 18:4.—9 om. ٺ | 18:5.—18 صٺ | 18:7.—P sing. | 19:3.—6 tr. ٴ and ٺ | 20:3-7.—15 om. hom. | 21:9.—2, 8, 14 + ٴ, prob. with orig. 1 | 23:1.—U pref. ٺ | 23:6.—18 ins. ٴ after ٴ | 23:7.—8, 9, 14 om. | 23:9.—9 + ٺ | 24:5, 6.—Rd. mg. 1 with a.o.; 8, 14 om. | 24 mg. 1:1.—13 pref. ٴ | 24 mg. 3:1.—17 om. | 24 mg. 3:5.—Note repetition | 26:2.—2, 14, and poss. orig. 1 ٺ for ٺ | 26:3.—2 pref. ٴ | 26:9.—17 om. | 28:1.—14 with pl. | 28:6.—10, 15-17 pref. ٺ | 29:10.—9 om. second ٺ | 30:3.—11 om. ٺ | 30:8.—6 om. first ٺ | 31:7.—10-12, 15-19 + ٺ | 32:4.—9 with pl. | 32:7.—11 mg. note ٺ ٺ ٺ ٺ ٺ ٺ ٺ | 33:7.—2, 3 om. pl. | 33:9.—8, 14 + final ٺ | 34:4.—2, 8, 13-15, and P w.t.; a.o. part. | 34:7.—8, 13, 14 w.t.; a.o. and P with mg. 1 | 34:8.—2 and P ٺ for ٴ | 34:9.—2 om., + mg. | 34:11.—2 w.t.; a.o. om. | 34:12.—11 om. ٴ | 35:1.—9 ٺ for ٴ | 35:5.—8 ٺ for ٴ | 36:9.—6 om. | 37:2.—5, 6, 9-13, 15-19 om. | 37:7.—9-12, 15, 16, 19 with pl. | 38:1.—15 om. ٺ.

lamb." <With *a* of *p* and fricativeness of *t*.> (5:16) "And he who has made a sinful error in any holy thing^a shall make restitution, and a fifth of it(s value) he shall add thereto and bring it to the priest." That is, he who, being unclean, touches any of the holy things shall offer as an offering "a ram without blemish" (cf. vs. 15); and he shall further give to the priest a fifth part of its price, ⁵that he may make atonement for him.

(6:3) "Or have found a thing which was lost." <With *a* of *p* and stopping of *d*.> (4) "He would restore that which he had taken." <With *a* of *p*.> (12) "The fire shall be burning upon the altar and it shall not be put out," i.e., [not] for the honor of the fire, but lest they introduce there strange fire. (21) "Friable shall he make it. And break the meal offering into fine pieces." Greek: *Mixed shall he bring it—broken bits,^b a sacrifice of morsels.*

¹⁰FOURTH SECTION

(6:25) "In the place where the burnt offering is slaughtered shall the sin offering be slaughtered before the Lord." Greek: *In the place where they slaughter the whole burnt offering they shall slaughter that of the sin before the Lord.* (28) "And the earthen vessel <with *a* of *p* and *d* of *h*> wherein it is boiled shall be broken," i.e., because it cannot be scoured like a vessel of bronze.

(7:12) "If he shall offer it for a thanksgiving," Greek: *for praise,^c* "he shall offer, in addition to the sacrifice ¹⁵of [his] thanksgiving, unleavened cakes mingled with oil," i.e., the sacrifice of thanksgiving—that which, apart from sinning, anyone offers, giving thanks and praise to God. (13) "Upon a round loaf of leavened bread he shall offer his offering." That is, leavened round loaves are placed under the unleavened in commemoration of the Egyptian misery; but they are not (a part) of the offering. (31) "But the mid-breast,"^d i.e., the breast, "shall be for Aaron and for his sons." (32) ²⁰"The right foreleg"—Greek: *the right shoulder*—"ye shall give as an oblation to the Lord"—Greek: *to the priest.*

FIFTH SECTION

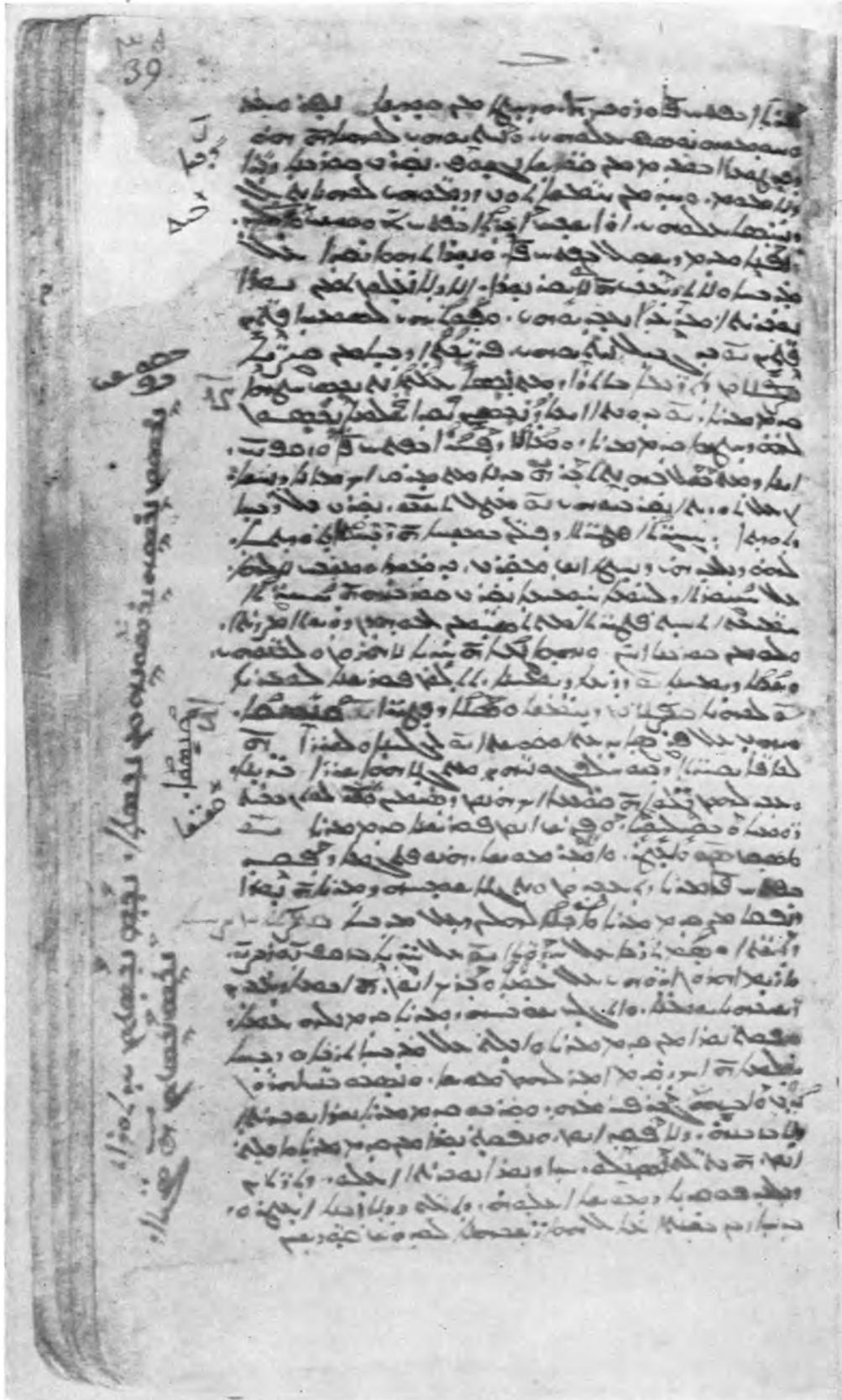
(8:2) "And the basket of unleavened bread." Greek: *the bread basket.* (8) "And he put upon the breastplate Knowledge and Uprightness," Greek: *Revelation and Truth,* i.e., the precious stones by the changing of whose hues the truth was revealed in the lawsuits.^e (13) "And he made for them miters," i.e., felt caps like those which the presbyters wear among us in the territory of ²⁵the Romaeans^f and in Cilicia. (27) "And he set them apart as an oblation before the Lord." Greek: *and he lifted up;* Symmachus: *he waved* (like a censor).

(9:6) "And Moses said, This is the thing which the Lord hath enjoined <with *a* of *p*> that ye should do, and the glory of the Lord . . . shall be revealed," i.e., the fire which was to come forth from before the Lord and to consume those things which were upon the altar (cf. vs. 24).

SIXTH SECTION

(9:20) "And he put the fat upon the breasts." Greek: *upon the breasts^g* <with *d* of *d* and *e* of *j*>. (22) ³⁰"And Aaron lifted up his hands toward the people and blessed them," i.e., as the chief priests do today. (23) "And the glory of the Lord was revealed before all the people. (24) And fire came forth from before the Lord and consumed upon the altar the fat and the whole" sacrifice, i.e., as Moses had foretold them.

(10:1) "And the sons of Aaron, Nadab and Abihu, took each his censor . . . and offered before the Lord strange fire . . . ³⁵which was not in its season, which he had not enjoined them. (2) And fire came forth from before the Lord and consumed them." That is, in three ways they acted foolishly: firstly, that strange fire they had introduced; secondly, that without the command of Moses they introduced it; thirdly, that out of due season they burned incense, because (only) once in the year the high priest would enter the holy of holies



NOTES ON THE TRANSLATION

^a Probably in the matter of a dedicated offering. BH in his note seems to have missed the meaning which the translators, a thousand years or more before him, had in mind.

^b Greek ἐπιγρά.

^c Cf. LXX.

^d An archaic word in P.

^e Cf. Exod. 28:30.

^f I.e., Asia Minor.

^g The "Greek" here is simply a different form of the plural of the same word for "breast."

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1:9.—18 \circ for \beth | 2:4.—8, 14 \searrow for \beth and om. second \beth | 2:7.—2, 8, 14 w.t.; a.o. om. | 3:4.—9 pref. γ | 3:5.—11, 15, 17, 19 om. pl. | 3:7.—9-12, 15-19 + مصحف (deleted in 12 and 19) | 3:9.—2-4, 8, 14 w.t.; a.o. with 1 mg. var. | 4:3.—13 بسم | 5:8, 9.—2 with orig. 1; a.o. ins. \circ and mg. with corr. 1. Cf. *LS*, 214: 25 ff. | 6:1.—11 aphsel | 7:3.—P om. \beth | 7:4.—8, 11, 14 with orig. 1; a.o. with corr. 1 (6 ins. supral. after \beth) | 7:10.—9-12, 15-19 س | 9:1.—11 om. | 9:2-9.—9 om. | 9:5.—6 س for \beth | 9:9.—3, 4 om. pl. | 11:3—12:4.—2 om. hom., + mg. | 11:9.—Here belongs left mg. 1 | 13:10.—4 with pl. | 14:9.—3, 4, 8, 14, with P and prob. orig. 1, \searrow | 15:1.—3, 4 om. first γ ; 8, 14 \circ for first γ ; 2-4, 8, 14, with P and prob. orig. 1, σ for \beth | 15:7.—9 om.; 2-4, 8, 14, prob. with orig. 1, om. \beth | 17:2.—9 بسم | 17:5.—5, 6, 9-13, 15-19 om. | 17:6.—2 om. \beth | 19:7, 8.—8, 14 om. | 21:1.—10 om. | 21:6, 7.—4 om. | 21:7.—15, 16 om., 16 + mg. س + mg. 1 | 22:3.—2, with P and poss. orig. 1, ins. \beth after γ ; 14 with pl.; a.o. with retraced 1 | 22:6.—8, 14, 17 om. | 23:5, 6.—5 rep. | 23:8.—3 rep. | 24:9.—Note mg. | 26:1.—9 tr. س and س | 27:8—28:4.—9-12, 13, 19 om. | 28:4.—2 om., + supral. | 31:3.—15 om. \circ | 32:1-5.—9-12, 18, 19 om. | 32:1.—8, 14, 20 σ for \circ | 32:10.—P س ; 6 om. س | 33:4.—11 بسم | 33:8.—6 om. final \circ | 34:2.—6 om. \beth | 34:5.—5, 6, 10-13, 15-19, and orig. 2 om. final \circ ; a.o., corr. 2, and P w.t. | 35:6—36:1.—12 om. hom. | 36:6.—9 om. | 37:7.—2, 20 pref. س | 38:3.—2 om. (?).

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* Greek: ὄνουιστήρας
 ὄνουίζον δύο χηλῶν.

* Arabic text in the right margin:

* Arabic text at the bottom:

and burn incense—at the Feast of Atonement (cf. Exod. 30:10; Lev. 16:12, 13; Heb. 9:7)—and not at all times. And some say (that) because they had neglected the holy fire and it had gone out, they had been obliged to introduce strange fire. And according to others, a blemished offering they offered; and when they saw that by the divine fire it was not consumed, they brought in strange fire. ⁵And according to others, not so very great was their offense; but because the office was new, they were severely disciplined, that others might be guided aright. (10:3) “And Moses said to Aaron, This is that which the Lord spake: By my attendants I will be hallowed, and before all the people I will be kept in good repute.” That is, in no other passage is it written that the Lord said this, but it seems it was said to him by the Lord at that very moment. ¹⁰“And Aaron held his peace.” That is, he was afraid and wept not for his sons. (4) “And Moses called Manshâ’el and ʿElīṣʿfân, sons of ʿŪzâ’el, the paternal uncle of Aaron.” (5) “And they carried them in their tunics,” i.e., that they might know that God had consumed them, and (that it was) not by chance; otherwise how did their clothes not catch fire? (6) “Your heads do not shave <with *e* of *t*>”—Greek: *Your heads do not bare of the miters*—“and your clothing do [not] rend <with *a* of *ṣ*>.” (8) ¹⁵“And the Lord spake with Aaron and said to him: (9) Wine and strong drink do not drink, thou and thy sons with thee, when ye enter the tabernacle, lest ye die.” That is, this command [shows] that drunkenness was the cause of the sins of those who had been burnt; and strong drink (*shakrâ*) is an intoxicating beverage which is prepared from raisins or from wheat or from rice, etc. (10) “That ye may distinguish between the holy and ²⁰the polluted.” <With *a* of *t* and *w*.> That is, he who is intoxicated does not distinguish. (13) “Because it is thy portion and the portion of thy sons.” <With fricativity of *t*.> (16) “And the goat of the sin offering Moses diligently sought, and behold, it was burnt; and he was angry against Eleazar and ʿĪthâmâr, the sons of Aaron,” i.e., because they were to burn the fat, the kidneys, and the caul only, but the rest they were to eat in ²⁵the holy place for the sins of the people (cf. 6:25—7:10). (19) “And all these (things) have befallen me.” That is, it is sufficient for me that my two sons are burnt. Why art thou angry also against these [who remain]? “And if I had eaten the sin offering today, would it have been good in the sight of the Lord?” That is, if thou knowest that it would be pleasing to the Lord, were I to offer another goat instead of this, I shall do (it). (20) “And Moses heard, and it was pleasing in his eyes,” i.e., ³⁰that he should do thus.

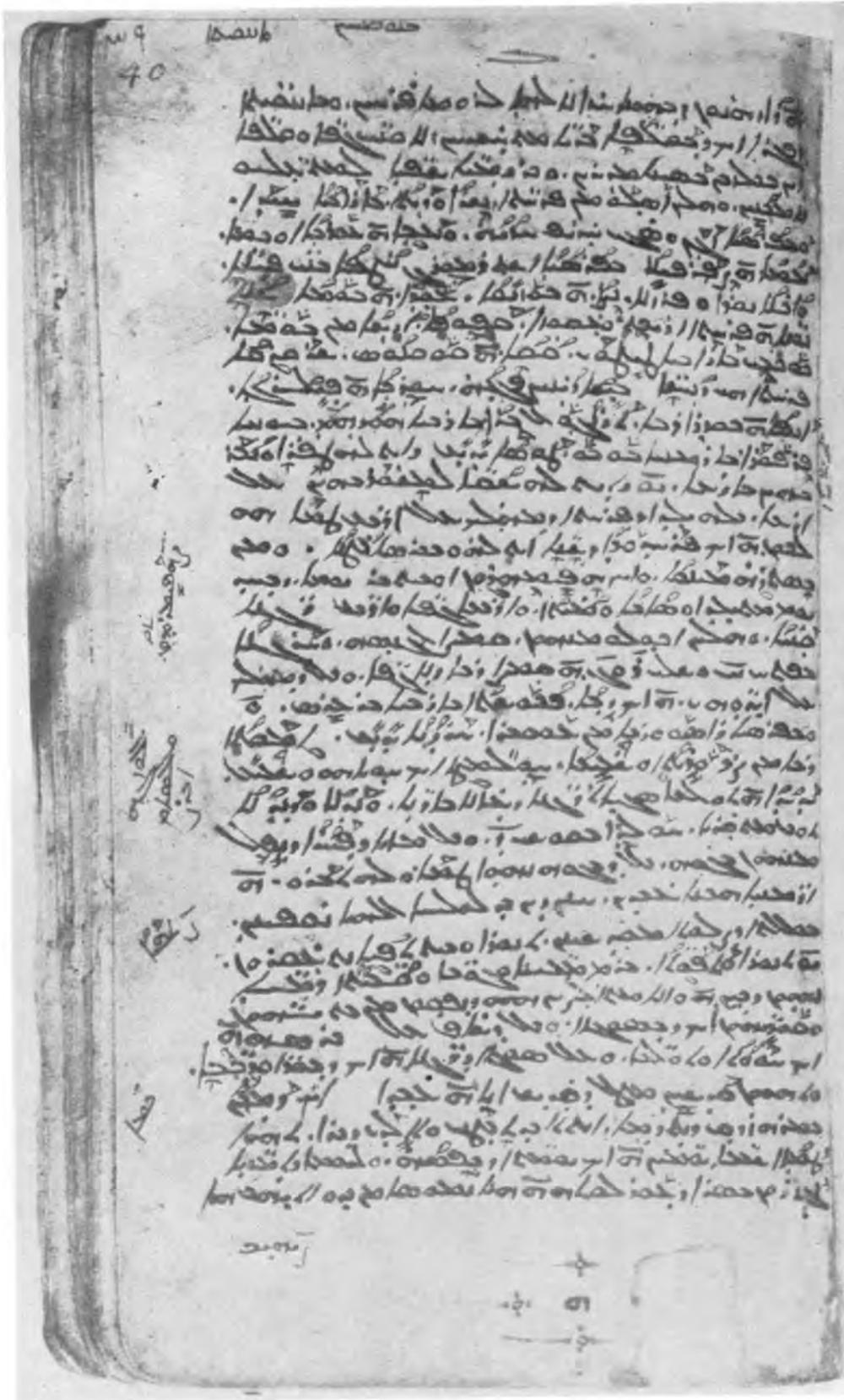
SEVENTH SECTION

(11:3) “Whatever is cloven as to its hoof, and is divided into two, and chews the cud, that eat ye.” Greek: *and that which produces nails in its two hoofs^a and brings up the cud.* (4) “The camel, which chews the cud but whose hoof is not cloven, is unclean to you,” i.e., a type of the servants of the righteousness of the soul who do not possess the power of distinguishing between true and false faith. (5) “And the cony . . . is unclean ³⁵to you.” (6) “And the hare <with vowellessness of *n*> is unclean to you,” i.e., in the feminine gender. (7) “And the pig, whose hoof is cloven and divided into two but (which) does not chew the cud, is unclean to you,” i.e., a type of those who are orthodox in religion but lead a [shameful] life; they, too, are rejected. (9) “Whatsoever hath fins and scales in the waters and in the seas and in the torrents, ye shall eat,”

1:4.—2, prob. with orig. 1, ܘܢܝܢܝܢ ; 8, 14, 20 ܘܢܝܢܝܢ ; rd. with corr. 1 and a.o. | 1:5.—9 ܘܢܝܢܝܢ for ܘܢܝܢܝܢ | 1:6.—13 om. | 2:1.—9 pref. ܘܢܝܢܝܢ | 2:4.—8 + | 2:5.—8 pref. ܘܢܝܢܝܢ | 2:6.—9 om. ܘܢܝܢܝܢ | 2:8.—6, 8, 14 w.t.; a.o., with corr. 1, om. | 3:1.—3 + ܘܢܝܢܝܢ | 3:8.—9 om. ܘܢܝܢܝܢ | 4:8, 9.—20 tr. | 5:11.—Rd. with final | 7:6.—5 om. | 8:10.—13 om. ܘܢܝܢܝܢ , ins. ܘܢܝܢܝܢ after | 9:1.—13 om. | 9:5.—6, 10, 13, 15, 17 pref. ܘܢܝܢܝܢ | 10:1.—13 ins. | after ܘܢܝܢܝܢ | 10:5.—3 ܘܢܝܢܝܢ for ܘܢܝܢܝܢ | 11:4.—P om. | 11:7.—8 om. final ܘܢܝܢܝܢ | 12:1.—8, 14 om.; 13 + by mistake 12:4, 9, 10 and 13:1, 2 | 12:2.—8, 14 om. prep. | 12:3.—2 om. (?) | 12:7.—6, 9-11, 13, 15-19 + ܘܢܝܢܝܢ | 12:8.—9-11, 15-19 om. first ܘܢܝܢܝܢ | 13:1.—2, 8, 14, 20, prob. with orig. 1, pref. ܘܢܝܢܝܢ | 13:3.—9, 11 pl. | 13:5.—9 + final ܘܢܝܢܝܢ | 14:6.—Rd. 1 subl. with a.o. | 15:1.—13 + final ܘܢܝܢܝܢ | 15:4.—17 written in Nestorian script from here to 32:5 | 15:8.—8, 14 ܘܢܝܢܝܢ for ܘܢܝܢܝܢ | 16:3.—9 om. final ܘܢܝܢܝܢ | 16:5.—3-6, 9, 11, 13, 15-19 pref. ܘܢܝܢܝܢ | 16:6.—14 om. | 3, 4, 6, 9, and P independent part. and pron. (4 om. pron.; 6, 9 om. ܘܢܝܢܝܢ) | 17:4.—Rd. mg. 1 with a.o.; 5, 6, 9-13, 15-19 + ܘܢܝܢܝܢ ; 12 ins. ܘܢܝܢܝܢ after ܘܢܝܢܝܢ | 17:8.—3, 4, 8, 14, 20 om. pl. | 18:8.—2 ܘܢܝܢܝܢ ; 20 conflate | 18:9.—12 om. | 19:2.—2 ܘܢܝܢܝܢ | 19:6.—3 ins. ܘܢܝܢܝܢ after ܘܢܝܢܝܢ | 20:3.—8 om. | 20:4.—11 ܘܢܝܢܝܢ | 20:6.—8, 14, 15, 20 om. | 20:7.—2, 3, 12, and marg. 5 with marg. 1 | 21:2.—5, 6, 9-12, 15-19, orig. 1, and P=mg. 1 | 22:1.—9, 15-17 with doubled ܘܢܝܢܝܢ | 22:2.—11 om. | 22:4.—5 with 1 mg., corr'd mg. | 23:1.—15 om. | 23:4.—6 om. | 25:5.—2, 20 w.t.; a.o. ins. mg. 1 | 26:6.—5, 6, 9-13, 15-19 tr. here 26:9 (9, 10 rep. at 26:9) | 26:8.—Rd., with a.o., mg. 1 | 27:3.—U om. ܘܢܝܢܝܢ | 27:5.—9 rep. | 28:5.—4, 9-12, 15, 17, 18 + ܘܢܝܢܝܢ | 28:7.—2-4, 8, 14, 20 with corr. and poss. orig. 1 | 28:9.—9 om. | 29:8-30:2.—12 om. | 32:4-34:6.—Note Arabic mg. | 33:3.—4, 8 + | 33:10.—12 om. ܘܢܝܢܝܢ | 34:3.—9 om. ܘܢܝܢܝܢ | 34:7.—Cf. app. | 34:8.—8, 14 + | 34:9.—17 om. ܘܢܝܢܝܢ | 35:5.—2, 4, 8-11, 14, 16-19, L, and orig. 1 + | 35:8-36:9.—2 om. hom., + mg. | 35:9.—17 tr. | after second ܘܢܝܢܝܢ | 35:10-37:7.—Cf. lower mg. | 36:1.—8, 14 ܘܢܝܢܝܢ for ܘܢܝܢܝܢ | 36:8.—2, 8, 14 + | 37:2.—3-6, 9, 10, 12, 13, 15-19 om. | 37:5.—2, 8, 14, 20 with orig. 1; 3-6, 9-13, and corr. 14 with corr. 1 | 37:7.—2, 20, orig. 1, and poss. orig. 14 with mg. var. 1; a.o. with corr. 1 | 37:10.—15, 16 pref. ܘܢܝܢܝܢ ; a.o. and mg. vars. of 15 and 16 w.t.

i.e., a type of those who, with a mind which perceives God, [serve] high heaven,^a and make use of the needs of the body as of external scales. The non-possessors of fins and scales, however, are always moving to and fro in the slime, and are incapable of rising to the heights where the waters are clear. (11:13) "And these reject among the birds . . . : the eagle and the kite"—in Arabic, *ḥida*,⁵ and in Persian, *zaghan*; and very sharp is its sight. (14) "And the crow," i.e., the black raven. (15) "The ostrich," i.e., the elephant bird—in Persian, the camel bird—which seizes young elephants and eats fire and iron. "And the hawk," i.e., the falcon. (16) "The owl," i.e., the owl (synonym). "The heron,"^b i.e., a bird prolonged of beak. (17) "The *qafūfā*,"^c a species of owl. "The *kūkvaḥ*," in Arabic, *ḥṭwaj*. "The *qāqā*,"^d i.e., the swan. "The green magpie,"¹⁰ a bird which the diviners adjudge (the bird) of ill omen. (18) "The stork," i.e., the *pelargos*. "The *ʾanfā*," i.e., the great vulture. (19) "The hoopoe"—in Arabic, *hudhud*; in the Greek, *the partridge*; in the Armenian, *būbū*. "The peacock"—well known. (21) "Which have jointed legs^o . . . and claw with them in the earth." Greek: *which have legs . . . to leap with them above the earth*. (23) "All the brood of flying things that walk on four . . . , they are unclean¹⁵ to you," i.e., such as the bat, which has teeth and conceives in the belly and suckles from behind, and such as the *ephēmeron*, that is, the one-day (insect), which in one day is born and grows old and dies, and possesses four wings and four feet. (22) "And of them these ye may eat: the locust after its kind and the wingless locust <with *a* of *ḥ* and vowellessness of *r* and *g*>," i.e., the large locust without wings. (27) "And whatsoever goeth²⁰ upon its paws," i.e., like the bear. (29) "The weasel"—in Arabic, *bar ʿirs*,^f and in Persian, *rāsū*; and it is larger than "the mouse." "The lizard"^z—well known. (30) "The *ʾamaqthā*" ('lizard')—larger than the "yellow(?) lizard"ⁱ and smoother. "The chameleon"ⁱ—like a snake and smooth. "The centipede," i.e., the worm with many feet, which enters into the ears; and it is also called *naddlā* and *dandlā*. "The mole <with stopping of *d*>." (33) "And every earthen vessel wherein²⁵ any of them shall fall, whatsoever is in it shall be unclean, and ye shall break it." That is, the Armenians do thus; we, however, following the godly apostle (cf. I Tim. 4:5), render (it) holy by the word of prayer. (35) "The oven and the bakehouse shall be destroyed." Greek: *the oven and caldrons*. (36) "But springs and cisterns and pools of water shall be clean." That is, otherwise they would, for the most part, be compelled to remove from their houses³⁰ and hamlets. (42) "Everything that crawls upon its belly," i.e., such as snakes and worms, "and upon a multitude of feet," i.e., such as wasps and flies. (45) "And ye shall be holy, for I am holy." That is, the servant should be as much as possible like his lord.

(12:2) "A woman, when she conceives and brings forth a male child, shall be unclean seven days," i.e., "according to the days of her menstruation." (3) "And on the eighth day³⁵ the flesh of his foreskin shall be circumcised." That is, this law was given aforetime



NOTES ON THE TRANSLATION

^a By a simple change of *l* to *r*, most MSS, with corr. *l*, read "float upward."

^b Lit., "the drawer-out of fish."

5 ^c Perhaps the rock owl, *Athene noctua* Scop., or *Athene glaur* Savigny.

10 ^d Perhaps the pelican; cf. Nöldeke in Löw, p. 426, note to p. 354, l. 3.

^e The word generally used for "talon" or "claw."

^f This is Syro-Arabic.

15 ^g Löw in *Zeitschrift für Assyriologie*, XXVI (1912), 136-39.

^h *Ibid.*, pp. 126-28.

ⁱ Cf. Löw in *Florilegium . . . à Melchior de Vogüé* (Paris, 1909), pp. 400 f.

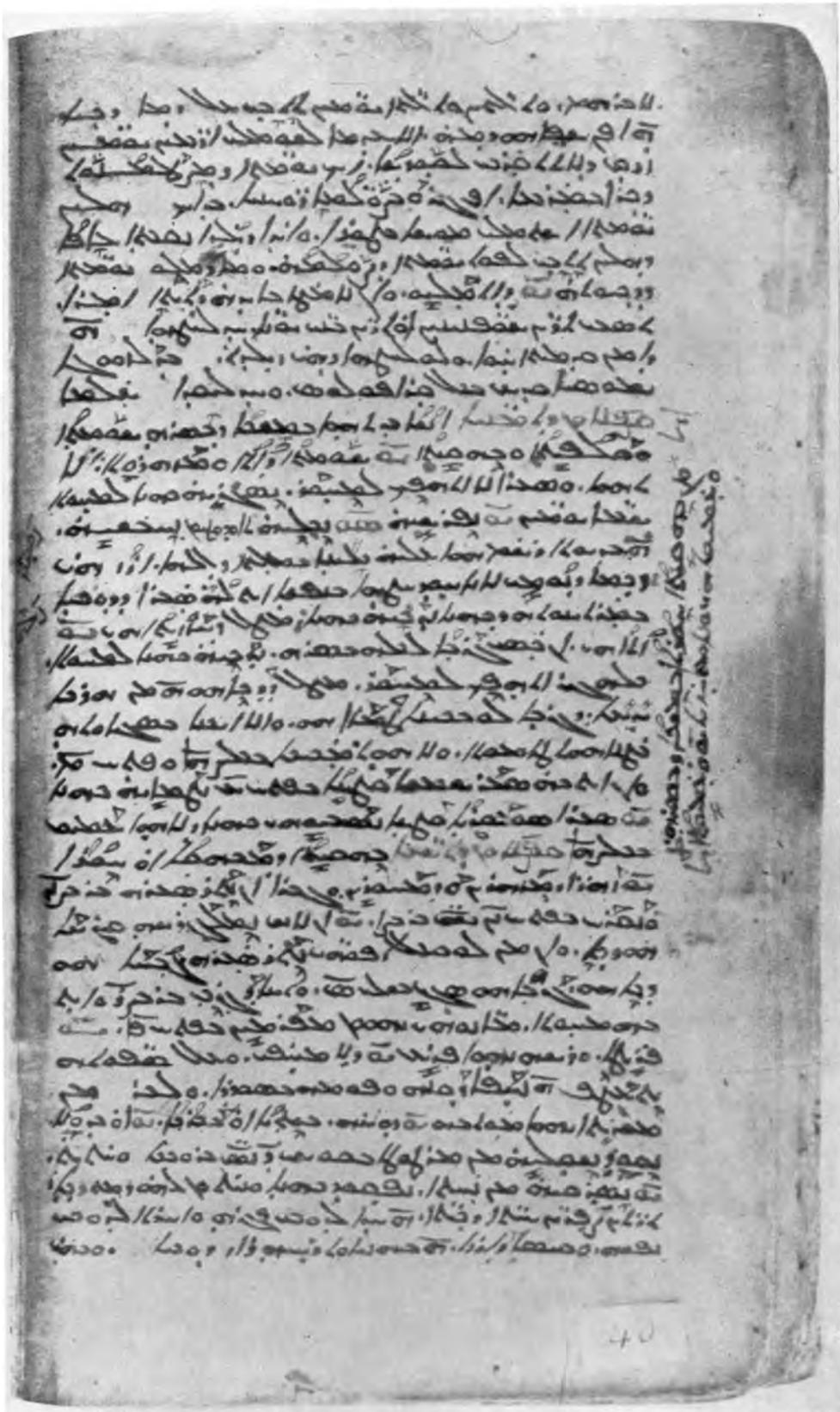
20 ^j Cf. Löw, "Aramäische Lurchnamen," in *Judaica, Festschrift zu Hermann Cohens siebenzigstem Geburtstage* (Berlin, 1912), pp. 334 ff.

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1:8.—2, 8, 14, 20, and vars. of 3 and 5 with orig. 1 and mg. var. 1; a.o. with corr. 1 | 1:9.—2, 20 w.t.; a.o. with mg. 1 (6 om. l) | 2:2.—12 om. | 4:9.—2, 6, 15, 17, 20 om. second l | 4:10.—2 + final l; 8 Karshuni + \ddot{a} | 5:7.—6 om. | 5:8—6:1.—11 om. hom. | 6:1.—Cf. app. | 6:2.—6 \circ | 6:5, 6.—12 tr. | 6:6.—12 + لـمـا | 7:7.—Cf. app. | 9:1.—2 with pl. | 9:2.—5, 6, 13=4:9 | 9:7.—Cf. app. | 10:4.—8, 12, 14, 15, 18, 19 with pl. | 10:7.—Cf. app. | 10:8.—13 om. | 10:9.—3 supral., Arabic gloss | 11:2.—6, 11, 12, 15–19 om. | 11:5–6 and 21:6.—Cf. app. | 11:7.—2, 4, 8, 15–18, 20 ins. l after ب | 11:8.—8 om. both \circ 's | 12:1.—5, 6, 16, 17 pointed with mg. 1; 12, 18, 19 conflate | 12:2.—15 om. ل | 12:3.—2 ع for first ع | 12:9.—P ب for \circ | 13:2.—14 om. ع | 13:4.—11 om. ب | 13:5.—10, 18 fem. | 13:6.—11 + ب | 13:9.—12 + ع | 14 ff.—Cf. app. | 14:7.—9–12, 16–19 لـمـا ; mg. vars. of 16 and 17 and mg. 19 w.t. | 14:8, 9.—3 om. ع | 14:8.—8, 14, and A + final l | 14:9.—A ع | 15:1.—9 om. | 15:3.—8, 14 om. | 16:4.—4, 10, 13, 15–17 with 1 mg. var.; 8, 9, 12, 14, 18, and 19 mg. var. om. second ع (9 om. first ع also) | 16:6.—2–4, 8, 12, 14, 18, 19, with orig. 1, + final ل | 16:8.—10 + final l | 17:1.—5, 9–11, 15–18 + final l | 18:7.—14 om. \circ | 19:4, 5.—8, 14 tr. | 19:8.—10 rep. | 20:7.—4–6, 11, 15–18=11:7 | 22:5.—Cf. app. | 22:5–9.—11 tr. after 23:5 | 22:5.—Note 1 mg. (Karshuni) | 22:8.—6 om. | 24:1.—9 + illegible note | 24:3.—Cf. app. | 25:3.—5 pref. \circ | 25:6.—14 + final l | 26:6.—8, 14 om. | 27:5.—4 rep. | 27:6.—2–4, 13, and mg. 8 with 1 mg.; a.o. and mg. 3 w.t. | 29:3.—20 om. | 29:7.—6 ع for \circ | 32:7.—10, 12, 15, 18, 19 pref. ب | 32:8.—2, 8, 14, 20, and orig. 1 with mg. 1 | 33:6, 7.—U and A om. ع | 35:3.—10, 11, 18 fem. suf. | 35:9.—2, 13, and mg. var. 5 with 1 mg. var.



NOTES ON THE TRANSLATION

^a The same word used above and translated by "imaginings."

^b With the meaning "differentiated."

5 ^c Lit., "hair of the sun."

^d This is rather literal translation of the Syriac, which, in turn, is a literal rendering of the Greek 'Εάν δέ τι μηδύση ή κεφαλή αυτού. On the Syriac for "become hairless," see LS, 117:5 ff.

^e Lit., "from toward the face."

15 ^f A mere synonym used in the Syro-Hexaplar; as a matter of fact, P has the Greek loanword κρόκη.

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to Abraham. (12:4) "And for thirty-three days she shall abide in pure blood." That is, although her blood have become clear, yet until the completion of forty days she ought not to approach the holy, according to the days of the formation of the male in the womb. Also, however, in spiritual imaginings (shall she complete the forty days), since ⁵Moses completed the like of these days in the mount. And she who bears a female child shall abide the double of these (days) according to the days of its (the female child's) imaging (cf. vs. 5).^a (6) "And when the days of her purification are full." Greek: *have been fulfilled*. (8) "And if she cannot afford to bring a lamb, she shall take two turtledoves or two young pigeons, one for a sin offering"—i.e., (for the sin) of our first mother, Eve, and not for the sin of her who has given birth, because Paul calls ¹⁰lawful marriage quite holy (cf. Heb. 13:4)—"and one for a whole burnt offering."

EIGHTH SECTION

(13:2) "When a man shall have in the skin of his flesh a sore and a scab and a shiny spot." Greek: *the sore of a mark and (of?) a brightness*. [(4) "And if the shiny spot is white in the skin of his flesh and deep and not apparent"^b—Greek: *and deep] it is not*—"and the hair has not turned to whitening, then the priest shall shut up the plague seven days"—Greek: *shall separate it*; Symmachus: *shall keep it under restraint*; Theodotion: *shall imprison it*. ¹⁵That is, with ink he was to write upon it the restraint by the word of God—a type of this, that as long as sin does not spread in the soul, there is for him hope of cleansing by the admonition of the priest. (6) "The priest shall pronounce it clean, because it is a scab." Greek: *it is a mark*. (13) "If the leprosy covers all his flesh, the priest shall pronounce the plague clean; for all of him has turned to whitening, because he is clean." That is, hence ²⁰it is known that leprosy is not by nature unclean; otherwise how by its increase was the uncleanness to cease? (21) "And it has not become lower." <With enunciation of *h* and *a* of *m*.> (30) "And if there is in it a thin sunny hair^c <with *a* of *c*>, the priest shall pronounce it unclean." Greek: *thin reddish hair, the priest shall pronounce him defiled*. (31) "That has not become deep." <With enunciation of *h*.>

NINTH SECTION

(13:38) "Shiny spot which is shiny or white." ²⁵Greek: *brightnesses which are bright and white*. (40) "And the man, if his hair falls out <with *e* of *n*> and he becomes bald <with *a* of *n*; Nestorians with *e*>." Greek: *If to a man his head becomes hairless,^d he is bald, (he is) clean*. (41) "And if from the front^e his hair shall fall out, he is forehead-bald, he is clean." (42) "Leprosy is spread." <With vowellessness of *s*.> (45) "And (as for) him who is a leper <with *e* of *r*> and there is in him the plague, his clothing shall be torn to tatters <with *a* of *p*>," Greek: ³⁰*torn off*, "and his head shall be bare," Greek: *uncovered*, "and as to his lips he shall be covered." That is, he shall cover his chin and mouth with a kerchief. (46) "And outside the camp shall be his habitation." Greek: *his sojourning*. (51) "In the warp or in the woof." Greek: *or in the woof*.^f (56) "He shall tear (and) take it away from the cloak." <With stopping of *d*; Nestorians with fricativeness, and correctly.> Greek: *he shall tear it from the garment*.

(14:4) "And the priest shall command, and there shall be brought for him who is to be cleansed ³⁵two clean live birds," i.e., one for the cleansing of his body and the other for the cleansing of his soul. "And cedar wood." That is, with the fragrance of its odor it is a type of cleansing; and by the fact

2:8.—13 om. **o** | 4:2.—Cf. app. | 4:3.—8, 14 + final **√** | 4:5.—6 om. pl. | 5:8.—4 **√** for first **∣** | 7:7.—P noun in pl. | 8:3.—2, 3, 5, 8, 10, 14, 18, 20, and P w.t.; a.o. emphatic | 8:4.—6 om. **∣** | 8:10.—10, 12, 15, 17 om. | 9:2.—9-12, 15-19 om. | 11:5.—U pref. **o** | 12:1.—5, 6, 9-13, 15-19 om. **o**; P **o** for **o** | 12:2.—20, with P, **o** for **o** | 12:3.—9 om. | 12:6.—Add 1 mg. with a.o. | 12 mg. 1:3.—2-4, 8, 14, 20, and P, prob. with orig. 1, om. **∣** | 12 mg. 1:4.—18 + final **∣** | 12 mg. 2:4.—9 ins. **∣** after **√** | 13:1.—8, 14 + **∣o∣z √** | 13:8.—6 om. **√** | 15:2.—5 ins. **o** after **?** | 15:6.—3-5, 9-11, 15, 18 with mg. 1; a.o. and mg. vars. of 5 and 18 w.t.; 16 ins. **√** after **∣** | 16:1.—15 **∣** | 16:2.—6 om. **o** | 16:3.—5 om. | 16:4.—4 om. **∣** | 16:8.—3, 5, 8, 11, 12, 14, 16, 18, 19 w.t.; a.o. and mgs. of 5, 18, 19 with mg. and poss. orig. 1 | 17:5.—3 rep. | 17:8.—6 om. | 18:5.—8, 14 **∣o∣z** | 20:4.—8, 14 w.t.; a.o., with orig. 1, om. final **∣** | 21.—11 + mg. rubric | 21:3.—A.o., except 9, tr. **∞** and **∣**; 5, 6, 9-19 **∣** for final **∣** | 21:5.—5, 6, 9-12, 15-19 tr. here 21:7, 8 | 22:3.—2, 20, and P w.t.; a.o. **∞** for **√** | 22:4.—5, 6, 9-13, 15-19 tr. here 22:7, 8 | 22:9.—9, 10, 12, 18 tr. **∞** and **∣**; 8 **√** for **∣** and om. **√** | 24:2.—15 om. | 24:7.—2 om. **∣** | 25.—4, 6, 8, 14, 15 om. entire line | 25:1.—10, 11, 16 om. | 26:5.—So U | 27:7.—8, 13, 14 + **∣o∣z √** | 27:9.—8, 14 om.; 4 **√** for **√** | 28:4.—8, 14, 20, and P w.t.; a.o. om. | 29:7.—11 om. | 30:2.—2, 5, 9, 20 w.t.; a.o. om. **o** | 32:1.—15 **∣** for **∣** | 32:8.—9 **√** for second **√** | 33:1.—2, 8, 14, 20 w.t.; a.o. tr. here 33:5, 6.

that (it is) without fruits, it is a type that the leprosy shall not be generated again in the leper who has been cleansed. "And scarlet dye," i.e., a type of sins, because it is of the color of blood: "Though your sins be as scarlet, they shall become white as snow" (Isa. 1:18). "And hyssop," i.e., a type of the cleansing: "Sprinkle upon me with hyssop, and I shall be clean" (Ps. 51:7). (14:5) "And they shall slaughter ⁵one bird in an earthen vessel," i.e., a type of the body, which is subject to death and corruption, "over a well of water," Greek: *over living waters*, i.e., a type of the grave, which in the resurrection wells forth living bodie[s]. (6) "And he shall take the bird which is alive [—the second—] and the cedar*wood and the scarlet dye and the hyssop, and he shall dip them and the living bird in the blood of the bird which was slaughtered," i.e., a type of the communion of suffering ¹⁰of the soul with the body. (7) "And he shall let the living bird go free upon the face of the field," i.e., a type of the escape of the soul from the body snare. And the holy Mar Jacob holds this [to have reference] to our Lord and says: One and the same is the victim, killed and living, since he is one, sacrificed upon the water and flying in the air to his Begetter.^a (10) "And a *m^enāqīthā* ('cup')^b of oil," i.e., five *tarwādhā* ("spoonfuls"). Each *tarwādhā* is two shekels.

¹⁵TENTH SECTION

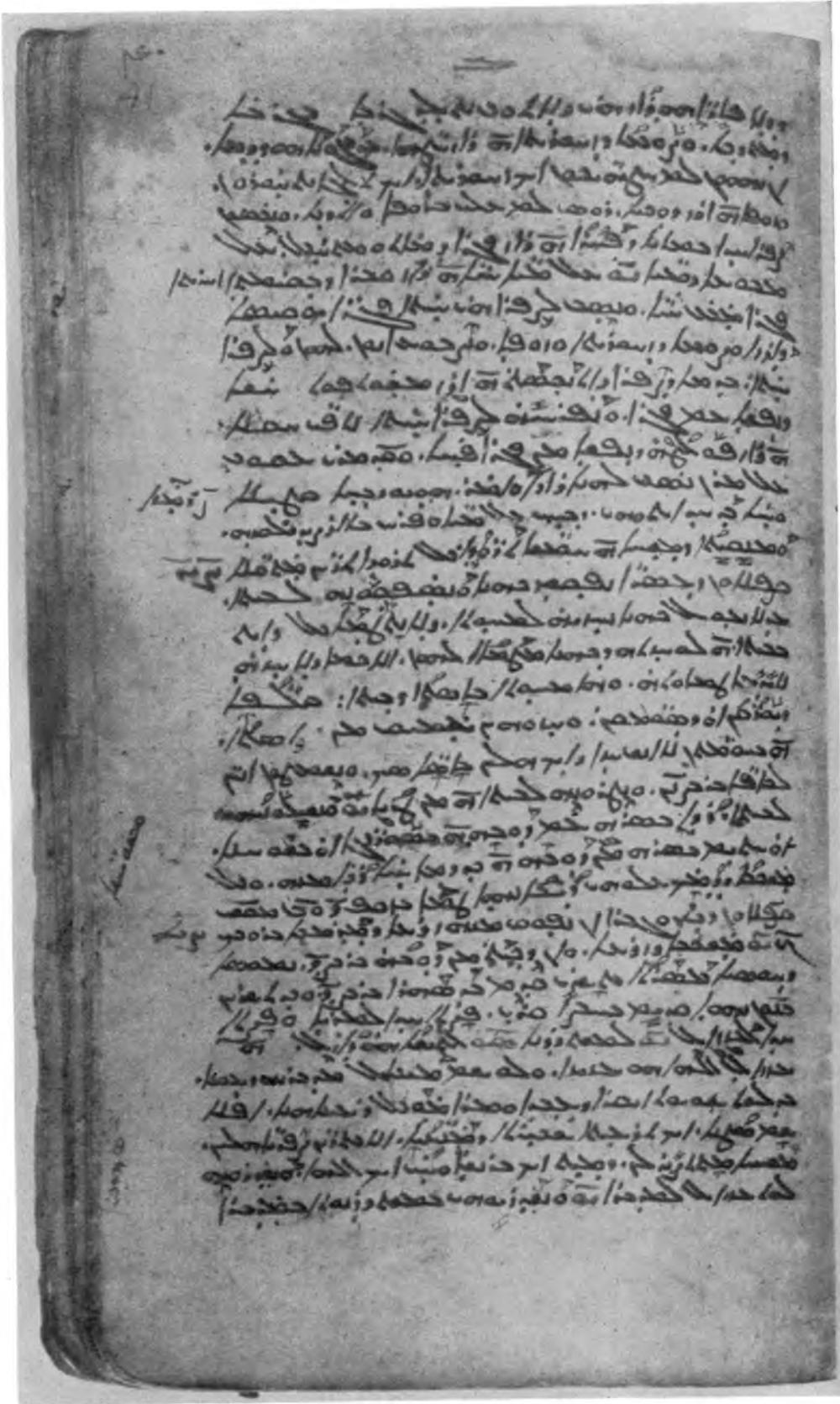
(14:36) "And the priest shall command that they empty the house before the priest shall enter to see the plague, lest everything which is in the house be made unclean." That is, not the seeing of the priest makes them unclean, but, as long as he has not seen it, its uncleanness is not known. (37) "And behold, the plague is in the wall of the house, greenish or reddish flakes, and their appearance is deeper than the wall." ²⁰That is, in our days no one has ever seen the like of these in walls. (40) "And they shall pull out the stones." <With *e* of *n*.> (42) "They shall plaster the house," i.e., from *ṭ^rājā* ("beating, plastering"). Greek: *and they shall daub the house with clay*.

(15:3) "His flesh runs with his discharge," i.e., with abscesses or with ulcers, "or his flesh is sealed from his discharge," i.e., when living blood runs from it. (4) "And every bed whereon he who hath the discharge lieth shall be unclean." <With *ā* of *d* and *b* stopped.>

²⁵ELEVENTH SECTION

(15:16) "And if any man have a seminal emission." <With fricativeness of *k*.> Greek: *seminal emission*.^c (28) "And if she be cleansed from her discharge." <With *e* of *d*.>

(16:heading) "The law of the atonement . . . on the tenth (day) of Tishri I^d by the lunar (month)." <With *e* of *d*. And when it is *Teshrīn*, with *n*, read *qadīm* ("first") with *i*.> (8) "One portion for the Lord and one portion for ^c*zāzā*·ēl." Greek: *to the one sent away*; Symmachus: *to the he-goat which goes away*. That is, ³⁰*zāzā*·ēl is God Almighty, and not the name of Michael, the leader of the people,^c since this idea would lead to equality of honor of servant and lord, nor the name of Satan, according to the absurd supposition of the Manicheans; but in both these goats there is represented to us the Messiah, who died as a man and lives as God. (10) "And it shall be sent off to ^c*zāzā*·ēl to the desert." Greek: *that he may dismiss him in dismissal into the desert*.^f



NOTES ON THE TRANSLATION

^a OSE, I, 243; see WQ, pp. 43 and 304 f.

^b A measure holding about half a pint. For BH's definition see BB s.v.

^c A synonymous expression.

^d *Teshri q'dhem*.

^e Possibly "guardian angel of the people."

^f For LXX *ἵνα ἀποστείλῃ αὐτὸν εἰς τὴν ἀποκομπήν . . . εἰς τὴν ἔρημον*. Cf. PO, XIV, 38, l. 2 from below.

1:1.—9, 11, with orig. 2, om. first ۛ | 1:3.—15 om. | 1:7.—5 om. | 2:6.—9-12, 16, 18, 19 om. pl. | 2:8.—8 om. ۛ | 3:4.—11 ۛ for ۛ | 4:4.—8 ۛ | 4:6.—8, 14 om. | 4:8.—20 ۛ for ۛ | 5:2.—4 om. ۛ | 5:3.—17 om. first ۛ and with pl. | 6:5.—8 om. | 6:10.—5, 6, 9-13, 15-19 + mg. 1 | 7:1.—2-4, 6, 13, and orig. 1 with pl.; 3, 9-12, 15-19 pref. ۛ | 7:3.—8, 14 om. pl. | 7:4.—U om. ۛ | 7:8.—2-4, 8, 14, 20, L, A, and orig. 1 ۛ (cf. mg. 6:10. U om.); 9, 11, 18 om. pl.; 10, 15-17 om.; 19 deletes in mg. This word is really a repetition of 7:1 | 10:4.—9-11 ۛ for ۛ; 15 ۛ for ۛ | 12:5.—8 ۛ; rd. 1 mg. (poss. = orig. 1) with a.o. | 13:2.—8, 14, 20 ۛ | 16:7.—9 ins. ۛ after ۛ; 14, 17 + final ۛ | 18:3.—9 tr. ۛ and ۛ | 20:9.—9 tr. here 19:5 | 20:10.—5, 6, 9-13, 15-19 tr. here 21:2, 3 | 21:3.—5, 6, 9-13, 15-19 tr. here 21:6 | 21:5.—3-6, 9-13, 15-19 om. | 21:9.—10 om. | 21:10.—5, 13 ۛ for exaggerated ۛ | 22:5.—8 ۛ for ۛ | 22:8, 9.—2, 5, 6, 10-13, 15-19 with 1 mg. | 23:5.—8 = 22:5 | 24:4.—5, 6, 9-13, 15-19 tr. here 24:7-10 | 24:6.—8, 14 + final ۛ | 26:2.—14 om. | 26:6.—5, 6, 9-13, 15-19 tr. here 26:9, 10 | 26:11—27:5.—Found as heading for chap. 16 in L and A | 27:3.—14 and A + final ۛ; 20 + ۛ | 27:4.—8, 14 ins. ۛ after ۛ; 3-6, 9-13, 15-19 tr. here 27:7, 8 | 27:6.—6 pref. ۛ | 28:9.—Cf. app. | 29:4.—20 om. ۛ | 29:6.—9, 10 om. ۛ | 30:5.—16 ۛ for final ۛ | 31:1.—8 ۛ | 34:7.—Reference of left mg. obscure.



NOTE ON THE TRANSLATION

* MSS 2 and 20 insert here: "And from thy seed thou shalt not pour forth to make pregnant the foreign woman <with a of m; Nestorians with a of l and b>." This is indeed P text; but it is merely a midrashic Targum on 18:21 and may refer to the *mut'ah* marriage, in which the offspring goes to the woman's clan, serving its gods and not Yahweh. Cf. *Targ. Jon.* on Lev. 18:21; *Talmud Bab.*, Megillah 25a, where this interpretation is condemned as heretical; also *Aruch Completum*, s.v. ארם. Cf. also, farther on, BH's version of P and the Syro-Hexaplar of Lev. 20:2.

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TWELFTH SECTION

(16:22) "And the goat shall bear upon it all their iniquities to an uncultivated land <with *a* of *b* and *d* of *j*; [Nestorians with *d* of *b* and *a* of *j*]."¹ That is, this is a type that sin is barren. (26) "And he who dismisses the goat for ²zâzâ-êl shall wash his garments and shall bathe in water, and afterward he shall enter the camp," i.e., a type of the cleansing from the sins ³which the goat had borne away.

(17:9) "And to the door of the tabernacle he does not bring it to offer it before the Lord, that man shall perish from among his people," i.e., so that it be offered to the Lord, and not to the demons (cf. vs. 7). (10) "I will lay mine anger on the person who eats blood," i.e., because the blood is the bearer of the soul; and just as the soul is incorruptible, its bearer also ought not to be destroyed as (lit., "in") food—thus ¹⁰the commentators explain. But I say that the soul of cattle is not incorruptible. But the reason according to me is this, that (11) "blood is that which atones for the soul." As God himself said, "I have put it for you upon the altar as an atonement for your souls"; and therefore it should not be eaten.

THIRTEENTH SECTION

(17:15) "And every person that eateth a body"—i.e., which ¹⁵has been slaughtered when it was about to die—"shall wash his clothes and shall bathe in water," i.e., because he has eaten the half-dead.

(18:7) "The nakedness of thy father and the nakedness of thy mother thou shalt not uncover." That is, the nakedness of the father he calls the nakedness of the stepmother (lit., "father's wife"; cf. vs. 8), because they are one flesh. (24) "Because in all these things the nations are polluted." <With *a* of *m*.> (25) "And the land was defiled and has recompensed upon it(self) its iniquity and rejected its inhabitants." <[With *e* of *p*] and *a* of ²⁰*s* and *q*.> Greek: *and loathed*.^a

(19:6) "And the next day they shall be eaten." That is, on the first and second days only shall the sacrifices be eaten; on the third, however, they shall be burnt and not eaten (cf. end of verse). (9) "Ye shall not wholly reap the edges of your fields <with *a* of *g*>, and the glean- ing <with vowellessness of *l*> of your harvest ye shall not glean <with *e* of *t*.>" (10) "And your vineyards ye shall not gather (fully) <with *a* of *b*>, and the fallen fruit <with *e* of *n*> of your olive trees ye shall not pick up <with *a* of *l*.>" (13) ²⁵"The wage of the hired servant shall not remain with thee all night until the morning," i.e., that thou mayest not become covetous and not pay him.

FOURTEENTH SECTION

(19:19) "Thou shalt not let thy cattle gender a mixture," i.e., the ass with the mare, because their offspring is deprived of the primeval blessing (cf. Gen. 1:22) and therefore does not beget. "And your fields ye shall not sow (with *a*) mixture," i.e., a type of the adulterous woman, who receives a variety of seeds; [or] the land of the mind, which is sown with doctrines of various sorts; or lest the ³⁰tithed become untithed because they will become intermingled with the untithed. "And cloaks of a mixture, which are woven of different materials, ye shall not wear." Greek: *a garment that is woven from two (materials)*. That is, ye shall not imitate the nations with respect to your clothing. (26) "Ye shall not eat blood." Greek: *upon the mountains*, i.e., the temple of the idols. "Thou shalt not practice augury with a winged animal," i.e., as they who say about some of the birds that they are of good omen, and others evil. ³⁵"Do not divine," i.e., by the stars. (27) "Ye shall not let the hair of your heads grow." That is, not

2:6.—Rd. mg. 1 with a.o.; 8, 14 w.t.; U reads *a* with both *b* and *j* | 2:7.—2, 3 om. | 2:10.—2 om. first *ḡ* | 3:4.—
 2 rep. mg. | 5:7.—5, 9-13 ins. $\bar{m} \bar{m} \bar{m} \bar{m} \bar{m}$ (9 om. \bar{m} , 13 \bar{m} for \bar{m}), cf. mg. 1 | 5:8.—3, 4 $\bar{m} \bar{m} \bar{m}$ | 6:7.—Rd. supral.
 with P and a.o. | 8:8, 9.—11 om. | 9:3, 4.—14, 18, 19 w.t.; a.o. tr. | 10:10.—13 om. | 12:9.—8, 14 $\bar{m} \bar{m} \bar{m} \bar{m}$ |
 14:5.—8, 14; orig. 1, and P om. final \bar{m} | 16:4.—P + masc. suf. | 16:6.—P + fem. suf. | 18:4.—3-6, 9-13, 15-19
 tr. here 18:6, 7 | 19:2.—8 om. \bar{z} ; L reads 1. pers.; 5, 6, 9-13 + mg. 1 | 19:3.—U om. suf. | 19:4.—9, 14 om. |
 19:5.—12 ins. here 19:7—20:2 | 19:6.—Ins. here mg. 1 with orig. 1 and 2-4, 8, 14, 20 | 20:3.—11 om. | 20:4.—
 2, 20 + $\bar{h} \bar{h} \bar{h} \bar{h} \bar{h}$ | 20:9—21:3.—5, 9-12, 18, 19
 om. hom. | 22:2.—5, 6, 9-13, 15-19 tr. here 22:6, 7 | 24:4, 5.—3 om. | 28:4.—18 ins. \bar{m} after \bar{h} | 29:2.—Rd. \bar{c} |
 with 1 orig. and 2, 8, 11, 12, 14, 19, 20 | 29:4.—12 pref. *ḡ* | 30:6.—3, 4, 6, 10-13, 15-19 om. \bar{c} | 32:4.—6 om.
 \bar{z} | 32:6.—3, 4 \bar{c} for \bar{c} | 34:5.—18 om. | 34:8.—11 rep. 34:5, 6 | 35:1.—20 pref. \bar{c} | 35:4.—5 + \bar{c} | 35:9.—2 om.

shall ye make forelocks like the Huns and the Persians,^a who imitate the women. "And ye shall not trim^b the corner(s) of your beards." Symmachus: *Ye shall not shave round about the corner(s) of your beards.* (19:28) "Do not make upon a person^c scratchings in your flesh," i.e., like those who tattoo with a needle. "Writings of punctures do not ^{make} for yourselves." <With stopping of *d*.> Greek: *pricked writings* <with *z*.> (30) "And of my sanctuary <with *a* of *d*> stand in awe." (31) "Do not follow familiar spirits^d and wizards." <With *a* of *z* and *j* and stopping of *k* and *d*.> That is, *zakūrē* are demons which for the most part enter into women and speak from their navels,^e and *jadūwē* are those who do soothsaying from members of the bodies of men and from the shoulder blades^f of sheep. "And do not consult them." <¹⁰With *e* of *t* and *sh*.>

(20:2) "He who pours forth of his seed into a strange woman^g shall surely be put to death." Greek: *he who shall give of his seed to the ruler shall die the death.* (9) "And the man who shall revile his father and his mother shall surely be put to death," i.e., because he owes to them good birth and rearing. (18) "A menstruous woman." <With *e* of *n*.> (20) "And the man who sleeps with the wife of his paternal uncle." Greek: *with his kinswoman.*

FIFTEENTH SECTION

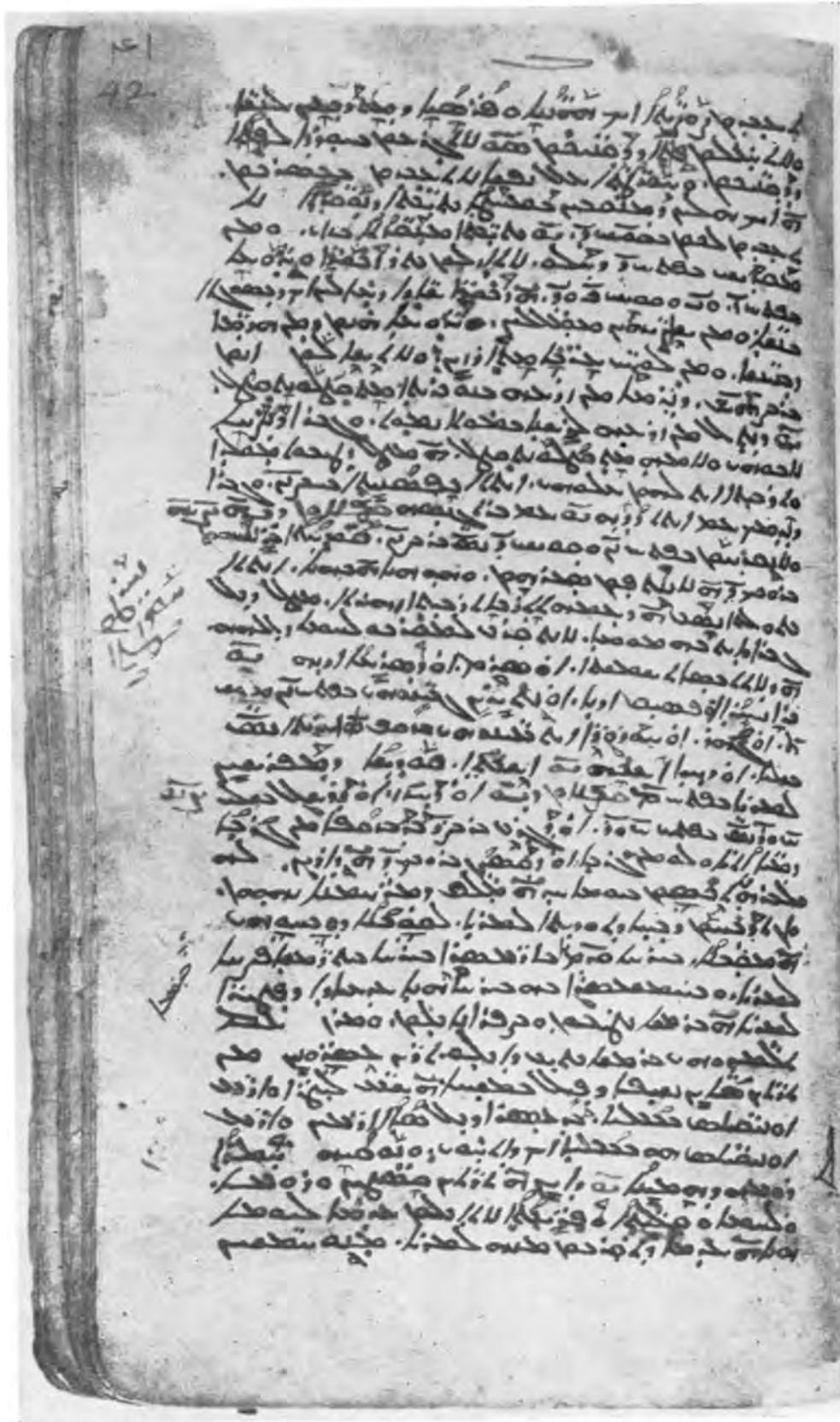
(21:5) ¹⁵ "And they shall not pluck <with *a* of *n* and stopping of *d*; Nestorians with *e* of *n*> bald patches on their heads <with fricativeness of *d*.>" That is, they shall not tear out their hair. (13) "And this same (man)"—i.e., the priest—"shall take to wife a virgin," i.e., who^h will have received the same careful rearing as he. (18 and 17ⁱ) "Because no man in whom is a blemish may draw near to offer the food of his God," i.e., lest the ministry be despised. (18) "Or flat-nosed, or whose ear is mutilated." Greek: ²⁰*snubbed of nose or cut off as to ear.* (20) "Or whose eyebrows are fallen off." <With *a* of *n* and stopping of *t*.> "Or short-sighted, or in whose eyes are white spots." <With *ā* of the second *w*; Nestorians with vowellessness.> "Or of one testicle (masc.)." Greek: *testicle* (fem.).

(22:15) "The holy thing[s] which they set apart for the Lord." <With *a* of *m*.>

SIXTEENTH SECTION

(22:22) "Or which is mangy, or which is feeble." <With vowellessness of *h* and *r*; Nestorians with *a* of *h* and *r*.> "Or which is leprous." <With *e* of *r*, because with *ā* it would ²⁵seem to derive from *g^erāwā* ("waterskin") and not from *garbā* ("leprosy").> "Or which is scanty-haired <with fricativeness of *d*.>" i.e., afflicted with elephantiasis. (28) "[And] it and its young ye shall [not] slaughter in one day." That is, he teaches them to be merciful. (29) "And if ye sacrifice a sacrifice of praise to the Lord, sacrifice it for acceptance," i.e., to be acceptable.

(23:5) "In the first month, on the fourteenth of the month, between the twilights, (is) the Passover to the Lord. (6) And on the fifteenth in this same month (is) the Feast of the Unleavened Bread ³⁰to the Lord." That is, in the evening twilight they were to prepare, and in the morning, eat. But (as for) our Lord with his disciples, in the evening, it is written, they ate.^j (13) "Two tenths of two seahs (of) fine flour sprinkled with oil," i.e., seven *liters* and four ounces in Babylonian (measure), because the tenth of each seah is forty-four ounces in Babylonian (measure), as has been shown. "And its libation: wine, ³⁵a fourth of a hin (*hemānd*)." Greek: *of an ʾin*, i.e., two *xestai* and a fourth. (14) "And bread and parched grain and newly rubbed grain ye shall not eat until this day," i.e., until ye have offered some of it to the Lord.^k (16) "Count fifty



NOTES ON THE TRANSLATION

^a This note, evidently not taken from BS, must rest on BH's observation of the mode of his own day.

^b Lit., "mar, destroy."

5 ^c Lit., "upon (or 'for') a (or 'the') soul."

^d So commonly in later Syriac, as BH's note shows; the P translators may have meant "necromancers."

10 ^e A variant reads "bangles."

^f Cf. Audo, *Dictionnaire de la langue chaldéenne* (Mossoul, 1897), s.v.; Bouché-Leclercq, *Histoire de la divination dans l'antiquité*, I, 180 f.; W. R. Holliday, *Greek Divination*, pp. 185 f.; Margoliouth, "Divination," in *ERE*, IV, 816 f.; R. Andree in *Boas Anniversary Volume* (New York, 1906), pp. 143-55. On this practice in America see

15 B. Laufer, "Columbus and Cathay," *JAOS*, LI (1931), 99, and the literature there cited in footnote 10.

^g Cf. our note on Lev. 18:25.

20 ^h MSS 2 and 20: "so that she." Cf. collation.

ⁱ A conflation of these two verses.

^j Matt. 26:20; Mark 14:17.

25 ^k Cf. remainder of this verse.

Handwritten marginal notes in Syriac script, including the word 'ܩܘܪܒܢܐ' (qurban) and other characters.

2 f.—11 mg. rubric| 2:1.—U om. ◊| 2:3.—3, 4, 8, 14, and orig. 1 om. first †; cf. app.| 2:6.—13 om.| 2:9.—8, 14, and orig. 1=2:3| 4:5.—2 with pl.| 4:6.—P 𐤀𐤁𐤁𐤁| 4:7.—5, 6, 8-12, 15-19 tr. here 5:3, 4| 6:2.—15 om.| 6:6.—2, 6 om. †; 15 𐤁 for 𐤅| 7:3.—3, 4, 9-13, 15-19 om. ◊| 7:6.—9-12, 15-19 om.; 6 om. ◊| 7:11, 12.—2 om., ins. mg.| 8:3.—2, 8, 14, 20, and orig. 1 om. †; 6 om. pl.| 9:5.—8 𐤅 for 𐤅| 9:7.—3, 4, 6 ins. † after 𐤀| 9:8.—8 om.| 10:3.—11 𐤀𐤁𐤁𐤁| 11:1.—11 om.| 11:9.—4 𐤁 for 𐤅| 12:1.—18 om.| 15:7-9=U| 15:7.—9 𐤀; 3 om.| 15:8, 9.—11 om.| 16:3.—18 pref. ◊| 16:6.—1 mg.=Lev. 21:5c| 16:7.—11 om. first ◊| 17:3.—2, 20 + 𐤁𐤁| 17:6.—9-12, 18, 19 om.| 18:7.—5 ins. 𐤀 after 𐤁| 19:2.—5, 6, 8-19 om. 𐤅| 20:1.—5 𐤁 for 𐤁| 20:6.—3, 4 ◊| 21:5.—2-4, 8-10, 12, 15, 17, 18 sing.; a.o., U, and L w.t.; A doubtful| 21:11.—U with 𐤁| 22:4.—Cf. app.| 22:7.—2, 8, 14, 20 pl., with P and poss. orig. 1| 23:6 ff.—Cf. app.| 24:2.—3-6, 8-19 om.| 24:3-6.—Not so U| 24:6.—9 om.| 24:9.—8 𐤁𐤁𐤁| 24:11.—8, 14 om.| 25:10.—8 om.| 25:11.—Cf. app.| 25:12 ff.—Cf. app.| 25:12.—2, 8, 14, 19, and orig. 1 pref. ◊; a.o. and P w.t.| 26:1.—2, 8, 9, 14, orig. 20, and orig. 1 om. ◊; a.o., corr. 20, and P with corr. 1; rd. supral. with a.o. (15-17 pref. ◊)| 26:6.—13 pref. ◊| 26:7.—5 mg. rep., + 𐤀𐤁| 27:4.—13 ◊ for first 𐤅| 27:7.—9 𐤅 for first ◊ and with pl.| 28:5.—4 om. first † and pl.| 28:6.—11 om.| 29:4.—3-6, 13, 15, 16, 17 + mg. 1 (17 ins. before it 𐤁)| 29:5.—2, 5 om., + supral.| 29:6.—9 om. 𐤁, + pl.; 8, 14, and U om. first †| 32:3.—9 𐤁 for 𐤁| 33:1.—15-17 om. second 𐤅| 33:2.—9-12, 15, 16, 18, 19=mg. 1| 33:3-34:3.—4 om. hom.| 33:3.—8, 14 𐤁| 33:4.—6, 13 om. first ◊; note text of 1 and poss. left mg. 1| 34:1.—15-17=33:1| 34:3.—2, 5, 6, 9-12, 15-19=33:2| 34:6.—9 om.| 35:1.—9-12, 15-19 † for 𐤁| 36:2.—Cf. app.| 37:6.—Cf. app.



NOTES ON THE TRANSLATION

^a Lit., "proclaimed and holy." Cf. vss. 27, 35, 36.

^b Löw, No. 17.

5 ^c Löw, No. 78, especially pp. 116 f., cf. p. 114.

^d Löw, No. 25.

^e Löw, No. 242.

^f Löw, No. 246.

10 ^g I.e., the fiftieth year.

^h Αι ἐν ἐπαύλειον.

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days and offer a meal offering of the new (grain) to the Lord," i.e., on Pentecost. (23:17) "Two loaves of two tenths of fine flour shall they be, and leavened they shall be baked—first fruits to the Lord." That is, hence it is known that in commemoration of the Exodus from Egypt God commanded that they should eat unleavened bread on the feast of the Passover, and not ⁵for the reason that unleavened is [better] than leavened bread, as the Armenians think.

SEVENTEENTH SECTION

(23:24) "A feast and a holiday^a shall it be to you." That is, horns were sounded, and the people were assembled to rejoice and rest. For on the first of I Tishri was to be "the memorial of the calling"; and on the tenth, the Feast of Atonement and Self-abasement (cf. vss. 27 ff.); and on its full moon, the Feast of Booths (cf. vss. 35 ff.)—three feasts ¹⁰as one feast. (32) "A sabbath of sabbaths it is to you," i.e., of the sabbaths of the whole year. (40) "Procure for yourselves on the first day the fruits of the beautiful trees—citrons^b <with stopping of *g*> and pith of the palm^c and myrtle^d and willow^e <with fricativeness of *b*>," i.e., elm.^f And (42) "in booths shall ye dwell seven days," i.e., lest they forget the goodness of the Lord, who let them dwell in booths in the desert (cf. vs. 43).

(24:5) "And take ¹⁵fine flour, and bake twelve round loaves." <With *e* of ³ and *i* of *p*, imperatively.> (11) "And the son of the Israelite woman distinctly pronounced the Name and blasphemed." Greek: *naming . . . the Name, cursed*. That is, he reviled God. "And the name of his mother (was) Shalūmīth, daughter of Davrī." (16) "And they shall surely stone him." <With stopping of *g*.>

EIGHTEENTH SECTION

(25:5) "The aftergrowth of your harvest ye shall not reap," i.e., that which, without tilling, ²⁰sprouts from the seed which falls on the field at harvest time. "And the grapes of your vine shoots ye shall not pick"; and "a year of sabbath it shall be for the land." That is, from the year when they were to enter the Land of Promise they were to begin, and (for) one year every seven years they were to abandon their crop to the poor. (10) "And hallow the year of fifty years⁵ and proclaim freedom in the land." That is, he commands that on the completion of ²⁵the great week the lands which had been given in pledge and sold by the poor shall return to their owners. (15) "And by the number of the years of the crops shall he sell to you. (16) According to the increase of years shall his sale price increase; and according to the diminution of years shall his sale price decrease." That is, let us assume that a poor man sold his field for a hundred gold pieces. Therefore in the year of "the restitution" (cf. vs. 10 and *passim*), if the year ³⁰ten be that of the sale, he shall give only eighty and redeem his land; and if it be the year twenty, sixty; and so the ratios of the rest. (31) "But the houses of the suburbs," i.e., the villages "without . . . a wall." Greek: *But the houses which are in the courtyard*.^h (37) "Thy money thou shalt not give him at a discount; and on interest thou shalt not give" him "thy food." That is, discount falls upon things that go by weight, and interest upon things measured ³⁵and weighed. (40) "Until the year of the restitution shall he be with you," i.e., a Hebrew slave when he sells himself to you (cf. vs. 39). In the fiftieth year (41) "he shall go forth from your household, he and his children with him," in the manner of the reckoning of the years of the fields which we have just now said.

NINETEENTH SECTION

(25:51) "And if long continuing still be the multitude of years, in proportion to them shall he refund his redemption price." <With *a* of *q* and *d̂* of *j*.>

(26:5) "And treading-out shall overtake the ingathering, and ingathering shall overtake the sowing." That is, you will not be deprived of good things. (13) "And I made you walk straightly."^a Greek: *and I led you with boldness*. (16) "I will summon against you dismay <with *d̂* of *h*>," i.e., stupefaction, "and leprosy and scab and flux which destroys the eyes and wastes away the soul <with *a* of *d*>." (18) "I will add your defection <with *e* of *m* and *d̂* of *d* stopped> seven fold to your sins." That is, that they should take heed, he says these (things); otherwise he is "compassionate and merciful."^b (19) "And I will make your sky like iron," Greek: ¹⁰*and I will constitute the sky to you like iron*, i.e., that no rain may fall, "and your land like bronze," i.e., that no seed may sprout. (21) "And if ye walk with me contrarily." Greek: *and if ye proceed after these (things as) perverse ones*. (26) "And ten women shall bake your bread in one oven," i.e., on account of its scarcity. (30) "And I will ruin your shrines," i.e., your idol temples. (31) "And I will make desolate your sanctuary." <With *a* of *d*.> (32) "And ¹⁵I myself also will ruin the land." <With *a* of *ḡ*, because with *e* it is used for killing with the sword.> (37) "And there shall not be . . . (power) to stand firm." <With *d̂* of *j* and *t* stopped.>

TWENTIETH SECTION

(26:41) "And then will be broken their foreskin heart," i.e., not circumcised of evil thoughts. (43) "When it is void of them."^c [<With vowellessness of *ḡ* and *d̂* of *d*.>]

(27:7) ²⁰"His value shall be fifteen <with *i* of *m*> shekels." (11) "The animal shall be set before the priest, (12) and the priest shall determine its price between the good and the bad," i.e., a middling price. (16) "In the case of^d the seed of a kor of barley at fifty shekels of silver." That is, a kor is thirty modii. And from the heap, that is to say, the pile (*karjā*) of wheat or barley on the threshing-floor its appellation is derived. ²⁵And the modius is twenty-two *xestai*. (25) "Twenty farthings (*māḥin*) are a shekel." Greek: *twenty lepta are a didrachma*; i.e., twenty *zūzē* of silver, one dinar of gold. (28) "Yet anything devoted, which a man devotes to the Lord," i.e., which he vows. (32) "And every tithe of oxen and of sheep." That is, our contemporaries should be ashamed that they have wholly disregarded the tithe.

Finished is the book of the Levites.

³⁰FURTHER, THE BOOK OF NUMBERS, THE FOURTH BOOK OF THE LAW

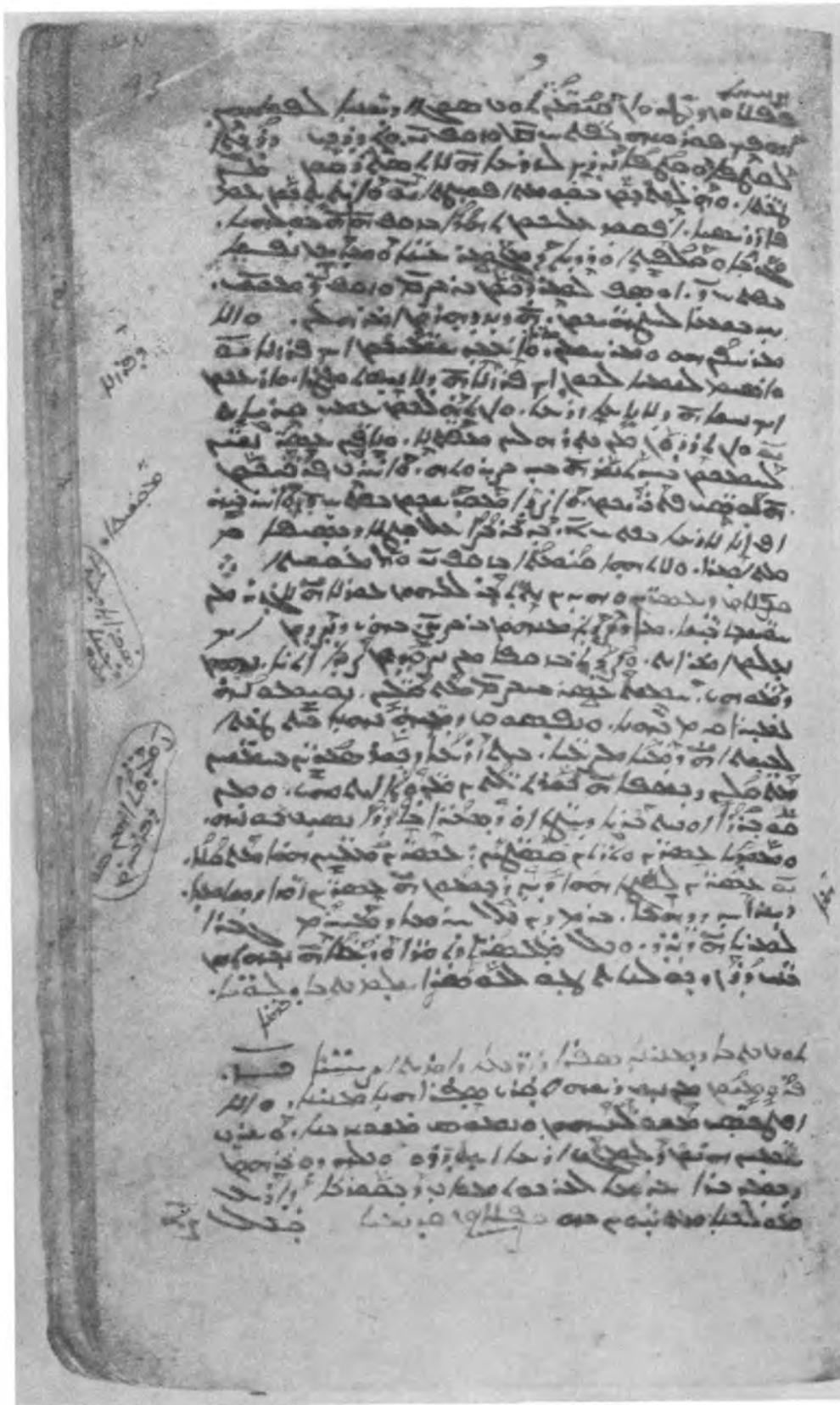
TWENTY-SEVEN SECTIONS

PROEM

From its chief subject this book is called Numbers; but the orders also of their journeyings, and the law of the tabernacle, and the story of those seventy who were sent to spy out the land, and all of their conduct in the desert until *Arbūth-Mūḥāv*, which is near the Land ³⁵of Promise, are set forth in it.

FIRST SECTION

(1:2) "Take



NOTES ON THE TRANSLATION

^a Lit., "with erect stature."

^b Cf. Jas. 5:11 and parallel passages.

^c Cf. collation. Most MSS read here with 1: 5
 "With e of ş, since neşdûn is pronounced like ne-lûn, while şâdhath ('it hunts, captures') with ð would come from ne'sûdhûn, şajdâ ('hunting' or 'fishing')." 10

^d See OT, Amer. transl. ed. by J. M. P. Smith, ad loc.

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1:4.—5, 9-12, 15-19, and corr. 1 tr. here 2:3-6| 1:6.—13 om. final | 2:7.—9 om. | 3:2.—9 om. | 3:6.—5, 14 om. | 3:8—4:1.—11 om. | 4:5.—8, 17 om. | 5:1.—2, 20 om. one ;; 3 corr., 4, 12, 15-19 σ for ω (3 corr., 12, 15-17, 19 om. first |) | 6:2.—8 om. | 7:2.—14 + حکمهم | 7:3-8.—9-11, 16-18 om. | 8:5.—13 om. first ; | 9:1.—2, 9 \times for ω | 9:2.—9 om. | 9:3.—2-4, 8, 20 with orig. 1; a.o. with 1 supral. | 9:7.—Note 1 mg. | 11:9.—15 om. | 12:1.—8 om. | 13:3.—8 + final | 14:7.—2, 8, 20 with orig. 1; a.o. + mg. 1 | 14:8.—5, 6, 9-19 tr. here 15:4, 5 | 15:6.—9 حکم | 15:7.—So U | 17:3.—4, 12 om. σ | 17:8.—9 om. | 18:5.—9-12, 15-19 om. | 18:6—19:9.—2, 20 $\text{و انما نحن فاعلمنا فاعلمنا}$; U and L so pointed, A unvocalized; 5 om., ins. mg., adding mutilated mg. 1 $\text{و انما نحن فاعلمنا فاعلمنا}$. Rd. with 2 and 20, supported by 5's omission. A.o. with 1, whose note seems to derive this verb form from انما , intelligible only if the meaning is that of the Arabic: "avert the eyes from." This note seems due not to BH but to his pupil, John of Sarw, the writer of 1. انما , as in I Sam. 2:5, would be intelligible; but with this reading the note would be inept | 19:9.—9-11, 15-18 + $\text{و انما نحن فاعلمنا}$ | 19:10.—3 pref. σ | 20:4.—8, 12, 14, 19, 20 ; for ω | 20:7.—6 om. σ | 21:3.—4 with pl. | 22:9.—8 $\text{و انما نحن فاعلمنا}$, queried by copyist | 23:6.—Note mg. 1 | 24:1.—5, 9, 10, 18 ; for first ; | 24:5.—5, 6, 9-13, 15-19 σ | 25:6.—13 ω for ω | 26:1.—6 om. | 26:4.—2, 3, 8-12, 14-20 with mg. 1 | 26:5.—8 om. second ; | 27:3.—12 om. first ; | 28:5.—2, 9, 14, orig. 1, U, and L om. pl. | 29:6-8.—2, 20 with orig. 1; 5, 6, 13, 14 with 1 subl. corr.; 10-12, 15-19 $\text{و انما نحن فاعلمنا}$; 11 tr. words 3 and 4, and 15-17 om. word 4); 9 $\text{و انما نحن فاعلمنا}$; 8 $\text{و انما نحن فاعلمنا}$. Varying scribal sentiments follow in 5, 8, 10, 14-16 | 30:4, 5.—15 om. | 33:1, 2.—5 tr. | 33:2.—14 om. | 33:5.—Rd. $\text{و انما نحن فاعلمنا}$; 14 ; for ; | 33:7.—13 \times for σ .

a count of the number of heads of the whole congregation of the children of Israel." That is, like a king he (God) musters his forces and prepares them for battle. And (the purpose of the census was also) that he might show them his goodness, that, from seventy souls who had entered Egypt, they had become many myriads; and further, that they might know that, with their follies, ⁵their multitude was of no use to them. For all of them perished in the desert, and another generation entered the Land of Promise. And when they were numbered "in the second year" of their exodus, "in the second month" (cf. vs. 1), i.e., Iyar, they were found to be "six hundred and three thousand five hundred and fifty men of twenty years and upward" (cf. 1:45-46 and 2:32) besides the women and children ¹⁰and aged and besides the Levites, "the number of whose males from a month upward was twenty-two thousand" (cf. 3:39). And the Levites were numbered from a month upward because they were separated for the service of the Lord, and not for war like the rest, who were numbered from twenty [years] upward. (1:5) "Of Reuben: ²Elīšūr, son of Shada³ūr; (6) of Simeon: Shalmū²ēl, son of ¹³[Šūrīshada³j]; (7) of Judah: Naḥshūn, son of ³Amīnādhā³v; (8) of Issachar: Nathnī²ēl, son of Šū³ār; (9) of Zebulun: ²Eljav, son of Ḥalūn; (10) of the children of Joseph: of Ephraim: ²Eliš³ma³, son of ³Amīhūdh; of Manasseh: Gamlī²ēl, son of Parsūr; (11) of Benjamin: ²Avīdhān, son of Gedh³ūnī; (12) of Dan: ²Aḥī³zār, son of ³Amīshada³j; (13) of Asher: Pagh³ā²ēl, son of ³Akhrān; (14) of Gad: ²Elīsaf(?), ²⁰son of R³ū²ēl; (15) of Naphtali: ²Aḥīdhā³, son of ³Ajnān." That is, these, now, are the heads of the twelve tribes, aside from the tribe of Levi. For the two sons of Joseph[, Ephraim and Manasseh, since they were taken instead of Levi and Joseph,] filled up the twelfth number. (51) "And when the tent moves, the Levites shall strike it." Greek: *shall take it down*. (52) "And the children of Israel shall encamp, each man in his camp and each man in his troop." <With vowellessness of *l*.> ²⁵Greek: *in his company*.

SECOND SECTION

(2:3) "And those who camp over against the east (are) the troop of the camp of Judah according to their forces." That is, by three marks of honor has God distinguished the tribe of Judah: first, in the priority of mention; second, in the quarter of the camp, that is to say eastward of the tent; third, in abundance of number. For (4) "seventy-four thousand six hundred was their number" (cf. 1:27), while of the others ³⁰less than this was the sum total.

(3:26) "And the curtain cords of the court." <With *ā* of the first *g* and stopping of the second.> Greek: *and the wīlās^a of the court*.

THIRD SECTION

(3:35) "Of Merārī: Šūrī²ēl, son of ²Avīhel." (36) "Its columns and its pedestals . . . (37) and" its "curtain cords." [<With *ā* of *q* and *s* and *g*.> (47) "Take five shekels each per head, by the sacred shekel." Greek:] *five shekels (sīgīlū) per head according to the sacred didrachma*. "Twenty farthings to the shekel." Greek: *twenty lepta of the shekels (sīgīlāwn)*, i.e., for every first-born ³⁵a hundred *zūzē* in silver, as redemption.

(4:7) "And upon the table of the shewbread they shall spread cloths

2:2.—14 + $\text{c}\sigma$ | 3:3.—2, 20, and orig. 1 om. supral. | 3:7.—8 and poss. orig. 1 fem.; cf. P in Gen. 46:27 | 4:3.—12 om. \angle | 7:7.—2-6, 8, 13, 14, 20 w.t.; a.o. om. c | 8:3, 4.—14 om. | 11:3—12:1.—5, 14 om. hom. | 13:1.—18 c for c | 13:7.—8 and orig. 1 om. supral.; rd. with a.o. | 14:1.—12 om. ? | 14:2.—8 ? | 14:6.—8 om. c | 15:1.—2-4, U, and A ? (3 corr'd); L ? ; 8 ? for second ? | 15:7.—4 ? ; 8 ? | 16:3.—13-15, 18 om. first c | 19:4.—9 tr. c and c | 19:8.—L and A + $\text{}$ after c ; vocalization varies | 20:4.—11 c for c | 20:6.—8 c ; note mg. 1 | 20:9—21:4.—2 om. hom., + mg. Note deletion in text of 1 | 21:7—22:3.—14 om., + mg. | 21:8.—9 c | 22:3.—Add mg. 1 with a.o. | 22:6.—3, 5, 8, 12, 18, 19 ins. c after c ; a.o. and mgs. of 5, 18, 19 w.t. | 23:2.—8 c | 23:4.—5 om. | 25:2.—2, 8, 9, 20 w.t.; a.o. om. $\text{}$ | 26:3.—2 om., + supral. | 27:4.—3, 4 om. | 27:7.—11 om. ? | 28:1.—9-12, 15-19 ins. \angle after c | 28:5.—6, 11 om. ? | 31:1.—13 om. first $\text{}$ | 31:3-6.—11 om. | 31:3.—2, 5, 12, 18, 19 with mg. 1; 3, 4 om. first c ; 8, 20 (retraced) c ; a.o., mg. var. 5, and mgs. of 18 and 19 w.t. | 31:8.—5, 12, 18, 19, and P w.t.; a.o. and mgs. of 5, 18, 19 with mg. 1 | 32:5.—11 om. first c ; P with 3. masc. pl. suf.; A ? for ? ; rd. right mg. 1 with a.o. | 32 mg. 1:2.—2, 20 w.t.; a.o. om. | 32:6—33:1.—Note mg. repetition | 33:1.—9 ins. c after c ; 5, 10-12, 14-19 ins. c after c (10-12, 15, 19 ins. c after c) | 33:3.—15 om. | 33:5.—A.o. om. supral. | 34:4.—10, 11, 15, 16 + c | 34:5.—14 c for ? ; 9 and mgs. of 5, 18, 19 with lower mg. 1 | 34:8.—13 c for c | 35:4.—2, 20, and orig. 1 om. c .

of purple, and they shall place on it the flagons <with fricativity of *g*> and the saucers and the bowls and the ladles of libation." Greek: *the basins and the patens and the cups and the bowls*. (4:13) "And they shall clear off^a the altar." <With *a* of *n*.> (14) "The censers and the forks and the fire shovels and the fire pans."

FOURTH SECTION

(5:7) "And one-fifth ⁵he shall add to it and return to him whose is the wrong," i.e., the wrongdoer to the wronged. (8) "And if the man has nothing, one who is near (of kin) to him shall bring a restitution for the wrong in his stead." That is, perhaps, that he might stand in awe of his relatives and commit no wrong, or, since they would know that they would stand to lose, that they might restrain him from wrongdoing, [it is said] that they, being sharers in his estate by inheritance, are obliged to make restitution ¹⁰in his place. (15) "Let the man bring his offering to the priest, one tenth of a seah of barley meal." That is, (let) him upon whom the spirit of jealousy comes so that he is jealous of his wife. And with meal of barley, and not of wheat, is fornication tried, because of its contemptibility. "And let him not pour upon it oil <with *e* of *n*.>," i.e., because oil is a symbol of mercy, and the adulteress is not worthy of mercy, ¹⁵"and let him not place upon it incense, i.e., a symbol of the loathsomeness of adultery."

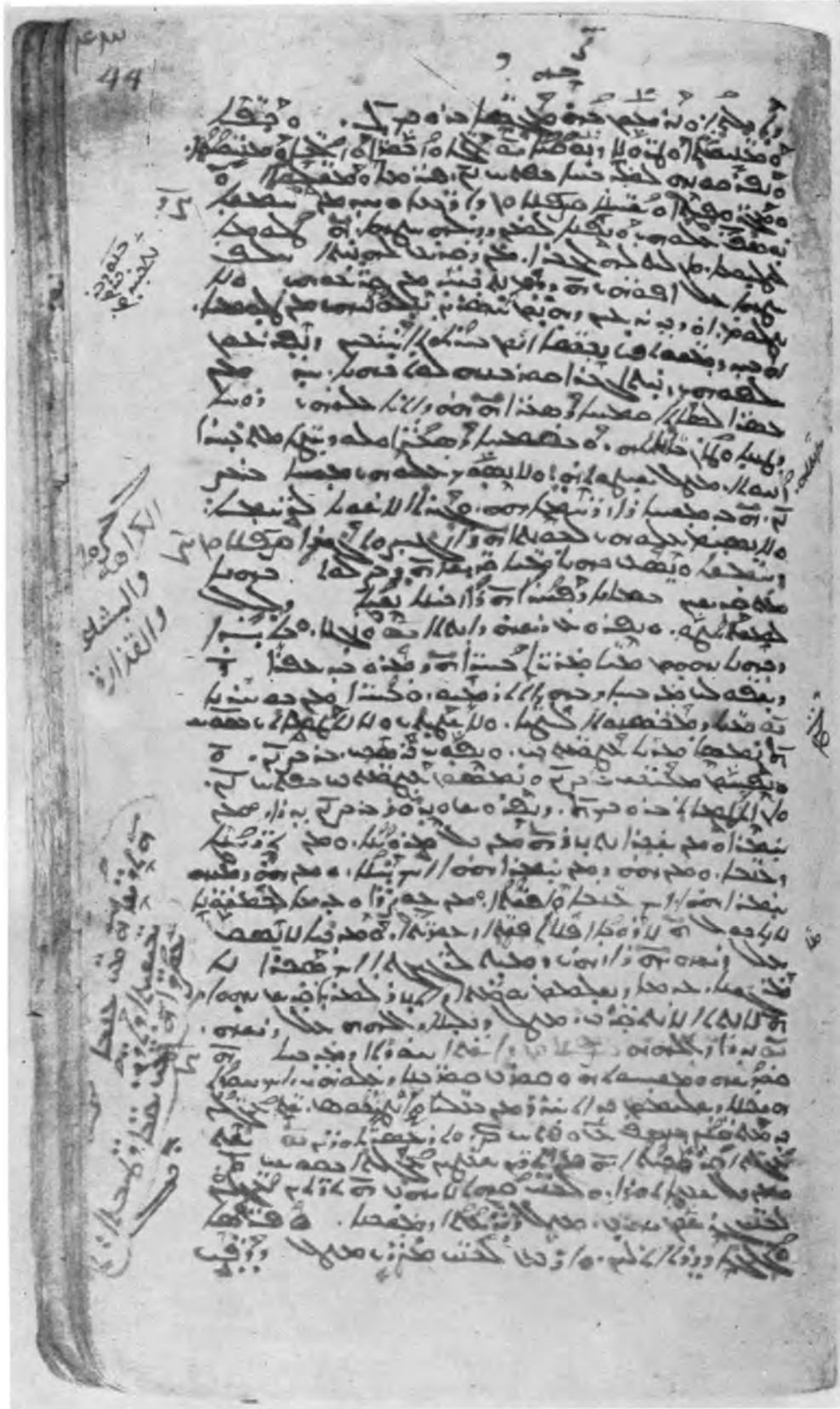
FIFTH SECTION

(5:17) "The priest shall take holy water," i.e., made holy by the prayer of the priest, "in an earthenware vessel," i.e., a symbol of the female nature, easily damaged. (18) "And he shall shave the head of the woman." Greek: *and he shall uncover*. "[And] in the hand of the priest shall be the bitter, trying water," i.e., which has become bitter by means of the dust at the ²⁰foot of the altar, which (i.e., the dust) has been cast into it (cf. vs. 17); and "trying" (is) from "trial." Greek: *accursed water of reproof*. (19) "And thou have not misbehaved and thou have not defied thyself." <With stopping of *t*.> (21) "May the Lord make thy thighs rot and puff up thy belly." <With *e* of *n*.> (22) "And may thy bowels puff up <with *e* of *n*> and may thy thighs rot <with *a* of *n*.> (27) "And if she have defiled herself." <With fricativity of *t*.>

(6:2) "Who withdraws and makes <with *e* of *n*> a vow." (3) "From ²⁵wine and strong drink let him abstain," i.e., from every intoxicating (drink) and from the steeped juice of grapes and from that which comes from wine, such as vinegar, and from that from which wine comes, such as grapes and raisins (cf. vs. 3b). (4) "From husks to stones of grapes he shall not eat," i.e., neither grape honey nor little raisins. (5) "And a razor shall not come upon his head," i.e., a symbol that he is dead to desires, like ³⁰non-sentient [hair]; "until the days (for) which he is consecrated a nazirite to the Lord are completed, he shall be holy." That is, to a woman he shall not approach. (7) "For the crown of his God is upon his head." Greek: *the vow of his God*.

SIXTH SECTION

"Dedication of the altar" (cf. 7:1),^b i.e., its consecration and its anointing and the bringing of offerings upon it, like the dedication of the temple of Solomon when it was liberated from the Babylonians and Antiochus. (7:3) "Six wagons ³⁵fitted out <with *ā* of *c* and *a* of *m*> and twelve bulls," Greek: *six wagons of the carruca kind*, i.e., from [every] two tribes a wagon <with stopping of *t*> and from every tribe a bull. (9) "And to the sons of Qāhāth he did not give." That is, two wagons to the sons of Gershūn he gave (cf. vs. 7), because the hangings of the tent and the curtains and the curtain cords of the court they hung (cf. 4:24-26); and four to the sons of Mērārī (cf. vs. 8), because the boards



NOTES ON THE TRANSLATION

^a Add as evidence for the definition given by Bar 'Ali in PS, II, 3295.

^b Cf. collation.

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1:1.—4 ins. | before 1:3.—A.o. with upper mg. 1 | 2:1 ff.—Cf. app. | 4:6, 7.—12 rep. | 5:5.—5, 14 + 17; P + 10 | 5:8.—6 tr. 10 and 11 | 6:4.—9-12, 15-19 om.; P w.t. | 6:6.—20 om.; 18 19 | 6:10.—14 om. | 7:2—9:6.—14 rep. Hand A, latest hand, finishes one page with 9:6. Hand B, earliest hand, begins the next with 7:2. Cf. *AJSL*, XLI (1925), 104 ff. | 7:4.—10-12, 18, 19 om. | 7:6.—2-4, 8, 14B, 20 w.t.; a.o., including 14A, with mg. var. 1 | 9:1, 2.—Rd. with 2 and poss. orig. 1 10 | 9:2.—5 pref. 1 | 9:6.—14B om., + supral. | 11:2.—4, 5, 9, 11-13, 18, 19 om. first | 11:6.—9 om. | 12:3.—Cf. right mg. 1 | 13:3.—3, 4, 8, 12, 14B, 19, 20 with fem. suf.; a.o. and prob. orig. 1 masc.; text conflate | 13:5.—15-17 tr. here 13:8—14:1 | 13:8—14:4.—9-11, 18 om. hom. | 14:2-4.—15-17 om. hom. | 14:4.—5 pref. 1 | 15:7.—8, 14B om.; see lexical note in left mg. 1 | 16:6.—9 + 10 | 17:1.—9 10 for 1 | 18:7.—2 and orig. 1 om. 10, + supral.; corr. 1 and a.o. with P | 19:3.—9-12, 17 om. | 19:5 and 20:5.—8, 14B 10 | 20:7.—6, 11 om. 1 | 21:1.—3 om. | 21:4.—Rd. with 2, 9-11, 13, 15-17, prob. orig. 20, and mgs. of 1, 5, 18 20 (retraced) 20; a.o. w.t. | 21:8—24:1.—9 om. hom. | 23:1-8.—2, 10-12, 18, 19 om. hom., 2 + mg. | 23:1.—5, 6, 13, 15-17 tr. here 23:3, 4 | 24:2.—8, 14B 10 for second 2 | 24:5.—8, 14B-17 om. 1 | 24:8.—9 + 10 | 24:10.—2, 20, orig. 1, and P om. supral. | 25:4.—15 pref. 1 | 25:10.—Rd. with 2 20; left mg. refers to 25:10 and 27:7 | 26:6.—5 om. final 1; 11 + 12 | 26:7.—6 om. | 26:11.—6 om. final 1 | 27:5.—3-6, 9-13, 15-19 10 for 10; 10, 15-17 10 for 10 | 27:6.—2, 8, 14B, 20, orig. 1, and P om. supral. | 27:9.—Cf. app. | 28:3.—3, 9 om. | 28:5.—4 10; 9 10 | 28:6.—4-6, 9, 10, 12, 13, 15, 17, 18, 20 (supral.) with right mg. 1 | 29:9.—2-4, 8, 12, 14B, 19, 20, and orig. 1 10 for 10 | 30:7.—3(?)—5, 8-10, 12, 15-20, and P ins. 10 before 10 | 31:7.—9-12, 15-19 | for final 10; a.o. and P w.t. | 32:6, 7.—Chapter heading found in L and A; U om. | 34:7.—2, 8, 14B, 20, and orig. 1 om. subl. (var. spellings of "Antiochus") | 35:9.—14B om. | 36:4, 5.—1 dist.; rd. 10 10 10 with a.o. (15 10 for 10, 13 ins. 10 after 10) and mg. 1 | 37:9—38:3.—18 om. hom. | 37:11.—14B masc. pl. | 38:7.—8 om. pl.



NOTES ON THE TRANSLATION

^a Cf. collation.

^b If BH really makes Qāhāth and Mērārī sons of Moses along with Gershūn, that would be a serious error of carelessness. See a similar attempt to distinguish between Levites and the Aaronite priests, who also are represented as descendants of Levi, in G. B. Winer, *Biblisches Realwörterbuch* (Leipzig: Reclam, 1847-48), II, 20, n. 4. BH or his source probably meant: Gershūn, Mērārī, and of Qāhāth the sons of Moses and those of his paternal uncle Jashār.

^c Translating *ḏarās*. From a root *ḏm*, not listed in the lexicons, parallel to *ḏm* and evidently meaning "trample," "beat," "draw out (metal)."

^d This inversion of 10:2 and 9:15 is found in all BH MSS.

^e But cf. *LS*, 153:8-19 (translated in *MBS*, I, 314 f.), where BH in a whole chapter discusses these forms in detail, quoting our passage. The text corrected into 1 and other MSS is evidently taken thence. U has the Nestorian vowel as given in *2 et al.*: *ḏethpanī*.

^f Merely a synonym in Syriac.

^g Löw, No. 297; cf. No. 278.

^h Translating *πέρσας*.

ⁱ Löw, No. 169.

^j Löw, No. 54.

^k Löw, No. 336.

of the tent and the beams and pillars, which are very heavy, they set up (cf. 4:29 ff.). "To the sons of Qâhâth," however, "he did not give, because the work of the sanctuary is committed to them," such as the flagons and saucers and bowls and ladles and censers and so on, which are light, "and on their shoulders" they bore them because they were very ^hholy. (7:13) "His offering (was) one libation bowl of silver, the weight of which was a hundred and thirty;^a and one firepan of silver, of seventy shekels." Greek: *one basin of silver, the weight of which (was) a hundred and thirty, and one libation bowl (phialē) of silver, of seventy siglū.* (14) "One saucer of ten, of gold." Greek: *one paten.*

SEVENTH SECTION

(8:2) "Before the face of the lamp stand there shall be lighted ¹⁰seven lamps," i.e., in front of the table. (6) "Take the Levites from the midst of the children of Israel and cleanse them." That is, the priesthood is granted to the sons of Aaron, and the Levitehood, that is to say, the diaconate, to the sons of Moses^b—Gershūn and Qâhâth and M^rrârî—and the sons of Jašhâr, his paternal uncle. And that they should bear the parts of the tent and its vessels in transport was alone permitted to them, but not that they should offer offerings nor ¹⁵that they should enter the holy of holies. (7) "Sprinkle upon them the water of sin," i.e., a type of baptism, "and they shall pass a razor over all of their flesh," i.e., except their heads. (10) "And the children of Israel shall lay their hands upon the Levites," i.e., a symbol of the assent of the people to their election.

EIGHTH SECTION

(9:6) "And (some) men who had become unclean by a human corpse were not able to celebrate the Passover on ²⁰that day." That is, to such as these Moses, of his own accord, was not empowered to grant that they celebrate Passover; but after he had heard the command of the Lord, who had mercy upon them and did not forbid them, he gave them permission (cf. vs. 10). (14) "One ordinance shall be to you, and to him who turns to me (the proselyte), and to the inhabitants of the land." That is, the Jews are therefore put to shame for being puffed up with pride in their physical race.

(10:2) "Make for thee two horns of silver; ²⁵cast metal shalt thou make them." Greek: *two trumpets of silver; beaten^c shalt thou make them.*

(9:15) "And in the evening it was upon the tent like the appearance of fire until dawn," i.e., the divine light, by which the face of Moses shone, and (the face of) our Lord (shone) on Mount Tāvūr, and the righteous (shall shine) in the resurrection.^d

(10:5) "And they shall take up the camps." <With *e* of *n*; Greek with *a*.> (13) "They took up for the first time <with *a* of *q*, without *ḡ*.>" [Greek:] *And they broke (camp)* <with *e* of *q*, ³⁰with *ḡ*.> (21) "And the sons of Qâhâth were taking up." Greek: *were breaking (camp).*

NINTH SECTION

(10:29) "And Moses said to Hūvāv, the son of R^ec^uḡēl his father-in-law." That is, he asks of him that he be to [them] "eyes" (cf. vs. 31), that is to say, a guide. But the truth is that he desired his company; otherwise, with the cloud, no [other] guide was necessary for them. (36) "Return, O Lord, upon the myriads and upon the thousands in Israel." <With *a* of [*n*]; ³⁵Nestorians with *a* of [*p*].>^e

(11:1) "And the fire of the Lord smoldered among them," i.e., when the people murmured. (4) "And the rabble which was among them desired greatly." Greek: *rabble.*^f (5) "We remember the fish which we used to eat in Egypt for nothing, and the cucumbers and the melons"^g—Greek: *and the melons*^h—"and the leeksⁱ and the onions^j and the garlic.^k (6) And now, behold, lean is our soul," Greek: *dried up*, "and there is nothing except this manna which is before our eyes." Greek: *(There is) even nothing, unless*

1:5.—5 and orig. 14B 𐤁 for 𐤀 | 2:6.—3 om. 𐤁 | 2:8.—U clearly active | 3:6.—9 + 𐤀𐤁𐤂𐤃𐤄𐤅; 10, 11, 15-17 + 𐤀𐤁𐤂𐤃𐤄𐤅 | 4:2.—10, 15-17 om. 𐤀 | 4:5.—8, 14B + 𐤀; note mg. 1, but cf. also 5:6 | 5:6.—2, mg. 1, and P + 𐤀 | 6:1.—U 𐤀𐤁𐤂𐤃𐤄, prob. true text of P; BH, L, and A conflate, with Hexaplar? | 7:3-8.—8, 14 om. hom. | 7:5.—3 masc. suf. | 7:8.—3 om. 𐤁 | 8:2.—5 ins. 𐤀 after 𐤀 | 8:6.—2-6, 8, 13, 14, 20 w.t.; 5 ins. 𐤀 after 𐤀; a.o. 𐤀𐤁𐤂 | 8:7.—9 om. first 𐤁 | 9:1.—2, 8, 14B, 20, and orig. 1 with mg. 1 | 10:7.—11 om. first 𐤀 | 12:3.—14A om. | 13:1.—3, 4, 8, 20, and prob. orig. 1 om. 𐤀 | 15:1.—3, 4 om. 𐤀𐤁𐤂; 3 corr'd supral. | 16:2.—4 𐤁 for 𐤀 | 17:8.—Note left mg. | 18.—Mgs. of 10, 18, 19, with right mg. 1, apparently refer to this line | 18:5.—9, 10, 16-18 om.; 6 om. 𐤀 | 21:2.—3 + 𐤀 | 24:1.—4 𐤁 for 𐤁 and pref. 𐤀 | 25:1-7.—8 om. hom. | 25:3.—3, 4, 12 𐤀 for 𐤀 | 27:8.—4 om. 𐤀 | 28:7.—15 𐤀 | 29:1 and 7.—Mgs. of 5, 10, 19 with mg. 1 | 29:2.—9 𐤀 for 𐤀 | 29:3, 4.—8 final 𐤀 for 𐤀 | 29:5-9.—11 om. hom. | 29:6.—2, 20 + 𐤀 | 31:4.—8-10, 14A, 15 𐤀 for 𐤀; cf. app. | 31:8—32:8.—12 om. | 31:8.—2-4, 8, 11, 20 w.t.; a.o. + mg. 1 | 32:1.—2-4, 8, 11, 20 w.t.; a.o. om. | 32:5.—2, 8, 11, 12, 20, and orig. 1 𐤀𐤁𐤂; a.o. with corr. 1 | 32:6.—8 om. pl. | 33:1.—4, 8 om. first 𐤀 (8 pref. 𐤁) | 33:4.—9 om. | 33:6.—A.o. + mg. 1 | 33:7—27:6 on fol. 45b.—16 om. | 34:1.—5, 6, 10, 12-15, 17, 19 tr. here 34:8, 9 | 34:4, 6.—Same MSS, with 3, 4, 9, tr. | 34:9 and 35:3.—2-4, 8, 11, 20 tr., prob. with orig. 1 | 35:1.—8 𐤀 | 35:10.—11 𐤀𐤁𐤂 | 36:3.—14 om. final 𐤀 | 37:3.—4, 10, 11 𐤀𐤁𐤂 | 37:5.—2 om. | 38:6.—4 om. | 38:7.—Note lower mg. 1 | 39:5.—8 om.; 18 𐤀𐤁𐤂 | 39:8.—13 tr. here 1:3-6 on fol. 45a | 39:9—1:2 on fol. 45a.—5, 14 om.

our eyes be on the manna. (11:7) "And its color^a was as the color of *b^erūlhā*." Greek: *Its appearance was as the appearance of ice.* (8) "And they ground it in the mill and brayed it in the mortar." <With fricativeness of *k* and stopping of *t*.> Greek: *in the mortar* <with *q*.> "And they made from it flat cakes <with fricativeness of *p*.>" Greek: *ash cakes*; "and its taste . . . like the taste of that which is kneaded ^swith oil," Greek: *like ᾤαναγρῖς (ἐγκρίς)*, that is to say, honey cake. (11) "And thou hast cast on me all the burden of this people." Greek: *the wrath of all this people.* (12) "Did I haply conceive this whole people, or did I haply bring it forth, that thou art saying to me, Take it up in thy bosom <with *e* of *q*.> as the nurse (masc.) carries the infant?" Greek: *Take it up . . . as the nurse (fem.) carries the suckling.* (16) ¹⁰"And the Lord said to Moses, Assemble for me seventy men of the elders of Israel," i.e., that they might help him (to bear) the turbulence of the people. (17) "And I will lessen some of the spirit which is upon you and place it upon them." That is, less than the gift of grace which is upon you will I place on them. (20) "For a full month ye shall eat it, until it goes forth from your nostrils and becomes to you nausea." Greek: *unto gall.* (22) "And if ¹⁵all the fish of the sea were caught for them, for how long would they satisfy them?" (23) "And the Lord said to Moses, The hand of the Lord satisfies." Greek: *Does the hand of the Lord not satisfy?*—i.e., interrogatively. (25) "And he lessened of the spirit which was upon him." <With *a* of *w*, without *ᾀ*.> Greek: *And he took away.* "And when the spirit had settled upon them, they prophesied, but did not do it again." That is, that God would give them flesh was the only revelation they received, and no ²⁰other, and this in order that they might exhort the people to cease from murmuring against Moses. (26) "And two men were left behind in the camp, the name of the one (being) *ᾤeldādh* and the name of the other (being) *Mīdhādh*; and the spirit settled upon them. And they also were enrolled, but they had not come to the tent." That is, seventy and two Moses selected, from every tribe six, because he feared quarreling which might occur among the tribes, and not seventy as the Lord had commanded ²⁵him. Therefore he feared to bring them to the tabernacle, but left them in the camp. But God himself, praise to his grace, when he looked at the good intention of Moses, bestowed upon these also the gift of grace of the spirit of prophecy.

TENTH SECTION

(11:27) "And a young man ran," i.e., Joshua the son of Nun. (28) "And he said to him, My lord Moses, restrain them," i.e., *ᾤeldādh* and *Mīdhādh*, that they might not prophesy in the camp; for he thought that they had disregarded the ³⁰command of Moses and had not come to the tent, and for this reason with divine zeal he opposed them. (29) "Moses said to him, Do not stir up my zeal. Oh that all the people of the Lord were prophets!"^c That is, if the Lord has deemed them worthy, who am I to restrain? (31) "And a wind arose from before the Lord and brought up quail from the sea . . . a day's journey hitherward [and a day's journey] yonder round about the camp, [and] about two cubits above the earth." That is, two ³⁵cubits only were they raised, in their flight, from the earth. (32) "And they gathered the quail; he who did least gathered ten heaps." Greek: *ten kor*, i.e., three hundred modii, that is to say, ten camel loads. "And they spread them spreadings." <With *a* of *m* and *ā* of *t*.> (33) "(While) the flesh was still between their teeth and had not yet passed beyond, the anger of the Lord waxed strong against the people." That is, they fell ill, and a plague fell upon them. (34) ⁴⁰"And he called the name of that place the Graves of Lust," i.e., "because there [they] buried

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2:8 and 3:6.—10, 12, 15, 17-19, with U, a for first δ | 3:3.—13 ins. γ before ω | 4:6.—9 fem. suf.; P ω for σ | 5:6.—Rd. ω | 5:8.—11 om. ω | 6:5-9.—15 om. hom. | 6:8.—12, 18 pref. γ | 7:3.—8 om. | 8:2.—5, 6, 8-10, 12, 13, 15, 17-19 tr. here 8:4, 5 | 9:6.—14A om. second ω | 11:1—12:9.—14 duplicates, hands A and B | 12:5.—14A om.; 14B w.t. | 14:3.—6 σ for ω | 14:5.—15, 17 σ for ω | 14:6.—12 ω | 16:6—17:1.—11 om. hom. | 16:10.—10, 12, 15, 17-19 om. | 17:1.—10, 12 supral., 15, 17-19 pref. γ | 17:3.—5, 13 om. first ω | 19:7.—2 om., + supral. | 21:1.—9, 10, 12, 15, 17-19 ω | 23:3.—2-4, 8, 11, 14, 16, 20 w.t.; a.o. with mg. 1 | 26:8.—2, 5, 6, 9-12, 15, 17-20, with left mg. 1, σ for final ω | 27:4.—10, 18 + final ω | 28:6.—4, 10, 15, 17, 19 om. | 29:4.—9 ω for ω | 30:3.—5, 9, 10, 12, 15, 17-19 om. σ | 31:1.—3, 4 ω | 31:5.—5 om. | 31:10, 11.—8, 14B, 20 tr. with P (L rd. ω) | 32:3.—9 + ω | 32:10.—9, 10, 12, 15, 17, and 11 supral. + ω ; cf. left mg. 1 | 33:1.—9 om. | 33:5.—Cf. app. | 33:11, 12.—Note retracing and addition, with a.o. | 34:2.—14A om. pl. | 34:4.—2, 8, 11, 14B, 20, orig. 1, and P pref. σ | 34:8.—11 + σ | 34:9.—11 pref. γ | 35:3.—9, 10, 12, 15, 17-19 om. | 35:4.—13 ω for ω | 35:6.—12 ω | 36:2.—8 ω | 36:4.—Text dist., apparently ω with A; 3, 8, 14B, 20, mg. 1, and U ω ; 4 and L ω ; a.o. ω (2 ω) | 37:5.—8, 11, 12, 14B, 17, 19 with pl. | 39:1-5.—Cf. app. | 40:10.—2, 20, and P with lower mg. 1.

Handwritten Syriac text from a manuscript, likely containing the biblical text of Numbers 11:34-13:29. The text is written in a cursive script and is arranged in several columns. There are some marginal notes and a large heading at the bottom right. The text is somewhat faded and difficult to read in many places.

At the bottom right, there is a large heading in Syriac: **ספר שמות** (Book of Numbers). Below it, there is a smaller heading: **פרשת חוקת** (Parashat Chukat). The text below these headings appears to be a list of names or a table of contents, with names written in Syriac and some numbers in Arabic numerals.

NOTES ON THE TRANSLATION

^a Josephus, *Ant.*, II, 10. Cf. the story of Verdi's *Aida*.

^b Or "it."

^c Cf. collation.

^d The Syriac form is the same for both "Joshua" and "Jesus."

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the" greedy "people." And it appears that twice he brought up quail for them, once when they started from ʔĀlīm and came to the desert of Šīn, and the other time here, when they started from the desert of Sinai and came to the desert of Pārān. (11:35) "And from the Graves of Lust the people started for Ḥeṣrūth."

(12:1) "And Miriam and Aaron talked about Moses in the matter of the ʔCushite woman whom he had taken." That is, since another fault they could not find to place on him, with this they reviled him. And some say that this one was the daughter of Jethro and is called a Cushitess instead of a Midianitess because Midian was on the border of the Cushites. And others say that Jethro himself was black and a Cushite by race. And others say that, when Moses had grown up, Pharaoh made him a commander-in-chief and sent him to fight with the Cushites, and, when he 10had fought and won the victory, he took the daughter of their king to wife, as Josephus relates.^a And the fact is that Pharaoh took her, and not Moses. (3) "And the man Moses was humble more than all men who are on earth." Greek: *was gentle*. (6) "If your prophethood exists," i.e., if ye be worthy to be called prophets. Yet only as "by vision . . . and dream . . . am I revealing myself" to you "and am I speaking." And not (7) "so my servant Moses, but in my whole 15house he is trusted." That is, (8) "from mouth to mouth I speak with him, in vision and not in similitude." Greek: *and not by enigma*. (10) "And the cloud removed from the tent; and lo, Miriam was leprous <with stopping of b> [as snow]." That is, lest a blemish be put upon the priesthood of Aaron, Miriam alone was smitten. On the other hand, both had done wrong. Or (was she smitten) because she had incited Aaron to revile, as also Eve (had incited) Adam to sin? (12) "And let us^b not be 20as the dead (child) which has come forth from the womb of its mother with the half of its flesh eaten (away)." That is, Aaron urges Moses to forgive their wrongdoing. And because she is their sister he reckons her the half of their flesh. (14) "If her father had merely spit in her face, it would be meet for her to be ashamed seven days." That is, when Moses prays for her "and says in praying, God, heal her!" (cf. vs. 13), he is told: 'If 25it is meet that she be ashamed before her father, how much more is it right that she feel shame before God! "And she shall dwell outside the camp seven days." (16) "And then the people started from Ḥeṣrūth and camped in the desert of Pārān." [That is, some time ago they had entered the desert of Pārān,] after they had started from the desert of Sinai; but in a single day's journey they were not able to pass out of it.

And Moses sent them to the land of Canaan, one man from each tribe (cf. 13:2, 3): (13:4) "Shāmū^c, son of Zakūr; (5) Shāfāt, son of 30Ḥadī; (6) Caleb, son of Jephunneh; (7) N^oghā^oēl, son of Joseph; (8) Hūshā^c, son of Nun; (9) Paltī, son of Dapū; (10) [Gadaj,] son of Sūrī; (11) [Gadī,^e son of Sūsī; (12) Gamlī^oēl, son of Gamlī; (13) Sāthūr, son of Malkēl; (14) Naḥbī, son of Wafī; (15) Gū^oēl, son of Mākhīr." (16) "To spy out the land <with e of m>. And Moses called Hūshā^c, son of Nun, Joshua,"^d i.e., prophetically, since he was to deliver them and lead them into the Land of Promise. (20) 35"And the days were the days of the first fruits of the grapes." Greek: *the days of spring*. (21) "And they spied out the land <with a of g> from the desert of Šīn and unto Rāḥūv, which is at the entrance of Hamath." (22) "And there were ʔAḥīman and Shīshaj and Tūlmaj, the sons of the giants." (23) "And they cut off from there a vine and one cluster of grapes and carried it on a carrying-pole between two," i.e., on a long staff, [not] that it was heavy, but lest it be crushed. (25) "And they returned from 40the spying out of the land <with fricativeness of t> after forty days." (26) "To the desert of Pārān, to R^oqem." Greek: *of Kadesh*. (29) "Amalek dwells in . . . the south, and the Hittites and the Jebusites and the Amorites . . .

2:7—3:5.—10, 20 om. hom., 20+mg. | 4:1.—3, 4 ins. ʔ after ʕ | 8:5.—15, 17 with pl. | 9:9.—11 om. ʕ | 11:5.—9 om. | 11:6.—3 pref. ʔ | 13:3.—2-4, 8, 14, 16 w.t.; a.o. independent part. and pron. | 13:8, 9.—9, 20 tr. | 14:5.—P | 15:3.—10 om. | 16:1.—2, 6, 13, 15, 16, 20, and P w.t.; a.o. with mg. 1 | 17:3.—8, 11, 14-16 w.t.; a.o. and P + mg. 1 | 18:2.—3 om. final ʕ | 19-26.—Note Arabic in mgs. | 19:1.—9 ʕ for masc. suf. | 21:4.—8, 14B om.; 20 deletes | 21:7.—6, 15, 17 om. ʕ | 23:1.—8, 14B, 20 + mg. 1 | 23:6.—U, A om. ʕ | 24:8.—5, 6, 13, 16 w.t.; rd. ʕ with a.o. and prob. orig. 1 | 24:9.—9-12, 15, 17, 18 pref. ʔ | 25:5.—18 om. ʕ | 26:1.—U, A om. ʕ; P tr. here 26:5, 6 | 26:7.—9-12, 15, 17-19 om. ʕ | 27:5.—Ins. mg. 1 with 2-4, 8, 14B, 20; a.o. om. | 27 mg. 1:3.—8 om. ʕ | 28:2.—15 om.; rd. 1 supral. with 2-4, 8, 14B, 20 | 28:3.—2, 8, 14B, 20 om. pl. | 29:11.—15 ʕ for ʕ | 30:1.—4 ins. ʔ after ʕ; 14B ʔ for ʔ | 30:5.—4 ins. ʕ after ʕ; 16 om. ʕ | 31:2.—3, 4, 8, 14B ʔ for ʔ | 31:3.—2, orig. 1, U, and A with mg. 1 (2 and A unvocalized); L ʕ; a.o. with corr. 1 | 31:5.—20 ʔ for ʔ | 31:6.—20, orig. 1, and P with mg. 1; a.o. with corr. 1 | 31:11.—20 tr. ʕ and ʕ | 32:7.—5 ʔ for ʔ | 33:9.—3 om. | 35:1.—13 ʔ for ʕ | 35:3.—9 om. pl. | 35:7.—3, 5, 6, 8, 10, 12, 13, 15-19 + final ʔ and (except 10) om. first ʔ | 35:8(?).—Note right mg. 1 | 36:5.—2-5, 8, 14, 20 w.t.; a.o. and mg. 5 ʕ for ʕ | 39:3.—Ins. ʔ after ʕ with 2, 20, corr. 17, and poss. orig. 1 | 39:4.—Rd. 1 supral. with a.o. (3 pref. ʕ) | 41:2.—Note mg. var. 1 | 41:6.—2, 3, 14, 18, 20, and A w.t.; a.o., U, and L ins. ʕ before ʕ.

in the mountain(ous country), and the Canaanites beside the sea and beside Jordan," i.e., showing that mighty peoples were before them.

ELEVENTH SECTION

(13:32) "The land which we passed through and spied out is a land which eats up its dwellers," i.e., destructive to the foreigners who enter to dwell in it. "Heroes^b are they in stature." Greek: *tall*. (33) "Heroes, ⁵the sons of heroes, who are of the heroes." Greek: *gīghdwntes, the sons of 2Enaq of the gīghūnas*, i.e., heroes, offspring of the earth (autochthons).

(14:4) "And one said to another, Come, let us make for ourselves a head and return to Egypt." That is, little of faith were they and ignorant (of the fact) that victory is from the Lord. (6) "And Joshua, son of Nun, and Caleb, son of Jephunneh, of the spies of the land, tore their garments (7) and said . . . : (9) Be not afraid of the people ¹⁰of the land, for they are our bread." That is, we are surely about to eat their goods. And for this reason these two alone of that generation were held worthy to enter the Land of Promise, because they believed in the Lord. (25) "Tomorrow turn and betake yourselves to the wilderness along the way of the Sūf Sea." That is, he turns them back to remain in the desert forty years, by the number of days (in) which they spied out the land, a day for a year (cf. vs. 34). (32) ¹⁵"Your own cadavers shall fall in this desert, (33) and your sons shall be shepherding in this desert forty years and shall bear the consequences of your fornication," i.e., with the idols.

TWELFTH SECTION

(15:20) "From the first of your lumps of dough set apart a round loaf (as) an oblation for the Lord." Greek: *From the beginning of your mass of dough ye shall set apart bread*. (27) "A goat a year old." That is, the male would be called a he-goat and not a goat. (30) "And the person that acts with a high hand," Greek: *with the hand ²⁰of pride*, i.e., who does not offer an offering for sin, ". . . shall perish." (32) "And they found a man . . . gathering pieces of wood on the day of the Sabbath." That is, in this (man's) case the sentence of stoning was promulgated from God, that by his destruction the others might be corrected. (38) "And they shall work into the fringes of their hems a purple thread." Greek: *And ye shall place upon the threads of the hems a twist of hyacinth (color)*. (39) "That ye may see them and remember all the commandments of the Lord." ²⁵That is, thenceforth men have been accustomed, when they want not to forget their affairs, to tie a thread on their fingers. That "ye stray not after your hearts (*lebaĵkūn*)." That is, the grammatical rule demands *lebawāthkūn*.

THIRTEENTH SECTION

(16:1) And "there separated themselves <with *e* of *l*> Qurḥ, son of [Jashār], son of Qāhāth, son of Levi, and Dāthān and 2Avīram, sons of 2Eljav, and 2Ūn, son of Pelath, sons of Reuben, (2) and . . . two hundred and fifty heads of the congregation." That is, these, ³⁰though they were Levites, ventured to perform the work of the priesthood. (11) "And Aaron, what is he <with *ā* of *m* and *a* of *n*>, that ye murmur against him?" (15) "Because the ass of one of them I have not taken." Greek; *no (object of) desire*; Symmachus: *no gift*. (30) "And if a creation the Lord creates," i.e., if he exhibits a miracle, ye shall know that he sent me (cf. vs. 28). (31) "The earth which was under them parted, (32) and the earth opened its mouth and swallowed them, them and their house(hold)s." That is, this is ³⁵the creation which he said the Lord would create, that "as living ones they descended to Sheol" (cf. vss. 30, 33) and not as "dead, like everyone" (cf. vs. 29). (35) "And fire came forth from before the Lord and devoured the two hundred and fifty men who were offering incense." That is, this shows that their kin and cattle (cf. vs. 32) the earth swallowed, but they (themselves) were burned. (37) "Take the censers from among the burnt things." That is, from the copper of their censers ⁴⁰God commanded that they make fine plates, coverings of the altar (cf. vss. 38, 39), in order that it might remain forever a sign (cf. vss. 38, 40) and be not forgotten.

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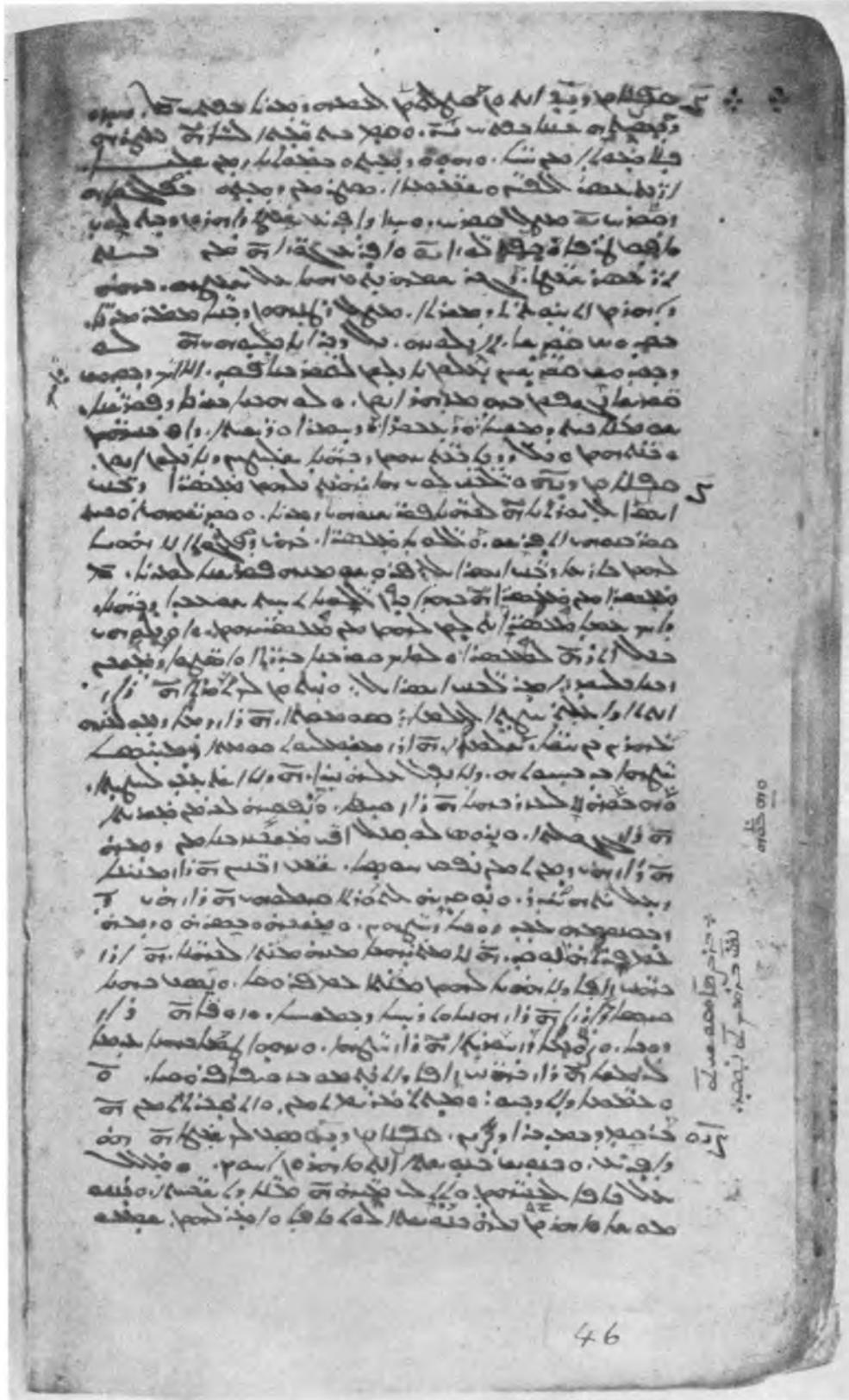
NOTES ON THE TRANSLATION

* Lit., "upon the hand of."

^b This word may also be rendered "giants," as was done on fol. 45b, line 37 (Num. 13:22). Cf. also the "Greek" of this and the following verse.

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1:7.—2, 4, 20, and P w.t.; a.o. om., prob. with corr. 1 | 2:4.—14B with sing. masc. suf. | 3:4.—8 om. ʔ | 3:5.—14 | for ʔ; note retraced text of 1 | 4:2.—9-11, 15-18 ʔ for second ʔ | 4:6.—12 with stopped ʔ, mg. var. w.t. | 4:8.—20 pref. ʔ | 5:3.—20 (retraced) ʔ | 5:5.—3 om. | 5:6.—2-4, 6, 8, 13, 14, 20 w.t. (2 with pl.); a.o. ins. ʔ after ʔ | 6:1.—8 om. ʔ; 3, 4 ʔ for ʔ | 6:4.—Note mg. 1 | 6:8.—8 + ʔ | 9:6.—6, 18 om. final ʔ | 9:7.—2, 3, 20, and orig. 1 om. subl. ʔ | 10:8.—8 om. pl. | 11:1.—4 om. | 11:5.—14A with pl. | 11:7.—6 om. first ʔ | 13:8.—15, 17 ʔ | 14:8.—14A om. | 15:4-8.—2-4, 6, 8, 14, 20 w.t.; a.o. om. hom. (13 + mg.) | 16:8.—8, 14B, and orig. 1 om. subl. ʔ | 17:4.—Cf. app. | 17:9.—2, ʔ; 14A om. | 18:1.—13 om. | 18:3.—8, 14B, 20 with pl. | 19:6 and 20:8.—U, A om. final ʔ | 20:3.—18 om. ʔ | 21:2.—P + ʔ | 21:3.—4 pref. ʔ | 22:3.—3, 4, mg. 5 with mg. 1 | 22:6.—15 ʔ | 23:8.—8 om. pl. | 24:3.—9 masc. | 25:10.—18 ʔ for ʔ | 26:8.—10-12, 15-19 om. | 27:1, 2.—5 tr. | 27:5.—P om. ʔ | 28:1.—2, 9, 10, 15-17, mgs. of 5 and 19, P, and prob. orig. 1 with mg. 1 | 28:9.—3-5, 10-12, 18, 19 with mg. 1; a.o., 5 mg., and P w.t. | 29:1.—18 ins. ʔ before ʔ | 29:9—30:1.—2, 8, 14, 20 w.t.; a.o. tr. with corr. 1 | 31:5.—4, 12, and P independent part. and pron. | 33:3.—17 with pl.; 15 ʔ for ʔ | 33:8.—Om. ʔ with 2, orig. 1, and P (U and L, with 14A and poss. orig. 14B, tr. ʔ and ʔ); a.o. with corr. 1 | 33:10.—5, 12, 19, 20 om. ʔ | 34:7.—8, 14B + ʔ | 34:10.—12 om. | 35:5.—2-4, 6, 9, 20 w.t.; a.o. with mg. 1 (8, 14B pref. ʔ for ʔ) | 35:6.—2, 4, 6, 14B, 20, and L, poss. with orig. 1, ʔ (2 with pl., conflate); a.o., mg. 5, U, and A with mg. 1 | 35:11.—Note mg. | 36:9.—2 om. | 36:10.—P om. ʔ | 37:5.—15 ʔ | 37:8.—6 ʔ for ʔ | 38:6.—P om. ʔ; 9-12, 15-19 pref. ʔ | 38:9.—2, 4, 8, 14, 20 w.t.; a.o. om. ʔ | 39:1.—8 ʔ for ʔ | 39:4.—2 with pl. | 39:8.—2, 3, and orig. 1 om. supral. ʔ; 14B ʔ | 40:6.—13 om. final ʔ.



NOTES ON THE TRANSLATION

^a Or, "as belonging to the holiest."

^b I.e., which is self-contained or perfect. But the text is ambiguous. It may mean, "which by (or 'in') himself he (Jesus) encompasses," or possibly even, "a type of the number which for himself he asks."

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^c Lit., "him."

^d Cf. Heb. 9:13 ff. and 13:11.

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FOURTEENTH SECTION

(16:41) "Ye have killed the people of the Lord." <With *a* of *q*.> (42) "And they saw that the cloud had covered it." <With *a* of *j*.> (48) "And he stood between the dead and the living." That is, by his incense he kept away death from the living. (49) "And those who died by the plague suddenly were fourteen thousand seven hundred, besides those who had died in the secession ⁵of Qūrḥ." Greek: *because of Qūrḥ*.

(17:8) "And he saw that the staff of Aaron of the house of Levi had sprouted and produced leaves and brought forth ripe almonds." Greek: *and had sprouted walnuts*. That is, from among the twelve staves, where (each) man had written his name upon his staff, in that of Aaron a miracle was exhibited because of the murmuring of the rebellious sons.

(18:10) "In the holy of holies ye shall eat it; every male shall eat it." That is, not ¹⁰that into the holy of holies they should enter to eat the offering, is he commanding; but [that] as in the holy of holies^a they should handle it, he exhorts them. And not thus with the rest of the oblations—the fat, viz., of the oil and of the corn and of the wine, and the first fruits (cf. vs. 12), which their sons also and their daughters and everyone who (was) clean in the households of the priests (cf. vs. 11) were entitled to eat.

FIFTEENTH SECTION

(18:21) "And to the sons of Levi, lo, I have given all the tithes of the children of ¹⁵Israel as inheritance." That is, for the priests the oblations of the Lord and his holy things, that is, his offerings, are set aside; and for the Levites, the tithes, because they had no portion in the land of the children of Israel. (26) "Set aside from it a portion (an oblation) to the Lord, a tithe from the tithes." That is, in this he yokes the Levites under the dominance of the priests, that like the people they are to give them tithes from their tithes. (31) "And eat it in ²⁰any place," i.e., the tithe, and not, like the offering, in the courts and porticoes of the tabernacle only.

(19:2) "Tell the children of Israel, and they shall bring you a cow," i.e., a type of the woman who brought sin into the world, "a red one," i.e., a type of the blood, by whose fault (excess?) the passions are wanton in us, "sound," i.e., a type of the completeness of the body, by the sacrifice of which he atones for sins, "upon which no yoke has fallen," i.e., which has not been subjected to sin. (3) ²⁵"And give her to Eleazar the priest," i.e., the type of Caiaphas, "and take her outside the camp," i.e., a type of Golgotha. (4) "And sprinkle in front of the tabernacle some of her blood," i.e., a type of this, that thence proceedeth propitiation, "seven times," i.e., a type of the number which encompasses itself.^b (5) "And he shall burn up the cow before it^c (the tabernacle)," i.e., a type of this, that in his person he accomplished the purification of our sins.^d "And her skin and her flesh and her blood, ³⁰with her dung [*<with e of p and stopping of t; Nestorians with fricativeness of t>*], he shall burn up." That is, no portion of it shall be given to the priests—i.e., a type of the false priests who have no portion with the Savior. (6) "And the priest shall take cedar wood," i.e., a type of the sweetness of odor which is in the Messiah, "and hyssop," i.e., a type of purification, "and scarlet dye," i.e., a type of the sins. (7) "And the priest shall be unclean until evening," i.e., a type of the false priests who were defiled by the saving cross, ³⁵whereas the gentiles were purified.

(20:1) "And Miriam died there and was buried there," i.e., in R^cqem which is in the desert of Šin.

SIXTEENTH SECTION

(20:8) "Take for thyself the staff," i.e., that which had sprouted, "and assemble the assembly, thou and Aaron thy brother; and speak over the rock before their eyes, and it shall give its water," i.e., words of praise. (10) "And Moses and Aaron assembled the whole assembly at the rock, and he said to them: Hear

3:1.—14B e for f | 3:2.—20 ins. b before || | 3:8.—12, 13 om. ? | 4:1.—4, 16 ins. v before z | 5:7.—8, 14B, 20 om. | 8:7.—4 om. second ; | 10:2.—3, 4 || for ← | 10:3.—9-12, 15-19 om. | 10:8.—2, 20 with mg. 1 | 11:4.—6+ || | 15:2.—8 tr. z and ; ; P pref. v | 16:4.—9 pref. e | 16:5.—20 poss. orig. حجج , retraced w.t. | 18:1, 2.—6 om. hom. | 19:6.—4 om. | 20:2, 3.—16 e z | 20:4.—4 with pl. | 20:8.—9, 15, 16 om. pl. | 21:4.—8, 14, 20 حجج | 22:8—23:6.—3 om. hom., +mg. | 22:9.—8 حجج | 24:1.—2 om. | 25:1.—12 حجج ; U حجج ; note mg. | 25:3.—2, 8, 14 om. (2+mg., later hand) | 25:6.—2-4, 14, 20 w.t.; a.o. حجج | 26:9.—U || for || | 27:8—28:3.—3 om., +mg. | 29:6, 7.—P tr. | 30:2.—Ins. mg. 1, minus حجج , with a.o.; U has Nestorian reading | 30:5.—10, 11, 13, 15-17 pref. ? | 30:7.—9 masc. suf. | 32:5.—4 om. || | 33:1-5.—17 om. hom. | 33:3.—6 ? for ; | 33:6.—8 om. pl. | 33:8.—4+ || | 33:10.—9 om. | 35:4, 5.—P tr. | 38:2.—5 om. | 38:4.—U, A om. final b | 39:3.—14 masc. suf.; P pref. v (A ins. e after f).

now, rebels; from this rock shall we bring forth water for you?"—i.e., to be read interrogatively. Greek: *From this boulder shall we indeed bring forth water for you?* That is, lest he glorify himself in the multitude of revelations, God permits him to act foolishly; and instead of this, that he should strike the rock with words of praise and hallowing, as he was bidden, he struck it with words of doubt and contention. (20:11) "And Moses raised his hand and struck the rock with his staff twice, and much water came out." That is, it is said that the first time he struck with doubt; and when he perceived^a that he had acted foolishly, he believed and struck it in the name of God the second time, and the water flowed forth. (12) "And the Lord said to Moses and Aaron, Because ye did not believe in me so as to sanctify me before the children of Israel, ¹⁰on this account ye shall not bring this assembly into the land which I have given to them." That is, another shall bring it in, namely, Joshua the son of Nun, and not you. (17) "And we will not drink of the water of the cisterns, but by the road of the king will we go," i.e., and not by the little roads which lead to the towns. (25) "Lead Aaron and Eleazar his son, and take them up to Hūr the Mount," i.e., that when [he should have divested] Aaron of the stole of priesthood, he might invest his son with it (cf. vs. 26a). (26) ¹⁵"And Aaron shall be assembled and die." Greek: *and, being added, he shall die.*

(21:6) "And the Lord sent upon the people basilisk serpents," Greek: *death-dealing*, "and they bit the people." <With stopping of *k* and fricativity of *t*.> (9) "And whenever a serpent bit <with fricativity of *k* and *t*> a man, he looked at the serpent of bronze and lived," i.e., a type of the cross pouring forth healings; and of bronze he made it, in order that it might flash. (11) "And they started from ʔĀvūth . . . (12) . . . and camped ²⁰in the valley of Zard." (13) "The Moabites." <With *e* of ʔ.> (14) "Because of this it is said in the book of the Wars of the Lord," i.e., in this very book. "A flame in ʔAlʔlā and in the valley of ʔArnūn." That is, God sent a fire into ʔAlʔlā and burnt up the thorns and reeds which were there. (15) "And he prepared the valleys which were sloping to the dwelling-place of ʔĀdh." That is, the Lord himself made ready for them a dwelling-place. (16) "And there is a well, that well (concerning) which the Lord said ²⁵to Moses, Assemble for me the people, and I will give them water." That is, from that rock, as from a well, water was welling forth. (17) "Then Israel hymned this hymn of praise" to the Lord, "Rise up, well! Sing to her!"^b—i.e., an antiphony. And the hymn of praise of Moses and Aaron they rejected at first and did not respond to it. Later the people hymned it. (18) "The well which the nobles dug," i.e., Moses and Aaron, ³⁰"and the rulers of the people dug out," i.e., excavated deeply, "and which they sought out with their staves."^c That is, they renovated it. "And from the desert it (the stone) was given to Mathnē, (19) [and from Mathnē] to Naḥlāʔēl, and from Naḥlāʔēl to Bemūth, (20) and from Bemūth of the valley, which is in the field of Moab, to the head of the height which appears before ʔAshimūn." That is, these words show that, in all these places, with them that rock was circulating.

³⁵SEVENTH SECTION

(21:27) "Because of this they say in parables (*mathlē*)," Greek: *the enigmatists say*, "Enter Heshbon," Greek: *Come to Heshbon*, so that (there) "may be built

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NOTES ON THE TRANSLATION

- Lit., "knew."
- Or, as BH seems to have understood: "Sing it!"
- Evidently conceived as divining-rods; but *ܘܦ* may also mean "repaired," as BH takes it. Cf. Brockelmann, *Lex. Syr.*², p. 60.

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1:2.—18 om. second ۛ | 1:6.—5, 8, 14A, 18, 19, with L, part. (18 pref. ۞); A doubtful; a.o., U, and mgs. of 5 and 19 w.t. | 1:9.—2-4, 8, 10, 14, 20 w.t.; a.o. om.; 4+نصف | 2:7.—8, 14A, 20 with mg. 1 | 2:8, 9.—2, 8, 14, 20 w.t.; a.o. om. | 2:10.—18 om. | 3:2.—9 om. pl. and pref. ۞ for ۛ | 4:6.—4, 14A, 15, 17, and mgs. of 5, 12, 18, 19 with mg. 1 | 7:3.—12 om. ۞ | 8:5.—5, 9, 12, 14A, 16, 18, 19+ۛ۞۞ | 10:1.—14A ۛ for ۞ | 10:8.—3, 4 ۞ for ۞ | 11:4.—2-4, 8, 20 w.t.; a.o. with supral. corr. | 12:8.—15 om. first ۞ | 14:4.—8, 14, 20 w.t.; a.o.+mg. 1 | 15:5.—4 pref. ۞ | 16:3, 4.—Cf. app. | 18:5.—2 om. | 18:10.—15 om. ۞ | 19:7.—13 om. | 19:8.—Cf. app.; note mg. 1 | 22:4, 5.—2-4, 20 w.t.; a.o. tr. | 24:6.—8 ins. ۛ after ۞; note retracing of 1 | 24:8.—8, 13, 14A=24:6; note retracing of 1 | 25:7.—8+ۛ۞۞ | 25:10.—18 om. | 26:6.—5, 13, 14A, 17, L, A+mg. 1 (17 pref. ۛ before ۞۞۞); mgs. of 11, 12, 15, 16, 18, 19 with mg. 1 (11 om. ۛ before ۞۞) | 26:8.—4, 5, 9-11, 14A-18+final ۞ | 26:10.—13+27:7-9 | 27:2.—20 and P om. | 27:3.—14A نصف | 27:4.—8 and orig. 1=24:6 | 27:5.—4 pref. ۞ | 27:6.—12 masc. | 27:7, 8.—9 om. | 28:2.—2-4, 8, 9, 20 w.t. (8 ins. ۛ before ۛ); a.o. om. | 28:3.—9 ۞ for ۞ | 28:6.—8+29:5 | 29:3.—8 and orig. 1=24:6 | 29:4.—12 with masc. suf. | 29:5.—8 om. | 31:1.—5 om. | 31:2.—3 tr. ۞ and ۞ | 31:6.—A.o.+mg. 1; 15, 18 om. pl. | 32:1.—4 om.; corr. 4 adds with pref. ۞ | 32:2, 4.—9 ۞ for ۞ | 34:3.—2, 8, 14, 20 w.t.; a.o. om. | 35:6.—U om. pl. | 35:7, 8.—9 om. | 35:8.—10-12, 15-19 om. | 36:1.—8 om.; 9 ۞۞۞۞ | 36:7.—3 and P om.; 8+ۛ۞۞۞.

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NOTES ON THE TRANSLATION

^a Or, "we might know."

^b Cf. PS, II, 2873. MS 1 may be read, with 8 and 14, "the dust of."

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and established" the city "of Sihon." (21:29) "Woe to thee, ʔArnūn! Woe to thee, Moab!"—i.e., for that thou dost not see and rejoice in the ruin of that Sihon who destroyed thee. "Thou hast ruined the people of Kāmūsh, giving his sons as hostages." Greek: *to be saved*. (30) "And the fields of Heshbon are ruined unto Rivūn and are deserted unto ʔN^hkhāh." (33) "And there went forth Og, the king of Mathnān," Greek: *of Bashan*, "to meet them . . . in ʔArd^{ca}."

(22:4) "And Bālāq was the son of Šepūr, the king of the Moabites at that time; (5) and he sent messengers to Bel^{ca}am the son of B^{ca}ūr, the interpreter (of dreams or omens), who was on" the side of "the river (with reference) to the land of the children of Ammon, to call him." That is, this one was a priest of the idols, and he was from Haran of Mesopotamia, and in the land of the children of ʔAmmon he was dwelling. And some say he was a Midianite of the children of Qentūrā. (6) "Come, curse for me this people." That is, they were taking him for a prophet. (7) "And the elders of Moab went, and the elders of Midian, and their divination materials (were) in their hands," i.e., barley meal and fragments of bread, by which he was divining. (8) "And he told them, Remain overnight here, and I will give ʔyou word as the Lord tells me." That is, the first time God said to him, Do not go and do not curse it (cf. vs. 12); and the second (time) he said, Go, but the word which I say to you perform (cf. vs. 20). He, however, as he was contemplating the opposite of these things on the way, was reproved of the angel by the mouth of his she-ass (cf. vss. 21 ff.).

EIGHTEENTH SECTION

(22:27) "And the she-ass saw the angel of the Lord and lay down." ʔGreek: *and the ass saw him*. That is, to the disgrace of Bel^{ca}am, the angel revealed himself to the she-ass, that he might know^a that not because of his special excellence did God reveal himself to him twice, but because of his (God's) people. (32) "Lo, I came forth that I might be to you an adversary," i.e., a hinderer. Greek: *for the opposing of you*. (41) "And he took him up to Bemūth-Ba^{ca}lā," i.e., the high place beside the [idols].

(23:1) "And prepare for me here seven oxen ʔand seven rams," i.e., that he might sacrifice to the demons. (3) "Stand here with thy burnt offerings, and I will go; perhaps the Lord will come to address me." <With vowellessness of r>. That is, by himself he wanted to be, that he might consummate the demoniac mysteries with those dances and stampings by which the demon revealed himself to him; and by all these God himself either revealed himself to him or forced the demon to speak the truth, ʔthough he did not want to. (9) "And from the heights I have seen him." Greek: *I have observed him*. (10) "Who can count the sum^b of Jacob and the number of the quarter of Israel?" Greek: *Who has traced exactly the seed of Jacob, and who will count the masses of Israel?* "Let my soul die the death of their upright ones." That is, like the death of the righteous he desires his death to be. (14) "And he led him ʔto the field of the watchmen, to the summit of the height." That is, from place to place he transfers him; perchance his vision might fall upon some worthy of a curse, and he might have room

COLLATION

1:1.—U and A om. final ʔ | 1:2.—P ʔʔʔʔʔʔ | 1:5.—8, 14B fem. suf. | 2:5.—20 + ʔʔ | 2:10.—16 ins. ʔ after ʔ | 3:2.—Cf. app. | 4:3.—U and A om. final ʔ | 4:7.—9 om. ʔ | 5:4.—12 ʔ for ʔ | 5:6.—15 om. | 6:2.—8 ʔʔʔʔʔ | 7:5.—Cf. app. | 7:7.—9 and 13 om. ʔ | 7:8.—Note mg. | 8:1.—P om. | 8:6.—3 fem. suf. | 10:1.—8 ʔ for ʔ | 11:6.—2 om. | 14:2.—12 ʔ for ʔ | 15:5.—9 ʔ | 16:1.—2 om., +mg., later hand | 16:5.—18 om. ʔ; 5 mg. ʔʔ; 13 mg. var. ʔ | 16:6.—2, 6, 8, 13, 14, 20, and U w.t.; a.o., L, and A with mg. | 16:9.—13 pref. ʔ | 17:6.—8, 14 om. | 17:10.—2 om. | 18:1.—13 om. first ʔ | 19:4?—2 mg., later hand, ʔʔ | 20:5.—11, 12, 15-17, 19 om. one ʔ (19+final); 9 tr. ʔ and ʔ; 10, 14, 18 tr. ʔ after ʔ | 20:6.—11 pref. ʔ | 21:1.—2, 20 ʔ ʔʔʔ | 22:6.—8 om. | 23:6.—14 ʔ for ʔ; 6 tr. ʔ and ʔ | 24:5.—A.o. with pl. | 24:6.—Cf. app. | 26:2.—10 ʔ for ʔ | 29:7.—8 om.; 5 om. ʔ | 29:8.—5 dist. | 30:5.—11, 17 om. pl. | 31:3.—8, 14 ʔ for ʔ; note retracing of ʔ | 31:6.—8 ʔ for ʔ; cf. app. | 32:2.—9 om. | 33:5.—8 and P om. final ʔ | 33:6.—9 ʔ for ʔ | 34:1.—14B, 20 om. first ʔ.

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[Handwritten Syriac text in a cursive script, likely a translation of Numbers 23:14-24:24. The text is arranged in approximately 35 lines, with some lines starting with a large initial letter. Marginal notes are present on the left side of the page.]

NOTES ON THE TRANSLATION

* Cf. *Hex. ad loc.* Not quoted in B.

^b Cf. *Hex. ad loc.* There seems to be misreading of προσκόβω for προσκοπέω by the Syriac translator.

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to curse. (23:19) "God is by no means a man, that he should deceive <with enunciation of *h*>, nor a human being, that he should take counsel <with *e* of *l*>." (21) "I do not see iniquity in Jacob nor . . . malice in Israel." Greek: *no trouble in Jacob nor grief in Israel.* (24) "Like a lion he rises, and like a lion he rears himself up." Greek: *Like a (lion's) cub he will rise, and like a lion he will exult.*

NINETEENTH SECTION

(24:9) "He crouched and lay down like a lion." <With *a* of *b* and *e* of *m*, [indicative] (i.e., not imperative).> (14) "Come, I will advise thee what this people is to do to thy people in the end of days." That is, first he prophesies, when he says, A star will arise, etc. (cf. vs. 17); and then he advises that they prepare whoredom for the people, as (is shown by the fact that) Moses said to the officers of the people, Why did you keep alive all the females? For these were the stumblingblocks ¹⁹for the children of Israel (cf. 31:15 f. and 25:1). (4) "And a vision of God he saw, being cast down and having his eyes opened." Greek: *in sleep, having his eyes uncovered*; Symmachus: *having his eyes closed*.^a (6) "Like valleys which run along." Greek: *like gullies which overshadow.* (7) "There shall go forth a man from his sons," i.e., the king Messiah from the children of Israel, "and his seed in much water." That is, from water shall be born spiritually those who cleave unto him. "And he shall raise himself higher ¹⁵than Agag the king," i.e., (to be) more excellent than Agag. And know that three are mentioned long periods before their existence: Agag, whom Bel'am mentioned four hundred years before; and Josiah, whom the prophet whom the lion killed in the days of Jeroboam mentioned three hundred and fifty years before, when he said, "Lo, a son is to be born to those of the house of David, Josiah by name" (I Kings 13:2); and Cyrus, whom Isaiah ²⁰the prophet mentioned seventy years before, when he said, "Thus says the Lord to his anointed, to Cyrus, whom I have taken by his right hand" (Isa. 45:1). (17) "I have seen him, but not at this very time." Greek: *I will show him, but not now.* That is, [now] with the eye of the spirit I have seen him, and not with the eyes of the body. "And I have beheld him <with *ā* of *h* and stopping of *t*>, though he was not near <with enunciation of *h*>." Greek: *Blessing will I give, but not near*; Symmachus: *I will weigh him, but he is by no means in the neighborhood*.^b ²⁵That is, remote is the time of his manifestation which is in the flesh. "A star shall arise from Jacob," i.e., that which guided the Magi. "And he will destroy the heroes of Moab," i.e., all the worshipers of idols, "and he will subjugate all the sons of Seth," i.e., all men. (20) "The head of the peoples (is) Amalek." That is, it first fought with the people of the Lord. "And at its end it shall perish forever." That is, ³⁰by the hand of Saul it perished. (21) "And he saw the Kenites and waxed exalted in his parable and said." Greek: *in his allegory.* "Strong is thy dwelling-place, and placed in a crag thy nest." (22) "Whensoever Qīn (the Kenite folk) is (ripe) for the gleaning." That is, Thou, king of Edom, that is, of the Kenites, who like an eagle dwellest on high, shalt be gleaned like the vineyard which is in the valley (cf. Obad.), and "unto Assyria shall they carry thee captive." (24) "[And] legions," i.e., myriads, "shall go forth from the land ³⁵of the Kitites <with *i* of *k*, without *j*> and they shall subjugate Assyria and they shall subjugate the Hebrews"—

COLLATION

1:2.—9-12, 15-19 pref. ʔ | 1:3.—5, 6, 9-13, 15-19 with corr. 1 | 1:5.—2-4 and P om. ʔ | 2:2.—2, 8, 14, 20, orig. 1, and P om. supral. | 2:7.—4 om. | 2:8.—Cf. app. | 3:1-7.—9-12, 15-19 om. hom. | 3:9.—Cf. app. | 4:3.—14A pref. ʔ; 14B and a.o. w.t. | 4:6.—14A dist., corr'd to 𐤀𐤍𐤁𐤏𐤁; 8 ʔ for ʕ | 4:7.—5:2.—6 om. | 4:7.—8 om. | 4:10.—Rd. 𐤁𐤏𐤁 | 5:5.—Cf. app. | 5:6.—6, 9-19 tr. here 5:9—6:1 | 6:1.—2, 20 with mg. 1 | 6:5.—P ʔ 𐤁𐤏𐤁 | 7:3.—8 ins. ʕ after ʔ | 9:4.—5, 14 ʔ for ʕ | 9:6.—4 om. | 9:7.—5, 10, 13, 14 with mg. 1 | 9:8.—2, 3, 11, 18 w.t.; a.o., with mg. 1 and P, om. pl. | 12:6.—4, 14A with doubled 𐤁 | 12:7.—2, 20, P, and orig. 1 om. ʔ; a.o. with corr. 1 | 13:2.—16, 17 om. | 13:7.—8 om. ʔ | 14:6.—2 and orig. 1 𐤁𐤏𐤁; a.o. with corr. 1 | 15:10.—2, 3, 8, 14, 20 w.t.; a.o. om. final ʕ; 1 retraced | 16:1.—2, 3, 8, 14, 20, and orig. 1 om. ʕ | 16:6.—5 ʕ for second ʕ | 18:3.—4 𐤁𐤏𐤁 | 18:4.—4 om. | 18:6.—12 om. ʕ | 19:2.—14A om.; U, L om. ʔ; A w.t. | 20:3.—8 om. 𐤁 | 22:2.—8 𐤁𐤏𐤁; 8, 14 + 𐤁𐤏𐤁 | 22:4.—8 om. supral.; a.o. with corr. 1 | 22:9.—8 om. | 23:9—24:5.—9-12, 15-19 om. | 25:5.—9-12, 15-19 om. ʔ | 27:3.—8 om. 𐤁 | 28:6.—2 om., +supral. | 29:8.—15 om. | 31:2.—6 om. ʔ | 31:3.—15-17 om. ʕ | 32:5.—2 om. | 33:1.—15 om. ʔ | 34:1.—P om. ʕ | 34:4.—Rd. supral. with a.o. except 8.

i.e., Alexander, who subjugated Persia and Assyria, and Antiochus, (who subjugated) the Hebrews.

(25:1) "And Israel settled down in Sâṭīm, and the people began to fornicate with the daughters of Moab." That is, Bel'am himself laid for them these snares and went away. (3) "And Israel was wholly given over unto B^eel-P^ecūr." That is, in its body it was defiled by the women, and in its soul by their idols. Greek: *Israel was initiated into the mysteries of B^eel-P^ecūr.* (8) "And he pierced them, both of them, the man, the son of Israel, and the woman in her belly, in the alcove." Greek: *in the furnace*; Aquila: *in the hovel.* (12) "Because of this I have said, Lo, I give him the covenant of well-being." (13) "And it shall be to him and to his sons after him" forever "the covenant of the priesthood . . . forever." That is, in three (things) was ¹⁰Phinehas distinguished: firstly, that he was moved with the zeal of his God (cf. vs. 11); secondly, that by a deed he consummated the zeal and killed the fornicator and the fornicatress (cf. vss. 7, 8); thirdly, that he made atonement for the children of Israel (cf. vs. 13). (14) "And the name of" the fornicator (was) "Zamrī, son of Salū, head of . . . the tribe of Simeon," and of the fornicatress, (15) "Kusbaj, daughter of Şūr," captain of "Midian."

TWENTIETH SECTION

(26:4) "And Moses numbered them from twenty years and upward, as the Lord had commanded ¹⁵Moses," i.e., that he might show that, even though he had put an end to many of them because of their sins, yet not much had their number diminished from (the time) when they had gone forth from Egypt. (5) "The sons of Reuben: Ḥⁿūkh . . . , Palū . . . , (6) Ḥeşrūn . . . , Karmī" (9) "The sons of ²Eljav: N^evū²ēl and Dāthān and ²Avīram, (the last two) the notables of the community who rebelled <with *e* of *l*> against Moses and against Aaron with the community of Qūrḥ" (cf. chap. 16). (12) ²⁰"And the sons of Simeon . . . : Jamū²ēl . . . , Jamnī . . . , [Jākhīn] . . . , (13) Zarḥ . . . , Saul" (15) "And the sons of Gad . . . : Şejjūn . . . , Ḥagaj . . . , Shūnī . . . , (16) ²Aznī . . . , ^cAdī, (17) ²Ārūdhī . . . , ²Ādhīl" (19) "And the sons of Judah: ^cIr and ²Ūnān . . . , (20) Shelā . . . , Parş . . . , Zarḥ" (21) "Ḥeşrūn . . . , Ḥāmūl" (23) "And the sons of Issachar . . . : Tūlā^c . . . , Pū²ā . . . , (24) Jashūv . . . , Shemrūn" (26) "And the sons of Zebulun . . . : Sādhār . . . , ²Alūn . . . , Nahlā²ēl" (29) "And the sons of ²⁵Manasseh: . . . Mākhīr . . . , Gilead" (30) "Ja^czīr . . . , Ḥālāq . . . , (31) ²Ashdā²ēl . . . , Shechem . . . , (32) Sh^mīdhā^c . . . , Ḥāfār" (33) "And Ş^elefhadh the son of Ḥāfār had no sons, but (he had) daughters: . . . Maḥlā and Ja^cā and Ḥaghlā and Melkā and Tarşā" (35) "And the sons of Ephraim . . . : Shūthlah . . . , Bākhār . . . , Tahān" (36) "^cAdān" (38) "And the sons of Benjamin . . . : Bālā^c . . . , ²Ashbāl . . . , ²Aḥīram . . . , (39) Shūfām . . . , Ḥūfīm" (40) "²Ārūdh . . . , Na^mmān" (42) "And the sons of Dan . . . : ³⁰Shūḥām" (44) "And the sons of Asher . . . : Jamnā . . . , Jashwā . . . , [Jashwī] . . . , B^rī^cā" (45) "Ḥāvār . . . , Malkēl" (46) "And the name of the daughter of Asher (was) Sarḥ. (48) "And the sons of Naphtali . . . : Naḥşā²ēl . . . , Gūnī . . . , (49) Jāşār . . . , Shālīm" (51) "All the numbers of the sons of Israel (were) six hundred and one thousand seven hundred and thirty." That is, a thousand eight hundred and twenty only were lacking (cf. 1:46).

TWENTY-FIRST SECTION

(26:57) "And these are the ³⁵numbers of the Levites . . . : Gershūn . . . , Qāhāth . . . , M^rārī . . . , (58) Lavnī, . . . Ḥevrūnī, . . . Maḥlī, . . . Mūshī, . . . Qūrḥ; and Qāhāth begat ^cAmram. (59) And the name of the wife of ^cAmram (was) Jūkhāvār the daughter of Levi . . . ; and she bore to ^cAmram Aaron and Moses and Miriam (60) And to Aaron were born Nadab and Abihu and Eleazar

1:5.—20 om. 𐤍 | 1:6.—2, 4, 6, 9, 12, 14, 18, 20 with orig. 1; a.o. with 1 supral. | 4:8.—14+final 𐤐 | 8:3.—9 𐤊 | 8:5—9:3.—3 om. hom. | 9:2.—2, 4, 8, 20, and orig. 1 om. supral. | 9:3—5.—2 om., +mg. | 10:2.—Note mg. | 10:5.—20 𐤌𐤎𐤏 | 10:7.—6, 13 with pl. | 11:8.—9+final 𐤌 | 11:9.—9 pref. 𐤑 | 12:3.—14 𐤌 for 𐤍 | 12:6.—16 𐤌𐤎 | 15:7.—9-12, 15-19 + 𐤐𐤎. Note retracing of 1 | 16:5.—3, 11, 18, 19+final 𐤐 | 17:6.—20 pref. 𐤐 | 18:3.—4, 9, 14, and orig. 1 ins. 𐤌 after 𐤑; P and a.o. with corr. 1 | 18:4.—9 ins. 𐤌 after 𐤑; U 𐤒 for 𐤓 | 18:6.—9-12, 15-19 om. | 19:5.—2, 8, 20, and P w.t.; a.o. om. 𐤍 | 20:1.—2 om. 𐤐, +subl. | 20:5.—Note conflate vocalization. MSS divided. Better *ā*, with 2 *et al.* | 21:2.—8 om. 𐤍 | 21:3.—2 𐤌𐤎 | 21:6.—8 ins. 𐤍 after 𐤍 | 21:7.—8 ins. 𐤐 after 𐤌 | 21:8.—15 om. 𐤍 | 23:4.—9 om. 𐤐 | 23:7.—4 ins. 𐤐 after 𐤐; 8 om. 𐤌 | 24:2.—9 om. 𐤐 | 25:2.—9 𐤎 for 𐤑 | 25:7.—9 pref. 𐤌 | 26:1.—8 𐤎 for 𐤑 | 26:3.—8 ins. 𐤍 before 𐤑 | 29:2.—2 𐤎 for 𐤓 | 30:6.—Rd. with P and majority of MSS 𐤌𐤎 | 31:6.—9 om. 𐤐 | 32:7.—14 om. | 34:4.—Cf. app. | 35:6.—9-12, 18, 19 𐤊𐤎𐤏; 15, 16 conflate | 38:3.—P pl.

and ʾĪthāmār. (26:62) "And their number was twenty-three thousand." That is, from this, that the Levites had increased by a thousand, it is known that they had not sinned with the rest of the children of Israel.

(27:1) "And the daughters of S^lefḥadh approached." That is, (2) "and they said" that their father (3) "had not been . . . in the community of Qūrḥ." (4) "Why should his name be lost . . . [from the midst of] his family" ⁵"because he had no sons? Wherefore the Lord commanded Moses that a holding among their paternal uncles be given to them (cf. vs. 7). (3) "Because by his own sins[,indeed,] he had died." That is, he had no share in the foreign sin with those of the house of Qūrḥ, but by those which were his own, like everyone, he died. (8) "If a man dies and has no son, give his inheritance to his daughter; (9) and if he has no daughter, give his inheritance ¹⁰to his brothers." That is, the first order in inheritance is that of the offspring—sons and daughters, [then that of the offspring of the sons,] then that of father and mother, then that of brothers and sisters, then that of the offspring of brothers, then that of grandfather and grandmother on the father's side, then that of paternal uncles and aunts, then that of the offspring of paternal uncles; and when the gens of the father fails, then enters the gens of the mother. And every order excludes absolutely the one after it from inheriting. And (as for a) son or brother or paternal uncle who has died, ¹⁵his offspring inherit his portion. [(As for) a daughter, however, or sister or paternal aunt [who has died], her children do not inherit her portion.] These are the fundamental (laws) of inheritance with us. (12) "And the Lord said to Moses, Go up this Mount of the Hebrews and see the land of Canaan, which I am about to give to the children of Israel." That is, by the mind's eye God showed him the Land of Promise, since many mountains in between prevented seeing with the eyes of the body. Up the mount, however, he was taken, that he might be buried. (18) "Take to thyself ²⁰Joshua, son of Nun, a man in whom is the spirit," i.e., (an) upright (spirit), "and place thy hand upon him." (19) "And have him stand before Eleazar," i.e., a type of this, that the priesthood is greater than the kingship. (20) "And give of thy glory upon him," i.e., of thy dignity.

TWENTY-SECOND SECTION

(28:16) "And on the fourteenth of the first month is the Passover to the Lord." That is, a lamb shall be prepared and slaughtered between the evenings. (17) "And on the fifteenth of the same ²⁵month is the feast." That is, and by dawn "it shall be eaten" (cf. Exod. 12:6 ff.). (21) "For the sevens of them, the lambs." <With stopping of *t*.>

(29:7) "And on the tenth." <With stopping of *t*.>

TWENTY-THIRD SECTION

(30:2) "And he binds a bond upon himself." Greek: *he limits a limit*. (13) "Her husband shall ratify them and her husband shall void them <with *a* of [*q*].>" That is, without the consent of her husband she is not empowered to consummate her vow; [and] he shows that the silence of her husband, when he has heard ³⁰her vow, is a declaration of consent.

(31:8) "And the kings of Midian they killed <with *a* of *t*> with their slain: ʾŪj and R^qem and Šūr and Ḥūr and R^vā^c . . . ; and Bel^kam the son of P^cūr they killed with the sword." (10) "And all their suburbs"—Greek: *and all their shepherd camps*—"they burned with fire." (14) "And Moses was angry at the commanders of the army," Greek: *at the directors of the army*, i.e., that they had let the females live. (22) "But ³⁵the gold and the silver and the copper and the iron and the tin and the lead (23) and everything which enters" the fire, "let them be passed through the fire and be cleansed," i.e., as the Mongols do today; "and everything which (can)not pass through the fire, immerse in water <with vowellessness of

1:1.—20 om. | 1:3.—10, 15-17 om. | 2:1.—10, 15-17 om. | 2:3.—9-12, 15-19 + ^{سب} | 2:4.—14 om. final ^ع | 3:3.—U om. final ^و; cf. mg. ^{ف(?)}? | 3:8.—9 ins. ^ا after ^ا | 4:7.—A.o. and P with mg. 1 | 6:4.—8 ^ع for second ^و | 6:7.—2-6, 9-20, P, and poss. orig. 1 with mg. var. 1 | 7:5, 6.—5, 6, 9-19 with pl. | 7:8.—16 ^و for ^و | 8:9.—14 + ^و | 9:2.—9 ^ع; U and L pl. | 9:9.—P pl. | 10:9.—A.o. + mg. 1 | 11:2.—13 + 11:8-10 | 11:7.—8 om. | 11:10.—8 ^ع | 11:11.—6 om. ^و | 12:9.—15 om. ^ع | 13:1.—6 ^و for ^و | 14:1.—15 ^ع | 14:11—15:3.—14A om. | 14:12.—2, 18, 20 om. final ^ع | 15:3.—Add with a.o. mg. 1 | 15 mg. 1:1, 2.—14 om. | 15 mg. 1:6.—2-6, 9-20 + ^و | 15:8.—8 ^ع queried | 16:3.—4 + final ^و | 17:3.—12 om. | 18:3.—6 ^ع for ^و | 20:6.—2 ins. ^ع after ^و | 23:5.—Note supral. | 25:6.—5, 6, 9-19 tr. here 26:1, 2 | 25:7.—2, 9 om., + subl. and mg.; 14, 15 om. pl. | 27:1.—8-12, 14-20, with P and orig. 1(?), om. pl.; cf. app. | 27:4.—20 ^ع; 2 + supral. ^ع | 27:8.—5, 6, 14, mg. 13 tr. here mg. 1 | 27:9.—3, 4, 9-12, 15-19 + mg. 1 | 28:4-6.—3-6, 9-19 om. | 28:5.—Rd. with 2, 8, 20, and prob. orig. 1 ^ع | 28:6.—8 om. | 29:1.—13 pref. ^ع | 29:5.—A.o. + supral. | 30:1.—14 + ^ع | 30:2.—5, 9-19 with mg. var. 1 (14 + text); 5 mg. and a.o. w.t.; 2-6, 9-17, 19, 20 + supral. | 30:4.—8, 20 om. pl. | 31:4.—8, 14, and mg. 5 with mg. var. 1; a.o. w.t. | 32:3.—P ^ع for ^ع | 33:4.—15 om. final ^ع | 36:2.—P ^ع; cf., however, MT | 36:9.—14 om. | 37:6.—5, 6, 9-19 tr. here 37:8—1:2 on fol. 49b.



NOTES ON THE TRANSLATION

^a Lit., "soul."

^b BH omits the 500 needed to explain the following.

^c Lit., "soul."

^d Cf. collation.

^e The remainder of this section in 1 is written in a checkerboard pattern, a square to a name.

^f Listed in P as the name of one place, B^eelmūn of B^elāthim. This permits BH, omitting Ra^m'sīs, to count forty-three.

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m, imperative>.”

TWENTY-FOURTH SECTION

(31:27) “And divide (pl.) the booty (in animals) between the men who serve in war, who have gone forth in the army, and between the whole community,” i.e., half to those and half to these. And from the half of the warriors he commanded that they set aside a tax for the Lord and give it to Eleazar the priest, and from the half of the community to the Levites (cf. vss. 28–30). ⁵And to the priests, indeed, (28) “one head^a out of fifty,” that is to say, out of three hundred and thirty-seven thousand^b small cattle (cf. vs. 36), (37) “six thousand seven hundred and fifty.” Greek: *one head^a out of five hundred*, that is to say, *six hundred and seventy-five of the small cattle*, and correctly. For to the Levites, who were more in number than the priests, was due one out of fifty, and to the priests, less in number, one out of five hundred.

(32:3) ¹⁰“^cEṭrūth and Rīvūn and Ja^czīr and Namrā and Heshbon and ^dAl^elā and Sh^evā and Nāvū and Ba^cūn.” That is, these nine places the children of Benjamin^d and Gad demanded, that they might be for the pasturing of their stock, and (that) they might not cross the Jordan. Moses, however, was angry with them, that, like those spies, they wished to break the heart(s) of the people. They, however, said, Sheepfolds only will we build in them for our stock. We ourselves will arm ¹⁵and go before our brethren (cf. vss. 16, 17). Thereupon he gave these to them and to the half of the tribe of Manasseh (cf. vs. 33).

TWENTY-FIFTH SECTION

(32:33) “All the land and its villages.” <With *d* of *j*.> (34) “The children of Gad (built Rīvūn and ^eEṭrūth and ^fAdhwā^cīr (35) and ^eEṭrūth-Shūfām and Ja^czīr and Javg^hā (36) and Bēth-Namrā and Bēth-Hārān” (37) “And Qūrjatīm (38) and Jāvāq and B^eelmūn, whose name(s) were taken away,” Symmachus: *being fortified*, ²⁰“and Savmā.” (42) “And N^ekhāh subjugated Qīth.”

(33:1) “And these are the stages of the children of Israel,” i.e., forty-three in number. (3) “And they started from Ra^cm^sīs on the fifteenth” in Nīsān (5) “and they camped in Sākhūth.” (List of the successive camp sites:)^e Sākhūth, (6) ^dĀthām, (7) the mouth of Ḥe^rīthā; Maghdūl, (8) Mūrath, (9) ^dĀlīm, (10) the shore of the Sūf Sea, (11) the desert of Sīn, (12) Rafqā, (13) ^dĀlūsh, (14) R^efīdhīn, (15) the desert of Sinai, (16) the Graves of Lust, (17) Ḥeṣrūth, (18) ²⁵Rathmā, (19) Ramūn-Parṣ, (20) Levnā, (21) Rasā, (22) Qehlath, (23) Mount Shāfār, (24) Ḥadhrā, (25) Maqh^elūth, (26) Tāhāth, (27) Tarḥ, (28) Methqā, (29) Ḥeshmūnā, (30) Mesrūth, (31) the children of Ja^cqān, (32) Ḥadh Gadhgādh, (33) Jaṭbath, (34) ^eEkhrūnā, (35) ^fĪsīnū-G^evar, (36) the desert of Sīn, (37) Hūr the Mount, (41) Ṣalmūnā, (42) Pīnūn, (43) ^dAvūth, (44) the Well of the Hebrews, (45) Rīvūn-Gādh, (46) B^eelmūn, Devlatīm,^f (47) the Mount of the Hebrews, (48) ^eArbūth-Mū^dāv, which is on the Jordan.

TWENTY-SIXTH SECTION

(33:55) “They shall be splinters in your eyes and arrowheads ³⁰in your temples.” Greek: *thorns in your eyes and arrows in your sides*.

(34:4) “And it shall proceed upon Ḥ^eṣār-Edar and cross over to ^eEṣmūn.” (8) “Hamath Ṣ^edhādh.” (9) “Zefrūn Ḥ^eṣār-^cAjnān.” (11) “From Shāfām to Devlath eastward of ^eĪn; and let it be touching the side

of the Sea of Kenrath." (34:17) "These are the names of the men who are to divide for you the inheritance of the land: Eleazar the priest and Joshua, son of Nun." (19) "Caleb, son of Jephunneh, (20) . . . Shalmū'ēl, son of 'Amihūdh, (21) . . . 'Eldādh, son of Keslūn, (22) . . . Baqī, son of Jaghlī, (23) . . . Nahlā'ēl, son of 'Apūdh, (24) . . . Q'mū'ēl, son of Shaftān, (25) . . . 'Eliš'fān, son of Pernakh, (26) . . . P'ṭā'ēl, 'son of 'Azūr, (27) . . . 'Aḥihūdh, son of Shalūmī, (28) . . . P'dhā'ēl, son of 'Amihūdh."

(35:4) "And the farm lands of the towns which ye shall give to the Levites: from the wall of the town outward, a thousand cubits going round about." (5) "And measured from the outside toward the town to the side of the east, two thousand cubits, and to . . . the south, two thousand . . . , and to . . . the west, two thousand . . . , [and to . . . the north, two thousand . . . ,] and the town in the center." That is, at first ¹⁰he said a thousand cubits going round about; then he said from every side two thousand cubits to be measured. And perhaps he said a thousand for grainfields, afterward he added a thousand others for pasture. (7) "All the towns which you are to give to the Levites (are) forty-eight," i.e., six of them towns of refuge for those who involuntarily might kill (cf. vs. 6).

TWENTY-SEVENTH SECTION

(35:12) "From the demander of the penalty^a of blood." ¹⁵Greek: *from him who is near (of kin) to the blood.* (25) "And he shall dwell in it until the high priest, who was anointed with the oil of holiness, shall have died," i.e., a type of the high priest of truth, the Messiah, who by his death saved men from the death of sin. (33) "And the land in which blood has been shed is not atoned for, unless the blood of him who shed it is shed." That is, vengeance is demanded because of the correction of the others; otherwise neither ²⁰killer nor killed would profit by it, since indeed the true vengeance is that which is in the world to come.

(36:3) "Let be taken away (fem.) <with *a* of *b* and *ṣ*> their inheritance from the inheritance of their father"—Greek: *of our fathers*—"and from the portion of our inheritance it will be taken away <with vowellessness of *b*>." (4) "And from the inheritance of the tribe of our fathers shall be taken away" his "inheritance <with *a* of *b* and *ṣ*>." (6) "And he said, To him who is good in their eyes, let them become wives; but ²⁵to the tribe of the family of their father let them (fem.) belong," i.e., lest the tribes be intermingled and the families confused.

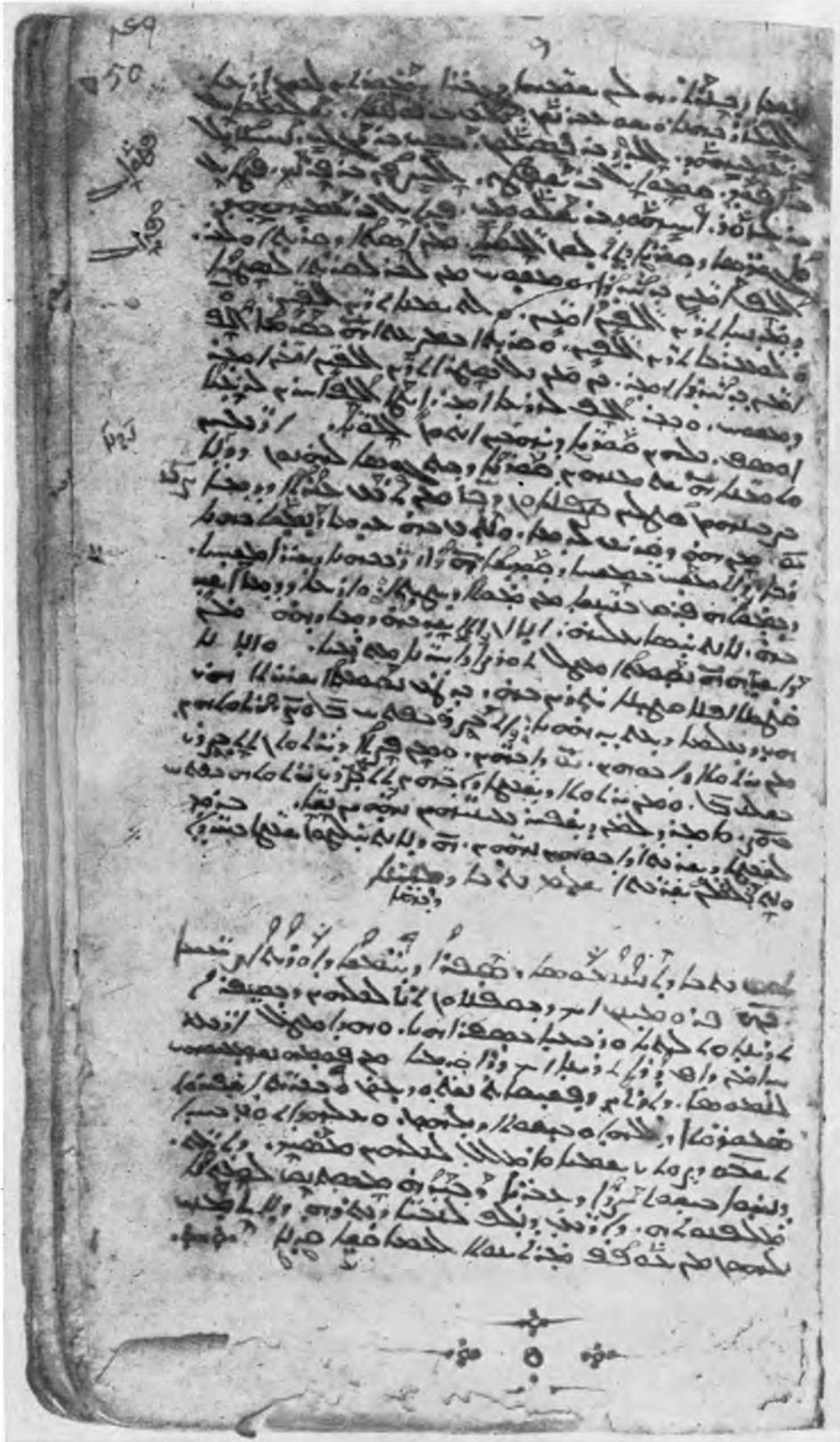
Finished is the book of Numbers.

FURTHER, THE BOOK OF DEUTERONOMY, THE FIFTH BOOK OF THE LAW

TWENTY SECTIONS

PROEM

Summarily he repeats in this book all that is contained in the second, third, and fourth book(s), and this for four (reasons): ³⁰firstly, that the second generation also, like the first generation, might hear the law from his mouth; secondly, that they might distinctly, and in brief, perceive the beauty of the acts of God and their own wickedness—and therefore again he summed up all these (things) in one song of praise, "Hear, O Heaven, and I will speak" (cf. 32:1); thirdly, that he might show the wickedness of the natural bent of the Hebrews, by reason of which he is forced to repeat ³⁵his teaching; fourthly, that he might teach the prophets after him, lest they grow weary of repeating admonition to the stiff-necked people.



NOTE ON THE TRANSLATION

*In the English Bible commonly translated "the avenger."

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1:7.—8 خـ | 2:7.—11 om. first ؤ | 4:9.—3, 4, 8-10, 15-17, and mgs. of 5, 18, 19 with mg. 1; a.o. and P w.t. | 5:6.—4 om. |; 12, 13, 16-19 vocalize with mg.; a.o. and P w.t. | 6:1, 2.—Cf. app. | 8:5-7.—5, 6, 9, 12, 15-19 om. | 9:3.—Add with 2-5, 6, 9-13, 15-20 كـ (cf. right mg. 1 at left mg. of fol. 49b) | 10:7.—8, 18 om. | 12:1.—3, 4, 8, 14, and mg. var. 5 + final ة | 12:4—13:5.—5 om. hom. | 13:9.—2, 9-13, 15-19 with mg.; a.o. and mg. 5 w.t. | 14:5.—8, 14 rep. | 14:6.—11 لـ | 14:8—15:2.—8 om. | 15:8.—9 ؤ for ؤ | 17:1.—9 om. كـ | 19:1.—9 om. ة | 21:5.—2 ؤ; 20 ؤ; P, poss. with orig. 1, ؤ; a.o. with corr. 1 (5, 8, 14, 15 om. ة) | 21:9.—3-10, 12-19 with corr. 1 | 22:4.—8, 9, 14 om. | 22:6.—U om. ة | 22:9.—3-10, 12, 13, 15-19, U, and A om. final ة | 23:6.—P ins. ة after كـ | 23:7.—3-10, 12, 13, 15-19, U, and A om. final ة; 5, 6, 9, 10, 12, 13, 15-19 tr. here 23:9—24:2 | 23:8.—P + ة | 24:6.—Note mg. var. at left mg. of fol. 49b | 25:2.—13 ة for لـ | 26:4.—2, 10 om. | 26:5.—2, 5, 8, 11, 13, 14, 20, and mg. vars. of 18, 19 ؤ, with subl. 1, later hand; 9 ؤ; 3 + ؤ with 3 through ؤ, then ؤ, then ؤ; 5 + ؤ; 8 ؤ; 10 ؤ; 11 ؤ; 12, 15-19 + ؤ; 13 + ؤ; 27:2.—15 ؤ | 27:3.—9 om.; a.o. separate numeral and noun | 28:1.—20 om.; 11 + ؤ | 32:6.—8 om. | 35:5.—15 ة for ة | 35:7.—8 ؤ for لـ; 11 pref. |; 15, 18 ins. | after لـ and ؤ; rd. with a.o. ؤ | 36:1.—6 om.

Handwritten Syriac text from a manuscript, likely Deuteronomy 1:1-5:21. The text is written in a cursive script with some marginalia on the right side. The page number '224' is visible in the top left corner. The text is arranged in approximately 35 lines, with some lines being shorter than others. There are some large, stylized characters or symbols interspersed within the text, possibly indicating specific words or phrases. The manuscript shows signs of age, with some fading and wear at the bottom.

NOTES ON THE TRANSLATION.

^a Kerber: *kai* (*eis*) *πεδιον*. The *eis* is spurious; it is not BH nor Syro-Hexaplar *apud* BH.

5 ^b Lit., "crafts"; cf. Brockelmann, *Lex. Syr.*, s.v.

^c An interesting hint of the age of P; cf. LXX and Vulgate, and contrast Aquila.

10 ^d Or "bier," perhaps "sarcophagus"; cf. OT, Amer. transl. ed. by J. M. P. Smith.

15 ^e Cf. LXX of Deut. 3:27, *λελαξέμενος*, and 4:49, *λαξευτής*.

^f Rom. 1:28.

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FIRST SECTION

(1:1) "And these are the words which Moses spoke to all Israel in Transjordan in the desert, in ʿĀrāvā opposite Sūf, between Pārān and Tʿfel and Lebanon and Heṣrūth and Rīzʿhav." That is, (this) affirms that this book also was composed by Moses, and not that another ³has abridged his teaching. (3) "And it was in the fortieth year." That is, in the very year in which he died he said these (things). (5) "Moses began to expound this law." That is, he abbreviated it for repetition. (7) "And the mount and the lowland," i.e., the foothills of the mount. Greek: *and the plain.*^a (44) "And chased you like bees driven out by smoke," i.e., which sting those who drive ¹⁰them out of their hives (lit., 'houses') by means of smoke.

(2:1) "And we circled around the mount." <With *e* of *r*.>

SECOND SECTION

(2:5) "So much as a foot's breadth (lit., 'sole of a foot')." Greek: *the tread of the print of a foot.* (6) "Buy grain from them." <With *e* of *b*, imperative.> (8) "And from ʔAjlath." (11) "But the Moabites call them ʔAmnē,"^b i.e., giants. Greek: *Hūmaʔim.* (12) "And in Sāʿīr dwelt the Horites." (20) "And the Ammonites call ¹⁵them Zamzʿmīn," i.e., the unyielding ones. (23) "And the ʿAwites, who dwelt in Haṣrīm as far as ʿĀʔzā." Greek: *Gaza.* "The Cappadocians, who had emigrated [from] Cappadocia."^c (26) "The desert of Qermūth."

(3:9) "The Sidonians"—Greek: *the Phoenicians*—"call Hermon Serjūn." (10) "As far as [Salkā]." <With stopping of *k*.> (11) "His bed^d was a bed of iron," i.e., (the bed) of Og; "and lo, it is in Rabath of the children of Ammon." Greek: *in the summit-²⁰fortress of the children of Ammon.* That is, when Og had vanquished the Ammonites, he occupied their stronghold and placed his bed in it. "Nine cubits (was) its length, and four cubits its breadth, according to the cubit of the giants." That is, the giantness of Og is made manifest by this. (13) "And all the tract of ʔRāghūv." <With elision of ʔ and *d* of *r*.>

THIRD SECTION

(3:14) "Gāshūr and Maʿkath." (17) "Ashdod and Pasgā," i.e., hewn stone.^e

(4:19) ²⁵"And lest ye lift up your eyes to heaven and see the sun and the moon and the stars and all the hosts of heaven, and go astray and worship them and serve those whom the Lord your God allotted <with *a* of *p*>"—Greek: *apportioned* <with vowellessness of *p*>—"to all the nations who (are) under the heavens." That is, because the heathen nations did not perceive that one should serve the Creator rather than the things created, ³⁰God gave them over to a reprobate mind, as Paul said.^f That is to say, he did not forcibly compel the free will, that they should serve him. (20) "And brought you out of the iron furnace, out of Egypt," i.e., out of great affliction. (24) "For the Lord your God is a consuming fire." That is, "he is a jealous God." (26) "Ye shall perish utterly." <With *i* of *m*.> (30) "And all these sayings are at hand." Greek: *and ³⁵all these words shall find you.*

FOURTH SECTION

(4:43) "Būṣār, Rāmāth-Gelʿādh, Gawlān," i.e., three towns of refuge in Transjordan; and three others are in the land of Canaan.

(5:21) "Do not lust after thy neighbor's wife." That is, not to remove the lust which is implanted by nature and which is involuntarily aroused in man, does he command, but that one should not consummate it in fact, nor by thoughts

2:3.—Cf. app. | 3:8.—A om. **و**; U and L **ز** for **ز**; 5:5.—8 + |; cf. app. | 6:8.—Rd. **مضمّن** with a.o. | 8:5.—Cf. mg., which refers to vs. 22 | 8:6.—8, 14, 20 tr. **و** and **و** and ins. **و** before **و** | 10:4.—2, 8, 11, 14, 20 w.t.; a.o. tr. here 10:6, 7 | 10:7.—8 **ز**; 11:4.—8 **و** for **ز**; 11:7.—11 **و** | 11:8.—6, 8 tr. **ز** and **و** | 12:5.—8.—2-4, 8, 11, 14, 20 w.t.; a.o. tr. with corr. 1 | 12:8.—3 + **و** | 13:6 and 8.—Cf. app. | 15:5.—8 **و** for **و** | 16:2.—15 om. first | | 16:4.—8 om. first | | 16:5.—8, 9, 11, 13-15, 20 tr. **ز** and **و** | 16:6.—Add mg. 1 with a.o. and P | 17:3.—2 pref. **و** | 18:3.—2-6, 9-13, 15-20 with mg. 1; 8, 14 w.t. | 19:4-8.—11 om. | 19:6.—3, 4 om. | 21:5.—U + **و** | 22:3.—2 om. final | | 23:3, 4.—L **مضمّن** **مضمّن**; U **مضمّن** **مضمّن**; A not pointed; cf. app. | 23:5-8.—6 om. | 24:2.—9 pref. **ز**; 24:3.—2 w.t.; 3, 5, 13, 15 with mg. 1; 4, 6, 8, 14, 20 unpointed; 9-12, 17-19 **و** for **و** (11 om. **و**); 17, 18 **و** for **و**; 9+final | | 24:4.—6 om. first **ز**; 25:3.—2 with pl.; 4, 11, 20, and P pl. | 25:7.—U **و** for **و** | 26:4.—2, 20 w.t.; a.o. om. pl. (cf. *LS*, 26:15) | 27:3-6.—5 om. | 27:5.—15 om. | 27:7.—8 om. | 28:1.—2, 11, 20, and P + **و** | 28:5.—9, 18 + 29:4 | 28:9.—11, 14, 20 **و** for **و**; note rep. right mg. 1 | 29:3.—8 om. | 32:4, 5.—4 om. | 33:3.—15 om. | 33:4-7.—14 om. | 33:7.—11 om. | 33:9.—6, 11, 14 **ز** for **ز** (11 **و** for **و**); 5, 10, 12, 13, 15-19 tr. here 34:1, 2 | 33:10.—3, 4, 8, 14, 20, with P, independent pron. and suf.; 11 **و** for **و** | 35:1.—15 om. | 36:1.—2-4, 8, 14, 20, and L vocalize with mg. var. 1; a.o. with mg. var. 1 (11 ins. **و** before **و**) | 36:2.—3-6, 9-19 + **و** | 36:6.—5 **و** for **و** | 36:9.—9-11, 17, 18 + final | | 37:4.—11 intral., 18 **مضمّن** (18 corr'd mg.) | 37:5.—Cf. app. | 37:6.—20 ins. **و** after **و** | 39:7.—Rd. **و**; repeated in 14 | 39:8.—Rd. **مضمّن** with orig. 1 and a.o.

that are exciting foster it. (5:31) "To possess it."^a <With *i* of *m*.>

FIFTH SECTION

(6:13) "Fear the Lord thy God and serve him, and swear by his name." That is, not that we swear does he urge, but that, if need arises, by him, and not by another, one should swear.

(7:5) "Cut down their graven images," i.e., cut to pieces the gods, the work of ⁴their hands. (22) "Thou wilt not be able to annihilate them quickly, lest the beasts of the field grow too numerous for thee."^b That is, that they might continually be in need of divine succor, he does not immediately annihilate their adversaries; otherwise he would have been able to annihilate the beasts of the field also from before them.

(8:2) "Lo, forty years (of being) in the desert, that he might afflict you and prove you and know what is in your heart(s)"; ¹⁰i.e., not that he does not know, but that he might point out to the future generations their fastidious hankerings. (3) "That he might show you that the human being does not live by bread alone, but by everything which the mouth of the Lord brings forth man lives." That is, by his will^c they are alive. (4) "Thy clothing did not become too worn out for thee, neither were thy feet unshod"—Greek: *did not become calloused*^d—"lo, forty years." That is, thou didst lack neither clothing nor shoes all this space of time.

¹⁵SIXTH SECTION

(8:9) "A land whose stones are iron," i.e., from within whose stones iron is extracted, "and from whose mountains thou mayest quarry copper," [i.e.,] thou mayest mine^e copper.

(9:17) "And I broke them before your eyes." <With *e* of *t*.> (21) "Until it was ground fine <with *e* of *q*>; and I cast its dust," i.e., its dust (in the objective case).

SEVENTH SECTION

(10:6) "And the children of Israel journeyed^f from B^era^uṭh of the children of Ja^cqān to Mūsārā; there ²⁰Aaron died."

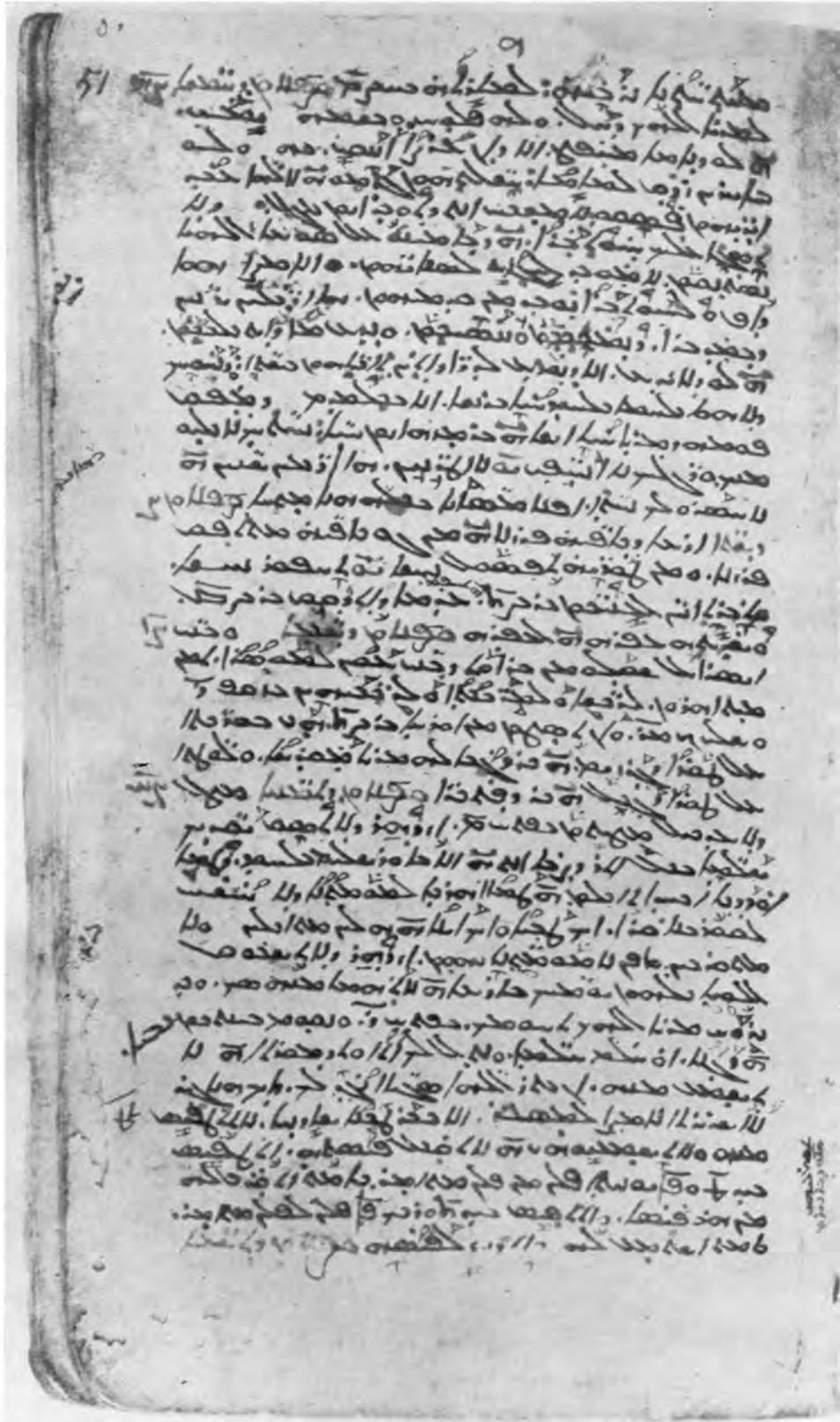
(11:4) "To their horses and to their chariots and to their riders." <With *ā* of *r* and vowel-lessness of *k* fricative.> (28) "And if ye swerve from the way." <With *e* of *t*.> (29) "Put the blessings upon Mount Gerizim," i.e., where the Lord is choosing a sanctuary for himself,^g "and the curses upon Mount G^evel,"^h i.e., where the idols (have chosen to make their sanctuary).

EIGHTH SECTION

(12:9) "For ye have not yet attained." <With *a* of *m*.> (13) "Take care that thou offer not thy ²⁵whole burnt offerings in any place where thou pleasest," i.e., but in Jerusalem only. (15) "That which is unclean and that which is clean" ye shall eat together.ⁱ That is, he calls unclean here the defective, which is not fit for offering. "Such as the gazelle and such as the deer." That is, these are eaten but not offered, even though they be not defective. (19) "Take care that thou forsake not the Levite all thy days in the land." That is, thou shalt never neglect him. (20) "And when ³⁰the Lord thy God shall enlarge thy border." <With *a* of *r*.>

(13:1) "And . . . [a prophet] shall arise among you," i.e., a false one, "or a dreamer of dreams, and give thee a sign and a portent." That is, hearken not to him, if he (seeks to) lead thee after many gods; for such a one cannot effect a genuine sign, unless it be a demoniacal artifice. (8) "Thou shalt not be persuaded by him nor hearken to him." That is, thou shalt not accept his persuasive argument. <²*Eth^tpīs*, ³⁵with *t* and Greek *p*, is construed (passively), anyone by anyone, that is to say, to him persuasion is offered by that one; but ³*eth^tfīs*, with *t* and fricativity of *p*, is construed (actively), anyone to anyone, that is to say, he hearkened to him and yielded to his persuasion.>

NINTH SECTION



NOTES ON THE TRANSLATION

^a Lit., "inherit it."

^b Cf. *OT*, Amer. transl. ed. by J. M. P. Smith.

^c Lit., "hint," "gesture." The rest may also mean, "life exists."

^d Greek, ἐτυλώθησαν.

^e Lit., "dig."

^f Lit., "started."

^g Cf. this phrase in Deut. *passim*. Its application to Gerizim corresponds to Samaritan interpretation.

^h The *g* read by P in this name is clearly dependent upon the LXX.

ⁱ "Ye shall eat together" is LXX in this verse; it is found in P in vs. 22 only.

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NOTES ON THE TRANSLATION

^a BH seems to be quoting further text. If so, what?

^b BH and others clearly misunderstood the archaic word which means "to tattoo, to make incisions on one's self," and derived it from a similar word meaning "wild ass, onager." See *LS*, 48:5, and *BB*, col. 1288:15 f.; but cf. *OSE*, I, 274, C.

^c Cf. Hommel, *Die Namen der Säugethiere*, pp. 333 and 392, and Brockelmann, *Lex. Syr.*, p. 241, col. 2.

^d BH's note is from *BB*, col. 846:4.

^e The Greek word means, of course, "giraffe." See B. Laufer, *The Giraffe in History and Art* (Field Museum of Natural History, Anthropology Leaflet No. 27 [Chicago, 1928]). The Arabic information in this leaflet is not well digested. BH seems to think of the fabulous unicorn, such as may be seen on the British coat-of-arms.

^f Cf. Rashi *ad loc.*

^g Cf. Brockelmann, *Lex. Syr.*, s.v.

^h Cf. *OT*, Amer. transl. ed. by J. M. P. Smith.

ⁱ A prestidigitator who deceives the eye.

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(13:14) "Ask and investigate and inquire well." That is, thou shalt not hastily pronounce sentence. (15) "Slay," i.e., kill with "the blade," that is to say, the sword; but *ahreww*^a means destroy the buildings.

(14:1) "Do not tattoo yourselves." That is, be not like the onager, that is to say, the wild ass.^b Greek: *Do not practice divination*; Aquila, Symmachus, Theodotion: *Do not scratch*. (5) ^s"The *jāhmūrā*,"^c i.e., the wild ox. "The *ja^clā*" (is) larger than the elephant and has horns, and the lion is afraid of it.^d "The buffalo(?)" is similar to a large gazelle and has one horn. The Greek calls it camelopard.^e "The ibex," i.e., the wild sheep. "The mountain goat," i.e., the wild he-goat. (7) "Those whose hoofs are cloven into clean-cut divisions." Greek: *growing nails*.

(15:7) "Thou shalt not harden thy heart." <With *a* of *ε*; Nestorians with *a* of *t*.> (17) ¹⁰"Take an awl, pierce his ear against the door, and he shall be thy slave forever," i.e., if he does not wish to go free in the seventh year. (21) "If . . . it be lame or blind." <With vowellessness of *h* and *ε*.>

TENTH SECTION

(16:2) "Slaughter the Passover to the Lord . . . thy God from the flock and the oxen." That is, the lamb, and not an ox, is slaughtered at the Passover. But doubtless as common food he commands that they should eat an ox on the feast ¹⁵of the Passover;^f and this is made manifest by the fact that he says boil and eat (cf. vs. 7), whereas it is clear that the sacrifice of the Passover is roasted and not boiled (cf. Exod. 12:9). (5) "Thou hast no right to slaughter the Passover in any of thy towns which the Lord thy God gives thee; (6) but in the place in which the Lord thy God shall choose to make his name dwell." That is, from this time on, the Jews could not offer an offering outside of Jerusalem. (9) "When [thou] introducest the sickle in the standing grain." Greek: *when thou beginnest* ²⁰*with the sickle upon the harvest*. (21) "Do not plant for thyself groves^g of any (kind of) tree by the side of the altar of the Lord thy God," i.e., lest thou be like the heathen who sacrifice to the demons under trees.

(17:7) "The hand of the witnesses shall, in the first place, begin with him to put him to death," i.e., that they may take (upon themselves) his sin, if they have witnessed falsely. (15) "Make sure to set up as king over thee him whom the Lord thy God chooses," i.e., when thou shalt have ²⁵no prophet nor judge adequate to govern thee. Justly, therefore, are they rebuked who, with Samuel, demanded a king, that he might judge them like all the nations (cf. I Sam. 8:5). And, as it were for his consolation, the Lord said to him, "They have not rejected thee, but me . . . , from being king over them." (I Sam. 8:7).^h (18) "And when he shall sit upon the throne of his royalty, he shall write for himself a copy of this law in a book." Greek: ³⁰*this deuteronomy*. That is, because it is brief and clear, he can retain it in his memory.

ELEVENTH SECTION

(18:3) "He shall give to the priest the shoulder and the jowl and the maw <with vowellessness of *ε* and *a* of *n* and *i* of *w*; Nestorians with *a* of *ε* [and *ā* of *n*],>" i.e., the breast. (4) "And the first of the shearings of thy flock, give him." <With *e* of *g*.> (8) "Besides the purchase of the fathers." <With *e* of *z*.> (10) And "there shall not be found among thee one who makes his son or daughter to pass through the fire," i.e., as the heathen do, ³⁵"or who practices divination and who closes the eyesⁱ <with *a* of *m* and *e* of *h*> and who mutters (incantations)

1:1-3.—Note repetition of 1:1-3 + 36:10—37:5 of fol. 51a | 1:5.—9 om. | 1:7.—14 + final \circ | 2:1.—2, with P, om. final \circ | 2:6.—18 om.; 9 pref. ع | 3:1.—8 om. first \circ , mg. var. w.t. | 3:3.—2, 20, and P with orig. 1; a.o. with corr. 1 | 4:2.—15-17 om. ا | 4:7.—11 om. | 4:8.—2 om. | 4:10.—Cf. app. | 5:5.—Note mg.; 8, 14, 16 om. ا ; 2, 8, 20 with orig. 1; a.o. + supral. with corr. 1 | 5:9.—14 om. pl. | 6:2.—Rd. ع | 6:7.—11 ins. ا after ع | 6:8, 9.—9 tr. | 7:10 and 8:3.—4 pref. ق | 8:5.—9 ع for ق | 8:6.—13 + و | 8:9.—8 om. | 9:1.—3, 4 pref. ق | 9:7.—15 ع | 9:8.—8 om. | 10:1.—4 + ع | 10:7.—16 ق for first \circ | 11:4.—8 om. | 11:9.—2, 8, 14, 20 with orig. 1; a.o. with corr. 1 | 12:7.—3, 4, 8 + ع ; P pref. \circ | 13:2.—U om. | 13:9.—8, 14, 20 ع | 16:4.—Cf. app. | 17:7-11.—12, orig. 15, 19 om. hom. | 19:4.—12 و | 19:5.—Rd. mg. 1 with a.o. except 8 | 19:6.—16 pref. ع | 19:8.—11 om. | 20:1.—14 om. | 20:2.—11 om. ع | 21:6.—3-6, 10-19 om. ق | 23:2.—3, 4 om. ق | 25:11.—18 ع for ع | 27:2.—2-4, 9-13, 15-20 with mg. 1 (15 om. ق ; 2, 13(?), 20 + ع) | 27:3.—Mg. part. | 28:5.—U and A part. | 29:2.—4 ع ; 5, 6, 9-13, 15-19 om. | 29:3.—Cf. app. | 29:7.—15 om. | 29:8.—8 pref. ق | 30:2.—5, 6, 10-13, 15-19 om. | 31:1.—10 ق for ق | 31:5.—13, 17 with pl. | 31:6.—8 ق for ق ; cf. app. | 32:7-9=U | 32:8.—8 pref. \circ | 32:9.—Add with 2 (=U) ع | 32:10.—14 om. | 33:4.—11 ع for ع | 34:1-4.—Cf. app. | 34:1.—P om. \circ | 34:3.—2, 8, 14, 20, and P w.t.; a.o. + ع | 34:6, 7.—9-12, 15-19 om. | 35:1.—A om. | 35:4.—14, with L and A, ins. ا after ع .

and who is a sorcerer (18:11) and who uses a charm and who consults familiar spirits"—Greek: *ventriloquists*—"and wizards^a and a necromancer," i.e., like Saul, who sought information from Samuel after he had died. (14) "The Lord thy God is about to give thee (15) a prophet; out of thy midst and from thy brethren the like of me will the Lord thy God raise up for thee.^b ^cTo him shall ye be giving heed." That is, in the literal sense he indicates someone such as Joshua the son of Nun, but spiritually our Lord.

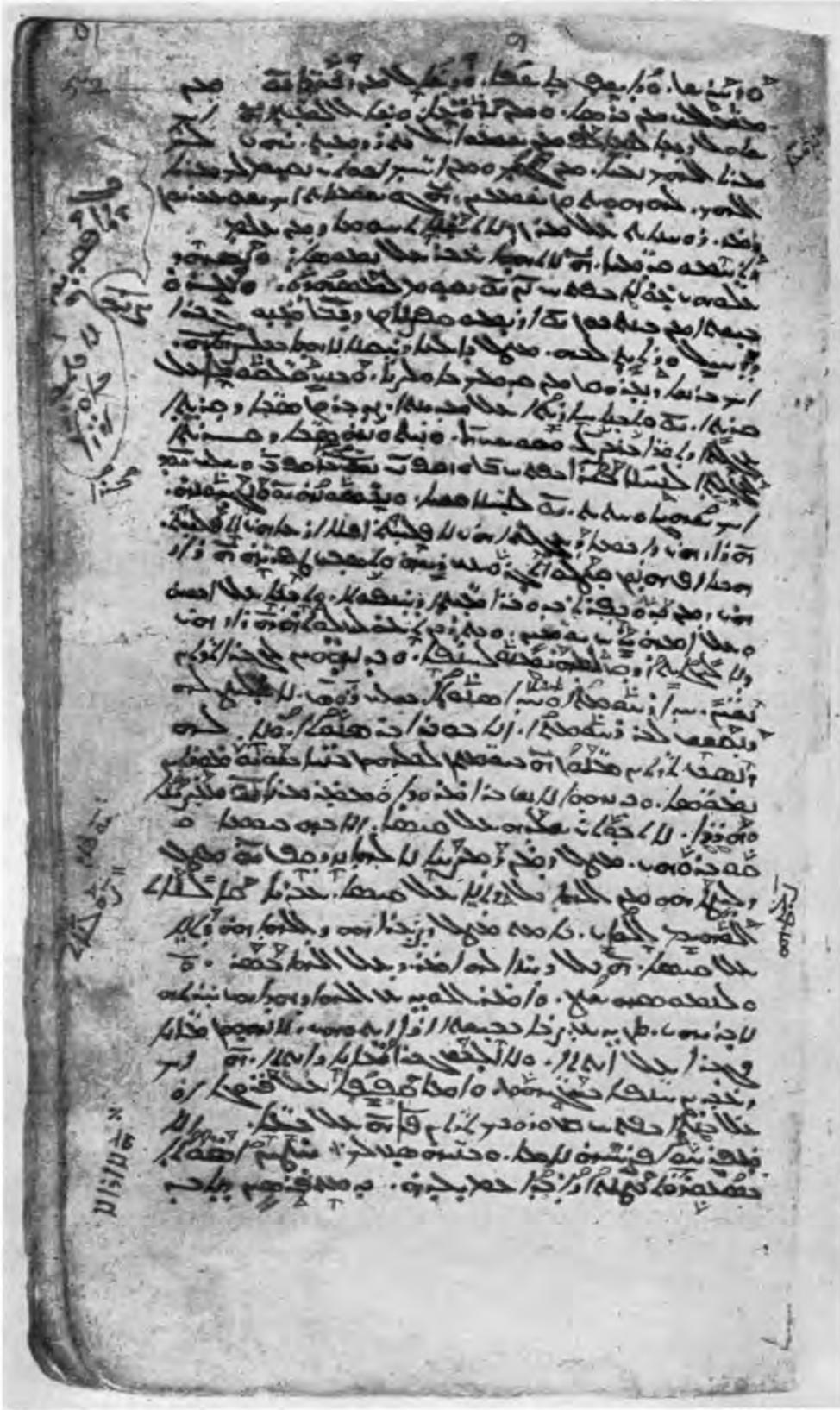
(19:14) "Thou shalt not alter the age-old boundary line which the ancients have laid out." That is, thou shalt not become a transgressor against the law. (16) "And he accuses him of an injury." <With *a* of *n.*> Greek: *he rises to accuse.* (19) "And eradicate the evil from among you." Greek: *remove.*

TWELFTH SECTION

(20:8) "Who is a man ¹⁰who is afraid and whose heart is quaking?" (19) "For the tree of the field has not become <with enunciation of *h*> like a man who flees from thee in the siege."^e (20) "And build siegeworks against the town." Greek: *and thou shalt build a trench against the city.*

(21:3) "The elders of the town shall take a heifer." <With *e* of *g* and stopping of *t.*> (4) "And the elders of the town shall bring the heifer to an uncultivated wadi." <With *a* of *b* and *ā* of *j*; Nestorians with *ā* of *b* and vowellessness of *j*, ¹¹like *shāhjā* ("untilled"), and correctly.> Greek: *to a rough wadi.* "And shall slaughter it." Greek: *and shall hamstring it.* That is, (it is) a symbol^d of this, that, as that heifer has not plowed and as this earth has not been plowed, thus also have they [not] killed. (12) "She shall shave her head and pare her nails," i.e., a symbol of this, that she has at that very moment renounced the dead customs of heathenism. (13) "And she shall weep for her father and her mother a full month, and after that thou mayest enter unto her," i.e., a symbol of this, ²⁰that not too quickly should the heathen be trusted. (15) "And if a man has two wives, one beloved and the other hated." <With vowellessness of *r* and *s.*> (16) "He has no right to give precedence to the son of the beloved, (17) but it is meet that the first-born, the son of the hated, receive a double portion." That is, in our days the laws allot the inheritance to all the sons equally. (18) "And if" anyone "has a refractory and rebellious son." Greek: *stubborn* ²⁵*and quarrelsome.* (23) "His corpse shall not remain through the night upon the wood, but bury him that very day; for he who reviles God shall be hanged." Greek: *because cursed of God is everyone who is hanged upon the wood* (cf. Gal. 3:13). Hebrew: *qāḥilāṯh ʾalūhīm ʾelāwʾī,*^e that is to say, because God's dishonor is he who is hung upon the wood. That is, everyone who sees him says that he has despised God ³⁰and has held his law in contempt; and he says that if God had known that this would be his end, He would not have created him; and if He knew it, He is therewith one who delights in evil.

(22:5) "A man's clothes shall not be upon a woman, neither shall a man put on woman's clothes," i.e., as the heathen do in their (sacred) dances.^f (6) "And the mother sitting upon the nestlings or upon the young <with *a* of *q* and fricativity of both *p*'s>," i.e., upon the eggs. (7) "But ³⁵let the mother bird fly, and take the young for thyself." [That is,] the physicians [then do not] sin in operating upon a pregnant woman who is in danger of perishing with her offspring, if they contrive that it perishes



NOTES ON THE TRANSLATION

* This and the preceding term are those on which BH has an interesting note at Lev. 19:31.

5 ^b BH evidently departs from our own and the Massoretic division of verses, which P also exhibits. P reads: (14) "... As for thee, not thus does the Lord thy God grant thee (to do). (15) A prophet . . . like me will the Lord thy God raise up for thee."

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15 ^c Perhaps, "(when) in distress."

^d This word is usually translated "a type."

^e A manifest inner Syriac corruption of *idlj*. For still further corruption of the same nature see collation on 27:10.

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25 ^f This is the original meaning of the word ^g, used in Hebrew for the pilgrim and other major festivals, later also for all holidays, and in Arabic for the pilgrimage to Mecca and the processional ceremonies there. In Syriac the word may refer to sacred festivities in general.

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1:1.—15 ω for δ | 2:2.—9, 10, 13, 18 pref. \circ | 2:3.—8 $\{\text{ⲓⲛⲟⲩⲟⲩ}\}$ | 2:5.—2-4, 6, 11, 20, and P w.t.; a.o. with mg. 1 | 3:8—4:3.—8 om. | 4:3.—Cf. app. | 4:8.—8 ⲛ for ω | 6:2.—2, 20 pref. \circ | 6:4.—Note left mg., which refers to Deut. 18:18 | 6:5.—15 pref. \circ | 7:1.—12 om. δ | 7:9.—5, 6, 9-13, 15-19 tr. here 8:3, 4 | 10:8.—10, 11, 15 tr. here 10:11 | 10:10.—2, 20, prob. with orig. 1, om. | 11:3.—13 ⲛ for ⲛ | 11:7, 8.—Cf. app. | 12:2.—11 om. | 13:1.—14 pref. ⲛ ; 5, 6, 9-13, 15-19 tr. here 13:3-6 | 13:2.—14 (patched over) om.; 10, 11, 15-18 om. pl. | 13:7.—9 om. first \circ ; U and A ⲛ for ω | 14:7.—9-11, 15-18 + ⲛ | 14:8.—2-4, 8, 20 with orig. 1; 5, 6, 9-19 with mg. and intral. 1; U not Nestorian here | 14:11, 12.—14 om. | 15:7.—9 om. first \circ | 16:1.—8, 14 om. | 16:8.—9 ⲛ for ⲛ | 16:12.—8 pref. δ | 17:2.—Rd. $\{\text{ⲓⲛⲟⲩⲟⲩ}\}$ with 2, 20 | 17:4.—9 ⲛ | 17:5.—Rd. $\{\text{ⲓⲛⲟⲩⲟⲩ}\}$; P, with orig. 1, om. ω | 17:7.—8 and P, with orig. 1, om. ω | 19:6.—2, 3, 14, 15, 20, with orig. 1 and P, om. ω | 19:7.—3, 4, 16 masc. suf. | 21:3.—A pref. ⲓ | 21:4.—2, 3, 20, U, and L w.t.; A. om.; 3-6, 8-19 with supral. corr'n | 21:5.—P ins. ⲓ after \circ (A pref. \circ) | 22:5.—17 with pl. | 22:8.—6 ⲓ | 23:5.—9 ⲓ for ⲓ | 23:9.—16 tr. ⲛ and δ | 24:2.—2 om. \circ | 24:4.—P $\{\text{ⲓⲛⲟⲩⲟⲩ}\}$ | 25:3.—U and A om. ω | 25:8.—P rd. 26:1. | 26:1.—12 om. first \circ ; P ⲛ | 26:3.—6, 9 om. δ ; 8 om. | 26:7.—2-4, poss. with orig. 1, $\bar{\alpha}$; 5, 6, 8, 9, 13, 14, 18, 20 w.t.; 10-12, 15-17, and mgs. of 5 and 18 with mg. 1 | 27:1.—10, 11, 15-17, and mgs. of 13, 18, 19 with mg. var. 1 | 27:10.—4, 9, and mg. 19 om. first ⲓ ; 8, 14 om. second ⲓ ; 10, 15-18, and mg. 11 with mg. var. 1 | 28:4.—8, 14 om. | 28:7.—15 om. δ | 28:8.—8, 14 ⲛ ; 3, 4, 20 + ⲛ | 29:8—30:3.—8, 14 om. hom. | 29:10.—4 + \circ | 30:3.—20 ⲓ for ⲓ | 32:4.—13 om. \circ | 32:7.—12, 18, 19, and mg. var. 11 $\{\text{ⲓⲛⲟⲩⲟⲩ}\}$; a.o. and mgs. 18, 19 w.t. | 33:5.—8, 14 w.t.; a.o. tr. here 34:3-7 | 34:10.—8, 9, 12-14, 18, 19 ins. ω after ⲛ | 35:4.—8 $\bar{\alpha}$ for \circ | 35:6.—Rd. mg. less final ⲓ with 2, 3, 20; 5, 6, 9-13, 15-19 with mg. 1; 8, 14 rd. mg. 1, words 1 and 2.

احبوا بايها صولها وبقا حتم النجا لل...
 بولا حله انما هو بوجه / ومذا حله و...
 حله و...
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NOTES ON THE TRANSLATION

^a For "Aquila"? Cf. B *ad loc.*, also MT.

^b Perhaps, "was offensive."

5 ^c This really means that they should not salute or greet them.

^d Probably technical term for male prostitute.

^e Conflation of Matt. 5:32 and Luke 16:18.

10 ^f See Moslem law.

^g In the sense of divorce. See the collections of "Sayings of the Ancients" by Hunain ibn Ishāq and Mubashshir.

15 ^h Lit., "sons." The words translated "for" may mean "in front of," "before the eyes of."

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so that she may live.

THIRTEENTH SECTION

(22:8) "Make a parapet for thy roof, lest someone fall from it and blood(guilt) be upon thy house." That is, this command clearly rebukes the fatalists. (10) "Do not plow with an ox and an ass yoked together," i.e., that the strong may not oppress the one who is weak. (13) ⁵"And he comes to hate her (14) and lodges a charge against her in words." <With *e* of *n*; because with vowellessness of *n* it would derive from *gār*, with *ā* of [*g*], from *gawrā* ("adultery"), and not from *gar*, with *a*, from *g^rārā* ("dragging").

(23:2) "A bastard shall not enter into the congregation of the Lord, even to ten generations." Greek: *Not shall (any progeny) of a prostitute enter into the church of the Lord*; Symmachus:^a *mamzīrā*. That is, (this was) not because he himself had offended,^b but in order that ¹⁰adulterers might be ashamed and be reproved of adultery. (3) "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter . . . forever." That is, thence it is clear that "forever" does not everywhere mean "without end" in the Sacred Scriptures. (4) "And because they hired against thee Bel'am the son of P^eūr of Pīthūr . . . to curse thee." (6) "Thou shalt not wish for their welfare nor their prosperity."^c <¹⁵With *a* of *b*.> (10) "He who has not been clean because of a pollution at night." Greek: *from a (seminal) discharge*. (13) "When thou crouchest down to pass water, thou must dig (a hole) with it, and thou must cover up thy excrement." Greek: *thy shame*; Symmachus: *thy ordure*. (18) "Do not bring the hire of a harlot or the pay of a dog^d into the house of the Lord thy God for any vow," i.e., because they are execrated. (20) "Against the foreigner charge interest, but against thy brother do not charge interest." That is, because ²⁰[our] justice is superior to theirs, even against the foreigner our laws command not to charge interest.

(24:4) "Her first man . . . has no right again to take her to wife." That is, this is what our Lord said: Whoever takes a divorced wife commits adultery.^e But the Ṭajites do the opposite of this law. That is to say, he who divorces his wife ²⁵cannot take her back again unless another has taken her to wife and cohabited with her and divorced her.^f And we find in an old book of the heathen that the lawgiver Solon also has inhibited and commanded as follows: Let a man fear this disgrace and avoid separation^g and hold steadfast to his wife.

FOURTEENTH SECTION

(24:6) "Do not take [the lower] and its upper millstone in pledge." That is, the *rahjā* is the lower stone with the housings ³⁰and the wood, and the *rakhbā* is the upper stone only. (10) "And if thy neighbor owes thee a debt." <With vowellessness of *n*.> (15) "But on the son of his day give him his hire," i.e., on that very day. (16) "Fathers shall not die for their children,^h neither shall the children die for their fathers; but each shall die for his own sins." That is, therefore the words "requiting the debts of the fathers upon the children to ³⁵the third and fourth generation" (Exod. 20:5) are spoken only to frighten them. (20) "And when thou hast beaten down (the fruit of) thy olive trees, do not search them over (*teflē*) after thyself <i.e., from (the noun) *pūlājā* ('scrutiny')>." [Nestorians: "Do not do it over again (*tefnē*) <with *n*>."]]

1:2.—2, 8, 14, 20, poss. with orig. 1, ins. | after 2| 1:5-7.—Cf. app. | 4:1.—2 om. ܘ; P w.t. | 4:6-8.—8, 13, 14, 20, and mg. 5 w.t.; a.o. with 1 mg., later hand | 5:2.—4 ins. | after ܘ; 5, 6, 9-13, 15-19 tr. here 5:6, 7 | 6:4.—8, 14, with orig. 1, om.; a.o. with corr. 1 | 6:5, 6.—20 om. | 6:6.—3, 4 with pl. | 6:8.—6 om. | 6:10.—2-4, 8, 14, 20 with orig. 1; a.o. with corr. 1 | 7:2.—P pref. ܘ | 7:3.—14 ܘ for ܘ | 8:3-9.—9-12, 18, 19 om. hom. | 8:6.—4 mg. corr'd to ܘ; 9:5-8.—15 om. hom. | 9:5.—16, 17 + | | 10:8.—16 rep. in Arabic letters | 11:6.—2 om., ins. mg. | 13:4.—20 ܘ for ܘ | 13:5.—20 + final ܘ; 9, 12, 16-18, and U with 1 mg. var.; L w.t.; A unpointed | 13:7.—6 om. ܘ | 14:1.—20, with P, ܘ for ܘ | 14:3.—8 om. ܘ | 16:8.—13 ܘ; 14, w.t., unpointed; a.o., with P, ܘ | 17:7.—14 ins. ܘ after ܘ | 17:8, 9.—Cf. app. | 18:1.—9-11, 15-18 with pl. | 18:6.—12, 14, 15, 19, with U, ܘ; cf. *LS*, 238:20-25, and lexicons | 18:7.—2 om. | 18:9.—Rd., with 2-4, 8, 11-14, 19, 20, and poss. orig. 1, ܘ for ܘ | 19:1-7.—Cf. app. | 19:8.—9-12, 18, 19 om. | 20:1.—2, 4, 8, 14, 20 with mg. var. 1 and poss. orig. 1 | 21:1.—Cf. app. | 21:5.—P ܘܘܘܘ | 22:3.—12 om. | 26:3.—2-4, 8, 14, 20, and prob. orig. 1 ins. ܘ after ܘ | 26:5.—8, 14, 20, mg. 1, and poss. orig. 1 with pl. | 27:5.—13 om. | 27:7.—4 om. | 27:8.—6 ܘ for ܘ; 12 om. ܘ | 29:1, 2.—Cf. app. | 29:1.—Rd. 1 mg. with a.o. and P | 29:6.—5, 6, 9-13, 15-19 om. | 30:6.—18 om. | 31:1.—5, 6, 9-13, 15-19 tr. here 31:3, 4 | 36:1.—4 om. ܘ | 36:10.—Note addition by later hand with 2-6, 9-13, 15-20 (2 om. ܘܘܘܘ), ins. in mg. of fol. 53a); U not Nestorian here.

(25:3) "Lest being further scourged <with stopping of *g* and fricativeness of *d*> beyond this scourging <with fricativeness of *g* and stopping of *d*>," i.e., more than forty, "thy brother should be exhausted before thy eyes <with vowellessness of *q*>." Greek: *should be ashamed*. (4) "Do not muzzle the ox at the threshing." Greek: *that threshes*. (5) "But her levir <with stopping of *b*>," i.e., the brother ⁵of her husband, "shall take her . . . and perform his levirate duties by her <with stopping of *b*>." (6) "And the first-born whom she shall bear shall be named after the name of his dead brother." That is, he is the legal son of him who died and the natural son of him who begot him. (9) "Then shall his levirate sister-in-law <with fricativeness of *b*> approach . . . and take off his shoe from his foot," i.e., a symbol of this, [that as] a sandal I submitted [myself] and thou didst spurn me. ¹⁰"And she shall spit in his face." That is, she shall despise him [as he has despised her. (11) "And she stretches out her hand and seizes his private parts, (12) cut off her hand." Greek: *and mortifies(?)^a his testicles*. (13) "Thou shalt not have in thy pouch various weights," i.e., lest thou buy with the large and sell with the small. (18) "When he attacked you with the sword <with *e* of ³ and *a* of *r*> and killed . . . every one (of you) who lagged behind you <with *a* of *t*>."

(26:2) "And put (it) in a rush basket." Greek: *in a fruit basket*.^b (5) "My father was led away to ²Ārām, and he went down to Egypt." Greek: ¹⁵*My father left^c Syria and went down to Egypt*. (10) "And set it before the Lord." <With *e* of *m*.>

FIFTEENTH SECTION

(26:14) "I have not searched it out when I was unclean <with vowellessness of *l* and *a* of *m*>," i.e., "the holy (things) from the house" (cf. vs. 13), "nor have I placed any of it before the dead," i.e., as the heathen place food for the dead.

(27:4) "And when ye have crossed the Jordan, set up these stones which I am commanding you today upon Mount ²⁰G^evel;^d and whitewash them over with lime, (5) and build there an altar to the Lord thy God." That is, some say that the codex of the Samaritans has (the reading) "upon Mount Gerizim," and correctly so. For, shortly before, God had commanded that blessings should be spoken upon Mount Gerizim, and curses upon Mount G^evel (cf. 11:29); [and how could he command that an altar^e should be built to him in the place of curses? But we say that for the curses,] and not the blessings, propitiation is needed, as further also Joshua the son of Nun ²⁵did build an altar upon Mount G^evel when he had destroyed Ai, as the sixth section of his book relates.^f (15) "Cursed is the man who makes hewn or molten images, . . . the work of the hands of the craftsman, and sets (them) up in secret." <With vowellessness of *t* fricative, like the *b* of *shevjā* ("captivity") and the *k* of *dekhrā* ("male").> Greek: *in concealment*.

(28:5) "Blessed are thy basket and thy kneading-trough." Greek: *Blessed are thy storehouses and thy remnants*. (7) "They shall come out against thee by ³⁰one way and flee from before thee by seven ways." That is, their unity shall be dissipated. (12) "And he will give" thy^g "rain in its season," i.e., profitable but not injurious rain. (13) "And the Lord will make thee the head and not the tail." <With stopping of *b*.>

SIXTEENTH SECTION

(28:24) "The Lord will make^h the rain of thy land fine dust." <With *a* of ³ and vowellessness of *b* fricative.> Greek: *sand*. (26) "And thy corpse shall be food ³⁵for the winged things of the sky and for the beasts of the earth, and there shall be no one who shall drive them away." <With stopping of *k*.>

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NOTES ON THE TRANSLATION

- * BH seems to have understood his Syriac here to be a verb parallel to "seize" of P; as such it can hardly be considered as aught else than an extraordinary aph'el of *mūth*. In reality, it is the equivalent of the Greek *διόμω*; as such it is to be read without final *j*. Cf. Brockelmann, *Lex. Syr.*, s.v. 𐤌𐤓𐤕.
- ^b Simply transliterating *καρταλλον*.
- ^c Reading *ἀπέλεπεν*.
- ^d I.e., Ebal.
- ^e Cf. collation.
- ^f Josh. 8:30.
- ^g Cf. collation.
- ^h Lit., "give."

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1:2.—9-12, 17-19 om. | 1:3.—17 pref. ʔ | 1:9—2:7.—12 om. hom. | 3:1.—8, 14 pref. ̄σ; 5, 6, 9-13, 15-19 tr. here 3:4, 5 | 3:8—4:1.—Cf. app. | 4:1.—4 ins. ̄o after ʔ | 4:5.—9 ins. ̄u after ʔ | 5:3-5.—Note retracing | 5:3.—Note mg. | 6:1.—12 om. ̄o | 7:1.—8 om. ̄u | 7:5.—12 ̄o for ʔ | 7:8.—9 ̄oσ for ʔ | 8:1.—8, 14, with U and A, om. ̄u | 8:2.—10 om. ̄u | 8:6.—3, 4 ins. ʔ after ̄u; 8, 9, 12, 15, 16, 19 ins. ʔ before ̄u (12 ins. ̄u after ̄u) | 9:3.—Rd. 1 supral. with a.o. | 9:5.—2 and prob. orig. 1 om. one ̄u | 9:6.—Rd. 1 supral. with 2, 6, 10, mgs. of 5, 18, 19, and prob. orig. 1 | 10:1.—8, 14, with U and A, om. ̄u | 10:4.—Rd. mg. 1 with a.o. | 10 mg. 1:3, 5.—P om. ̄u | 10 mg. 1:6.—Rd. ̄uصلى; 9 ̄uصلى | 10:5.—5 + ̄σ | 11:2.—Cf. app. | 11:4.—13 om. | 11:6.—9 om. ʔ | 12:3.—8 ̄u for ̄u | 13:2.—4 om. | 13:3.—4 and A pl. | 14:8—15:5.—12 om. hom. | 15:6.—3-6, 9-13, 16-19 tr. here 16:1, 2 | 18:6.—2, 4, 8, 14, 20, and poss. orig. 1 with pl. | 18:7—19:1.—2 om., ins. mg. | 19:3.—18 rep. | 20:1.—14 ins. ̄u after ̄u | 20:2.—4 om. ʔ | 20:3.—10, 11, 19 masc. | 21:4.—4 om. | 22:1-8.—12 om. hom. | 22:2.—6, 8, 10, 15, 17, and mgs. of 5, 18, 19 with 1 mg. | 22:9.—10, 13-17, and mgs. of 18, 19 with 1 mg.; 11 part.; 20 doubtful; a.o. w.t. | 23:4-6.—10 rep. | 23:4.—8 with pl. | 23:5.—8 om. | 23:6.—Rd. mg. 1 with a.o. | 23 mg. 1:2, 3.—5, 15-17, and mgs. of 10, 18, 19 with secondary mg. 1 | 23 mg. 1:2.—3, 4, 6, 9, 11-14 pref. ʔ | 23 mg. 2:2.—Rd. with 2, 8, 20 ̄uصلى | 26:2.—3 ins. ʔ after ʔ | 28:1.—8 om. | 28:7—29:1.—8 om. hom. | 28:10.—Cf. app. | 29:2.—11 om. | 31:1.—15+1 | 31:2.—8 om. ̄u | 31:6.—P ̄uانحو; note 1 dist. | 33:6.—3, 4, 6, 8-11, 14-19 om. | 33:9.—Cf. app. | 34:6.—8, 17 om. | 35:6.—8 ins. ʔ after ̄u | 35:8.—8 ̄u for ̄u.



NOTES ON THE TRANSLATION

- * Pos. cf. Isa. 7:17-20. The biblical reference which may lie behind BH's interpretation here is obscure.
- 5 It may be that, not knowing any "ulcer of the Egyptians" in his medical dictionary, BH takes the word in a more nearly etymological sense, "inflammation," "heat" of the Egyptians.
- 10 ^b Perhaps "scab"; more probably "tabes," "phthisis."
- ^c Probably "tuberculosis."
- 15 ^d Or "weakness"; lit. "melting."
- ^e I.e., "satiety," "fulness."
- 20 ^f I.e., "drunkenness." The pointed texts, L and U, read this word, not the one preferred by BH.
- ^g Or "let."
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(28:27) "The Lord will smite thee with the ulcer of the Egyptians"—that is, as the Egyptians have afflicted thee, (so) shall the Assyrians afflict thee^a—"and with piles," i.e., swelling of the anus, "and with the leprosy <with fricativity of *b*> and weakness^b <with stopping of *b*>," i.e., emaciation.^c (28) "The Lord will smite thee with sightlessness and blindness and stupor of the mind." Greek: *with madness and with weak sight and with stupor of the understanding.* (30) "A vineyard shalt thou plant, but thou shalt not press (grapes) from it." Greek: *thou shalt plant, but thou shalt not glean it.* (31) "Thy ass shall be taken away from thee by force and shall not be restored to thee." <With *a* of *p*.> (32) "And thou shalt grieve over them all day, but thou canst do nothing," i.e., to buy back thy sons and thy daughters who are carried away captive. (40) "For thy olives shall drop off." <With stopping of *t*.> (48) "And he shall put a yoke"—¹⁰Greek: *a collar*—"of iron upon thy neck." (50) "A nation whose faces are shameless." Greek: *are impudent.* (56) "The (woman) who is delicate among thee and pampered," i.e., from *ʿūdḥānā* ("delicacy"). (57) "And her afterbirth which comes forth from between her feet." Greek: *through her thighs.* That is, she shall eat it in her hunger. (59) "Great and constant plagues." Symmachus: *and enduring.*

SEVENTEENTH SECTION

(28:65) "A trembling heart"—Greek: *a distressed*—"and darkness¹⁵ of eyes"—Greek: *eyes that give out*—"and failing^d of the soul"—Greek: *and a soul that melts.* (68) "And the Lord shall bring thee back into Egypt in galleys," i.e., in ships, because there is not in thee strength that thou mightest be able to journey by dry land when thou fleest.

(29:11) "From the gatherer of thy wood to the drawer of thy water," i.e., to the least who are among thee. (18) "Lest there be among you a root which produces bitterness and worm-wood." <With *e* of *g* and stopping of both ²⁰*d*'s.> Greek: *gall.* (19) "And when he has heard the words of this oath." <With *ā* of the second *m*, in the singular.> Greek: *of this curse.* "And he shall add satiety <with vowellessness of *w*> to thirst." That is, he will satisfy his soul with pleasures. And *rawjūthā*^e <with vowellessness of *w*> is that fulness which is from any drink, intoxicating or non-intoxicating, whereas *rawdjūthā*^f <with *ā* of *w*> is the madness which follows fulness like this. (23) "And no ²⁵herbage grows upon it." <With *e* of *s* and stopping of *b*>. Greek: *green (thing)*; Symmachus: *grass.* "And like *ʾĀdhāmā* and like *Ṣʿvūʾīm*, which the Lord overthrew." <With *a* of *p*.> (26) "Gods whom they knew not and who were not apportioned to them." <With *a* of *p* and *l*.> (29) "The hidden things belong to the Lord our God, but the revealed things are ours and our sons' forever."

(30:6) "In order that he may give thee rest"; in (some) manuscripts: "that he may make^g thee live."

EIGHTEENTH SECTION

(30:11) ³⁰"For this commandment which I am commanding thee today has not been hidden from thee <with enunciation of *h*>"—Greek: *(is) not too grievous for thee*; Aquila: *(is) not too amazing for thee*—"nor was it remote" from thee. (12) "It has not been in heaven, that thou shouldst say, Who shall take us up <with *a* of *n* and *e* of *s*> to heaven and lay hold of it [for us]?" (13) "[Neither] has it been <with enunciation of *h*> beyond the sea, that thou shouldst say, Who shall cross for us <with *e* of *n*> beyond ³⁵the sea and lay hold of it for us?" (19) "I call to witness against you today heaven and earth and life and death," i.e., (things) which go on forever.

(31:10) "At the time of the year of release (from debt), at the Feast of Tabernacles." That is, he commands that the law should be read

3:3 and 4:2, 3.—Cf. app. | 4:5—5:2.—15 om. hom. | 4:6.—8, 9 om.; 8 omits \bar{c} in 6:3, 10:1, 11:1, 12:6, 14:6, and 15:2 also | 4:7.—9 om. \bar{c} and \bar{c} | 6:1—5.—10 om. hom. | 6:4.—14 tr. here 7:6, 7 | 6:5.—15 om. \bar{c} | 7:8.—2 + \bar{c} | 10:6.—20 pref. \bar{c} | 11:1.—11 om. | 11:2.—9 \bar{c} for second \bar{c} | 11:4.—Cf. app. | 12:1.—15 om. \bar{c} | 13:6.—9—12, 15—19 \bar{c} | 14:6.—14—17 om. | 15:3.—2, 8, 15 om. | 15:9.—9 \bar{c} | 17:8.—3 pref. \bar{c} | 18:2.—3—6, 9—13, 15—19, and P pref. \bar{c} | 18:7.—3—6, 8—15, 18—20 om. pl. | 19:5.—9 ins. \bar{c} before \bar{c} | 19:6.—11 \bar{c} for \bar{c} | 20:1.—8 \bar{c} | 21:3.—4 pref. \bar{c} | 21:7, 8.—Cf. app. | 21:7.—13, with U and A, \bar{c} for \bar{c} ; 14 \bar{c} for \bar{c} | 22:2—23:1.—9 om. hom., + 22:2—7 in mg. | 23:7—9.—9—12, 18, 19 om. | 24:3.—4 pref. \bar{c} | 24:4.—8 om. | 27:3.—11, 12, 14, 19 om. pl. | 28:4.—6 om. \bar{c} | 29:4.—With U and L | 29:6.—2, 14, 20 ins. \bar{c} after \bar{c} ; A and a.o. w.t. | 30:4, 5.—15 \bar{c} | 30:4.—16, 17 om. \bar{c} | 30:8.—15 pref. \bar{c} | 31:8.—3—6, 9—13, 15—19 om. | 31:12.—3—6, 9—13, 16—19 om. with corr. 1 | 32:3.—8 + final \bar{c} | 33:1.—U and L \bar{c} ; A unvocalized | 33:8.—2, 20, and P + \bar{c} | 33:9.—2—4, 8, 14, 20, and prob. orig. 1, with L and A, \bar{c} for \bar{c} ; U om. | 34:3, 4.—Cf. app. | 34:5—35:1.—13 om. hom., + in mg. 34:5—11 | 34:5.—12 om. \bar{c} | 34:11.—8 om. | 35:5.—5 \bar{c} for \bar{c} | 35:7 f.—Cf. app. | 36:2, 3.—Cf. app. | 36:4.—8 om. | 36:5.—19 w.t.; a.o. ins. \bar{c} after second \bar{c} | 37:2.—8 om. first \bar{c} | 37:3.—Rd. \bar{c} with P; 3, 4, 9 | for first \bar{c} .

before the people. (31:17) "Because my God is not in my midst, all these evils have happened to me." <With *ā* of *ṣ*.> (21) "And when many evils befell them." <With *a* of *m* and *i* of *t*.> "Because I know their bent." Greek: *their wickedness*; Symmachus: *their formation*; Théodotion: *their seed*.

NINETEENTH SECTION

(32:1) "Hearken, O heavens, and I will speak; and let the earth hear the discourse of my mouth." That is, the two extremes of this universe he calls to witness. (2) "May my teaching drip down like rain and my discourse descend like dew <with *a* of *m*>," i.e., upon the soil of the mind. (4) "God is faithful, and he has not become wicked." <With enunciation of *h*.> (5) "They have corrupted," i.e., themselves, through idolatry, "and not his are the sons of the blemish." That is, they are not worthy to be ¹⁰his sons. Greek: *They have sinned; not his are the sons of the blemish*. Aquila: *Corrupt have become for him non-sons of his*.^a Symmachus: *Corrupt have become, with regard to him, (those who are) not at all sons of his*. (8) "When the Most High divided his people"—Greek: *the nations*—"and when he dispersed humanity," i.e., when he divided the tongues in Babel,^b "he appointed the boundary of the nations according to the number of the children of Israel"—Greek: *according to the number of the angels of God*. That is, he appointed an angel for every ¹⁵nation to govern it, nay, even for every person. (12) "The Lord alone did lead him." <With stopping of *b*.> (13) "He caused him to suck honey from the rocks and oil from the flinty rock," i.e., from the rocks of the mountains of Palestine; and, as it were, he solemnly prophesies about those things which were about to come to them, good and evil. (14) "With the fat and cream of wheat," i.e., the finest wheat flour. (15) "And ²⁰Israel"—Greek: *that beloved*—"waxed fat and kicked; he waxed fat and strong <with *e* of *q*>." (16) And "he provoked his jealousy with strange ones," i.e., with idols. (17) "They sacrificed to demons who were not gods." <With enunciation of *h*.> (21) "And I too will arouse their jealousy with a nation not mine," i.e., with the Assyrian and the Babylonian and the Egyptian and the Greek. (25) "From without the sword shall bereave, and from within, fear." (27) "If (it were) not (for) the anger of the enemy, who has waxed strong." Aquila: *If not (were) provocation to anger*. (28) "Because it is a nation whose ²⁵understanding is destroyed." [<With stopping of *b*.>] That is, the foe of my people is foolish and does not know that I, and not his own might, have given him power. (32) "[And] from the plant of Gomorrah." <With *e* of *sh* and [stopping of the second] *t*.> (33) "And the head of the wicked viper." <With fricativity of *t*.> Greek: *of the asp for which there is no cure*, i.e., a snake which resembles the turtle(?). (41) "And my enemies I will achieve." That is, I will put an end to them. (48) "And he said to him: (49) Ascend this Mount of the Hebrews, Mount Nebo," [i.e.,] where he died.

³⁰TWENTIETH SECTION

(33:2) "The Lord came from Sinai, and he appeared to us from Sâ'îr; he revealed himself from Mount Pârân." That is, one [mountain] (are) they; and its names vary according to its regions, and Hūrîv also is a desolate part of it. (3) "He gave them, [and] he also made them lovable to the nations." <With *a* of *ṣ*.> (5) "And there shall be a king in Israel," i.e., a heavenly one, the Messiah. (6) "May Reuben live, and not die." That is, may ³⁵his folly be forgiven because he repented; and this is the point at which Moses gave life to the dead Reuben. (7) "Hear, Lord, the voice of Judah." That is, Reuben alone is blessed in the natural order of his primogeniture, but the others according to their merits;

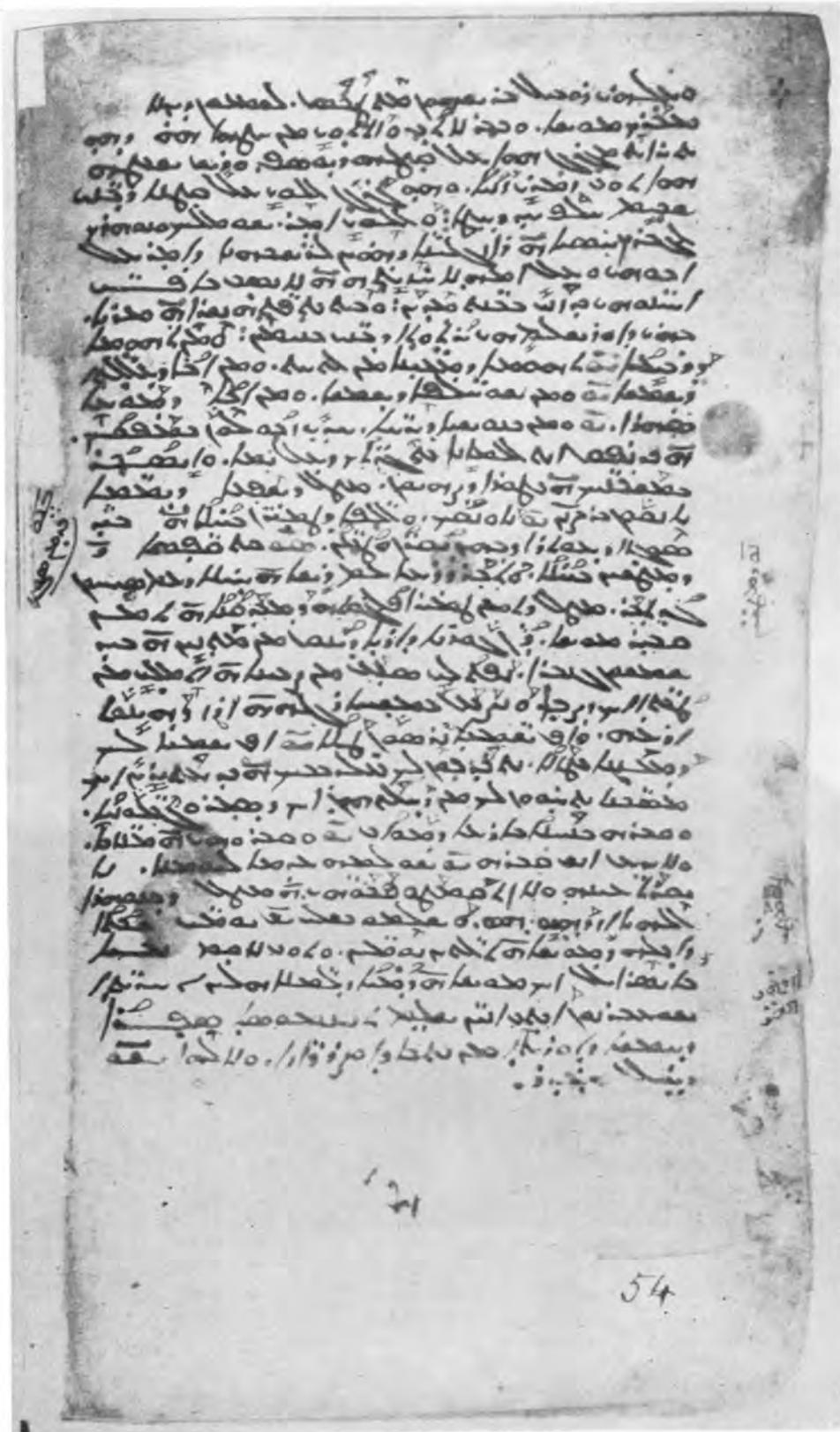
54
 51
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Handwritten text in Arabic script, likely a manuscript of Deuteronomy. The text is arranged in approximately 30 horizontal lines. There are some marginal notes on the left side, including the number '54' at the top left and '51' at the top center. The script is dense and appears to be a historical or scholarly version of the text.

NOTES ON THE TRANSLATION

* Or possibly: No sons of his have corrupted it.

b Cf. Gen. 11:1-9.



NOTES ON THE TRANSLATION

- ^a Cf. Num. 25:14.
- ^b Cf. Gen. 34.
- ^c I.e., "thy Thummim and Urim."
- 5 ^d Cf. Num. 25:6 ff.
- ^e Cf. Deut. 33:19a and BS's comment thereon.
- ^f Field's quotation in *Hex.* from Schroeter's edition of this passage should be corrected.
- 10 ^g Cf. Num. 32:1 with Judg. 11:12-22, etc.
- ^h Cf. PS s.v.
- 15 ⁱ Cf. Judges, chap. 13.
- ^j Cf. Josh. 9:3 ff.
- ^k Cf. Exod. 34:29.

and therefore was Reuben placed in order at their head. Simeon, however, Moses does not bless; and perhaps he had not yet repented and become penitent for that sin, that he chiefly had incited to the killing of Joseph. And further the head of his tribe was Zamrī the fornicator.^a And he had incited Levi to the killing of the sons of Shechem for one who had sinned.^b (33:8) “And to Levi he said: Thy perfection and thy light^c (belong) to [a] pious man,” i.e., a type of the revelations which were to be (given) to the high priest. (9) “Who says of his father and of his mother, I have not seen him.” That is, he did not respect the person(s) of his relations when he fornicated with the daughters of Midian.^d (12) “And he shall dwell between his shoulders,” i.e., the Lord, since Jerusalem is the heritage of the sons of Benjamin. (13) “And from the ¹⁰deep (*ṭhāmā*) [which] is crouched”—Greek: *the deep of the springs*—“from beneath.” (14) “And from the fruit of the produce of the sun”—Greek: *and from the seasons of the sun*—“and from the fruit which the moon makes grow”—Greek: *and from the synods of the months*. (18) “Rejoice, Zebulun, in thy going out,” i.e., when thou goest out of the harbor in thy commercial enterprises which are upon the sea, “and Issachar, in thy tents,” i.e., in Mount Zion.^e (19) “For ¹⁵they suck up the abundance of the seas <with *e* of *n*>”—Greek: (*it*) *nurses thee*—“and ships which are buried in the sand.” That is, by reason of the abundance of the wealth which is in them they are heavy and founder. Symmachus: *storehouses hidden in the sand*.^f (20) “And breaks the arm with the head.” That is, Gad broke up the army which was with Sihon.^g (21) “Because there is buried the portion of the lawgiver.” That is, Moses is buried there. (22) “Dan is a lion’s whelp which sucks of Mathnīm,^h” i.e., through ²⁰the hero Samson.ⁱ (23) “Naphtali is satisfied” according to (his) “wish.” That is, he is full of good things as he wished. (24) “And he dips his foot in oil,” i.e., a type of the fatness of his land. (28) “And also the heavens drip dew.” Greek: *also the heavens for thee are clouded with dew*. (29) “And thy enemies shall dissemble to thee.” That is, being rich, they shall make themselves appear poor to thee because of their terror, as the Gibeonites did.^j

(34:6) ²⁵“And he buried him in a wadi in the land of Moab.” Greek: *and they buried him*, i.e., the angels. “And no man knew his grave”—Greek: *his end*—“unto this day.” (7) “His eye was not dim nor his cheeks shrunken,” i.e., because they had been made to shine with divine light.^k (8) “And the days of weeping of the lament for Moses were completed <with vowellessness of *sh*>,” i.e., thirty days. (10) “And there arose not again a prophet ³⁰in Israel like Moses.” That is, it is probable that Joshua the son of Nun wrote these last words.

Completed is Deuteronomy, the fifth book of the Law, from the book of the Storehouse of Mysteries; and God, who has given strength and help, be praised!

COLLATION

2:2.—2 by second hand until further noted | 2:4.—8, 14 om.; 8 supplies in mg. var. | 3:3.—3, 4 om. | 5:3.—12 om. | 5:8.—8 † for † | 6:1.—2-4, 8, 14, 20, with orig. 1 and P, † for †; 11 om. † | 10:1.—8, with orig. 1 and mg. 14, om. †; a.o., U, and L with corr. 1; A **وَصَلَبَ** | 11:2.—14 om. | 11:4.—4 om. pl. | 11:8.—9 ins. **ع** after > | 12:1.—9 pref. † | 12:5.—12 om. † | 13:6.—2, 3, 8, 14, 20, with orig. 1, ins. † after first > | 13:8.—2 **ع** mg. corr'd | 14:3.—12 with pl. | 14:7.—8, 14, 20 **ع**; 2 and P w.t.; a.o. om. | 15:1.—6 om. second > | 15:10.—3, 4 †; 6, 9-19 with 1 mg. var.; a.o. w.t. | 16:2.—3 om. | 16:3.—14 om. † | 16:5.—15 om. | 17:1.—2, 4, 6 w.t.; a.o. with 1 mg. var. | 17:3.—12 **ع**, but + mg. var. **ع** | 20:5.—P om. | 22:2.—3, 4, 6, 9-13, 15-19 om. † | 22:5.—2, 6, 14, 20, with orig. 1, ins. † after † | 23:1.—8 ins. **ع** after > | 23:2.—2, 4-6, 14, 20 w.t.; a.o. om. first † | 23:5.—24:3.—8 om. hom. | 25:1.—8 **ع** for **ع**; cf. app. | 27:4.—4 om. †; cf. mg. 1; P w.t. | 28:2, 3.—8, 14, and poss. orig. 1 with mg. 1 | 30:6.—2 om. | 30:8.—14 ins. † before † | 31:5.—3, 4, 6, 13 + † | 32:6.—16 + final scholion in Arabic | 32:7.—33:2.—2, 4, 11, 13, 18 w.t.; 15-17 om.; 20 obs. | 32:7, 8.—8, 14 **ع** | 33:1, 2.—3 om. by erasure | 33:1.—9 tr. here 32:8; 12 om. | 33:2.—10, 11, 19 tr. here 32:8; other MSS make the usual scribal additions.

§ 1	55	Handwritten text in Syriac script, including the number 55.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 2		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 3		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 4		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 5		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 6		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 7		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 8		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 9		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 10		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 11		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 12		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 13		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.
§ 14		Handwritten text in Syriac script.	Handwritten text in Syriac script.	Handwritten text in Syriac script.

NOTES ON THE TRANSLATION

^a Should be 807. But see collation of 15:9. BH may have read with 2-4: "Hebrew and Syriac, 905."

5 ^b CMS, I, 7: "Protus the Roman." Syriac, p. 3, right mg., ll. 33 ff.: *ܦܘܬܘܫ ܕܪܘܡܐ ܕܥܘܠܡܐ*

10 *ܕܥܘܠܡܐ ܕܥܘܠܡܐ*

Cf. also Fabricius, *Pseudepigr. Vet. Test.*, I, 139 ff., s.v. "Seth"; Thilo, *Apocr.*, pp. 684 ff.

^c Should be 715.

^d Should be 815.

^e Should be 905.

20 ^f Luke 3:36.

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Names	Begot (a son) at the age of	Years summed up	Chronological table showing the fathers from Adam to Moses and the years according to the LXX version, which is that of the Greeks and the rest of the Christian peoples aside from the Syrians, whose Scriptures agree with those of the Hebrews.
Adam, the primeval man	230	230	⁵ [And] according to the Hebrew, with which agrees the Syriac, at the age of 130 he begot Seth; and, perhaps in order to show that the time had not yet come for the Messiah to arise, the Jews subtracted from the fathers a hundred years each and confused their records. And Adam lived, after he had begotten Seth, according to the Greek, 700, and according to the Hebrew and Syriac, [800 years. All his days according to the Greek and the Hebrew and the Syriac] were 930 years. And the years of the beginning of the world ¹⁰ begin on the first of Nisân, which is a Sunday. And Adam was created on the sixth of the same (month), which is a Friday; and on the same day he sinned, and he and his wife were driven from Paradise. And after [they] had gone forth he begot two sons, Cain and Abel; and Cain rose up against Abel and killed him. And then he begot Seth.
Seth	205	435	And according to the Hebrew and Syriac at 105. And he lived, after he had begotten, according to the Greek, 707, ¹⁵ and according to the Hebrew and Syriac, 800. ^a All his days according to the Greek [and Hebrew] (were) 912. And according to the narrative of Prjtwn ^b the Wise, Seth first invented writings and the Hebrew tongue.
Enosh	190	625	And according to the Hebrew and Syriac at 90. And he lived, after he had begotten, according to the Greek, 717, ^c and according to the Hebrew and Syriac, 817. ^d All his days according to the Greek and Hebrew (were) 907. ^e ²⁰ This one, by reason of his excellence, was called ʾAlūhīm, i.e., the Divine.
Kenan	170	795	And according to the Hebrew and Syriac at 70. And he lived, after he had begotten, according to the Greek, 740, and according to the Hebrew and Syriac, 840. All his days according to the Greek and Hebrew (were) 910.
Mahalaleel	165	960	And according to the Hebrew and Syriac, 65. And he lived, after he had begotten, according to the Greek, 730, and according to the Hebrew, 830. All his days according to the Greek and Hebrew (were) 895.
Jared	162	1,122	²⁵ Here the Hebrew agrees with the Greek. And he lived, after he had begotten, according to the Greek and Hebrew, 800. All his days (were) 962.

CHRONOLOGICAL TABLE

Enoch	165	1,287	And according to the Hebrew and Syriac, 65. And he lived, after he had begotten, according to the Greek, 200, and according to the Hebrew and Syriac, 300. All his days according to the Greek and Hebrew were 365.
Methuselah	187	1,474	And according to the Hebrew also at 187. And he lived, after he had begotten, according to the Greek and Hebrew, 782. ³⁰ All his days according to the Greek and Hebrew were 969. And in some Greek codices it is written that he begot at 167, but incorrectly, since 20 years are lacking from the years of his days; and it is evident that this slip happened to an early scribe.
Lamech	188	1,662	And according to the Hebrew and Syriac at 182. And he lived, after he had begotten, according to the Greek, 565, and according to the Hebrew and Syriac, 595. All his days, according to the Greek, (were) 753, and according to the Hebrew, ³⁵ 777. In his time the sons of ² Alūhīm descended unto the daughters of Cain, and the blessed seed was mingled with the noxious seed.
Noah	500	2,162	And according to the Hebrew and Syriac also at 500. And he lived, after he had begotten, according to the Greek and Hebrew, 450, and after the Flood 350, since in the year 600 of his life was the Flood. All his days according to the Greek and Hebrew (were) 950.
Shem	100	2,262	⁴⁰ And according to the Hebrew and Syriac also at 100. And he lived, after he had begotten, according to the Greek and Hebrew, 500.
² Arpakhshār	135	2,397	And according to the Hebrew and Syriac at 35. And he lived, after he had begotten Kenan, according to the Greek, 330, and according to the Hebrew and Syriac, after he had begotten Shālāh, 403 years.
Kenan	135	2,532	According to the opinion of the chroniclers, for in the codex according to the Greeks he was only 130. ⁴⁵ In the Law, however, which the Syrians accept, not even the name of this Kenan is found. But Luke [the evangelist] mentions his name when he reckons the genealogies of the Messiah. ^f Then he lived, after he had begotten, [430].

1:1.—3-5, 8-10, 12-18 ا for o | 1:2.—11 om. ا | 1:4.—2, 8, 11, 14 om. ʔ | 1:6.—13 om. | 2:3.—9 ins. ∞ before ∞; 15 om. ا | 2:4.—13 ا for ا | 3:3.—3, 5, 8-13, 15-19 om. first ا | 3:5.—12 rep. | 4:1.—9, 12 om. second ʔ | 5:1.—2, 8, 11, 14, 20 with orig. 1 and mg. 1 pref. o | 5:5.—A.o. with 1 supral. | 5:7.—Note 1 supral. | 6:6.—3 om. | 6:7.—9, 10, 12, 15, 17-19 om. | 7:1.—15 om. o | 7:4.—4 om. ا; 11, 15 om. | 7:8.—9, 10, 12, 16-19 part. | 8:2.—8 om. o | 8:6.—13 ا for ا | 9:3.—8, 14 w.t.; a.o. + 1 mg. (11 om. mg. word 6) | 10:4.—11, 20 + ∞ | 10:9.—20 ins. ا after ا | 10:10 and 11:3.—4-6, 9, 10, 12, 13, 15-19 tr. with corr. 1 | 10:11.—12 pref. o | 11:1.—15 om. | 12:4.—2, 8, 14, 20, and prob. orig. 1 with 1 corr. | 12:5.—2, 8, 14 + final o | 13:4.—8, 14 + ا | 14:1, 2.—13 tr. and om. o | 14:5.—Note cross, the application of which escapes us | 14:11.—8 ا for ا; 11 ا (so throughout for ا); 20 ∞ for ا | 15:8.—8 ا; 11, 14, 20, poss. with orig. 1, + ا | 15:9.—2-4 + ا | 16:1.—11 om. o | § 4, col. 2.—8 ا | 18:8.—13 o for first ʔ | 18:11.—Note 1 supral. | 19:6.—15-17 om. | 19:10.—1 retraced; 8, 14, 20 ا for ا; 11 o for ا; 18 ا for ا | 20:5-7.—8, 14 tr. in order 7, 5, 6 | 20:6.—12 om. ا | 22:6.—9, 10, 12, 16-19 ا for second o and + ا | 22:10.—10, 12, 15-19 ا | 23:8.—8, 11 om. | 23:9.—11 om. | 24:1.—A.o. om. | 24:5.—2, 11, 20, prob. with orig. 1, + ا; a.o. with 1 corr. and subl. | 25:4—26:3.—8, 14 om. and duplicate 27:6—28:9 | 26:3.—20 om. ا | 27:11.—6 om. pl.; 8, 14 om.; 10 ا | 28:5—29:8.—9 om. | 28:6.—5 rep. | 29:4.—6 om. | 29:5.—11, 20 om. ا | 29:12.—11 om. ا | 30:6.—8, 14 om. ا; 11 om. | 30:10.—8 om. ا | 31:5.—8 ا | 33:11—34:3.—15-17 om. | 33:11.—9, 10, 12, 18, 19 ا for ا; 11 om. ا | 34:4.—8 ا | 34:9.—3 om. ا | 34:11.—20 (retraced) om. | 35:4.—5, 6, 13 om. | 35:7.—13 + final ا | 38:2-4.—9, 10, 12, 15-17 om. | 38:6.—13 om. ا | § 12, col. 1.—14 ا for ا | § 12, col. 3.—8, 9 om. first ا | 40:1.—4 + ا | 40:4.—9, 16-19 om. | 41:1.—8 + ا | § 13.—Note mg. 1 | 42:8.—20 om. | 43:6.—8, 14 om. | 43:8.—8 + ا | 43:9.—3-6, 9, 10, 12, 13, 15-19 om. | § 14, col. 3.—8 om. first ا | 44:3.—8 om. ا | 46:1.—Rd. 1 mg. with 2-6, 9-13, 15-20 | 46:3.—9 + ا | 46:4.—13 om. | 46:6.—8, 11, 13 om. | 46:11—47:1.—20 om. | 46:11.—Rd. ا | 47:2.—Rd. as indicated in mg.

CHRONOLOGICAL TABLE

Col. 4

Col. 3 Col. 2 Col. 1

- § 1
- § 2
- § 3
- § 4
- § 5
- § 6
- § 7
- § 8
- § 9
- § 10
- § 11
- § 12
- § 13
- § 14



NOTES ON THE TRANSLATION

- 5 ^a Cf. collation.
- ^b *CMS*, I, 20. Cf. its Syriac, p. 9, right mg., l. 37.
- ^c Correct for the Syriac, but MT gives 70.
- ^d Cf. *BCS*, p. 10, l. 16, where it is written with initial *b*. But *CMS*, I, 24, n. 4, quoting from the edition of Bedjan, gives as variants our spelling and another with | before *;*. Cf. also *CMS*, Syriac, p. 12, l. 22, which agrees with the second variant spelling (cf. translation, p. 24). But *CMS*, Syriac, p. 14, citing from the *Chronicle* of Eusebius, writes the name with | in place of our *د*.
- ^e The statement that Joseph went down to Egypt at 24 is in all the MSS and must have been found in BH's original copy. It must be the error of an amanuensis for "he went to prison." The 100 years of Joseph's life likewise do not correspond to BH's statements elsewhere.
- ^f Cf. *CMS*, p. 22 (transl., I, 39, n. 1), and *BCS*, p. 14 (ed. Bedjan, p. 13), where the same statement is traced to the same author, whose name may be read Artemūnis or Artemūnios. The name is further corrupted to Aristamūnis to resemble well-known Greek names in BH's Arabic *Historia dynastiarum*, ed. Pococke, p. 26, and ed. Salhani, p. 28. It would seem to be a conflation of the name of the curious Jewish author Artapan (Eusebius *Praeparatio evangelica* ix 27, ed. Heinichen, II, 33 ff.; *Chronicon paschale*, PG, XCII, col. 201), on whom see Freudenthal, *Alexander Polyhistor* (Breslau, 1875), pp. 143-74, and the name Numenius (Eusebius *Praep. ev.* ix 7f.). The statement (not found

outside of Michael and BH) that Jannes and Jambres (II Tim. 3:8) taught Moses the wisdom of the Egyptians is probably a further textual corruption, inner Syriac or through an Armenian translation.

Shālāh	130	2,662	And according to the Hebrew and Syriac at 30. And he lived, after he had begotten, according to the Greek, 430, and according to the Hebrew and Syriac, 403.
Āvār	134	2,796	[And] according to the Hebrew and Syriac, 34. And he lived, after he had begotten, according to the Greek and Hebrew, 430. And it is said that after his name the Hebrews were called; but that which is correct (is that) ³ from Abraham, who crossed (^c br) the river Euphrates, they acquired the appellation Hebrews.
Pālāgh	130	2,926	[And] according to the Hebrew at 30. And he lived, according to the Greek and Hebrew, 209. In his time the tongues were divided, when men had foregathered to build the tower whose top (was to be) in heaven.
Ar ^c ū	132	[3,058 ^a]	And according to the Hebrew at 32. And he lived, according to the Greek and Hebrew, 207. In his time the first king arose in Babel, Nimrod the Giant; and in Egypt (arose) Pwnwpws(?), ^b ¹⁰ and they used to call him Meṣrēm, according to the name of their (fore)father Meṣrēm; and men began to fight with weapons of war.
Sārūgh	130	3,188	And according to the Hebrew and Syriac, 30. And he lived, after he had begotten, according to the Greek and Hebrew, 200. And it is said that with him originated demon worship, and for that reason he is called by the name of Ṣrīqūthā ("vanity"). And in his time [also] money was invented and the casting (or graving) of gold and silver, ¹⁵ and weights and measures were established.
Nahor	79	3,267	And according to the Hebrew, 29. And he lived, after he had begotten, according to the Greek, 129, and according to the Hebrew and Syriac, 119. And in his time the writings and the teachings of the Chaldeans were introduced into Egypt, and sorcery and divination, and Sodom and Gomorrah were built.
T ^c rah	70	3,337	And according to the Hebrew and Syriac at 75. ^c And at this time Heṣrūn, the brother ²⁰ of T ^c rah, fought with Kasrūnīs, ^d the king of Babel, and killed him, and there ceased (to be) a king over Babel. But Bālūs became the first king over the Assyrians, and built many cities. And from here on the Law of the Greeks and (that) of the Hebrews and (that) of the Syrians agree with one another.

CHRONOLOGICAL TABLE

Abraham	100	3,437	And he lived 175. And in his fiftieth year Jerusalem was built by Melchizedek. And in his seventy-first year was the beginning of the war of Kardlamar (against?) the king of [the region of] Sodom. ²⁵ And in the year 75 God commanded him to go forth from his father's house and established a covenant with him and his seed, and from this point are reckoned the 430 years during which the children of Israel were in bondage in Egypt. And in his eighty-sixth year he took to wife Hagar the Egyptian, and begot from her Ishmael. And 2 years previously he had brought the offering of the goat and the turtledove. And at the age of 99 years he circumcised the flesh of his foreskin, and that of Ishmael ³⁰ in his (Ishmael's) thirteenth year.
Isaac	60	3,497	And he lived 180. And at the age of 16 years his father offered him up for a burnt offering on the Mount of the Amorites. And in his thirty-seventh year Sarah his mother died; so she had lived 127. And at 40 he took Rebecca to wife.
Jacob	87	3,584	And he lived 147. And when he was 84 he took Leah to wife, and when he was 91 he took ³⁵ Rachel. And after a year she bore him Joseph, and he (Joseph) was sold by his brothers (when he was) 17 years old. And he went down to Egypt at 24, and he lived one hundred years. ^e
Levi	45	3,629	And he lived 137. And in his forty-fourth year Jacob with all his seed went down to Egypt, and they were in Egypt exactly 415 years.
Qâhâth	63	3,692	And he lived 133. And 4 years after they had entered Egypt he was born, even though ⁴⁰ it is written in the Law that Qâhâth entered Egypt with Levi.
Amram	70	3,762	And he lived 137. And in his sixth year Joseph died in Egypt. From then on the children of Israel were in bondage 147.
Moses	He lived 120 years	3,882	And when he was 10 years old he was put in school, and Jannes and Jambres were teaching him the wisdom of the Egyptians—augury and sorcery, ⁴⁵ as Artemonius the Wise shows. ^f And when he was 40 he fled to Arabia, to R ^{sc} û ^{el} the Midianite, and he received Şepûrâ his daughter to wife. And in his eightieth year God was revealed to him on Mount Sinai. And in that same year he led forth [the children of] Israel from that land. And after a year he made the great war with Amalek. For Moses was in Egypt 40 years and in Midian 40 ⁵⁰ and in the desert 40. There are, therefore, generations, i.e., families of the fathers, to here, according to the Greek, 27, and according to the Syriac, 26. From here, however, and onward the years are transmitted not by generations but by judges, and after them by kings.

§ 1, col. 3.—8 om. first **ع** and has **ل** for **ل** | 2:2.—8, 14 om. | § 2, col. 3.—8 om. first **ع** and has **ا** for **ع** | 3:1.—
 2, 11, 20, prob. with orig. 1, pref. **ع** | 4:3.—6 om. **و** | 5:7.—11 + **لنا** | §§ 2, 3.—Note mg. 1, referring to Gen.
 10:25-30 | § 3, col. 3.—8 om. **ع** | 6:1.—2, 20, with orig. 1, pref. **ع** | 6:5.—4 om. | 6:6.—4 pref. **ع** | 6:9 *et passim*.—
 20 om. **ل** | 6:10.—8, 14 **ع** | 6:11.—8 pref. **ع** | 7:5.—13 **عنت** | 7:6.—5 om. | § 4, col. 3.—Rd. with 2, 3, 5, 6, 11—
 14, 18, 19, and orig. 1 **لنب**; 9 **لنب**; 20 **لنب**; 8 **لنب**; 4 om. remaining columnar material; 10, 15-17 **عندلنب** |
 8:1.—3 om. **ع** | 8:10.—4 pref. **ع** | 10:6.—9, 12, 15-19 om. | 12:3.—6, 9, 10, 15, 17-19 with 1 supral. | 13:1.—
 3-6, 8-10, 12-19 om. **ع** | 14:1.—2 + **ع** **ع** | 14:2.—11, 20 + **ع** **ع** | § 6, col. 2.—Note mg. **عنت**, and cf. 16:9 |
 16:2.—5, 6, 9, 10, 12, 13, 16-19 with 1 supral. | 16:3.—9 **عنت** | 18:4.—4 ceases | 18:5.—8 om. **ل** | § 7, col. 3.—
 8, 14 rep. § 6, col. 3 | 21:9.—20 + **ع** | 22 mg.: 1.—8, 11, 14, 15 tr. with 22:9 | 23:2.—Rd. 125; 8, 14, 15 with right
 mg. 1; 18 notes in mg. a Law reading of 175, but discards it as incorrect | 24:8.—8, 14 with orig. 1; rd. with a.o.
 supral. and mg. 1 | 25:8.—15 om. | 26:4.—9 **و** for **ع**; 15 om. **ع** | 28:1.—15 om. | 28:2.—9 om. **ل** | 28:8.—8 **ل** for **ل** |
 29:4.—9, 10, 12, 15-19 om. | 29:8.—15 om. **ع** | 30:3.—2, 14, 20 w.t.; a.o. om. | 33:2.—2, 9, 11 w.t.; a.o. +
عنت | 36:1.—9, 14, 18 om. | 36:3.—20 om. | 38:6.—8, 11, 14 **و** for **ع**, cf. 1 mg. | 39:1.—15 **عنت** | 40:1.—
 18 om. | 40:2.—8 om. | 41:9.—11 pref. **ع** | § 14, col. 2:3.—8 **ع** (queried) | 44:1.—5, 6, 13 om. | 45:3.—11
عنت | 20 **عنت** | 45:8.—3, 14 w.t.; a.o. + **عنت** | 45:9; 46:1.—11 tr. | 46:8.—14, 16 **ع** for second **ل** (14
 pref. **ع**) | 48:2.—8, 14 w.t.; rd. with a.o. lower mg. 1 | 49:10; 50:2.—11 + **عنت** | 50:6.—8 **ع**(?) (queried) |
 52:8.—9, 11, 12 + final scholion.

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Handwritten Syriac text in a cursive script, arranged in approximately 35 horizontal lines. The text is densely packed and includes several vertical marginal notes on the left side. The script is characteristic of the Syriac language, used in biblical manuscripts.

NOTES ON THE TRANSLATION

* "Sessions" forms a division of the Syriac canon following the Pentateuch and in turn followed by the Prophets. See PS, I, 1646, 48. Its definition, "Liber Judicum," should be canceled. Cf. the references in PS.

We have chosen the translation "Sessions" because it is a short, relatively noncommittal word which renders the Syriac fairly enough. The idea the Syriac means to convey is very probably this, that, whereas the books of Moses depict the Israelites and their forbears in their times of unsettled wandering, i.e., in the nomadic or Beduin stage, these following books relate their irruption into settled lands, their own settling there, and their fate in the stage of settled civilization.

^b Cf. Gen. 15:16.

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NOTES ON THE TRANSLATION

- ^a So U.
- ^b Cf. collation, 7:6.
- ^c Cf. collation, 31:3-8. But the attestation of 1 with 3, 4, 8, 14, and 20 is strong enough to make this reading doubtful. We therefore offer here as an alternative the reading of our text: "With *i* of *m*; Nestorians with *a*." Contrast LS, 127:20 ff.; 148 f.

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THIRD SECTION

(4:18) "The soles of the feet of the priests rested on dry land." <With *a* of *m* and *p*, and *d* of *s* and *t*.>

(5:2) "Make thee a blade of flint"—Greek: *stone knives*—"and again circumcise the children of Israel a second time." That is, the second generation, which was not circumcised in the desert, he commanded that he should circumcise, ⁵and not those that had been circumcised once. (9) "And the Lord said to Joshua, Today I have caused to pass away the reproach of the Egyptians from you," i.e., of those who were saying that you went away from us and were not able to inherit the land. (10) "And the children of Israel encamped in Galgâlâ and made (ready) the Passover on the fourteenth day of the first month, in the evening, on the Plain of Jericho." That is, they prepared ¹⁰to eat it on the fifteenth. And behold the divine providence that was upon them, that the sons of Shechem, who were circumcised with iron, remained for a long time in great pain, but those who were circumcised with blunt flint were healed quickly. For on the tenth day they crossed the Jordan, and on the eleventh they were circumcised, and on the thirteenth they had recovered, and on the fourteenth they made (ready) the Passover. (11) "Unleavened bread and parched corn ¹⁵they ate." <With *e* of *g*; Nestorians with *a*.^a> Greek: *unleavened bread and fresh things*. [(12) "And the manna was taken away after the day when they ate of the grain of the land." Greek: *And the manna ceased*. That is, God had prepared for them manna instead of wheat; and when wheat was found, the manna was removed. "And they ate of the produce of the land of Canaan in that year." Greek: *for they gathered the fruits of the region of Phoenicia in that year*.^b] (13) "And he saw a man standing before him with his sword drawn," i.e., Michael, the guardian angel of his people. (15) "And the captain of the Lord's hosts said unto Joshua, Remove thy sandals from thy feet, for the place in which thou standest is holy." That is, that which he had commanded unto Moses ²⁰he commands him also, that he might know that he was the same one and not some one else.

(6:3) "And encircle the city," i.e., Jericho, "once a day. Thus do for six days." That is, perhaps they would submit without perishing. (4) "And on the seventh day encircle the city seven times." That is, here the Sabbath was violated by divine commandment. (5) "Let all ²⁵the people utter a great shout, and the wall shall fall," i.e., as the Mongols do nowadays when they conquer cities.

FOURTH SECTION

(6:7) "And they encircled the city." <With *a* of *k* and vowellessness of *r* and stopping of both *k*'s.> (14) "Thus they were doing for their six days." <With stopping of both *t*'s.> (18) "But do ye carefully avoid the (things) tabooed, lest ye become accursed." That is, Jericho ³⁰was the first city they captured, and therefore they devoted to the Lord its [spoil]. (22) "As ye have sworn unto her." <With [*a*] of *m*.^c> (26) "And Joshua swore at that time and said, Cursed before the Lord be the man who undertakes to build this city of Jericho," i.e., because God had given her seven days' room for repentance and she had not repented. "In his first-born he shall build it, ³⁵and in his youngest he shall raise up its gates." That is, when Ahab, the wicked king, later became presumptuous and laid its foundations, his first-born ³Avîram died; and when

1:3.—2-4, 8, 14, 20, and L w.t.; a.o. om. final ω with mg. 1; 13, 15-19 tr. here 2:1, 2 | 1:4.—3-6, 9-12 tr. here 2:1-6; 15-19 tr. here 2:3-6, rep. 2:1 for ϵ | 2:7.—9 + final ϵ | 2:8.—9 om.; 2-4, 8, 14, 15, 20, and P w.t.; a.o. with upper mg. 1 | 3:1.—9 om. | 3:4.—8, 14, 20, and P om. final ϵ . This part of 2 from later hand. Note retracing of 1 | 3:5.—9 om.; 2, 3 (second hand), 5, 6, 10-13, 16-19 + final ϵ | 4:6.—9 om.; 10-13, 15-19 + final ϵ ; 2 now in orig. hand | 5:4, 5.—9 om. | 5:4.—10-12, 15-19 ω | 6:3.—9 om. | 7:4.—9 om. | 7:6.—A.o. + mg. 1, which belongs after 15:8 and may have been so intended by BH, who perhaps himself added this as a mg. note | 7 mg. 1:6.—9 om. | 7 mg. 2:1, 2.—8, 9 om. | 7 mg. 2:5-11.—8, 14 om. hom. | 7 mg. 2:8.—2, 3, 8, 14, 20 w.t.; a.o. om.; 2-4, 20 om. supral. $\bar{\omega}$ | 7 mg. 2:9.—2-4, 20 pref. ϵ | 7 mg. 2:11.—9-12, 15-19 om. | 7 mg. 3:2—4:2.—15 om., + mg. | 7 mg. 3:10.—9 om. | 7 mg. 3:13.—2, 8, 20 om. | 7 mg. 4:3.—2, 20 + $\bar{\omega}$ | 8:1.—9 om. | 11:4—12:4.—10 om. hom. | 11:7.—10 ω | 12:1.—9 om. | 12:2.—9 om. η | 12:5.—16, 17 pref. ϵ | 13:1.—9 $\bar{\omega}$ | 14:5.—2-19 and poss. A, with mg. 1, om. pl. | 15:1.—8, 14 + $\bar{\omega}$ | 15:7.—3, 4 om. pl. | 17:3.—2, 8, orig. 13, 14, 20 w.t.; a.o. | for σ | 17:4, 5.—5, 6, 9-12, 15-19 with mg. var. 1 (16 w.t. for 17:5) | 18:2-5.—Cf. app. | 18:6.—8 pref. η | 18:7.—13 om. one η | 20:2.—10-12, 15-19 om.; 4-9, 13, 14 with mg. var. 1 | 24:1.—8, 14 om. | 25:9.—10 om.; 5 om. final | 26:1.—8, 20 tr. ω and ϵ | 28:8.—9 pref. η | 29:1.—3, 4 om. | 29:7.—9 ins. ϵ after ω | 30:3.—2-4, 8, 14, 20 w.t.: 12 ω ; a.o. om. | 31:1.—6, 9, 13 w.t.; a.o. and prob. orig. 1 with mg. 1 | 31:2.—9 pref. η | 31:3-8.—2, 5, 6, 9-13, 15-19 with mg. 1 | 31:4.—9 om. | 31:9.—A ins. | after ϵ | 32:4.—9 + final ϵ | 32:6.—2, 6, 10, 15-17, mgs. of 5, 18, 19, and 13 supral. with mg. 1; P w.t. | 34:1, 2.—12 tr. | 36:7.—9 ω .

he raised its gates, his youngest son Sâkhûth died. And in the Greek this interpretation is joined to the text.^a

(7:1) "And Ākhâr the son of Karmî the son of Zavdî the son of Zarḥ, of the tribe of Judah, took" That is, he stole from the spoil. (2) "Ai which is beside Bêth-Ûn." (7) "And Joshua said: O Lord God," i.e., O Lord, "wherefore hast thou brought this people across the Jordan?" That is, to show the nation that their victory was from the Lord he says this, and not as finding fault forsooth.

FIFTH SECTION

(7:13) "Thus saith the Lord . . . : A tabooed thing is in the midst of thee, Israel. Not again shalt thou be able to stand before thine enemies until ye remove the tabooed thing <with *a* of *t*> from among you." (14) "And the tribe which the Lord takes shall come forward by families." ¹⁰Greek: *kindreds*. That is, a tribe (was to be) separated out from the tribes, and from the tribe, families, and from the families, households, and finally, from the household, men, so that perhaps Ākhâr might repent and give up whatever he had stolen and might not be burned. (21) "I saw among the spoil a Babylonian pallium, and it was beautiful." Greek: *a beautiful varicolored garment*; Aquila: *a beautiful Babylonian stole*. "And two hundred shekels of silver"—Greek: *didrachma*; ¹⁵Aquila: *sīqlū*—"and a tongue of gold that weighs fifty shekels"—Aquila: *staters*. (25) "Why hast thou deceived us? The Lord shall deceive thee this day." Greek: *Why hast thou destroyed us? The Lord shall destroy thee*. "And he burned them with fire," i.e., him and those who belonged to him, in order that the judgment might be more awesome.

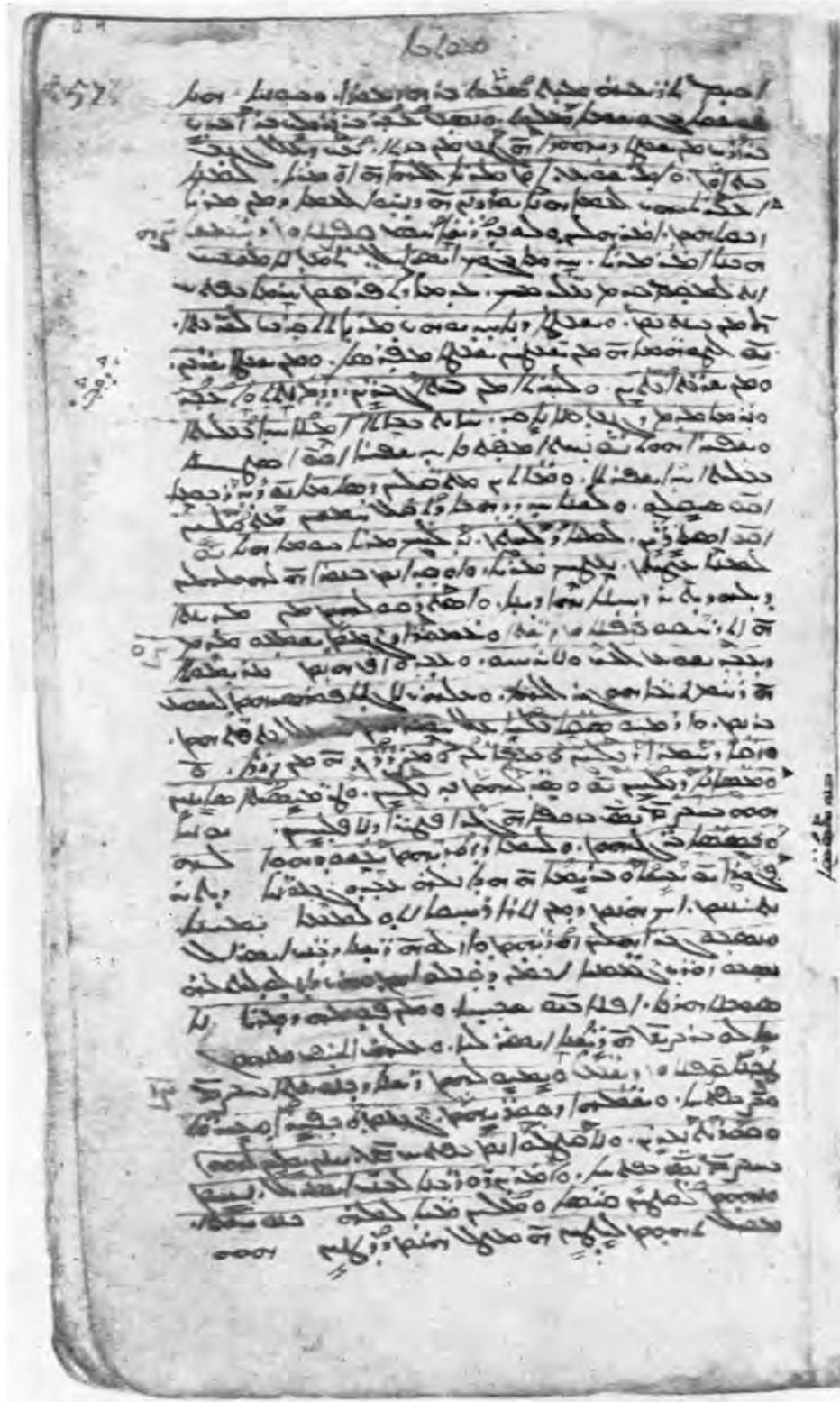
(8:16) "And they were withdrawn from the city," i.e., were removed afar.

SIXTH SECTION

(9:3) "And the inhabitants of Gibeon heard ²⁰what Joshua had done to Ai and to Jericho." (4) "And they also worked out a scheme." That is, God loves those who repent, and because of that God did not reveal their cunning to Joshua the son of Nun. "And they laid worn-out sacks on their asses"—Greek: *upon their shoulders*—"and wine skins which were worn out, rent, and bound up," i.e., from [ṣ^rājdā ("dissection")].^b (5) "And shoes which were worn out." Greek: *and their sandals worn out*. "And they had put on brogues ²⁵<with *i* of *m*; Nestorians with *d*>," i.e., raw, untanned skins. Greek: *and soles on their feet*. "And the bread of their provisions was dried up and had mold on it." Greek: *dried up and worm-eaten*. That is, all this the Gibeonites did that they might find more pity as men who had come from a far place to seek a covenant. (14) "And these men took their provisions and went away." That is, the headmen of the children of Israel ³⁰took the provisions of the Gibeonites as accepting them. And (the phrase) "they went away" has no meaning here, nor is it found in the Greek.^c "And from the mouth of the Lord they did not ask <with *e* of *sh*>," i.e., the Israelite headmen; and therefore the artifice was hidden from them.

SEVENTH SECTION

(9:15) "And the [rulers] of the congregation swore to them." <With [*a*] of *m*.^d> (17) "And the names of their towns were Gibeon and K^firā and Īrūth ³⁵and Qūrjath-Naṣrīn." (18) "And they did not slaughter them." <With *a* of *q*.> (19) "We swore to them." <With *i* of *m*; Nestorians with *a*.> (21) "And the rulers said to the children of Israel: They shall live, but shall be gathering wood and drawing water for all the congregation." (23) "Therefore ye shall be cursed," i.e., because they were murmuring



NOTES ON THE TRANSLATION

* See LXX *ad loc.*, and cf. I Kings 16:34.

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^b BH would like to read the word translated by us "bound up" in the sense of "cut up." Contrast *LS*, 100:5-10, upon which the emendation of *I* followed by all others except the best two representatives of BH's original text is based. This and several similar differences between our Scholia and *LS*, which seem to indicate that *LS* was written later than the Scholia, lend some support to the date 1284 for *LS*, given with much hesitation in *MBS*, Einl., p. xii. If this assumption holds good, the emendation may have been made by BH himself.

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^c Of the ordinary meaning of 'ezalu, "went away" or "went (somewhere)," BH's note holds true. But if we connect it with the following phrase in the sense of "proceed (in a course of conduct)," P may be read, "and they proceeded without asking from the mouth of the Lord."

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^d Cf. collation, 33:8, and note on Josh. 6:22. These cases are similar to that mentioned in note b above. Just below, in 9:19, the original text of BH's scholion remains unchanged, despite *LS*, 127:19 and 24 f.

1:3.—11 ع | 1:8.—9 ع | 3:8.—8, 13, 14 om. (13 ins. supral.) | 3:10.—8 ع | 4:8.—13 om. | 5:5.—20 om. | 8:8—9:1.—14 om. | 9:7.—15 ع for first ع | 11:6.—4 om. final ع | 11:8.—2-5, 9, 13, 20, and poss. orig. 1 with mg. 1; a.o., mg. 5, and corr. 13 w.t. | 12:8.—Cf. app. | 13:1.—6 om. ع ; 10, 15-18, orig. 19, and 20, fem. emph. | 13:7.—16 om. | 13:8—14:8.—9 om. hom. | 14:1, 2.—3-6, 9-13, 15-19 tr. with corr. 1 | 16:3.—9 om. | 16:4.—U and L + final ع | 17:4.—9 + ع | 17:5.—U and L + final ع | 19:7.—6 om. final ع | 20:2.—8, 14 om. | 23:8.—2, 20, and prob. orig. 1 ع for second ع | 24:7.—5, 6, 9-13, 15-19 tr. here 25:2, 3 | 25:6.—9 om. | 25:8.—2 om., + mg. | 26:1.—Note mg. var. | 27:2.—4 om. | 27:6.—8, 14 om. | 27:10.—15 om. ع | 28:7.—6 om. | 30:5.—6 om. ع | 30:7.—13 om., + ع in mg. | 31:2.—10-12, 15-19 om. | 32:4.—8, 14 om. | 32:9.—5, 6, 9-13, 15-19 om. | 33:4.—A ins. ع after first ع ; 8, 14, 20, and L w.t.; om. second ع with a.o. | 33:5.—5, 6, 9-13, 15-19 tr. here 33:8, 9 (cf. collation, 33:8) | 33:6.—Rd. with 2, 20, and P ع | 33:8.—8, 14, 20 w.t.; rd. with a.o. ع | 34:1, 2.—8, 14, 20 w.t.; a.o. om. | 35:4.—5, 6, 9-13, 15-19 tr. here 35:6, 7 | 35:9.—A pref. ع ; cf. note d | 36:4.—Thus L and U | 36:5.—9 ع for ع | 36:7.—3-19 ع for ع | 36:9.—2, 8, 20, L, and A ins. ع after first ع | 37:5.—2, 8, 14, 20 w.t.; a.o. om. | 38:7.—9 ins. ع after ع .



NOTES ON THE TRANSLATION

^a Cf. also vss. 32, 37, etc.

^b The attestations leave the reading of BH himself doubtful. It may very well have been *e* instead of *d*.

^c Cf. B *ad loc.*

^d Also in vs. 9 in P.

^e This derivative of "Gaza" is clearly influenced by the Greek.

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and clamoring (cf. 9:18) he cursed them with the mouth and not from the heart. Therefore "there shall not be wanting from among you a man that gathers wood and draws water for the house of God." Greek: *for me and for my God.*

(10:3) "And Adonizedek, king of Jerusalem, sent unto Hūham, king of Hebron, and unto Bārʾān, king of Jarmūth, and unto [Nāfil], king of Lachish, and unto Dāvīr, king of ʿEghlūn." (6) "Be not slack with thy servants." <With *a* of *t*.> (10) "And they routed them as far as ʿĀqār and as far as Māqār." (12) "Sun, remain thou in Gibeon, and thou moon, in the valley of ʾĪlūn," i.e., to confound those who considered them gods. (13) "And behold, it is written in the book of Hymns of Praise," i.e., in this very book of eulogies. ¹⁹Greek: *Is it not written in the book of the Upright (one)?* "And it was as a whole day." That is, its hours were not added to, but were increased (in length).

EIGHTH SECTION

(10:20) "And when Joshua and the children of Israel had made an end of <with *a* of *g*> slaying them with a great slaughter"—Greek: *cutting them down with a great massacre*—"until they were consumed <with vowellessness of *g*> . . . and had made those rebels of Gibeon enter their fortified city <with *a* of *m*,>" i.e., ¹⁵those who had rebelled against their kings and had joined Israel. (26) "And after that Joshua put them to death by hanging them on five pieces of wood," i.e., after the princes had placed their feet on the necks of those five kings. (33) "Then Harmūn, king of Gādhār, came up." (35^a) "And destroyed it with the edge of the sword." <With stopping of *b*.>

(11:1) "And when Nāvīn, king of Ḥāṣūr, heard, he sent ²⁰unto Jūvāv, king of Marūn <with *a* of *m*; Nestorians with [d^b]> . . . and unto the king of ʾAkhshāf." (2) "And in the Plain of Kenrath . . . and in N^efeth-Dūr."

NINTH SECTION

(11:13) "And (as for) all the towns located on the hills"—Symmachus: *firmly established*; Theodotion: *fortified*—"Israel burned them"—Greek: *Joshua did not burn.* (20) "That they might destroy them." <With *e* of *n*.>

(12:7^d) "And these are the kings of the land whom Joshua destroyed," i.e., ²⁵thirty-one (cf. vs. 24). (9) "One king of Jericho, . . . of Ai . . . , (10) . . . of Jerusalem, . . . of Hebron, (11) . . . of Jarmūth, . . . of Lachish, (12) . . . of ʿEghlūn, . . . of Gāzār, (13) . . . of Dāvīr, . . . of Ḥermā, (14) . . . of Gādhār, . . . of ʿĀdhār, (15) . . . of Levnā, . . . of ʿArlam, (16) . . . of Māqār, . . . of Bethel, (17) . . . of Tapūh, . . . of Ḥāfār, (18) . . . of ʾĀfāq, . . . of Neshrūn, (19) . . . of Marūn, . . . of Ḥāṣūr, (20) . . . of Samaria . . . , . . . of ʾAkhshāf, (21) . . . of Taanach, . . . of Maghdūl, (22) . . . of R^eqem, . . . of N^eqem^eam and of Carmel, (23) . . . of Dūr ³⁰and of N^efeth-Dūr, . . . of ʿŪmqā and of Galgālā, (24) . . . of Tarṣā."

TENTH SECTION

(13:2) "This is the land that had remained in all the circuit of the Philistines"—Greek: *the boundary of Philistia*—"and in all the region of ʿĪndūr"—Greek: *and all of Gāshūr*. (3) "And from Shīhūr, which is before Egypt." Greek: *from the uninhabited land which is in front of Egypt*. "And the five tyrants of the Philistines." Greek: *five satraps of the Philistines*. ³⁵"The Gāzāthites and the Ashdodites and the Ashkelonites and the Gāthites and the ʿEqrūnites and the ʿAwites." (6) "And unto the region of the hot waters." Hebrew: "unto Ma^ssra^fūth-Ma^jim." (11) "And the boundary of ʿĪndūr and of Qūrāws."

1:3.—8 + **ص** | 1:4.—8 om. **ب** | 2:1.—6 **ا** for **ب** | 2:8.—4, 8-19 with mg. | 4:1.—8 and 14 with mg. var., but **ف** for **ا**; 10-12 and 15-19 with mg. var., but om. second **و** | 4:7.—8 **ل** for **ز**; 9 **ا** for **ب** | 5:2.—Rd. with 2-5, 8, 14, 16, orig. 20, and orig. 1 final **س**; a.o. and P with corr. 1 | 5:4.—13 + final **ب**; 9, 16 **ب** for **ا** | 5:5.—13 om.; 11 + **ص** | 6:2—19:1.—2 patched and by second hand | 6:2.—2, 5, 6, 9-13, 15-19 tr. here 6:6, 7 | 9:1.—2, 9 **ب** | 9:6—10:4.—10-12, 15-19 om. hom. | 12:7.—10-12, 15-19 om. | 13:1.—8, 14 om. | 13:2.—8, 14, 20 w.t.; a.o. with corr. 1 | 14:1.—2 om. first **و** | 14:7.—16 om. | 14:8.—8 om. | 16:4-8.—Cf. app. | 16:4.—2 pref. **و** | 16:8.—2-19 with corr. 1; 20 and P w.t. | 17:1, 2.—14 tr. | 17:5.—8, 14 om. pl. | 18:4.—2 om. **ع** | 18:6.—For **ز** 8 reads **و**, U **ل**, and A **ب** | 18:7.—3, 4, 8, 14, 20 w.t.; a.o. tr. here 19:2, 3 | 20:2, 3.—8 tr. | 20:4.—U **ز** for **ب** | 20:6.—10, 11, 15-17 + **ص** | 20:8.—3, 4, 8, 14, 20, mgs. of 13, 18, 19, and corr. 13 w.t.; mg. var. 1 with a.o. and U | 21:1.—15 **ب** for **ع** | 21:4.—8, 14 **ع** for **ب** and **ب** for **ز** | 21:6, 7.—2 om. | 22:5.—U om. one **س** | 25:7.—2 pref. **و**; 12 om. **ز** | 27:2.—12 om. **ز** | 28:1.—8 om. | 28:6.—9 **ب** for **ع** | 29:2.—U and L om. **س** with MT | 29:5.—15 om. **و** | 29:6.—6 pref. **و**; 4 ins. **ب** after first **ز** | 30:1.—8 om. second **ز**; 4, 9 om. first **و** | 30:3.—2, 3, 8, 9, 14, 20, and P w.t.; a.o. om. **و** | 31:8.—8, 14 om. | 32:5.—8, 14 om. | 32:8.—2 om. **و** | 33:4-9.—15 om. hom. | 35:1.—8 **ع** for **ز** | 35:5.—5 **ب** for **س**; 8 tr. **ب** and **ب** | 37:1.—2, 8, 14, 20 w.t.; a.o. om. first **ب**.

(13:17) "And Rīvūn and Methb^{ec}el." Greek: *and Be^mūth-Ba^lā*. (18) "And Jāhāṣ and Qermūth and ^cnāth (19) and Qūrjatīm and Sham^mā and Jaṣrath (20) and Bēth-^pēūr and ^cEs[t]rūth and Pasgā and Bēth-^pAḥsh^mūth." (21) "^pUwī and R^qem and Ṣūr and Ḥūr and R^vā^c."

ELEVENTH SECTION

(14:15) "And the name of Hebron, the Fortified City, was previously ^bQūrjath^a-^pArba^c of the mighty men." That is, it was called the Fortified City because it had a wall, and Qūrjath-^pArba^c ("town of the four") because four mighty men ruled over it; and because of its greatness and fortification it was given as an inheritance to Caleb the son of Jephunneh^b and to the whole tribe of Judah.

(15:3) "^cqarqam Ṣīn Ḥeṣrūth ^pEdar Qarqa^c." (4) "^cEṣmūn." (6) "Labān." (7) "Ramīn Sh^mesh ¹⁰the well of Dūghel." (8) "The wadi of the son of Hānūm." (9) "Naftūh." (10) "Keslūn." (11) "Shekhrūn Jahbā^pēl." (12) "M^rivā." (14) "Shīshaj ^pAḥīman Tūlmaj." (16) "And Caleb said: Anyone who conquers Qūrjath-Sāfrā"—Greek: *the city of the writings*—"and destroys it <with *e* of *n*>," i.e., with the sword, "I will give him ^cAkhsā my daughter to wife." (17) "And ^cAthnā^pēl the son of Caleb's brother Qanz conquered it." (19) "Give me ^{1a}a blessing; because in the south-land you have given to me," i.e., where water was lacking, "give me this water hole." Greek: *Ga^wlath-Ma^jim*. (21) "The names of the towns of the children of Judah (were) Qavṣī^pēl, ^cĀdhār, Jaghūr, (22) Qīnā, Jarmūnā, Gadhg^ddhā, (23) Kadesh, Ḥāṣūr, Nathnīn, (24) Zīv, ^pAṭlām, Be^clūth (25) and Ḥāṣūr and Ḥ^dhatā (26) and ^pĀmām and Sh^mac and Maw^ddhā (27) and Ḥ^cṣār-^pAdā and Ḥeshmūn and Bēth-²⁰P^elat (28) and Dārath-Ta^clē ('the circuit of the foxes') and Beersheba and Bīr-Jūthnā (29) and B^cel and ^cEljan and ^cṣam (30) and ^pAlt^elam and ^pAkhsīn and Ḥermā (31) and Ṣenqlagh and Marmⁿā and Sams^elā (32) and L^va^pūth and Shalūh and ^cĪrmūn"

TWELFTH SECTION

(15:33) "^pEshtū^pēl and Ṣedh^cā and ^pEshtⁿā (34) and Ḥūh and [^cĪn]-Gaḥūm and Patūh and ^cĪlam (35) and Jarmūth and ^cArlam and Sawkā and ^cAzqā (36) and Sha^ctīn and ^cEzjatīm ²⁵and Gāthār and Gethrūnīn (37) and Ṣālān and Ḥarshā and Maghdal-Gādh (38) and Dalbān and Qaṣpā and Naqtā^pēl (39) and Lachish and ^cAzqath and Gawlān (40) and Kevshūn and Laḥmīs and Kathlīsh (41) and ^cEdhrūth and Bēth-Dāghūn and Na^mā and Naqdā (42) and Labān and ^pA^ctār (43) and Naftah and ^cEshān and [^pEshjā] and Ṣenqlagh (44) and Q^cilā and ^pAkhzīv and Mī^rshā (45) and ^cEqrūn (47) and ^cĀzā , (48) Shāmīr and Jāthīr and Sawkā (49) ³⁰and Ranā (50) and Gⁿāv and ^pEsht^mū and ^cEljan (51) and ^cEshjan and Ḥalān and Galū (52) and Rīv and Rūmā and ^cEshān (53) and Jalūm and Bēth-Patūh and ^pĀfāq (54) and Ḥamtā and Ṣev^cūn (55) and M^cūn and Carmel and Zīv and ^pAṭnā (56) and Jezreel and N^qem^cam and [Zalūh] (57) and Qīn and Gev^cā and Taqnā (58) and Ḥalūl and Bēth-Ṣadūn and Gāthār (59) and M^carath and Bēth-^cnāth and Lathqan (60) and Rabath and Qūrjath-B^cel (61) ³⁵and Bēth-^cĀrāvā and Medhjan and Saksā (62) and ^cAshān and ^cĪrm^hel and ^cĪn-

NOTES ON THE TRANSLATION

* Cf. PS, II, 3719.

^b Cf. vs. 14.

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Handwritten text in Arabic script, likely a manuscript of the Bible. The text is arranged in horizontal lines across the page. On the right side of the page, there are vertical numbers 5, 10, 15, 20, 25, 30, and 35, which appear to be line numbers or markers. The script is dense and fills most of the page area.

1:3.—4 om. | 1:6.—8, 14 ٺ for ٺ | 2:3.—9 ٺ for ٺ; 10-12, 15-19 ٺ for second ٺ | 2:7.—2, 13, 20, and P ins. ٺ after ٺ | 3:4.—9 om. ٺ; note mg. | 5:1.—12 pref. ٺ | 5:2.—U + final ٺ | 7:2.—9 ٺ (deleted) | 7:3.—10-12, 15-19 om. ٺ | 7:5.—9 rep. ٺ | 9:3.—9 ٺ for ٺ | 9:4.—8, 14 ٺ for second ٺ | 10:2.—3, 4 ٺ for second ٺ | 11:2.—8, 14, poss. with orig. 1, ٺ for ٺ | 12:5.—9 om. | 12:7.—Rd. ٺ | 13:4.—15 om. | 13:7.—15, 18 om. | 13:8.—10, 15 ٺ for ٺ (10 mg. corr'd) | 14:1.—3-19 om. (13 mg. corr'd) | 14:5.—8 ٺ | 14:7.—16, 17 om. | 15:5.—15 pref. ٺ | 16:5.—4, 8 om. | 16:6, 7.—2 mg., 9 ٺ; 10, 15, 17 ٺ; 16 ٺ; cf. B | 17:3.—5 ٺ; U, A ins. ٺ after ٺ | 18:5.—2, 3, 8, 14, 15, 20, and U with mg. 1; L e for ā; a.o. and mg. 2 w.t. | 18:6.—4 om.; 3 ins. ٺ after ٺ | 18:8—19:4.—4 om. hom. | 19:2.—15 ٺ for ٺ; P ins. ٺ before ٺ | 20:6.—16, 17, 20, with U and A, om. first ٺ; L ٺ for first ٺ; 5, 6, 9, 11, 13 om. second ٺ | 21:3.—6 om. ٺ; 9 ٺ for ٺ | 21:5.—8, 14 ٺ for ٺ; so also 28:5 | 23:4.—8 ٺ for second ٺ | 23:5.—2-4, 6, 8, 14, 20, and P with mg. 1 | 24:5.—8, 14 ٺ for ٺ | 24:7.—U ٺ for first ٺ | 26:2.—9 ٺ for ٺ | 26:4.—U, A ٺ; L w.t. | 26:6.—15 om. ٺ; 8, U, L om. ٺ; A ٺ for ٺ | 28:1.—P om. ٺ | 28:2.—Note mg. | 28:4.—2, 20, and P with mg. var. 1; 12 om. first ٺ | 29:1-6.—4 om. | 30:2.—9 ٺ | 30:7 and 31:1.—3, 4 ٺ | 31:1.—8 ٺ for ٺ; U om. ٺ; A tr. ٺ and ٺ | 31:8.—Note mg., which occurs also, in wrong place, in mg. 5 | 32:6.—4 om. ٺ | 33:2.—Rd., with 2, 8, 14, 20, and P, ٺ for ٺ | 33:6.—3, 4 ٺ for ٺ; 8 tr. here 34:7-9 | 34:1.—U and A om. ٺ | 34:4—35:5.—20 om., + mg., second hand | 34:4.—11 om. ٺ | 35:4.—15 ٺ for first ٺ | 35:5.—U ٺ; L and A ٺ.

Handwritten Arabic script in a cursive style, likely a translation of the biblical text. The text is arranged in approximately 30 horizontal lines. At the bottom center of the page, there is a small rectangular box containing the number '58'. The parchment shows signs of age, including some staining and wear at the edges.

NOTES ON THE TRANSLATION

^a Perhaps literally, "straws." Such lots or ballots were used in Western Asia in electing patriarchs. See CMS, p 462, col. 1, line 23. Cf. Arabic عذبة.

^b Cf. Hos. 5:13 and 10:6.

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Gâdh.”

(16:2) “Eṭrūth.” [(3) “Paltâ . . . Ḥawrân . . . Gâdhâr.”] (5) “Edar.” (6) “Shilū . . . Jalūh (7) . . . Eṭrūth . . . Jaghrath . . . Pâghâr . . . Jericho.” (8) “The valley of Qāvē.”

(17:2) “Avīezâr . . . Ḥâlâq . . . Neshrâḗl . . . Shūfâm . . . Ḥâfâr . . . Shemîdhâc.” (7) “Tapūh.” (8) “And Pethah.” (11) “Jashân . . . and Nvelam . . . and Īndūr . . . and Taanach.”

THIRTEENTH SECTION

(17:14) “Hath the Lord blessed us up to this point?” That is, to be read as a question. That is to say, more than one lot and one portion is required for us as a blessing from the Lord, because we are a numerous people, is what the children of Joseph are saying to Joshua.

(18:1) “And the whole congregation of the children of Israel assembled in Shilū and there set up the tabernacle.” That is, that Shilū was not Jerusalem is known from the fact that Shilū was a waste at that time whereas Jerusalem was a prosperous (city). (6) “And I shall show you the lot that is chosen before the Lord our God.” Greek: *and I shall draw a lot for you before the Lord.* (10) “And they cast for themselves lots in Shilū before the Lord,” i.e., portions. Greek: *lots, i.e., lots.* (17) “Ramīn . . . Labân . . . Bahân.” (21) “And Zabīth and Ḥaghlâ and māq and Qṣâṣ (22) . . . Ārāvâ and Ṣamrīm . . . (23) and Ewjan and Parâ and Īfrâ (24) . . . and Afī and Geva . . . (25) and Gibeon and Râmthâ and Barū (26) and Maṣpâ and Kfirâ and Maṣâ (27) and Rqem and Refâḗl and Taraḗlâ (28) and Ṣlaḥ and Gevîrâ and Jebus, which is Jerusalem, and Gevath and Qūrjatīm.”

(19:2) “And . . . Beersheba [and Sheva] and Mawldhâ (3) and Dârath-Taḗ and Balâ and ṣam (4) and Alūthladh . . . (5) . . . and Bēth-Markvūth and Ḥṣâr-Sūsâ (6) and Bēth-Labūth and Sharwajnân . . . (7) and Īn and Ramīn and Gâthâr and Eshân.” (8) “To Beath.”

FOURTEENTH SECTION

(19:11) “And it touches Devshath . . . Nqemam.” (12) “At the boundary of Keslūth and of Batūr . . . to Rabath . . . to Nâfīc (13) and . . . to Gâth and to Ḥâfâr and to Atâ and to Qeṣjan . . . and to Mathwâ and to Lawâ.” (14) “Northward of Ḥdhīthūn . . . to the valley of Kaftnâḗl (15) and to Qaṭath and to Jahlīl and to Shâmṛīn and to Aralâ and to Bethlehem.” (18) “Jezreel and Keslūth and Shuwīm (19) and Ḥfiram and Shenân and Aṭâr (20) and Devlath and Qīshūn and Āfâṣ (21) and Râmath-Īn and Enjan and Īn-Ḥdhâ and Bēth-Peṣjan.” (22) “(It touches) Tūr and Shaḥṣīmâ and Bēth-Shemesh.” (25) “Ḥaqlath and Ḥalī and Beṭen and Akhshâf (26) and Amlekh and Amkâr and Meshâḗl . . . and Shīḥūr and Labīth.” (27) “To Bēth-Dâghūn . . . and . . . Naftḗḥâḗl . . . and Dabīth . . . and Danâḗl . . . Kūvâl . . . (28) and to Evrūn and to Rḥâḗv and to Ḥamūn and to Qaḗ, unto Sidon the Great.” (29) “To Ḥas . . . Jârāv.” (30) “Āfâq . . . Râḥūv.” (33) “Ḥalpâ . . . Alūn . . . from Ṣenam and Ādhâmâ and Nqâv and Nvâḗl unto Lqūm.” (34) “To Aznūth-Būz . . . to Ḥvīq.” (35) “(It touches) Tyre and Sidon and Hamath, and Qrâth and Kenrath (36) and Ādhâmâ and Dmâ and Ḥâṣūr (37) and Kadesh and Ardḗ and Īn-Ṣūr (38) and Dīḗn [and] Maghdalīl and Ḥadūm.” (41) “Ṣedhâ and Eshṭūḗl . . . (42) and Shaḗvīn and Īlūn and Nathlâ (43) and Alūn and Tamnâ

1:2.—Ins. *l* mg. with a.o. | 1 mg.: 2.—3, 4, 8 rep. 1:2 (8 pref. *o*) | 1 mg.: 3.—14, 20 rep. 1:2; 3 om. | 1:6.—3
 1:9—2:1.—5, 6, 9, 13 tr. | 2:2.—9 ⤵ for ⤴ | 3:2.—10, 11, 15–17, mgs. of 5, 13, 18, and 19, and U, with mg. 1,
 ⤴ for ⤴ | 4:5.—4 + final ⤴ | 7:7.—18 om. ⤴ | 9:8.—15 om. ⤴ | 10:1.—9 ⤴ for ⤴ | 11:8.—10–12, 15–19, and mg. 5
 with right mg. 1. It belongs before 9:8; cf. Josh. 18:5 | 12:6–9.—12, 16, 18, 19 om. (16 + mg.) | 12:8, 9.—U simply
 ⤴ ⤴ ⤴ ; L and A w.t. | 13:4—14:6.—9 om. | 14:5.—L and U + final ⤴ ; cf. MT | 14:6.—L and U ins. ⤴ after ⤴ |
 15:5.—3, 4 ⤴ ⤴ ; 8, 14 ⤴ ⤴ ; 9 ⤴ ⤴ | 17:1.—Ins. mg. 1 with a.o. and P | 17:5.—U om.; 8, 14, and L with mg.
 1; note *l* dist. | 19:8.—Note mg. | 21:1.—8 ⤴ for ⤴ | 21:2.—U ⤴ for ⤴ | 22:1.—P ⤴ for second ⤴ | 23:3.—11 ⤴ for
 ⤴ | 23:6.—9 pref. ∘ and has ⤴ for second ⤴ ; L om. second ⤴ | 24:5.—P ⤴ for ⤴ | 24:7.—15 ins. ⤴ after ⤴ | 25:3.—L ⤴
 for ⤴ | 25:8.—L and U ins. ⤴ after ⤴ ; cf. MT | 26:4.—16, 17 pref. ∘ | 27:5.—5 ⤴ for ⤴ | 27:7.—8 ⤴ for ⤴ | 28:4.—
 Rd. ⤴ with A and U; L and several MSS rd. *b* for *k* | 28:6.—6 ⤴ for ⤴ ; 14 om. ⤴ . Note dist. in text of *l* and
 rep. in mg. | 29:6—30:4.—3 om. | 29:8.—Rd. ⤴ | 30:5.—9 ⤴ for ⤴ | 30:8.—U ins. ⤴ after ⤴ | 31:2.—9 ⤴
 for ⤴ | 31:3.—9 ⤴ for ⤴ | 31:4.—8, 14 pref. ∘ ; 9 ⤴ for ⤴ ; 15 ⤴ for ⤴ ; L pref. ⤴ | 31:5.—2 om., + mg.; P ⤴ for
 ⤴ | 31:7.—3, 9, 11, 14, 18, 20, and P om. second ∘ | 32:1.—9 om. ∘ | 33:5.—2, 8, 14, 20, and orig. 1 pref. ∘ ; U and
 A ins. ⤴ after first ⤴ | 34:1.—9 om. second ∘ | 34:2.—9 om. | 34:3.—U om. ⤴ ; A tr. ⤴ and ⤴ | 34:4.—Note con-
 fflation; U has *a*.

and ʿEqrūn (19:44) and ʿAlqath and Gevtūn and Beʿlath (45) and Jihūdhīth and Beʿelde-
vakh and Gethrēmūn (46) and Maḥrēqūn and Kerqūn . . . which is opposite [ʿAjlath].”
(47) “And they called it [ʿInaw-Dān].” (49) “And they completed the inheriting of the
land.” (50) “Tamnath-Serah.”

(20:4) “And they shall take him up to themselves into the town.” Greek: *and they shall
return him*; Symmachus: *and they shall bring him*.

FIFTEENTH SECTION

(21:13) “Hebron.” (14) “Jārāth . . . ʿEshtēmūc . . . (15) and Ḥalūl . . . and Dāvīr
. . . (16) and ʿIn . . . and ʿAṭā . . . and Bēth-Shēmash.” (18) “And ʿnāthūth . . . and
ʿElmūn.” (22) “And [Qavšīm].” They were the towns of their lot. (23) “ʿAthlēqā . . .
and Gevtūn . . . (24) and ʿAlūn . . . and Getharmūn.”^a (27) “Gawlān.” (30) “ʿEkhrūn
. . . (31) . . . Ḥalqūth . . . Rāḥūv.” (32) “[Ḥemrūdh] . . . Qartān.” (36) “Qrīthjam
. . . (37) . . . ʿAḥshēmūth.” (34) ¹⁰ “Nāvāḥ . . . Qartān . . . (35) . . . Rāmīn . . .
Jahlā.”^b (40) “And (there) came up in their lot.”

SIXTEENTH SECTION

(22:26) “Because of this we said: Let us make for ourselves a place and build us an altar,
not for sacrifice or offering (27) but for witness,” i.e., that we are the Lord’s. This excuse
the children of Reuben and the children of Gad and half the tribe of Manasseh made when
they were reprimanded by the headmen of the congregation because ¹⁸they had built an altar
outside Jerusalem before crossing the Jordan.

SEVENTEENTH SECTION

(23:14) “Lest one word fail.” Greek: *did not fall*.

(24:3) “And I led him in all the land of Canaan.” Greek: *I guided him*.

EIGHTEENTH SECTION

(24:26) “And he took a large rock and set it up under the terebinth tree.” Symmachus:
under the oak tree. (27) “Behold, this rock shall be witnessing unto us,” Greek: *for a testi-
mony*, “¹because it has heard all ²⁰the words of the Lord which he spoke with us.” That is, not
that the stone was hearing, but by way of admonition, he said this. (30) “North of Mount
Gēāsh <with *ā* of *c*; Nestorians with *e*>,” i.e., where Joshua the son of Nun was buried. (33)
“And they buried him in Geva^cthā^c of Phinehas his son <with *e* of *g*; Nestorians with vowel-
lessness of *g* and *a* of *b*>.”

Finished is the book of Joshua the son of Nun.

²⁵FURTHER, THE BOOK OF *SHAFTĒ*, THAT IS TO SAY, THE BOOK OF THE JUDGES

SIXTEEN SECTIONS

[FIRSTLY] THE PROEM

The name of *shaftē*, that is to say, of the Judges, in Hebrew is pronounced *shafatīm*; and it is
not the same as *shavtē* with *b*, that is to say, tribes. According to some, Phinehas, the father of
Eli the priest, who descended from Phinehas the son of Eleazar, wrote this book; and, accord-
ing to others, ³⁰Samuel the prophet.

FIRST SECTION

(1:2) “And the Lord said, Judah shall go up.” That is, this also is on account of the pre-
eminence of the tribe from which the Messiah is promised. “Behold, I have delivered the land
into his hands,” i.e., spiritually, into the hands of our Lord. (3) “And Judah said to Simeon
his brother, Go up with me into my lot <with *a* of *ṣ*>.” (6) “And they seized him and cut off
his thumbs and great toes,” i.e.,

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NOTES ON THE TRANSLATION

* This vocalization seems to be conflate. Cf. U in 19:45 and in this verse, and see also 2:1 (the last word in 19:45 here).

5 † BH follows the Syriac order of verses, which differs from the Hebrew order.

10 ‡ Did the translators of P still understand this to be the common noun meaning "the hill"?

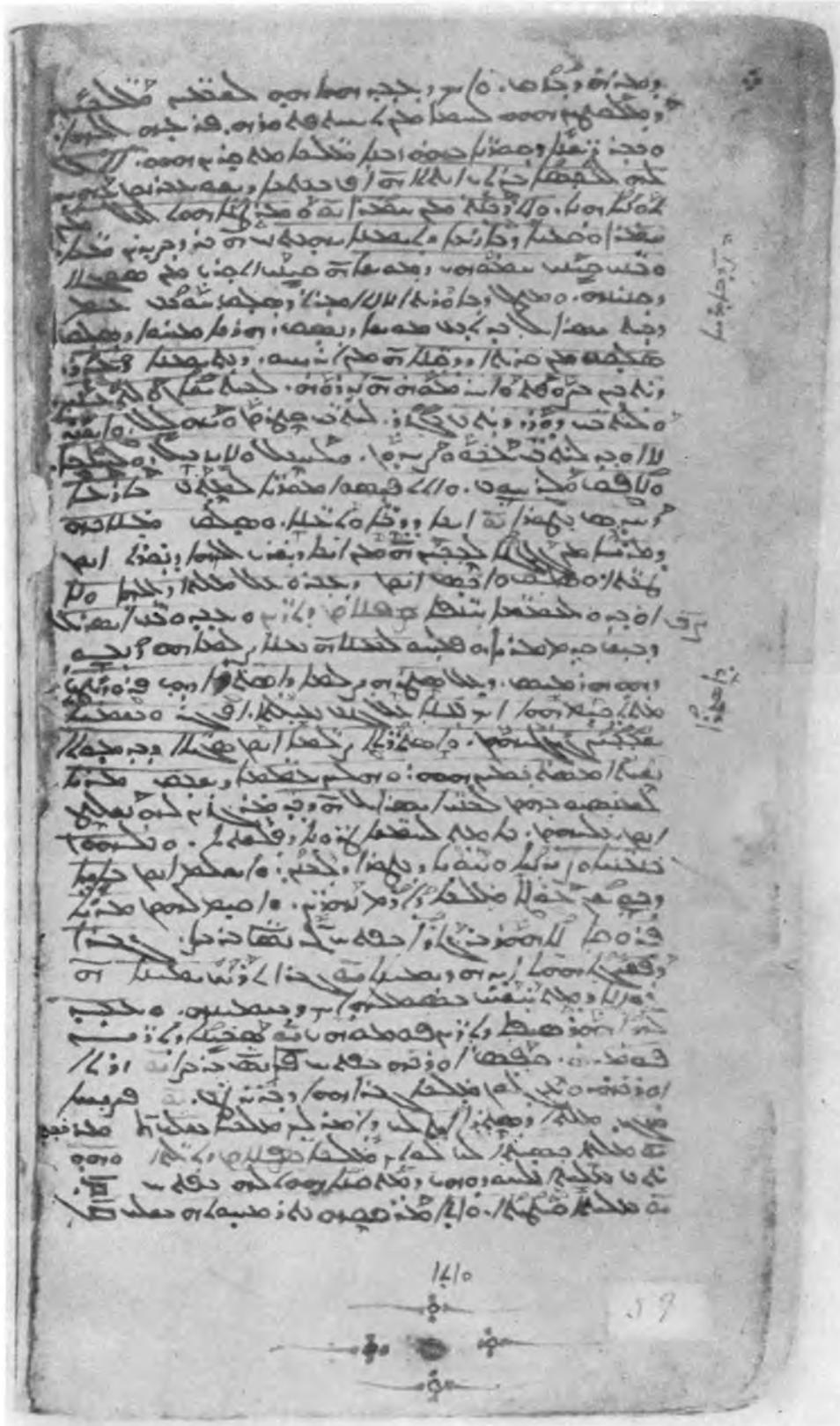
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2:3.—14 𐤃 for 𐤄 | 2:5.—11 + mg. 1; rd. mg. 1 with 2, 3, 6, 8, 10, 13-17, 20, mgs. of 5, 12, 18, 19, and P | 2:6.—8, 12, 15-18, and P om. third 𐤃 | 3:1.—Rd. with 2, 8, 14, 20, P, and prob. orig. 1, om. second 𐤃 and with 𐤃 for 𐤄 | 3:2.—2, 8, 14, 20 w.t.; a.o. om. final 𐤃 | 4:4.—8 om. | 5:1.—8, 14 𐤃 for second 𐤃; 13 𐤃 for 𐤄 | 6:2.—8 om. 𐤃 | 6:3—8:9 on fol. 60b.—14 by later hand. Cf. *AJSL*, XLI (1925), 103 ff. | 7:1.—U and A om. 𐤃 | 7:3.—Rd. 𐤃 for first 𐤃 with 2-6, 10-20, and orig. 1; 8 𐤃 for 𐤄; 9 𐤃 for 𐤄; L 𐤃 for final 𐤃 | 8:1.—8 𐤃 for 𐤄 | 8:5.—8 ins. 𐤃 after 𐤃 | 8:6.—8 𐤃 for 𐤄 | 9:2.—8 om. 𐤃 | 9:3.—8 ins. 𐤃 after 𐤃; 2, 20, and A with mg. 1; U and L under influence of MT rd. 𐤃 𐤃 | 9:5.—4 𐤃 for 𐤃 | 11:7-9.—U and A under influence of MT om. | 12:8.—10, 15-17 om. first 𐤃 | 13:7.—4 om. | 15:1.—4 + 𐤃 | 16:5.—3-19 with intral. var. 1 | 16:6.—8 om. | 18:8.—11 𐤃 | 19:2.—3 om. | 19:3.—2, 3, and L w.t.; a.o., U, and A ins. 𐤃 after 𐤃 with corr. 1; 8-11, 15-18 pref. 𐤃 | 19:5.—9 om. 𐤃 | 20:3.—20 om. 𐤃 | 20:6.—6, 10-13, 15-19 pref. 𐤃 | 20:7.—10-12, 15-19 om. 𐤃 | 22:3, 4.—Not so U | 22:6.—14 𐤃 | 22:11.—11 + subl. note quoting Josh. 24:33a in full | 23:6-10=U | 24:1.—16 has colophon in Arabic; colophons in others vary | 25-30.—Cf. app. | 25:8.—17 𐤃; 8, 14, 20 w.t.; add mg. with a.o. | 26:1.—2 om., + mg. | 26:3.—10-12, 15-20 + 𐤃 | 26:7.—3-6, 8-13, 15-20 om. first 𐤃 (8 𐤃 for second 𐤃) | 27:9.—3, 4 om. 𐤃 | 28:7.—2, 8, 14, 20 w.t.; a.o. om. 𐤃 | 29:5, 6.—8, 14, 20 tr. noun and pron. | 29:6.—6 om. | 29:7.—6 om. 𐤃 | 30:5 ff.—Cf. app. | 31:8.—10-12, 18 om. | 35-37.—A note from Michael the Syrian on the succession of the priesthood in the time of the Judges; it is found in 5, 10-12, 15-18 also. Cf. *CMS*, Vol. I, translation, pp. 49-54, and text, pp. 27-33.



NOTES ON THE TRANSLATION

^a Josh. 15:16-19.

^b Cf. collation. BH's P seems to have read the singular.

5 ^c Cf. PS, II, 3696, and the lexicographers there quoted, also *ibid.*, col. 3697, near bottom.

10 ^d The picture is clear. The hilt of the sword follows its short blade into the wound, and the entire sword, hilt and all, is hidden, covered up by the fat.

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(those) of the lord of Bāzāq. And as he himself had done to seventy kings who used to gather up the bread from under his table, so God requited him (cf. 1:7). It is possible that the rulers of towns at that time were called kings. (1:12) "I shall give him ʿAkhsā my daughter to wife." That is, also in the book of Joshua the son of Nun ^athis story is mentioned. (14) "And she dismounted from the ass." Greek: *and she murmured from upon the ass and cried out, In the land of the south thou hast given to me, i.e., where water was lacking.* (16) "And the sons of Qīnaj, the father-in-law of Moses." That is, he was called Qīnaj from the multitude of his possessions (*genjān*); and because in the Law it was not said that Hūvāv went up with those of the house of Israel when Moses asked that he go up, here he shows that he had gone up. ¹⁰"They went up from the town of the palm trees," i.e., from Jericho, "which is south of ʿĀdhār." (17) "Those inhabiting Šūfath, and they banned it." That is, they made a vow in regard to it. (27) "Bēth-Shāʿān . . . and Taanach . . . and the inhabitants of ʿDūr." (29) "He who inhabits Gāzār." (30) "The inhabitants of Qeṭrūn and . . . Jahlīl." (31) "And Asher did not destroy the inhabitants of ʿAkū and Sidon, nor H^evel nor ʿĪzabēl nor Ḥalāvā nor ʿĀfāq nor Rāhūv." (35) "And [the Amorite was persuaded^b] to dwell in the land ¹⁵of Ḥ^edhes in the mountain." Greek: *where the bears and foxes are.*

(2:1) "And the angel of the Lord came up from Galgālā to Bekhjan," i.e., from the point where God began to cause them to inherit the good things. He came up and reproached them because they had transgressed the word of God and had not destroyed the heathen peoples.

SECOND SECTION

(2:11) "And the children of Israel did evil before the Lord and worshiped Baal." That is, Baal is an image of Nebo, ²⁰who is Hermes, by whose side is set up the image of Astarte, who is Aphrodite, as a husband beside a wife; for their courses also are in the neighborhood of each other in the sky. And many images which are fashioned in the likeness of females are Astartes.

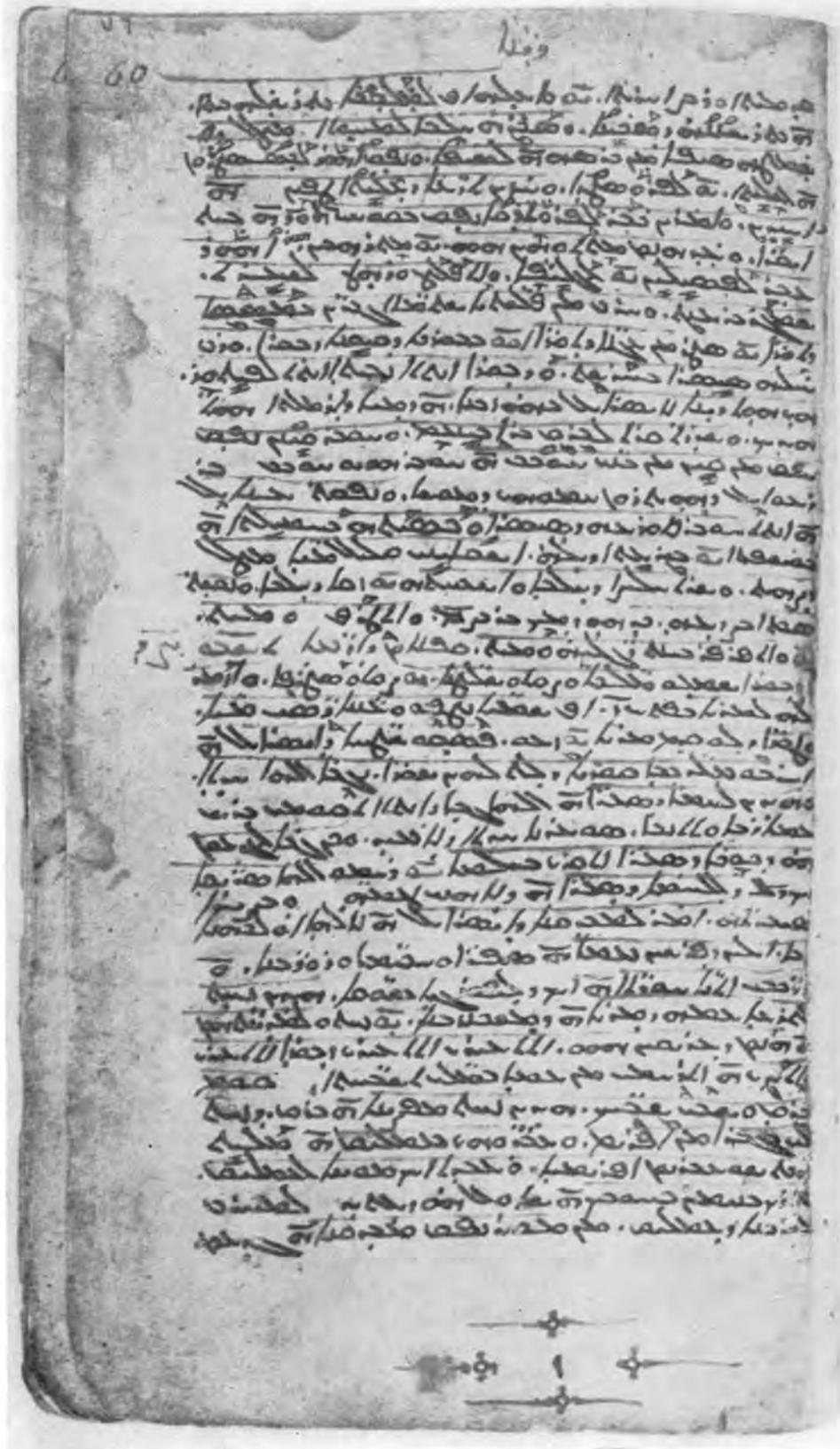
(3:1) "And these are the peoples which the Lord had left to try by them" the children of "Israel." That is, when they would anger him he would give ²⁵them power over them, that is to say, the five tyrants of the Philistines and all the Canaanites and the Sidonians and the Hivites who (were) in Mount Lebanon (cf. vs. 3). (8) "And he delivered them into the hand of Kūshān the Wicked, king of ʿĀrām-Nahrīn." (15) "And the Lord raised up for them a savior, ʿĀhūr the son of Ga-rā <with a of g; Nestorians with e>," a man "whose right hand was crippled," Greek: *an ambidextrous man, i.e., ³⁰a left-handed (one), who uses his left hand as his right hand.* (16) "And ʿĀhūr made for himself a sword of two edges," Greek: *a dagger of two edges, "a short cubit^c in length <with a of p; Nestorians with e>," Greek: a span in length.* (17) "And ʿEghlūn the king was a most ingenuous man." Greek: *a very urbane man.* (19) "I have a confidential word to say to thee, O king <with vowellessness of t fricative>." ³⁵Greek: *A private word I have for thee, O king.*

THIRD SECTION

(3:20) "And he was sitting alone in an upper chamber which had been provided for him <with a of m>." Greek: *in a summer upper chamber.* (22) "And its hilt (lit., 'groin') followed after its blow^d <with vowellessness of the first q

COLLATION

4:7.—14 om. | 8:2.—2 om. ◊ | 8:3.—2-4, 8, 14, 20 w.t.; a.o. with mg. var. 1 | 9:9.—9 rep. 8:7—9:9 | 13:2.—3 supral.; 5, 6, 9-13, 15-19 + final ◊ | 14:3.—2, 20 om. final ◊, prob. with orig. 1 | 14:4.—2, 20 om. pl., prob. with orig. 1. Cf. B *ad loc.* | 15:1.—8, 14 † for second † | 15:2.—9 om. | 15:5.—9 ins. † before ʿ | 17:2.—8, 14 w.t.; a.o. om. ◊ | 18:2, 3.—20 om., + mg., later hand | 20:3.—13 om. | 20:5.—3-19 pref. † | 20:6.—8, 14 ins. † after ʿ | 20:8.—14, 20 pref. † | 23:2.—16, 17 tr. ʿ and ʿ (17 om. ʿ) | 24:3.—P om. ʿ | 24:6.—9-13, 18, 19 om. †; 15-17 ◊ for † | 24:9.—10, 15-17 om. ʿ | 26:4.—P ʿ for ʿ | 28:1.—6 tr. ◊ and † | 28:2.—8, 14 † for ʿ. Cf. faint line under orig. 1 | 28:7, 8=U | 30:1.—9 † for ʿ; 10 rep. ◊ | 30:3.—12 † for ʿ and + ʿ | 32:6,7=U | 33:6.—2-4, 8, 14, 20 w.t.; a.o. om. † | 34:3.—6, 9-13, 15-19 tr. here 34:9-11 | 36:1.—2 supral., with P, + ʿ | 37:1.—15 om. | 37:4.—Note mg. 1; 8, 14 ʿ, cf. following word | 37:5.—11 tr. here 37:8—1:3 on 60a and + ʿ | 37:6, 7.—5, 10, 18 om., + mg.



NOTES ON THE TRANSLATION

^a Lit., "the flame"; cf. the Greek φλόξ.

^b BH's note indicates that "sword" is the direct object.

^c I.e., προστάς.

5 ^d Despite the later usage clearly attested by the Syriac lexicographers, the translators of P may very well have used *p^esūlīn* here in the meaning "hewn stones" or even "statues," perhaps preferably the latter, since for the former the fem. is clearly the regular form.

^e Lit., "knee."

^f We are trying to translate so as to justify BH's note; the Syriac may be read otherwise.

^g Cf. Num. 10:29.

20 ^h The Syriac may also be read, "He chooses a new god"; but BH evidently understood as we translate.

ⁱ Judg. 7:13.

25 ^j Reading *κενοῦς* for *καινοῦς*.

30 ^k P reads, "My heart said."

^l Evidently so understood by BH. Others interpret, "Prophecy!" Cf. PS, I, 1550.

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and *e* of the second>.” Greek: *and he thrust in the haft also after the blade*,^a i.e., after the cutting part of the knife. “And the fat closed the wound, because he did not draw out the sword from his belly,” i.e., the sword.^b (3:23) “And ʾĀhūr went out to the balcony,” i.e., the upper (story). Greek: *to the prūst^cdhā*.^c (24) “And they saw the doors of the upper chamber closed,” i.e.,^dlocked, “and they said, Perhaps he has gone forth to the latrine <with stopping of *t* and *d*>,” i.e., the toilet. (26) “And while they were still perturbed,” Greek: *agitated*, “ʾĀhūr crossed to the stone quarries”^d—Greek: *sculptured images*—“and escaped and ran to Shīrath.” (31) “Shamgar the son of ʿnāth, and he destroyed of the Philistines six hundred men with an oxgoad.” Greek: *besides the bull calves*; Aquila: *with the beam^e of an ox plow*.

(4:2) “And the captain¹⁰ of his host (was) Sīs^rā . . . in Ḥarshath.” (4) “And Deborah the prophetess had been the wife of L^fīthūr; she was judging Israel at that time.” That is, it seems she was a widow at that time.^f (6) “And she sent and called Bārāq the son of ʾAvīn^{cc}em.” (11) “And Ḥūvār Qīnān went out from Qīn, from the children of Ḥūvāv.” That is, Ḥūvār is the same as Ḥūvāv the son of R^cū-ēl who was Jethro the father-in-law of Moses.^g (18) “And ʿnā-ēl,”^h i.e., the wife of Ḥūvār, “went out to meet Sīs^rā . . . , and she covered him with a wrap,” i.e., a coverlet. Greek: *with a curtain of hers*. (19) “Give me a little water to drink, for I am thirsty; and she opened a skin of milk and gave him to drink.” Greek: *a leathern bottle of milk*. (21) “And she struck the peg into his temple . . . while he was asleep.” <With *e* of *m*>. “And he squirmed and died.” Greek: *and he quivered between her feet and died*.

FOURTH SECTION. THE SONG²⁰ OF DEBORAH

(5:3) “Hear, O kings, and hearken, O rulers!” Greek: *Hearken, O satraps!* “And I will sing to the Lord.” <With *a* of *z*>. (4) “Also the heavens dripped, and the clouds dropped water.” (5) “And the mountains quaked before the Lord.” Greek: *they trembled*. (7) “They cut down the open country of Israel.” That is, the enemies destroyed the towns that had no walls. (8) “God chooses a new one (fem.)^h and then barley bread.” That is, God chose that a woman should rise up at the head of^{25a} a great people and prophesy, a new thing which is not customary, and then he would choose Gideon, who is called a round loaf of barley bread in the dream.ⁱ Greek: *They loved vain^j gods as barley bread*, i.e., the flavor of which is not pleasant and the food value of which is scant. (9) “Saying^k to the lawgiver of Israel,” i.e., to God or to the high priest, “those distinguished in the nation,” i.e., the scribes and the sages and the nobles. (10)³⁰ “And the riders of white asses,” i.e., as for pleasure in the streets. (11) “Then the people of the Lord came down to the gate,” i.e., of the tabernacle. Greek: *they went down to their cities*, i.e., those who fled. (12) “Awake, awake, Deborah; awake and be beloved,”^l i.e., be beloved of the people in words of praise. “Rise up, Bārāq, and lead into captivity thy captives.” (13) “Then came down the deliverer,” i.e., Bārāq. “Thou didst appear³⁵ to me in a man (14) from Ephraim, and his deeds are in Amalek.” That is, thou didst fill the place of Joshua the son of Nun, the Ephraimite, and didst as Moses to Amalek. “After thee, Benjamin, in thy love,” i.e., Saul, who was about to destroy the remainder of Amalek, “from Mākhīr came out a lawgiver,” i.e., Gideon,

COLLATION

1:1.—12 om. | 1:2.—15 𐤀 for 𐤁 | 1:7.—9 tr. 𐤀 and 𐤁 | 3:6.—12 rep. 3:3—5 | 3:9.—2, 8, 14, 20, U, and L, with orig. 1, ins. 𐤁 after first 𐤀 | 4:4.—6, 13, 15—17 𐤁 for 𐤂 | 5:4.—8, 14, and mg. 20 tr. 𐤂 and 𐤃 | 5:9.—13 om. | 6:7.—2, 8, 14, 20 w.t.; a.o. with corr. 1 | 7:7.—3, 4 ins. 𐤀 before 𐤁; 5, 6, 10, 12, 16—19 om. 𐤀 | 9:9.—2, 4, 8, 14 w.t.; a.o. om. 𐤀 | 12:9.—Note rep. in 13:1 | 16:1.—8 ins. 𐤀 before 𐤁 | 16:5.—2, with L, om. second 𐤁; cf. LS, 151:15 | 17:5.—4, 11 om. 𐤁 | 19:1—5.—15 om. hom. | 19:8.—12 pref. 𐤂 | 20:1.—Rd. 𐤁𐤀𐤁𐤁 | 20:6.—3, 11 om. | 20:7.—4 om. final 𐤁 | 21:1.—5, 6, 9—13, 15—19 tr. here 21:3, 4 | 21:5.—U and L pref. 𐤁. Perhaps another evidence of the influence of MT in the texts edited by Europeans and Americans | 21:7.—4—6 om. 𐤁; 8 𐤀 for 𐤁 | 21:9.—U and A om. 𐤀 | 22:3, 4.—2—4, 8, 14, 20 w.t.; a.o. om. | 25:3.—13 𐤁 for first 𐤃 | 26:6.—9 𐤀 | 27:2.—Note cancellation | 27:6.—8, 15—17 om. 𐤂 | 27:7.—8, 14 ins. 𐤁 after 𐤀 (8 om. 𐤀) | 27:9.—20 (second hand) om. 𐤁 | 29:1.—Rd. 𐤁𐤁 | 30:1.—Rd. 𐤁𐤀𐤁𐤁 | 30:9.—3, 9, and U + final 𐤁 | 31:1.—Rd. 𐤁𐤁𐤁; 8, 14, 20 with pl. | 31:5.—13 om. 𐤂 | 31:7.—11, 18 om. final 𐤁 | 32:1.—Rd. 𐤁; 3—6, 9—13, 15—19 om. | 33:1.—Rd. 𐤁𐤁𐤁 | 34:2.—8, 11 𐤀 for 𐤀 | 35:6.—9 ins. 𐤀 after 𐤁 | 35:8.—11 + final 𐤀 | 36:1.—Rd. 𐤁𐤁𐤁 | 37:1.—Rd. 𐤁𐤁𐤁 | 38:1.—Rd. 𐤁𐤁𐤁 | 38:4.—Rd. 𐤁𐤁𐤁.

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NOTES ON THE TRANSLATION

- * Or "precipice," "precipitous coast."
- ^b Cf. LS, 247:20f.; 248:10 ff.; 251:10 ff.
- ^c Cf. LS, 118:10 ff.
- ^d Cf. collation, 30:3-5.
- ^e Or *litigates with*.

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the teacher of war, or Naftah, "and from Zebulun those who write with the reed of the scribe." That is, in this tribe scribes were numerous. (5:15) "He is sent after the half of Reuben," i.e., showing the humility of Bārāq. "Great are the searchers of the heart," i.e., Moses, Aaron, and Joshua. (16) "Why ⁵sittest thou among the trails to hear the snuffing of the wild ass?"—i.e., reproaching the sons of Reuben who sit listening to rumors and go not to war. (17) "And Dan (in) the harbor drags ships." Greek: *And Dan, why did he dwell in ships?* "Asher dwells on the shore of the sea, and by its strait^a he camps." (18) "Zebulun was a people that taunted itself unto death." That is, until death it was contending for ¹⁰its land and its people. <In the Greek there is placed after "Zebulun" a period.^b> (19) "Property and money they did not take," i.e., the enemies, from that which belongs to us. (20) "From their places the stars waged war, war from heaven with Sīs'rā in the valley of Qīshūn." That is, the seed of Abraham, whom God had likened unto the stars, with power from heaven fought and won the victory. (23) "Curse M'rūdh," i.e., a city ¹⁵which did not help Israel. (26) "And her right hand to the hammer of the carpenter." Greek: *upon the chisels of the carvers.* "And she smote Sīs'rā and crushed his head." <With a of p and fricativity of [k and t].> Greek: *she shattered his head and mangled it.* (27) "And between her feet he toppled over,^c fell, and lay." <With a of r.> (28) "And from the window she looked forth." That is, the prophetess is mocking the pagan woman. "And the mother of Sīs'rā wailed from ²⁰the balcony, and said." Greek: *was looking and watching through the lattice*, i.e., a latticework or railing which is the balustrade, and, in one codex, a forged brass (grating) which is placed before the door of the chancel, outside the wooden door. "Wherefore," i.e., because of what, "delays the noise," i.e., the sound of iron and brass, "of his chariots?" (31) "And your beloved ones are like the going out of the sun in his might," i.e., in his strength.

25FIFTH SECTION

(6:11) "And the angel of the Lord came and sat under the terebinth which is in 'Ufrā," i.e., in 'Āfartā, "the town of Jū'āsh the father of 'Azrī," i.e., and of Gideon. (15) "Wherewith shall I save Israel? Behold, my clan <with a of b> is small in Manasseh." (19) "And the meat he put in a basket, and the strained liquid he placed in a pint pot." Greek: *and the broth he poured in a pot.* (22) "And Gideon said, O Lord ³⁰God." Greek: *Ha, ha, ha! Lord, Lord!* (31) "He who strives before him until morning shall die." Greek: *He who strives for him shall die before the morning*, i.e., he who had been his adversary and had destroyed his altar. (32) "And he called him"—i.e., Jū'āsh named his son Gideon—"on that day N'dhūv^cel," i.e., Let Baal contend with him. The Greek says *Jirūv^cel*, with j and r, but it is not correct. (37) If there should be dew ³⁵upon the fleece alone, and upon all the ground dryness, I shall know that thou wilt save Israel by my hands as thou hast said." (38) "And it was so," i.e., [a type of] the good things that were taken away from the Midianites and given to Gideon. (39) "I [shall try] again" a second "time with the fleece. Let there be dryness upon the fleece all[one], and upon all the ground let there be dew," i.e., a type of the good things which came to the children of Israel

COLLATION

1:6.—5, 6, 13 om. first \circ ; so also 8:9 and 10:5 | 2:1.—8 with pl. | 2:4.—8 with pl. | 3:4.—13 om. \searrow | 4:1.—6 ins. ب after ا | 4:2.—8 بصير | 4:7.—Rd. بصير | 5:7.—15-20 and P with pl. | 6:4.—2, 14, 20 w.t.; a.o. om. | 6:5.—9 + م | 6:6-8.—9 om. | 7:2.—2, 20 w.t.; a.o. om. first ل ; L pref. \searrow | 8:7.—14 ins. ل after ي | 9:9.—2, 20 + اقف | 10:3.—11 om.; 12, 18 om. ب | 10:5.—12, 18 om. first \circ | 10:6.—16, 17 pref. \circ | 13:5.—6 ب for ب | 13:8.—20 pref. و | 14:8.—12 om. | 14:9.—6 pref. \searrow | 15:2.—Rd. لحم | 15:5, 6.—18 tr. | 16:1.—2, 8, 14, 20 w.t.; a.o. om. pl. | 17:4, 5.—4 ب ; 8, 14 w.t.; a.o. tr. | 18:3.—2-4, 8, 14, 20 w.t.; a.o. tr. here 18:5, 6 | 19:2.—12 mg. note عز | 20:1.—3-6, 9, 10, 13, L, and A om. first \circ | 21:6.—8, 14 w.t.; a.o. ins. ل after ي | 22:7.—2 ل for \searrow | 23:6.—2-4, 8, 14, 20 w.t.; a.o. pref. \searrow | 27:5.—2, with orig. ل ; ل ; a.o. and P ل | 29:2.—8, 14 om. | 30:3-5.—Note mg., which records the smooth breathing of the Greek | 30:5.—8 ب | 32:2-7.—8 om. | 33:1.—4, 20 om. | 33:6, 7.—18, 19 tr. | 33:8.—A and U ins. ب after \searrow | 33:10.—Rd. لحم | 34:2.—2-4, 8, 14, 19, 20 w.t.; a.o. om. | 34:5.—4 \searrow for ب | 34:9.—U \circ for ل | 34:11.—2, U, and A om. first ل | 35:9.—3 om. | 35:10.—Rd. بصير | 36:3.—8, 14, 18 om. first \searrow | 36:8.—Add ل | 37:2-39:7.—16 om. hom. | 37:2.—Rd. بصير | 37:7.—Rd. لحم | 38:3.—2, 20, and P ل | 38:5-8.—15 om. hom. | 38:8.—20 و for ل | 38:9.—Rd. بصير | 39:5.—2, U, and A om. first ل .

61

Handwritten Syriac text from a manuscript, likely containing the biblical text of Judges 6:39-9:9. The text is written in a cursive script with some corrections and marginalia. The page is numbered '61' in the top left corner.

NOTES ON THE TRANSLATION

* The vocalization here follows U and L, and the transliteration merely attempts to picture as nearly as possible the Syriac letters. L has r for the second d; Hebrew MSS vary between two r's and r for the first d. The last reading is perhaps supported by I Kings 11:26 and II Chron. 4:17. Cf. the commentaries of Moore and Budde *ad loc.*

^b A curious word, apparently occurring only in this verse and in the commentaries on it. MT and LXX have "ephod," of which this would be an unusual but easy corruption (cf. Brockelmann, *Lex. Syr.*², s.v.). MBS, 242:14 (Einl. u. zweiter Teil, p. 101, line 1) prints *ܥܦܘܕ*, probably a faulty emendation, for which no authorities are given; in *LS* Moberg returns to our spelling, but with pl.

^c The Syriac is best read as a continuation of a previous statement: "I shall not leave my fatness . . . and go . . ."

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by means of Gideon.

(7:1) "And they encamped at ʿĪn-Hādhār . . . northward of Gevʿath-Rāmʿthā." (2) "Lest Israel should glory and say, My hand has given me victory," i.e., has saved me.

SIXTH SECTION

(7:5) "And the Lord said to Gideon: Every one who laps the water with his tongue as the dog laps, group them together." That is, with these three hundred who through ⁵their weakness neglected to kneel down and drink, but moistened their tongues with their hands, God saved them. By those who are weak (God) often shows his power. But according to some, because of their earnestness they did not tarry to drink, but in haste they lapped and went on; and according to others, each had a single hand, and because of that they were unable to lap. [But this is not correct, because after a little he says about them that (20) "they took in their left hands the torches and in their right hands the horns, that they might call, and they called, A sword to the Lord and to Gideon."] And according to our opinion a type of the saints who, of desirable things, ¹⁰make use only of the necessities is prefigured by them. (5) "And every one who kneels on his knees to drink, set him apart," i.e., a type of the inefficient people who are attached to bodily desires. (10) "Go down, thou and Pīṛā thy young man, to the camp." (13) "And Gideon came and saw a man narrating a dream to his friend; and he (the man) said to him (his friend): I saw . . . a round loaf <with stopping of both *k*'s>"—Aquila: *an ash cake*; Symmachus: ¹⁵*a kollyra*—"of barley bread turning over"—Greek: *rolling*—"in the camp of Midian, and it reached the tent," i.e., of Midian, "and turned it bottom side up <with fricativeness of *p* and stopping of *k*> and the tent collapsed. (14) His friend answered and said to him, This is nothing but the sword of Gideon," i.e., a type of this, that abstemiousness and plainness of food overcome all passions. (16) "And empty cruses, with torches ²⁰inside the cruses." That is, in the pots and small jars they hid the light of the torches until they had entered the camp of the enemies unexpectedly and surprised them. (18) "And they said, The sword to the Lord and to Gideon," i.e., to the Lord as to the Maker, and to Gideon as to the organ. (22) "Unto Bēth-Shavṭē and unto Ṣedhdath^a . . . of ʿAvel-Mḥūlā which is above Jaṭbath." (25) "And they killed ʿŪrīv in Ṣūr, and Zīv he killed (at) Bēth-Qavrav." (8:2) ²⁵"Is not <with enunciation of *h*> the gleaning of the grapes of Ephraim better than the vintage of Jezreel <interrogative>?" That is, ye came at the end of the war and yet destroyed the nobles. (4) "Running and fainting." Greek: *famishing*. (6) "Lo, (are) the hand(s) of Zāvāḥ and of Ṣalmḥnaḥ now in thy hands, that we should give bread to thy host?" That is, as taunting Gideon, the nobles of Sākhūth were saying these things. (7) "I shall trample your flesh on thorns." Greek: *I shall comb*.

³⁰SEVENTH SECTION

(8:11) "On the east of Neṽāḥ and of Javgḥā." (14) "And the nobles of Sākhūth wrote to him," i.e., each one in his own name, that upon them he should inflict torture for having taunted him. (18) "What manner of men were those whom ye slaughtered in Tāvūr?" <With *a* of *q*.> (21) "And Gideon rose up and slaughtered Zāvāḥ and Ṣalmḥnaḥ <with *a* of *q*> and took the crescents which were on the necks of their camels," i.e., ornaments of silver ³⁵shaped in the form of the moon. (27) "And Gideon took some of them and made an idol,"^b i.e., an image of a mighty man, "and set it up in his town, in ʿŪfrā." That is, he did not make it for worship, but for a memorial of his victory. Nevertheless it became a stumblingblock to his house and to his people.

(9:9) "And go"

1:1.—4 | 1:3.—4 om. first o | 2:2.—4 om. i | 2:7.—3-5, 10, 13, 14, 18, 19 om. final u; a.o. and orig. 13 w.t. | 4:2.—10 om. | 6:5.—2-4, 11, 15 w.t.; a.o., with corr. 1, ins. k before f (f for first k) | 7:7.—14 pref. o | 8:6.—4 om. | 8:7.—14 om. | 9:3.—Add with a.o. and faded mg. 1 عنه منكم في ذلك | 9 mg.:3.—3-20 k for ك | 9 mg.:4.—20 pref. و | 9 mg.:9.—3, 4, 20 w.t.; a.o. u for first i | 9 mg.:16.—16, 17 om., ins. supral. | 11:3.—8, 14, prob. with orig. 1, ins. o before a | 11:5.—9, 11 |a| 12:9.—14 om. | 18:6.—15 tr. i and k | 18:11.—14 om. و | 19:4.—2 (second hand) pref. و | 20:7.—9 pref. و | 20:8.—9 om. first و | 21:4.—2, orig. 5, 8, 14, 20 w.t.; a.o. tr. و and u | 21:7.—9 om. final o | 22:4-8.—9 om. hom. | 23:7.—15-17 ل for و | 24:1.—8 و for u | 24:5.—9 و for k | 24:6.—L and U + e; A صحة | 24:7.—U pref. k | 24:8.—10-12, 15-19, mg. 10 k for second k | 25:6.—6 tr. o and و | 26:6.—20 و for ل | 27:2.—6, 14 om. second u | 27:3.—8 om. | 29:6, 7.—9, 10, 12 om. | 29:9.—14 و for i | 30:6.—12 tr. a and و ; 14 u for u | 30:7.—2 w.t.; a.o. + final o | 32:6, 7.—Mg. 18 نكح | 32:8.—13 ins. o after f | 33:5.—9 ص | 33:6.—9 om. o; 10, 15-17 + final o | 34:2.—14 a for i and om. pl. | 34:7.—14 om. k | 36:2.—2, 8, 14, 20 w.t.; a.o. + ن | 36:3.—14 pref. و | 36:4.—12 om. | 36:5.—2, 14, 20 w.t.; a.o. و | 36:6.—3 supral. + ن | 37:8.—P + final i.

to wave over the trees," Greek: *And shall I go (and) become head over the timbers?* (9:14) "All the trees said to the bramble, Rule thou over us." That is, Jūthām the son of Gideon likens Abimelech, his brother by the concubine, to the bramble by reason of its smallness and the absence of goodness and shade in it. (15) "Otherwise fire shall go forth from the bramble and consume the cedars of Lebanon," i.e., from Abimelech and destroy the seventy good sons of Gideon with whom the sons of Shechem were not pleased.

EIGHTH SECTION

(9:26) "And Gā·āl the son of Āfār came." (27) "And they made a banquet." Greek: *dances*. Hebrew: *lālūm*.^a (28) "And Zākhāl, who transferred his allegiance,^b served the people of H·mūr the father of Shechem. Wherefore should we serve him?" ¹⁰That is, Gā·āl the son of Āfār taunts Zākhāl, the governor of Shechem, because he had submitted to Abimelech. And also the lords of Shechem he had subjugated to him. And in the Greek very clear is this word which he says: *And Zākhāl was an overseer, also a servant with the men of H·mūr the father of Shechem, to Abimelech; and what is it that we should serve a servitude to him?* (36) "And Zākhāl said to him, The shadow of the mountain thou art seeing ¹⁵as men." That is, mocking Gā·āl, who a little before had been threatening Abimelech and now is afraid, he says thus. (37) "Behold, the people (are) coming down from the erection(?)^d of the land <with vowellessness of *q*>—Greek: *from beside the navel of the land*—and one division has come by way of Bēth-Balūtā of M·cūnīn—Greek: *of the seers*. (41) "And Abimelech dwelt in Ḍadhūmā." (45) "And he destroyed the town and sowed it with sea purslane^e <with *a* of *m*>," i.e., ²⁰*Salsola*.^f (46) "The lords of the tower." (48) "To Mount Ṣalmūn." (50) "And he encamped in Tāvāṣ." (53) "And a woman threw down a piece of an upper mill-stone on the head of Abimelech and broke his head." Greek: *and crushed his skull*.

NINTH SECTION

(10:1) "And there arose after Abimelech . . . Tūlā·c the son of Pū·ā, the son of his paternal uncle, a man from Issachar," i.e., the son of his father's brother, by the mother and not by the father, since Gideon the father of Abimelech was of the ²⁵tribe of Manasseh and not of Issachar, "and he was living in Shāmīr." (3) "And there arose after him Jā·īr the Gileadite." <With vowellessness of *c*.> (4) "And he had thirty sons." Greek: *thirty-two*. (5) "And he was buried in Qamūn." (12) "And Ammon has oppressed you." <With [*e*] of *ḡ*; Nestorians with *a*.> (14) "In the time of your distress." <With *a* of *q*.> (17) "And they encamped in Maṣ·pājā." Aquila: *the house of watching*.

(11:1) "And Naftaḥ the Gileadite was a mighty man of valor; and he was the son ³⁰of a harlot." That is, God gives heed to the hearts of men and not to their lineage. (3) "And there were gathered to Naftaḥ irresponsible men." Greek: *common men*; Symmachus: *unemployed*. (13) "From Ḍarnūn unto ḌAvāq."

TENTH SECTION

(11:24) "That which Kāmūsh thy god caused thee to inherit," i.e., Kronos. (25) "Art thou now indeed any better than Bālāq?" <With *e* of *m* and *ā* of *ḡ*; Nestorians^e with vowellessness of *m*, and correctly, like *m·qām qā·em*.> (26) "Why did ye not recover them at that time?"—i.e., deliver. (34) ³⁵"And behold, his daughter went forth to meet him with tambourines and with timbrels." Greek: *and with dances*. That is, Naftaḥ is not commended for his vow, because indiscriminately he made the vow, Whoever goes forth to meet me from the door of my house, I shall sacrifice him as a burnt offering.^h And if indeed a donkey or a dog had gone forth, what would he have done? Also he was not to be blamed,



NOTES ON THE TRANSLATION

* This form is derived indirectly through the Greek transliteration from the Hebrew *hillū-īm*. Cf. B.

5 ^b Lit., "command."
^c A slavish translation of the Greek. The Syriac, however, might also be read, "Who is he . . . ?"

10 ^d The Syriac lexicographers simply guess at this word *tūqnā* without knowing its meaning; see PS, II, 4486. It may be an expression for a locality associated with one of the nature cults such as clearly existed in the neighborhood of Shechem as one came down from Mt. Ebal or Mt. Gerizim. Cf. Arabic *طبر*, "pillar," and the curious idiom *بنات طبار* for "calamities."

25 ^e Cf. Löw under Nos. 282 and 11a. In spite of the lexicographers Löw is probably right in saying that here *malūhā* "ist keine Pflanze." Sea purslane, though called *Atriplex halimus* in PS, is identified instead with *Arenaria peploides* in J. C. Willis, *Dictionary of the Flowering Plants and Ferns* (5th ed., Cambridge Univ. Press, 1925). But it is quite possible that actual salt is meant, as in MT.

^f See Löw, No. 11a.

^g With U.

^h Cf. Judg. 11:31.

1:1.—18 om. | 1:6.—9 om. first | 1:9.—14 rep. (first hand) | 2:1, 2.—2-4, 8, 14, 20 w.t.; a.o. tr. | 2:1.—11 om. | 3:2.—9 م | 4:6, 7.—A contracts to ڤ | 4:8.—U and A om. ا | 5:4.—U and A om. ا | 5:5.—2-4, 20, with P, pref. ڤ | 5:6.—P ins. ڤ after ڤ | 5:10.—3, 5, 6, 8-19 + final ا | 6:5.—15 ڤ for ڤ | 7:7.—3, 4, 9 om. final ڤ | 8:2, 3.—18 om. | 8:5.—10-12, 14-19, corr. 8 and 9, U and L ڤ for ڤ. Evidently another case in which late MSS and European editors have introduced a reading from MT | 9:5—10:8.—2, 20 om. hom. (20 + mg.) | 9:5.—15 ڤ for second ڤ | 10:6.—5, 6, 8-19 ڤ for ڤ, with corr. 1. Cf. 8:5 | 11:3—13:6.—14 om. hom., + mg. | 11:4.—Rd. pl. | 11:8.—Rd. ڤ with 2-13 and mg. 14 | 12:2.—Rd. ڤ | 13:4.—8 pref. ڤ | 13:6.—12 pref. ڤ; 4 ل | 14:9.—3, 4, U, and A with pl. | 15:9.—8, 14 ڤ for ڤ | 15:10.—3 om. | 16:8.—15 ڤ | 16:10.—2-4, 8, 14, 20 w.t.; a.o. tr. here | 17:2, 3 | 17:4.—4 om. | 17:8.—15-20, mgs. of 11, 12, 18, 19 tr. ڤ and ڤ | 18:7.—4, 8, 14 om. | 18:8.—Rd. ڤ | 19:8.—15 om. | 20:7.—5, 6, 9-13, 15-19 ڤ for ڤ | 21:5.—8 ڤ | 22:2.—4, 17 om. | 23:4.—4 ڤ for first | 24:10.—13 om. ڤ | 26:2.—9 ڤ | 26:3.—4 ڤ for ڤ | 26:7.—2, 3 om., ins. supral. | 26:10.—8, 14 om. | 26:11—27:1.—4 om. | 26:11.—10 | for ڤ | 27:3.—9 ڤ for ڤ; 10-12, 18, 19 ڤ for ڤ | 27:6.—Rd. ڤ with a.o. | 28:1 = U | 28:7.—16 ڤ for ڤ | 29:1, 2.—Contrast B | 31:4.—9 om. | 32:1.—18 pref. ڤ | 33:3.—13 rep.; 2, 5, 6, 9, 13 om. first ڤ | 33:7.—2-4, 8, 14, 20 w.t.; a.o. tr. here | 33:10—34:2 | 34:2.—8, 14 w.t.; add with a.o. ڤ | 34:6.—6, 13 ڤ. Cf. app. | 35:3.—6 ڤ for ڤ | 35:8.—2 om. ڤ | 37:3.—4 om. ا | 38:1.—9 | for final |.

because he kept his covenant and honored the divine love more than the natural love. For he was not restrained as Abraham was, in order that men might be restrained from undetermined vows [such as this]. (11:35) "Alas, my daughter, thou hast surely brought me very low." Greek: *a hindrance thou hast set up for me*; Aquila: *thou hast surely made me bow low*; Symmachus: *thou hast surely made me kneel down*; Theodotion: *thou hast put me in sore straits*. (40) "And from time to time the daughters of Israel continue to weep and wail over the daughter of Naftaḥ the Gileadite four days in the year." That is, today they weep and wail not over the daughter of Naftaḥ but over the devastation of Jerusalem.

(12:5) "The people of Gilead would ask him, Art thou an Ephraimite? He would say, No! (6) They would say ¹⁰to him, Say *shevlē* ('ears of grain'). He would say *sevlē*," i.e., as today the Ma'addites pronounce *q* like *g* and the Palestinians like *ḡ*. (8) "ᵀAviṣān of Bethlehem." (11) "And . . . ᵀAlūn of Zebulun." (13) "ᵀAkhrān the son of Heljan the ᵀĀfarᵀthūnite."

(13:2) "And there was a certain man from Ṣedhᵀā, of the tribe of Dan, and his name was Mᵀnūḥ." (4) "Beware lest thou drink wine or intoxicating liquor, ¹⁵and do not eat anything whatever unclean." That is, from the womb the boy Samson was made a nazirite. (5) "Because a nazirite of God the boy shall be from the womb," i.e., that it might be known that his strength was not from foods and drinks.

ELEVENTH SECTION

(13:9) "And Mᵀnūḥ her husband was not with her." <With enunciation of *h*.> (12) "And Mᵀnūḥ said, Shall thy word come to pass presently <a question>? . . . What shall be the customary law of the child?"—i.e., his [manner of life]. (17) "What is thy name, ²⁰so that when the word has come to pass we may invoke thee?"^a Greek: *we may praise thee*. (18) "And the angel of the Lord said to him, Why dost thou ask about my name, which is glorious?" Greek: *wondrous*. (22) "And Mᵀnūḥ said to his wife: We shall surely die, because we have seen God." That is, the sainted Theologue says they were in a state of visionary perception of God, but did not see God.^b (24) "And she called his name Samson," i.e., a minister (*shamāshā*). (25) "Between Ṣedhᵀā and ²⁵ᵀEshtūᵀēl."

(14:2) "In Tamnath I have seen a woman of the daughters of the Philistines; now take her to wife for me." <With vowellessness of *s*.> (8) "And he turned aside to see the skeleton of the lion." Greek: *the carcass*. (12) "I shall propose to you a riddle." Greek: *I shall propound for you an allegory*. "If ye solve it for me," Greek: *if ye make it known*, "I shall give you thirty headcloths(?)," i.e., kerchiefs, that is to say, turbans. Greek: *linen wraps*. In the singular, however, *kelthā* <with *e* of *k*> [is a linen wrap wide and long and fine, according to the statement found in the sermon (*māmra*) on the Approach to the Harbor:^c With linen wraps interwoven with gold, and so forth. (14) "From the eating one went forth food," Greek: *from the eater*, "and from the bitter one went forth the sweet," Greek: *from the strong one*]. (15) "Entice thy husband." <³⁰With vowellessness of *d*.> Greek: *lead astray*. (17) "Because she distressed him." Greek: *importuned him*. (18) "Before he entered the banquet (*tūqānā*)."^d Greek: *before the sun set*. "What is sweeter than honey, or what is more powerful than the lion?" <With *ā* of *m* and *a* of *n*.> "If ye had not enticed my heifer, ye would not have solved my riddle."

TWELFTH SECTION

(15:5) "He burnt some of the shocks and even the standing grain." Greek: *from the stubble and unto* ³⁵*that which was standing*. (8) "And he went down and abode in the cleft in the crag of ᵀAṭmīn ('the thighs')." That is, because Samson had smitten the Philistines "from their shin bones to their loins" that crag was so named. (13) "And they bound him with two new chains." Greek: *new ropes*. (14) "And he arrived at Līḥ." (15) "And he found the fresh jawbone

of an ass <with *a* of *t*>, i.e., still moist and not easy to break. Greek: *of an ass, which was cast away*. (15:19) "And the Lord God rent the molar(?)^a of the jawbone of the ass," Greek: *and God opened the socket of the jaw*, "and there went forth from it water, and he drank." That is, if everything were not pure to the pure,^b how is it, then, that not from ^aa rock but from the carcass of a dead lion God fed Samson honey, and that from the molar(?) of an ass he gave him water to drink?

(16:1) "And Samson went to ^cĀzath." Greek: *to Gaza*. (4) "And after that he loved a woman in the valley of Sārūq, and her name was Delilah." [(5) "Entice him and see." <With vowellessness of *d*.>] (6) "And whether harm may be done to thee."^c <With vowellessness of *b*.> (7) "If they should bind me with seven moist thongs that have not dried up," i.e., that have not become hardened. Greek: *with seven moist sinews that have not deteriorated*. (13) "If thou intertwinest ¹⁰seven locks of my head with the web." Greek: *If thou weavest seven plails of my head with the web*. (14) "And he carried off the loom of the weavers," i.e., weavers.^d (17) "And he revealed to her all his heart." That is, in deserting God he revealed his secret to the harlot, that he might know to what low estate unlawfulness was dragging him. "If I were shaved, then my strength would depart from me." That is, if I voided my covenant with ¹⁵God, I would become of low estate.

THIRTEENTH SECTION

(16:19) "And she put him to sleep upon her knees and called the barber," Greek: *the barber*,^e "and he shaved seven locks of his head," Greek: *seven braids*. (21) "And the Philistines seized him and blinded his eyes." Greek: *they bound*(!).^f (23) "They were gathered together to offer a great sacrifice to Dagon their god with rejoicing." <With fricativeness of *d*.> (30) "And Samson said, Let me myself die with the Philistines." That is, not ²⁰because he was worthy did God answer his request, but that the Philistines might know that not by the might of Dagon they had seized him, but that God had delivered him up because of his wantonness.

(17:1) "And his name was Micah. (2) And he said to his mother: The eleven hundred (pieces) of silver which were taken from thee," i.e., which were stolen from thee, "and thou didst swear <with *i* of *m*; Nestorians with *a*>"—Greek: *and thou didst cause to swear*—" . . . , that silver, I took it." (4) "And his mother took ²⁵two hundred (pieces) of silver and gave (them) to the silversmith," Greek: *to the founder*, "and he made an image engraved and molded." That is, she had made a vow that if her silver was found she would cast of it an image. (6) "In those days there was no king in Israel, and every man did that which was good in his eyes." That is, by this word the author repeatedly puts the concluding seal on the book, so as to affirm that without ³⁰kingship the law was not observed. (7) "And there was a certain young man from Bethlehem of Judah whose name was Levi," [Greek: *and he was a Levite*. That is, the Greek is correct, because the name of this Levite is Jonathan and not Levi,^g] as the section after this shows. And Saint Jacob of Edessa says^h that this one, since he envied the priests of the sons of Aaron, desired the priesthood wrongfully. And he went forth ³⁵wandering hither and thither; and when he arrived at the house of Micah, he received him and clothed him with an ephod and a (priestly) tunic and made him a priest for his idol.

(18:1) "And in those days the tribe of Dan was seeking for itself a portion to dwell in, for until that day the inheritance had not been divided among the tribes of Israel." That is, this statement is not right in the Syriac, in that Joshua the son of Nun had already divided



NOTES ON THE TRANSLATION

- 5 ^a The word used in the Syriac appears to be the Greek *λυγμός*; cf. *LW s.v.* The word may, however, refer also to the maxilla or one half of the jawbone. Cf. the Syriac lexicographers as given by *PS s.v.* We have allowed for the possibility that the older Syriac as used in *P* meant here a molar tooth, since the Arabic and Ethiopic use of the word for "bridle" suggests a Semitic origin, perhaps with the idea of something to be champed on.
- 10 ^b Cf. *Titus 1:15.*
- 15 ^c The meaning may also be "even though harm be done to thee." See also *PS, I, 570.*
- 20 ^d A synonym.
- 25 ^e A synonym.
- 30 ^f Is this for *haleṣw*, or does it refer to a later statement in the same verse?
- 35 ^{*} *MS 1* and close relatives present here probably a later revision. It may even be that instead of "Levi" they would read an indefinite "Levite," after which they present the following text as a very early revision of the original which may have been made with the approval of *BH* himself: "i.e., of the tribe of Levi. His name, however, was Jonathan, the son of Manassch, the son of Gershūn, the son of the great Moses."

^h *WQ*, pp. 43 and 289.

63

Handwritten text in Arabic script, likely a manuscript of the Bible. The text is arranged in approximately 35 horizontal lines. The script is dense and cursive. At the top left, the number '63' is written. At the top center, there is a heading in Arabic script, possibly 'مقدّمات' (Introduction). The text appears to be a commentary or translation of the biblical text mentioned in the page header. The right margin contains numerical markers (5, 10, 15, 20, 25, 30, 35) corresponding to the lines of text.

NOTES ON THE TRANSLATION

^a Cf. folio 62b, note g, and note the disturbed state of even 2 here.

^b U with a. Cf. LS, 127:20, and previous notes on the same word.

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the land long ago and the seventh lot had fallen to the sons of Dan: Ṣedh^cā and ʿEshtū^bēl and so forth. But because the tribe of Dan was not satisfied with this lot, it was seeking another portion. (18:9) “Nor should ye be slothful to go.” Greek: *ye should not tarry.*

FOURTEENTH SECTION

(18:17) ⁵“And they took the image and the ephod and the (priestly) tunic and the graven image.” <With vowellessness of *h* and *e* of *sh*.> [(30) “And Jonathan, the son of Gershūn, the son of Manasseh, he and his sons were (pagan) priests to the tribe of Dan.” That is, from this passage the incorrectness of the Syriac translation is patent when it said, a little farther back, that Levi was the name of that Levite, and now (says) Jonathan. Now the Greek does not say “the son of Gershūn, the son of Manasseh,” but *the son of Manasseh, the son of Gershūn, the son of the great Moses.* And with it the doctors agree.^a]

(19:1) “And he took for himself a concubine,” i.e., that false priest Jonathan. (2) “And his concubine committed whoredom against him.” Greek: *his concubine became angry at him.* (3) “And her husband rose up and went after her to reassure her and bring her back.” Greek: *to reconcile her to himself.* (5) “Refresh thyself with a piece of bread.” <With *a* of *q*.> (8) “And linger.” <¹⁰With stopping of both *k*'s.> Greek: *and delay*; Aquila: *and tarry*; Symmachus: *and abide.* (12) “We shall not turn aside to a strange town.” That is, those of the house of Israel had not yet acquired dominion over Jebus, which is Jerusalem. (13) “And we shall spend the night in G^va^c or in Rām^ethā.”

FIFTEENTH SECTION

(19:22) “And behold, the people of the town, wicked (men), surrounded the house,” i.e., the children of Benjamin. They were almost like the Sodomites, ¹⁵however, with (reference to) women. (24) “Behold, (here are) my virgin daughter and [his] concubine.” That is, this old man, the host, resembled Lot. (25) “And they had sexual intercourse with her and abused her all night.” Greek: *and they amused themselves with her*; Aquila: *and they were licentious with her*; Theodotion: *and they took turns with her.* (26) “Until it was dawn,” i.e., (until) it was daylight. Greek: *until she was entirely still.* (29) “And he cut his concubine into twelve pieces.” Greek: *and he dismembered her.*

(20:16) ²⁰“Every one who throws with the sling at the whirlwind and fails not,” i.e., at the flying things which are in the air and misses not. Greek: *slingers who throw stones at a hair* <with *e* of *m*> *and do not miss.* (25) “And again the children of Benjamin laid low of Israel eighteen thousand men on the ground,” i.e., in two times, forty thousand. And because their zeal was not godly, God disregarded them in the beginning. For at ²⁵Micah, who cast an idol, they were not angry; [but] because of a concubine of a corrupt man they were kindled with zeal. (28) “And Phinehas the son of Eleazar the son of Aaron, the priest, was standing before him on that day.” That is, some say that this man was not the first Phinehas, but his grandson. (31) “And they were drawn away from the town.” That is, they came to be far away. Greek: *they were led away.*

SIXTEENTH SECTION

(20:33) “And they put themselves in array ³⁰[at] B^eel-Tāmār.” (38) “And the men of Israel had <with enunciation of *h*> an agreement with regard to the ambush.” Greek: *and there was a covenant.* (40) “And behold the thick smoke of the town was ascending to heaven.” Greek: *the finish of the city.* (48) “And the children of Israel returned against the children of Benjamin and smote them with the edge of the sword.” That is, after they had fasted and offered up burnt offerings and whole burnt offerings, God gave them ³⁵victory (cf. vs. 26).

(21:7) “Since we have sworn by the Lord.” <With *i* of *m*.^b> (14) “And [they] gave to them the women whom they had kept alive from among the women of Jabesh of Gilead, but they did not suffice them.” That is, the children of Benjamin were not blotted out completely like the Sodomites, because their sin was milder than theirs. (19) “To the south of L^evūnā.” (20) “Go, lie in wait in the vineyards.” <With *a*

of *k*; Nestorians with *a* of *m*.) (21:21) "And when ye see a number of daughters of Shīlū going forth to play the tambourines." Greek: *to dance in the dances*. (23) "And they took women for all of themselves," i.e., the children of Benjamin "from among the tambourine-beaters whom they had seized." Greek: *from among those that were dancing*.

The book of Judges, which is called *Shaftē*, is finished.

FURTHER, THE BOOK OF SAMUEL
FROM THE BOOK OF THE STOREHOUSE OF MYSTERIES
THIRTY-SEVEN SECTIONS

PROEM

There are four books of the Kingdoms in the Greek: the book of Samuel, two; and the record book of the Kingdoms, two. [That which took place after Saul died and David returned from ravaging the Amalekites begins the second book of the Kingdoms.^a] And that Jehu the son of Ḥanân composed them the book of the Things Omitted,^b which is the record book of the Chronicles, shows.^c And it is said that Samuel himself wrote the first book (of Samuel), but incorrectly, since even the death of Saul,¹⁰ who died after his death, is written in it.

FIRST SECTION

(I Sam. 1:1) "And there was a man of Watchmen's Tor^d <with fricativeness of *t*> of Mount Ephraim." That is, he was of the tribe of Levi, and his lot had fallen to dwell in Mount Ephraim, since the Levites were scattered about in all the tribes, that they might teach the people the law of the Lord. And to Qūrḥ, the son of Jaṣḥâr, the son of Qâhâth, the son of Levi, the son of Israel, ¹⁵his lineage ascends.^e "And his name was Halqânâ <with *a* of *h* and *â* of *q* [and] *n*>, the son of Jarḥūm, the son of ʔEliḥū, the son of Taḥū, the son of Šūf, the ʔĀfar^{thite}." (2) "The name of the first (was) Hannah <with one *n*>, and the name of the other, Pan^{nâ} <with two *n*'s>." That is, because Hannah was sterile he had taken Pan^{nâ}, and not for lust. (3) "To worship and to sacrifice to the Lord Š^{vâ}ʔūth in Shīlū," i.e., and not that he might offer ²⁰the tithes, since he was a Levite and (so) receiving tithes. "And there were the two sons of Eli <with *i* of *ç*, without *j*>, Ḥafnī and Phinehas." (5) "And to Hannah he gave one double portion." Greek: *in person*. "And the Lord had closed her womb." Greek: *her womb*.^f (6) "And her fellow-wife used to provoke her even with (great) provocation." <With fricativeness of *t*> (8) "And how didst thou not take food?" That is, Why? "Lo, ²⁵I am better to thee than ten sons." That is, by this he would cause her grief to pass. (11) "And wilt give to thy maidservant seed of humans," Greek: *of men*, i.e., male offspring. (13) "And Eli looked upon her as intoxicated." <With vowellessness of *w*> (14) "Shake off thy wine from thyself." Greek: *Let pass off*. (16) "Do not consider thy maidservant before thee a sinful woman," i.e., a depraved woman, "because from the greatness of my distress and of my anger <with *a* of *q*>." Greek: ³⁰*of my raving and of my grief*. (20) "And she called his name Samuel, (saying,) Because from the Lord I have asked him." <With fricativeness of *t*> (23) "Remain until thou hast weaned him, but may the Lord make thy word come true." That is, may he make thee worthy to go up. (24) "And she took him up with her, when she had weaned him, with a three-year-old bull <with stopping of the second *t*>"—Greek: *three-yearling*—"and a skin of wine"—Greek: *a nevel*, i.e., a measure of one hundred and fifty *xestai* which ³⁵are put into two wine skins; or, as the Cypriotes say, a great cruse. (28) "And also I have lent him to the Lord"—i.e., I have presented him—"who was loaned to me [by] the Lord <with *e* of *sh*>."

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NOTES ON THE TRANSLATION

* Cf. the beginning of II Samuel. This sentence, judging by manuscript attestation, was found in some manner in BH's original. It looks like an afterthought tossed on the margin with not much forethought. It might be more appropriate at the end of the Proem.

^b Paralipomena.

* Cf. II Chron. 16: 7 ff. and 19:2; I Kings 16:1, 7.

^d In Syriac, Rām^{thā}.

* Cf. Exod. 6:16-24; I Chron. 6:23 ff.

^f A Syriac synonym.

1:2, 3=U | 1:7.—U and A om. ۞ | 2:3.—8 om. | 2:5.—9, 10, 12, 13, 15-19 tr. here 3:9—4:2 | 3:9.—4 om.; 3, 5, 6 ۞ | 4:7.—14-19 om. ۞; 6, 14 ۞ for ۞; 3 + ۞; 4, 8, 10, 14 + usual scribal prayers; cf. app. | 5:3.—3 + ۞; cf. app. | 5:10.—Rd. ۞; 11 ۞ | 6:4-6.—5, 6, 13 rep. | 6:8.—12 om. | 7:4.—8, 14 w.t.; rd. mg. 1 with a.o. | 7 mg. 1:1.—11, 20 pref. ۞ | 7 mg. 2:5.—3, 9, 10, 15 ins. ۞ before ۞ | 8:6.—11 om. ۞; 9 om. final ۞ | 9:2.—3 pref. ۞ | 11:1.—4 om. | 12:1.—12 om. | 13:7.—14 ۞ for ۞ | 14:4.—8, 14 om. | 14:5.—11 ins. ۞ after ۞ | 15:9.—Pref. ۞ with a.o. | 17:2.—Cf. app. | 18:4.—4-6, 9, 13 + ۞. Our photostat copy of 4 has been trimmed too closely on right mg. from here to its fol. 191 to permit absolute certainty of its readings at beginnings of lines | 18:8.—14 + final ۞ | 19:1.—4 om. final ۞ | 19:4.—8 + final ۞ | 19:5.—8 om. | 19:7.—Rd., with a.o. and orig. 1, ۞ for apparent ۞ | 20:2-6.—11 om. hom. | 21:3.—8, 11, 14, and L ins. ۞ after ۞ | 22:3, 4.—2, 8, 11, 14, 20, L, and A w.t.; a.o. tr. | 22:3.—U om. | 23:7.—5, 6, 9, 10, 12, 15-19, and mg. 13 tr. here 24:2, 3; 13 + ۞ | 24:10.—5 om. | 25:1.—L om. | 26:3.—2, 8, 11, 14, 20 w.t.; a.o. om. pl. with P | 27:5.—8 ۞ | 27:8.—5 om. | 28:6.—11 ۞ | 29:9.—4 om. | 30:4.—14 om. | 30:8.—10, 18 om. | 31:3.—2 + ۞, cf. 33:6 | 31:4.—14 w.t.; a.o. and P + final ۞ (15 pref. ۞) | 31:6.—3 rep.; 2, 8, 14, 20 w.t.; a.o. + ۞ | 33:6.—4, 11 om. | 36:5.—10, 16, 17, and mg. vars. of 12, 13, 18, 19 rd. *i* for *e* | 36:6.—8, 14 w.t.; add, with a.o. and P, ۞ | 36:8.—10, 16, 17, and mg. vars. of 12, 18, 19 ۞ for ۞; 10 mg. var. w.t.

64

Handwritten text in Syriac script, likely a manuscript of I Samuel 2:3-4:21. The text is arranged in approximately 35 horizontal lines, with some lines starting with a large initial letter. The script is dense and cursive. There are some faint markings and corrections visible throughout the text.

NOTES ON THE TRANSLATION

- Note LXX ἐπι-
τηδευματα!
- ^b I.e., "his holy ones." Cf. LS, 55:5 ff.
- ^c I.e., "his chosen ones."
- 5 ^d Lit., "sons of sin."
- ^e May be read active: *corrupting sons*.
- ^f BH reads in the sense of "was not yet obscured."
- 10 ^g May also be read in the passive: "and is deceived."
- ^h I.e., "a ringing, a hymn."
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(2:3) "Because the Lord is possessed of knowledge and stratagems are futile before him." Greek: *because a God of knowledge is the Lord and a God who prepares his own practices.*^a (5) "And the satiated have hired out for bread." Greek: *have fallen short.* "The sterile (woman) has brought forth and is satiated." Greek: *has brought forth seven.* (9) "And the feet of his holy ones he guards." That is, the grammatical rule ³demands *dah^esawhj^b* like *g^evawhj^c*. (10) "The Lord will defeat those who provoke him to anger." <With *e* of *n.*> "And he will give strength to his king and raise up the horn of his anointed one." That is, by the prophetic spirit she said these (things), since as yet there was no king who was anointed in Israel.

SECOND SECTION

(2:12) "And the sons of Eli were wicked men."^d Greek: *corrupt sons.*^e (13) "And they made ¹⁰for themselves a fork of three tines." (14) "And he would thrust into the caldron or kettle"—Greek: *or basin*—"or boiling-pot or pot." (15) "And even before the victims of the sacrifice were offered up." Greek: *before the fat was burned as incense.* (18) "And he was wearing an ephod of *byssus*, (19) and his mother made a little (priestly) tunic for him," i.e., not to serve as a priest, since he was of the Levites and not of the priests, but as for ornament. (20) ¹⁵"For the loan which she has loaned to the Lord." Greek: *for the debt which thou hast lent on interest to the Lord.* (21) "And the Lord visited Hannah." Greek: *looked after.* (22) "And that they were dishonoring the women who were praying in the tabernacle." Greek: *they were lying with.* (25) "If a man sins against a man, he may seek (redress) from before the Lord; but if a man sins against the Lord, from whom shall he seek (redress)?" That is, because thus gently Eli reproves his sons, and not with strong censure, ²⁰God is angry with him and with his house. (26) "And he (was) doing well before the Lord and . . . before men." (27) "And a man of the Lord came unto Eli and said to him." That is, this was some distinguished priest and not an angel. (30) "Because those who honor me I will honor, and those who scorn me shall be put to shame." (31) "And I will cut off thine arm." Greek: *and I will blot out thy seed.* (33) "And I will not let fail thee from my altar a man to sadden thine eyes <with *a* of *m*> ²⁵and to wear out thy soul." Greek: *to waste away his eyes and to wear out his soul*, i.e., as a result of that which is about to happen to thee and to thy sons. "And all the increase of thy house—the men—shall die." Greek: *And every one who is left of thy house shall fall by the sword of men.* (35) "And I will raise me up a priest who is faithful according to my mind." <With *a* of *m.*> (36) "That I may eat a morsel of bread," i.e., a fragment.

(3:1) "And the word of the Lord was rare in those days; ³⁰there was no vision that was revealed," i.e., because of the sins of the presumptuous priests, the sons of Eli. (3) "And the lamp of the Lord was not yet extinguished." That is, the time had not yet come that it be put in order; for it was never extinguished. (4) "And the Lord called Samuel." That is, God might have revealed these things to Samuel in a dream, but lest [Eli] should say, He is a boy and lies,³ he called him by a voice. (11) "That both ears of everyone who hears it shall tingle." ³⁵Greek: *shall ring*, i.e., from *z^emāmd^b*.

THIRD SECTION

(4:2) "And they were slain in the line of battle in the field." <With *a* of *q.*> (9) "That ye may not serve the Hebrews as they have served you." (18) "And his neck was broken, and he died." Greek: *And his back was shattered, and he died.* (21) "And she called the name of the boy Jūkhāvār"—i.e., Woe, my son!—"and she said, The glory has passed away from Israel."

1:1.—Cf. app. | 3:2.—4-6, 9, 10, 12, 13, 15-19 om. and (with 3) + $\overline{\text{عقدت}} \text{تص}$ | 3:5.—4 pref. و ; 2-6, 9-20, poss. with orig. 1, + final و | 3:6, 7.—Cf. app. | 4:1.—Rd. with a.o. $\overline{\text{م}}$ | 4:4.—U and A om. و | 4:7.—2, 8, 11, 14, 20 w.t.; a.o. om. | 5:6.—5, 6, and mg. 13 tr. here 6:2, 3 | 6:1.—15 ل for م and om. second ب | 6:2, 3.—9, 10, 12, 13, 15-19 om. | 7:5.—14 om. one و | 9:1.—Rd. $\overline{\text{ل}}$ | 9:3 *et passim*.—11 $\overline{\text{ح}}$, with L | 9:6.—8, 11 om. | 10:3, 4.—9 om. | 10:3.—13 + $\overline{\text{م}}$ | 10:4.—2, 11, 20, U, and A $\overline{\text{م}}$ (cf. *LS*, 13:20 ff.; 199:1 ff.); L w.t. | 10:8.—3, 6, 9, 10, 12, 13, 15-19 و ; P w.t. | 11:1.—Rd. $\overline{\text{م}}$ | 11:2.—5, 9, 10, 12, 13, 15-19 و | 11:6, 7.—2 om. | 12:5.—3, 4, 8, 14 om. second ل | 12:7.—8 om. و | 16:5.—11 om. | 17:1.—14 om. ؟ | 17:3.—5 om. | 19:1.—2, 8, 11, 14, 20 w.t.; a.o. om. final ل | 19:2.—5 ل for second ب | 19:4.—20 $\overline{\text{ل}}$ | 19:5, 6.—8, 14 tr. | 19:6.—14 om. و | 19:8.—4 $\overline{\text{ح}}$ | 20:9.—13 om.; P و for و | 22:2.—3 om. | 22:7.—U om. ل | 23:1.—Rd. as corr'd, $\overline{\text{ل}}$ | 23:4.—11, 20 $\overline{\text{م}}$ | 23:6.—2 rep. mg., later hand | 24:4.—13 $\overline{\text{ح}}$ | 25:3.—14 om. | 26:2, 3.—15, 17 $\overline{\text{ح}}$ | 26:3.—13, 16, 18, 19 $\overline{\text{ح}}$ | 26:5.—9 om. | 26:10.—Rd. $\overline{\text{ل}}$ | 28:1.—2-4, 8, 14, 20 w.t.; a.o. and mg. var. 11 $\overline{\text{ح}}$ | 28:3.—3-6, 9, 10, 12, 13, 15-19 tr. here 28:6, 7 | 29:1.—3, 4 om. | 31:2, 3.—3 tr. | 32:9—33:4.—2, 13, 20 om. hom., + mg. | 33:7.—Add with a.o. mg. 1 | 33:8.—20 pref. ؟ | 33:10.—8 om. و | 34:6.—3, 8, 14 om. م ; P w.t. | 35:8.—11 و for ل , corr'd by supral. var.; 6, 9, 10, 12, 13, 15-19 tr. here 36:2, 3 | 36:1-3.—5 om. | 36:1.—6, 9, 10, 12, 13, 15-19 om. | 36:7.—15 om. | 37:1, 2.—Cf. app. | 37:3.—3, 10, 12, 13, 15-19 om. | 37:4.—8, 14 om. | 38:2.—U om. ؟ ; rd. ؟ with L, A, and a.o. | 38:4.—18 om.

(5:5) "Wherefore the idol-priests of Dagon, and all who enter, do not tread upon the threshold of Dagon in Ashdod to this day." That is, [but] *overstepping they overstep*,^a as the Mongols do today, because they had seen him cast down upon the threshold (cf. vs. 4). (6) "And he smote them with their piles." Greek: *and there broke out for them* ^a*a bubbling boil in their seats*. (8) "And they said: To Gâth let the ark of the Lord be turned over." That is, they did not believe that by reason of it they had been smitten with piles, and so they wanted to test [whether] to the Gâthites also would happen what had happened to them.

FOURTH SECTION

(5:11) "For there was a deadly panic in the whole town," i.e., a tumult. (12) "And the people who did not die were smitten with piles." <With *a* of *m*.>

(6:1) ¹⁰"And the ark of the Lord was in the field of the Philistines seven months." [The Greek,] however, (proceeds:)^b *and their land seethed forth mice*, i.e., it broke out (with); and this sentence is not in the Syriac. (4) "Five piles^c of gold"—Greek: *Five seats of gold*—"and five mice of gold." That is, in the form of the plagues were the offerings to be molded, according to "the number of the tyrants." (5) "Perhaps he will lighten his hand from you." Greek: *he will lift up*. (8) "And the vessels ¹⁵of gold which ye have brought as offerings, place in haircloth wallets," i.e., in forage bags. (13) "And they saw the chest," i.e., the ark. (18) "And unto the hamlet of the Parzites, and unto the great ²Avel."^d (19) "And the Lord smote the people of Bêth-Sh^omesh because they were afraid of the chest of the Lord." Greek: *because they did not rejoice*; Aquila: *for the reason that they had looked into the box*.

(7:1) "And they brought it to the house of ²Avînâdhâv which is in Gev^câthâ." (3) ²⁰"Remove the foreign gods from among you and the secret places,"^e Greek: *the groves*, i.e., the high and densely grown trees (at) which they used to worship.

FIFTH SECTION

(8:2) "And the name of his first-born son was Joel, and the name of his second, ²Avijâ. (3) But his sons did not walk in his ways." That is, they did [not] commit fornication like the sons of Eli, but after bribes they turned aside and perverted justice (cf. vs. 3b). (6) "And the word was displeasing in the eyes ²⁵of Samuel, when they said to him, Give us a king, that he may govern us like all the nations." That is, he was indignant that they disdained him; and (it was) not that they were not permitted to demand a king. (7) "Because [by no means] thee have they rejected, but me have they rejected from being king over them." That is, with this God comforts his prophet, that he might not be sad. (12) "And they shall plow his field and reap his harvest." Greek: *to pick* ³⁰*his grapes and to harvest his harvest*. (13) "And your daughters he will take for weavers and for millers and for bakers." Greek: *for perfumers and for cooks*.

(9:1) "And his name (was) Qîsh, the son of ²Avîl, the son of Şârûdh, the son of Bakhrûth, the son of ²Apîh." (2) "And he had a son <with enunciation of *h*>, and his name was Saul, strong and good." That is, Saint Severus† (says): "Good," therefore, he^f says here for goodly of aspect and tall in size of the body, ³⁵and he does not attest to him excellence of the soul. For (this is) evident from these words later on: "From his shoulder and upward he was taller than all the people." (3) "And there were lost the she-asses of Qîsh his father." Greek: *And the he-asses were astray*. (4) "And he passed through the land of burning coals (*gûmrê*) and did not find." Greek: *of Salîsâ*. "And [he] passed through the land of the foxes (*ta^clê*),

1:6.—U om. e | 2:7.—8, 14 w.t.; rd. with a.o. and poss. orig. $\text{I } \text{p}$ | 3:5.—4-10, 12-19 tr. u and e | 4:1.—2, 8, 12, 15-18, 20, and P om. one e | 4:6.—8, 14, 17 om. | 5:3.—5-10, 12, 13, 15-19 om. final e | 5:5.—14 and P om. final u | 6:8.—8, 14 + e | 7:1.—8, 14, 20 w.t.; add with a.o. r | 8:4.—4 ins. supral. e after second u ; 8 om. first u | 9:5.—2-4, 8, 11, 14, 20 w.t.; a.o. tr. here 9:7, 8 | 10:8, 9.—2, 11, 20 e ; 3-10, 12-19 e ; 1 perhaps incorrectly filled in by original hand. As a matter of fact, LXX adds the following statement about the mice and does not substitute for that given as Syriac. Or is 1 an abbreviation for e ? | 11:5.—2, 10, mg. 12, and mg. vars. of 18, 19 w.t.; 5, 9, and mg. vars. of 12, 13, 15-19 u ; a.o. unvocalized | 14:1.—3-10, 12-19 pref. e | 14:9.—11 (supral.), 12, 15-19 + e | 15:3.—3-8, 10-13, 15-19 e ; 9 u ; P w.t. | 15:5.—U pref. e ; 4 om. final e | 15:6.—U and L om. first I | 16:1.—8-10, 12, 15-18, and P om. one e | 16:7.—9 e for r | 17:8.—8, 14 e for final u | 18:2.—4, 20 om. e | 21:4.—3-10, 12-19 u for second e ; a.o. and mgs. of 5, 12, 13, 19 w.t. | 22:2.—12 + final e | 22:3-6.—13 om. hom. | 23:4.—Add p with a.o. and mg. 1 | 24:6.—4, 9, 10, 15-18, and A ins. I before e (9, 18, and A om. second I) | 25:3.—9 om. e | 27:2.—3-10, 12-19 om. | 27:6.—Add e u after e with 2-6, 9-20, and P; 8, 14 supral., and 12 subl. + u | 27:8—28:1.—11, 15 om. hom. | 27:9—28:2.—9 om. hom. | 28:7.—3, 5-10, 13, 15-19 om. final I | 31:5.—5-10, 12-19 om. first I | 32:3.—3-10, 12-19 ins. e after I | 32:11.—3, 4, 8, 14 + e ; 5, 6, 9, 12 tr. here 33:2, 3 | 33:3.—5, 6, 9, 10, 12, 13, 15-19 + e | 33:6.—U and L e (cf. MT) | 33:7.—8, 11, 14, 20 om. e | 33:8.—13 om.; 3 e | 33:10.—4, 8, 9, 14, 20 ins. u before e | 34:2.—2 om. u | 34:5.—4 om. u | 36:4.—12 om.; 8 e for u | 37:1.—U and A om. u | 37:8.—6 + e | 38:3.—U and L + final e | 38:4.—11, 20 e , 11 corr'd supral. | 38:6.—4 w.t.; a.o. and P om. final e .

and (they) were not (there).” Greek: *of Shālīm*. (9:5) “And they came to the land of Šūr.”^a Greek: *of Šīf*. (7) “Because the bread is used up from our luggage.” <With *e* of *l*.> (8) “Behold, in my hands is a quarter of a shekel of silver”—Greek: *of a šīqlāwn*—“(which) we will give to the man of God, that he may show us our way.” That is, as pay for their prophesying “the prophets used to take bread for their nourishment or a little money.

SIXTH SECTION

(9:20) “And to whom belongs the whole desire of the house of Israel, if it be not to thee and thy father’s house?” That is, he hints at his kingship. (24) “And the cook lifted up the leg and the thigh.” Greek: *And the cook^b cooked the leg and what was above it*.

(10:2) “In the borders of Benjamin at Šēliṣah.” (5) “Behold, thou shalt meet with a company¹⁰ of prophets.” Greek: *with a band*. (12) “Because of this it became a proverb, Lo, Šaul also is among the prophets.” (13) “And they finished prophesying.” <With *a* of *g*.> That is, they concluded. (21) “And the clan of Maṭri was selected,” i.e., by the lot.

SEVENTH SECTION

(10:26) “And there went with him a host whose heart(s) God had touched,” i.e., whom he had made submissive to the king.

(11:1) “And Nāhāsh the Ammonite went up and besieged Lēkhīsh of Gilead.” (2) “On this condition¹⁵ will I make a covenant for you, when ye have blinded <with vowellessness of *c*>” —Greek: *in the plucking out*—“each your right eye.” (7) “And he took the yoke of oxen and cut them to pieces.” (14) “Come, let us go to Galgālā and there renew the kingship.” That is, that he might admonish and teach the king and the people, he assembles them. (15) “And they proclaimed Šaul king there before the Lord at Galgālā.” That is, all together they gave²⁰ him acclaim. The Greek says: *and Šamuel there anointed Šaul*, but incorrectly, since just now he had already anointed him.

EIGHTH SECTION

(12:20) “But do not swerve from following the Lord.” <With *e* of *t*.>

(13:3) “And Jonathan smote the post^c of the Philistines in G^cva^c,” i.e., the stone which was set up between the boundaries. Greek: *the na^cšiv of another race*. (5) “And people like²⁵ sand on the seashore.” <With vowellessness of *s*.> (6) “And they hid themselves in caves and in holes”—Greek: *in sheepcotes*—“and in cliffs and in chasms”—Greek: *and in rocks and in pits*—“and in cisterns.” (9) “And Šaul said: Bring me the burnt offering, and I will offer up the entire sacrifices for a burnt offering.” That is, he ought, however, not to have done this, even though he had tarried for seven days awaiting Šamuel and he (Šamuel) did not come,³⁰ and even though the people dispersed from his (camp) (cf. vs. 8). (14) “Therefore thy kingdom shall not endure, because the Lord has chosen him a man after his mind,” i.e., because thou didst venture (cf. vs. 12) and didst perform an action to which thou hadst no right. (20) “To sharpen each his sickle.” Greek: *to have sharpened each one his reaping-sickle*. (21) “And there was a file which was broad for the sickle and the plowshare and the trowel and the ax and the point^d of the oxgoad.”

(14:4)³⁵ “The name of the one (was) Bāšūš, and of the other, Šī^cā.” (14) “Like stonecutters and like plowmen in the field.” Greek: *with darts and with stone-throws and with pebbles of the plain*.

COLLATION

2:3.—5, 6, 9, 12, 13, 15–19 tr. here 2:6, 7 | 2:10.—U and A om. pl. | 8:6.—2, 3, 11, 20 ins. | after ✕ | 9:5.—Om. ◦ with 2, 11, 20, and P | 11:2.—5, 9, 10, 13, 15–18 om. final ◦ with A, and with 6, 12, 19 tr. here 11:4, 5 | 12:6.—13 + ححص | 12:7.—2, 9, prob. with orig. 1, + final ◦; P with corr’d text | 15:2.—17 with doubled ◦; 18, 19 ◦ for ◡ | 17:2.—2 rep. | 22:3.—5, 6, 9, 10, 12, 13, 15–19 tr. here 22:7, 8 | 22:9.—9 ◡ for ◦ | 24:3.—4, 9 om. | 25:3.—5, 6, 9, 10, 12, 13, 15–19 tr. here 25:5, 6 | 26:2–5.—9 om. hom. | 27:1.—6 om. final | 27:2.—11 om. | 29:3.—9 ◦ for ◡ | 31:5.—6 om. | 32:5.—14 om. | 33:2.—8 w.t.; rd. with a.o. ◡ for ◦ | 33:4.—15 ḥ for ḡ | 33:6.—8 ins. ◡ before ◡ | 33:7.—8 ◡ for ◡ | 34:2.—4 om. first | 35:3.—14 a for ā | 36:6.—8, also 4 mg. note, + final ◡, 8 with remark that two j’s are correct | 36:7.—2 om., ins. subl., later hand | 36:9.—3 om. ḡ and has ʾ for ʾ.

NINTH SECTION

(14:19) "And Saul said to the priest, Withhold thy hand." That is, do not ask further from the Lord, because our victory is manifest. But he did not make clear to himself that at all times one ought to ask help from God. (24) "And Saul approached on that day and said to the people: Cursed be the man who shall eat bread ⁵until evening, until I be avenged on my enemies," i.e., lest being preoccupied with food they should neglect making war. But that he should not have restrained the people from food is clear from the fact that, when Jonathan ate of the honeycomb, his eyes cleared (cf. 27) and he was helped rather than hurt, because by the divine power they were victorious, and not by their own endeavor. (32) "And the people rushed ¹⁰with fricativeness of *b* upon the spoil . . . and slaughtered on the ground, and the people ate upon the blood," Greek: *with the blood*, i.e., illegally. (36) "And let us despoil them." <With stopping of *b*.> (42) "And Saul said, Cast between me and my son Jonathan. And Jonathan was taken." That is, even though Saul had unlawfully cursed him who should eat, yet, because he was king and anointed, his curse was accepted before God. (49) ¹⁵"And these were the sons of Saul: Jonathan and Jashwī and Malkīshū^c and ²Ashbāshūl; and . . . his two daughters (were) . . . Nādhāv . . . and Malkīl. (50) And . . . his wife (was) . . . ²Ahīn^cem, daughter of ²Ahīm^ces; and the name of the commander of his army (was) ²Avnīr, son of Nīr, paternal uncle of Saul, (51) . . . and Nīr (was) son of ²Avīl." (15:2) "Thus saith the Lord Š^vā^ūth: I call to mind everything that Amalek did to Israel on the way."

²⁰TENTH SECTION

(15:5) "And Saul came to the town of Amalek and contended in the wadi." Greek: *and laid an ambush in the torrent bed*. (8) "And he took Agag, the king of Amalek, alive." (10) "And the word of the Lord came to Samuel, [saying:] (11) I rue that I have made Saul king, for he has left off following me and has not kept my words." Greek: *I have consoled myself (over the fact) that I made Saul king*; Symmachus: *I have reconsidered^a (the fact) that I anointed*, i.e., because ²⁰he had spared Agag and the finest of the flocks and cattle (cf. vss. 9, 15) and had not devoted them to destruction as the Lord had commanded. And God sets forth the rueful conduct of Saul in this that (he says) "I rue"; but it is not so that he truly rued. And how (should that be), when lo, not only before Saul was, but before the world was, he knew those things that he would do? (17) "Lo, if a small thing thou art in thine eyes, thou art the head ³⁰of the tribes of Israel, and the Lord has anointed thee to be king over Israel." That is, he shows that from those who have been adjudged worthy of much grace, much retribution is exacted when they slip. (22) "And Samuel said, The Lord does not delight in burnt offerings and sacrifices as (much as) in him who hearkens to his voice. And lo, hearkening is better than sacrifice, and giving heed than the fat of rams," i.e., according to (the principle) that the sacrifice of God is a contrite spirit (cf. Ps. 51:17). (23) "Because the sin ³⁵of divination is a provocation, and divination is a grievous iniquity <with *a* of *c*.>" That is, the prophet indicates that Saul had inclined to heathenism in his sacrifices. (28) "And Samuel said to him, The Lord has torn [<with vowellessness of *š*>] the kingdom of Israel from thee today and given it to thy companion, who is better than thee." Objection: How, then, a little previously (cf. 9:2) did he say: And there was no man of the children of Israel better than he? Solution: In body,

COLLATION

1:1, 2.—17 ◀ | 1:5.—4 with pl. | 8:6.—2, 20 w.t.; 14 ◀◀◀◀◀; a.o. | for first ◀ | 10:9.—2, 11, 20, and P w.t.; a.o. om. final ◀ | 11:9.—9 om. ¶; 5, 6, 9, 10, 12, 13, 15—19 tr. here 11:11—12:1 | 12:6.—9 ◀◀◀◀◀ | 13:1—15:4.—2 om., + mg. | 13:3.—2, 11, 20 w.t.; a.o. om. | 14:2.—11 ◀◀ | 14:3.—11 om. ◀ | 14:4.—15 pref. ◀ | 15:6.—4 ins. | after ◀ | 16:1.—2, 8, 11, 14, 20, and P w.t.; a.o. ins. ◀ after ◀ | 16:5.—U and A om. ◀ | 22:3.—2 om., ins. supral., later hand | 22:6.—8, 14 w.t.; a.o., with P, ◀◀◀◀◀ | 23:7.—2 ◀◀◀◀◀; a.o. and P w.t. | 24:2.—11 + ◀◀◀◀◀; 4 ins. ◀ before final ◀ | 24:9.—4 rep. | 25:6.—15—17 om. pl. | 27:3.—6 om. ◀ | 28:5.—2, 6 pref. ◀ | 28:8.—14 ins. ◀ before ◀ | 29:3.—3 om. | 29:7.—2, 4, 8, 9, 14, 20 w.t.; a.o. om. | 29:10.—2, 3, and U om. ◀ | 30:2.—9 om. | 33:2.—2, 11, U, and A om. ◀ | 34:3.—3 om.; rd. with 2 and 11 mg. ◀ | 35:3.—3 rep. | 36:4.—13 om. ◀ | 37:2.—11, 20 + ◀, 20 erasing | 37:3.—8, 14 w.t.; a.o. + ◀◀◀◀◀ | 39:9.—8, 14 ◀◀◀◀◀.

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66

Handwritten Syriac text from I Samuel 15:28-17:17. The text is written in a cursive script on a parchment-like surface. The lines are numbered on the right side of the page, corresponding to the notes provided.

NOTES ON THE TRANSLATION

^a Cf. LS, 94:10 and 15.

^b The verb form in unvocalized Syriac might also be 2. person.

5

^c Lit., "his."

^d Lit., "feet."

^e I.e., an ephah.

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indeed, Saul was better than David; in soul, however, David (was better) than Saul. (15:29) "And, indeed, the Illustrious One of Israel neither deceives nor deliberates"—Greek: *he will neither turn back nor repent*—"because he is not a man, that he should deliberate <with enunciation of *h* and *e* of *l*>." (33) "And Samuel said: As thy sword bereaved women, so shall thy mother be bereaved^a (more) than women." That is, the sword shall make thy mother childless among women. "And Samuel cut Agag in pieces." Greek: *slaughtered*.

(16:2) "And Samuel said: How shall I go, when Saul [will] hear and kill me? And the Lord said to Samuel: Take in hand a heifer of the cattle and say, I have come to sacrifice to the Lord." That is, not that he should deceive he teaches him, but that he should conceal the secret. (6) "And when they came, he saw ¹⁰Eljav and said, Like him is the Lord's own anointed." That is, (7) "at his appearance and the height of his stature" the prophet looked, after the manner of the election of Saul. "Because I have rejected him <with fricativity of *t*>," i.e., I,^b "for I am not seeing as a human being, since the human being sees with eyes, but the Lord sees with the mind," i.e., mental vision. (11) "And Samuel said to Jesse, Are these all the young men <interrogation point>?"

¹⁵ELEVENTH SECTION

(16:12) "And he sent (and) fetched him. And he was ruddy, and his eyes were beautiful and his appearance beautiful," i.e., (those) of David, the youngest of the^c brothers. (13) "And he anointed him among his brothers," i.e., out of the midst of his brothers. (14) "And the spirit of God had departed from Saul and an evil spirit from before the Lord was consuming him <with *a* of *d*>," i.e., by command of the Lord. (16) "He shall play with his hands²⁰ and make thee well." <With *a* of *n*> (23) "And whenever the evil spirit of the Lord came upon Saul"—the Greek says *an evil spirit*, and not "the evil spirit of the Lord"—"David would take and play the harp and relieve Saul <with *a* of *m*>," and (he would be) refreshed.

(17:1) "And they encamped between Sawfâ and ^cArqâ in ²⁰Âfars^emîn." (3) "And the wadi between them." Greek: *and the valley in the midst of them*. (4) "Goliath²⁵ by name, from Gâth, whose height was six cubits and a span." (5) "With a headgear of bronze on his head"—Greek: *a helmet*—"and having on a corselet of metal scales"—Greek: *a breastplate of chain mail*, i.e., a coat of mail of rings; "and the weight of his corselet was five thousand shekels of bronze"—Greek: *five thousand of sîqlû*, i.e., ten thousand *zûzê*, which makes [in] Babylonian eighty-three pounds³⁰ and four ounces. (6) "And greaves of bronze on his legs" <with *â* of *z*>—Greek: *leggings of bronze upon his thighs*, i.e., (high) boots—"and a cuirass of bronze between his shoulders"—Greek: *a buckler*. (7) "And the wood of his spear was as the beam of the weavers," Greek: *the pole of his lance was as the crossbeam of those that weave*, "and the point of his spear was of six hundred shekels of iron,"³⁵ i.e., ten pounds in Babylonian; viz., every shekel is one *sîqlâwn*, that is to say, two *zûzê*. (16) "And the Philistine approached early and late," i.e., at dawn and eve. (17) "And Jesse said to his son David, Take to thy brothers a seah of parched grains"—Greek: *a hufîr^e of these parched grains*, i.e., a measure

COLLATION

1:3.—6 pref. ʔ | 3:7.—5, 6, 9, 10, 12, 13, 15–19 tr. here 3:10—4:1 | 3:8.—6 om. ۱ | 3:9.—5, 6, 8, orig. 9, 13, 14 ʔ for ۱ | 4:5.—3–6, 9, 10, 12, 13, 18, 19, and mgs. of 15, 16 ۱۰۰۰; 5 mg., 10 corr., and a.o. w.t. | 5:1.—Om. ۲ with 2, 5, 6, 9, 12, 13 corr., 18–20, and A | 5:7.—2–6, 9–13, 15–20 + final ۱ | 6:4.—2 ۱ | 6:6.—13 + ۱۰۰۰ | 7:1.—6 pref. ۰ | 7:2.—Rd. with a.o. ۱۰۰۰ | 9:10.—8, 10, 12, 15–19 ۱۲ | 12:1.—6 om. ۱ | 12:11.—14, 20 w.t.; a.o. and P om. pl. | 13:2.—2, 14, 20 w.t.; a.o. and P om. pl. | 13:8.—15 om. | 14:1.—9 ۱۰۰۰ | 14:6.—3 + ۱۰۰۰; 8, 14 om. | 14:7—15:1.—17 ۱ | 16:5.—11, 12 om. first ʔ | 17:6.—2, 3, 11, 20 w.t.; a.o. + final ۱ and pref. ʔ to 17:7 | 17:8–19:2.—Cf. app. | 20:7.—2 om., + supral. | 21:3.—8 om. | 22:1 ff.—Cf. app. | 22:3.—15 om. ۰ | 23:7.—8 ۰ for ۱ and ins. ۰ after ۱ | 24:4.—3 om. second ۰, poss. with orig. 20 | 27:1.—5, 6, 9–13, 15–19 om. first ۱ | 27:4.—8, 14 w.t.; a.o. with pl. | 28:7—29:3.—16 om. hom. | 28:7.—9 om. ۱; 2, 8, 11, 14, 20 w.t.; a.o. om. ʔ | 29:9.—2, 3, 11, 14, 20, with corr. 1, pref. ۱ | 31:8.—Note Arabic mg. | 32:8—34:3.—2 om., ins. mg. | 33:1.—Rd. ۱۰۰۰ | 33:2.—3 mg. Arabic gloss | 33:7.—17 ۱ for first ۱ | 34:1.—4 om.; pref. ʔ with a.o. | 35:1.—Rd. ۱ | 35:4.—9, 10, 12, 15–19 om. first ۱ | 36:7.—Cf. app. | 37:1.—12 om. | 37:8.—Rd. ۱۰۰۰ | 38:3 and 6.—6 ۱ for ۱.

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NOTES ON THE
 TRANSLATION
 * Pints; cf. PS s.v. and
 Greek ξίστρος.
 † The word used is
 ἄδδῆμ.
 ‡ I.e., garment?
 § Cf. LS, 239:23 ff.
 ¶ Lit., "laughing."
 † Or "personal at-
 tendance"?

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of two *xestai*^a and a little (more), according to Epiphanius—"and ten of bread," i.e., loaves. (17:18) "And these ten cheeses <with vowellessness of *b* fricative> of milk take to the captain of the thousand." Greek: *ten cheese segments of this milk*, i.e., pressed cakes of fresh cheese. "And see to the welfare of thy brothers," i.e., inquire into. (32) "And David said ⁵to Saul, Let not the heart of man^b fail him on his account." That is, because Saul is king, David calls his heart the heart of man, that is to say, the heart of the community. Greek: *Let not, then, the heart of my lord be downcast concerning him*. "Thy servant is going to fight," [etc.]

TWELFTH SECTION

(17:35) "I seized him by his beard and smote him and destroyed him." Greek: *I seized his throat and smote and put him to death*. (36) "And further a lion and also a wolf ¹⁰thy servant has killed." Greek: *And the lion and the bear thy servant is wont to smite*. (40) "And he took his staff in his hand," i.e., his shepherd's staff, "and selected for himself five smooth pebbles from the sand"—Greek: *from the wadi*—"and put them in his shepherd's utensil,^c in his pouch"—Greek: *in his shepherd's pouch*; "and his sling (was) in his hand." (51) "And he took his sword and drew it from its scabbard." <With fricativeness of *t*.> (58) "And Saul said to him, ¹⁵Whose son art thou, young man?" That is, being jealous of him, he acts as one who had never seen him; but (it is) not that he did not know him. How (could that be), when he had played the harp for him and he (himself) had placed the helmet on him and put armor on him (cf. vs. 38)?

(18:1) "The soul of Jonathan clave to the soul of David." Greek: *his soul was bound up with his soul*. (4) "And his bow and his girdle," i.e., his belt. (7) "And the women were singing <with *a* of *m*^d> and exulting^e ²⁰and saying, Saul has slain by thousands, and David by tens of thousands," i.e., ten times as (many as) Saul. (10) "And the evil spirit of God succeeded (in seizing) upon Saul, and he prophesied within his (own) house." That is, an evil spirit was forced by God to make known to Saul the truth, that his kingdom would be taken and given to David. (12) "Because the Lord was with him." <With enunciation of *h*.> (13) "And Saul detached him ²⁵from his own person." That is, he removed him. (17) "Behold my eldest daughter Nâdhâv! I will give her to thee to wife. But be thou to me captain of the host." That is, not because he loved him did he exalt his rank, but that he might be killed in the wars. As he says: "Let not my hand be upon him, but let the hand of the Philistines be upon him."

THIRTEENTH SECTION

(18:19) "And it came to be time to give Nâdhâv the daughter of Saul to David, [but she was given to Azrâ'êl of M^hulâ to wife." That is, she did not want to belong to David,] because she was aware of the fact that her father's purpose was not upright ³⁰with him. (20) "And Malkel, Saul's daughter, loved David." That is, because she was younger she did not perceive what her sister had perceived. (25) "The king desires no bride-price"—Greek: *gift*; Aquila: *dower* (φέρρη)—"except two hundred foreskins of the Philistines." Greek: *one hundred*. That is, foreskins and not heads Saul demanded, because by them Philistinity would be known.

(19:12) "And Malkel let David down ³⁵by the window." <With fricativeness of both *t*'s. But our teachers and our books transmit (it) with stopping, incorrectly; for with stopping a man says it of himself, e.g., "I myself ate it" with stopping, but "the bird ate it" with fricativeness.> (13) "And Malkel took an image"—Greek: *kenotaphia*—"and put (it) in the bed, and a goatskin she placed for its pillow." Greek: *a liver of goats she placed*

1:5.—3, 4, 10, 12, 15-19 ins. † before ٤; 8, 9 unusual; a.o. w.t. | 2:2.—Note Arabic gloss | 3:9.—5, 6, 9, 10, 12, 13, 15-20 om. pl. | 5:8.—3 † for ٥ | 6:7.—5, 6, 8-10, 12, 13, 15-19 om. ٤ | 6:8.—5, 6, 8-12, 14, 15, 17-19, mg. var. 16 pref. ٥ with orig. 1; 14 supral. ٥ | 7:5.—9 om. ٥ | 7:6.—3, 5, 9, 10, 12, 13, 15-19 pref. ٥ | 7:7.—8, 14 w.t.; a.o. + ٥ | 10:4.—2, 4, 8, 11, 14, 20 w.t.; a.o. om. ٥ | 11:3.—12 om.; 2, 11 ٥, corr'd subl. | 11:4.—6 om. ٥ | 11:7.—6 ٥ | 16:9.—8 † for ٥ | 16:11.—4 + ٥ | 18:5.—15 om. second † | 19:4-9.—Mgs. of 5, 10, 16, 18, 19 ٥ (cf. note d) | 20:8.—11, 20 tr. ٥ and ٤ | 23:6.—8 om. † | 24:8-28:5.—8, 14 om. | 25:8.—A.o. and P om. | 26:1.—13 ٥ | 27:4.—3-13, 15-20 om. pl. | 28:9.—3 om. | 29:4.—8 w.t.; add with a.o. ٥ | 29:9.—10 om. ٥ | 30:3.—11, U, and A w.t.; a.o. ins. ٥ after ٤ | 31:3.—9 + ٥ | 31:4.—4 supral. pref. ٤ | 32:6.—2, 20 om. † | 32:7.—14 pref. ٥ | 34:5.—5, 6, 9, 10, 12, 13, 15-19 tr. here 35:3-5 | 34:6.—11, 14, 20, U, and A w.t.; a.o. ins. ٥ after ٤ | 36:1.—3-6, 9, 10, 12, 13, 15-19 ٥; 2 + ٥ | 38:2.—11, 20, U, and A w.t.; a.o. ins. ٥ after ٤ | 39:1.—12 om. ٥; 5, 6, 8-10, 12-19 with pl. | 39:5—1:1 on fol. 67a.—2, 5, 6, 15 om. hom. (2 mg., later hand, ins. 39:5-7).

for its pillow, and a covering of hair.^a (19:18) "And they dwelt in Jūnāth, which is in Rām^ethā." (17) "He said to me, Let me go or I will kill thee." <With [vowellessness of *d*^b and] *i* of *r*.> (23) "And the spirit of God came upon him also, and he was going along and prophesying." That is, both Saul and his first and second and third messengers (cf. vss. 20, 21) knew by the spirit that David ⁵would become king.

FOURTEENTH SECTION

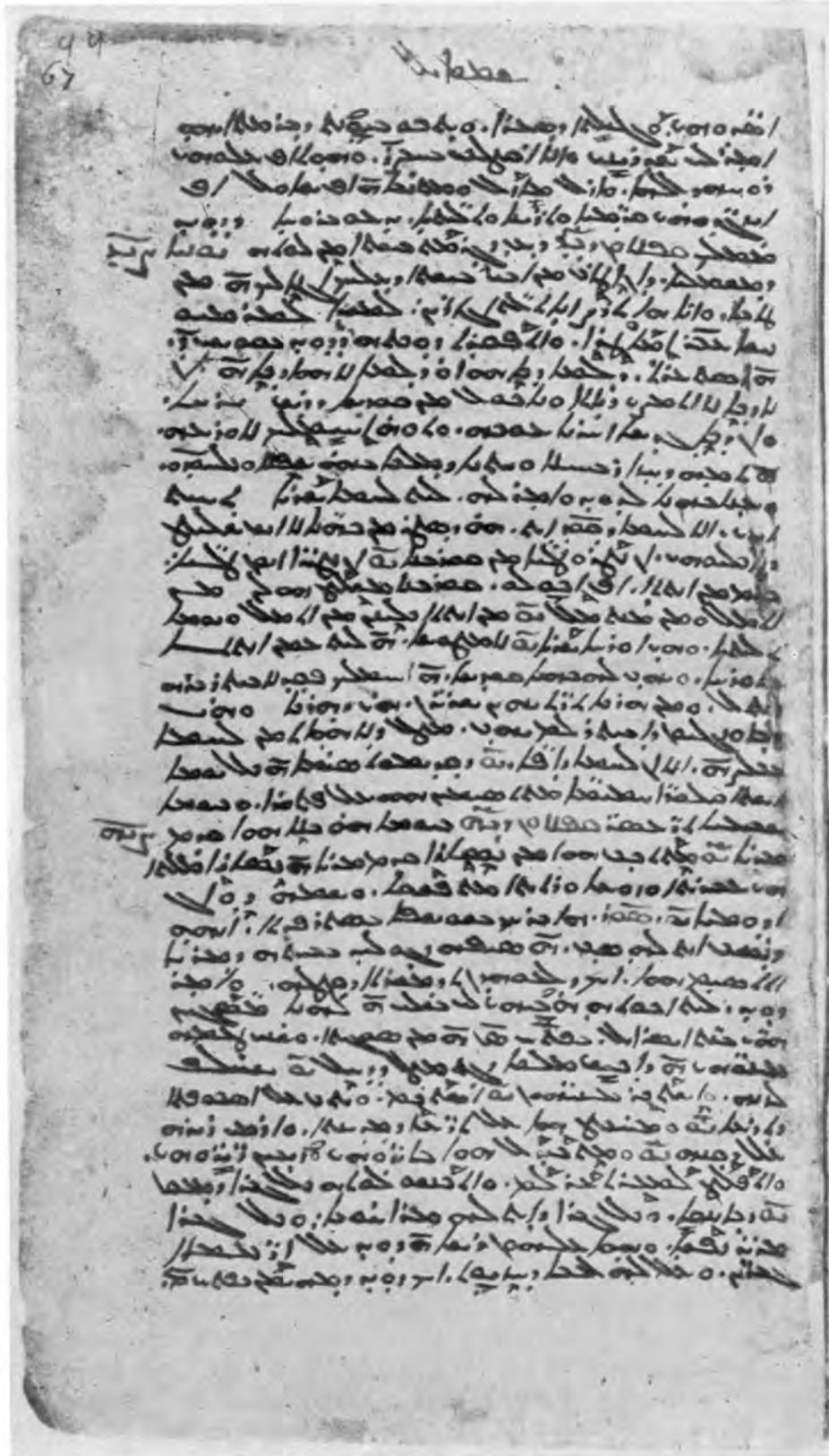
(20:7) "Know that evil is premeditated on his part." Greek: *that (it) is determined*. (13) "If I learn on my father's part evil that is against thee, I will reveal it to thee," i.e., from *teḅdā* ("tidings"). (20) "And I, lo, I will aim three arrows to shoot (as) for shooting at a mark." Hebrew: *ḅamaḅtaraḅ*.^c (25) "And David's place was vacant <with stopping of *d*>, i.e., was observed.^d (26) "Whether he (is) clean or whether he has not been cleansed." That is, if ¹⁰he is not clean, he is unable to come and eat of the holy (food) of the first of the month; and if he is clean, another accident has hindered him.

(21:1) "And ḅAḥīmalk was startled to meet him." That is, he was amazed when he saw the captain of the host and the king's son-in-law in that low estate and alone. (4) "And the priest answered David and said to him, There is no common bread in my possession, but there is holy bread," [i.e.,] that which aside from the priests no one had a right ¹⁵to eat. "If the young men have abstained from the offering."^e Greek: *If the young men are abstinent, especially from women, then eat*. (5) "The offering is permitted to us since yesterday and since the day before yesterday." Greek: *We have been kept from women since yesterday and the third day*. "And it is the common way." Greek: *unprofaned*. That is, there is no woman on the way with us. (6) "And the priest gave him the holy (bread)." That is, ḅAḥīmalk commanded his son Abiathar^f ²⁰to give; and hence both are true, that which is here and that which is in the Gospel,^g namely, that Abiathar gave. "Because there was no bread there <with enunciation of *h*> except the shewbread." Greek: *of the placing-before*. That is, every day six warm round loaves were placed on the table, and on the seventh day, twelve.

FIFTEENTH SECTION

(21:7) "On that day he was detained before ²⁵the Lord." Greek: *he was hard pressed by nesaḅraḅ before the Lord*. That is, *nesaḅraḅ*^h is a Hebrew word and means "fear and trembling." "And his name was Doeg the Edomite." Greek: *the Syrian*. (9) "Lo, (it is) wrapped in a robe behind the ephod; if you will take it, take." That is, the sword of Goliath was placed in the house of the Lord as for a memorial of the miracle of his killing. "And ³⁰David said: There is none like it; give it to me." <With vowellessness of *h*.> (11) "This one the daughters of Israel were extolling in song <with *a* of *s*>," i.e., from *sūghīthā* ("song"). (13) "And he feigned madnessⁱ before his eyes," i.e., of Achish the king of Gāth, because he was afraid (cf. vs. 12). Greek: *he altered his manner*. "And he acted disgracefully before their eyes"—Greek: *he dissimulated*—"and he sat upon the threshold of the gate"—Greek: *and he was beating upon the gates of the city*—"and he cast his saliva ³⁵on his beard"—Greek: *he was scrabbling with his hands, and his salivas (were) flowing*.

(22:1) "And he escaped to the cave of ḅArlam." (2) "And there were gathered to him every man who was distressed"—Greek: *who was in distress*—"and every man who was in debt^j and every man bitter of mind, and he was head over them," i.e., David, over "four hundred men." (5) "And he entered the forest of Ḥezjūth." (14) "Like David, who is trusted." <With *a* of *m*.>



NOTES ON THE TRANSLATION

* This seems to have slipped into the text of the Hexaplar from Aquila and Symmachus. Cf. B *ad loc.*

^b Cf. LS, 149:26.

5 ^c Corruption of *l-mattārā*, קַמְטָרָה.

^d Perhaps "was conspicuous."

^e Perhaps: "If the young men are careful of the offering."

10 ^f Cf. 22:20 ff.

^g Mark 2:26.

^h קָדְדָרָה.

ⁱ Lit., "he changed his good sense."

15 ^j Lit., "who had a creditor."

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(22:15) "Today did I begin to consult God for him <interrogative>?" That is, I have continually been consulting for him, who is thy son-in-law and honored in thy house. "Far be it from me," [i.e.,] that I should act treacherously against thee. (23) "Because a guard art thou with me." Greek: *because guarded art thou in my company.*

SIXTEENTH SECTION

(23:9) "And he said to Abiathar the priest, Present to me 'the ephod,'" i.e., not that David himself might put it on to consult, but Abiathar, and he would consult God for him. (15) "And David (was) in the wilderness of Zif in the forest." Greek: *in the sterile wilderness of Zif.* (22) "Go, remain, inquire his dwelling-place." [That is,] go, take information of the place where David dwells, "where the foot of anyone who has seen him is." Greek: *where his foot is,* i.e., David's. "Because I am told that he is very ¹⁰subtle." Greek: *lest he plot craftily.* (23) "And know and see about all the hiding-places where he hides, and return to me to prepare me," i.e., to make me ready. (25) "And he went down to S¹la^c." (28) "Sen^cār-of-the-Division."

(24:3) "And he came to the sheepfold." <With vowellessness of *b*.> (5) "And . . . afterward David felt compunction in his heart because he had cut off the hem of the mantle of Saul." Greek: *his heart smote him.* (7) "And ¹⁵David rebuked the men that were with him." <With *a* of *t*.> Greek: *[he] made persuasion.* (11) "And again^b see." <With *a* of *n*; Nestorians with *a* of *p*.> (14) "After whom hast thou gone forth, king of Israel, and after whom art thou pursuing? After a dead dog, or after a single flea?" That is, see the [great] humility of David, which has exalted him.

SEVENTEENTH SECTION

(25:3) "And the name of the man was Nāvāl, and the name of his wife ᵀAvīghel; and the woman was beautiful ²⁰in her appearance and her aspect <with [fricativeness of *b* and] vowellessness of the first *l*,> [that is to say, her person.] "But the man Nāvāl was crabbed and evil in his devising, and a dog." Greek: *and doglike.* (6) "Thus indeed he who shall be alive."^d Greek: *Thus for the times.* That is, always mayest thou be in good health, thou and thy house (cf. vs. 6b). (18) "And five sheep prepared <with *a* of *m*> and five seahs of parched grains <with *i* of ᵀ> and one hundred raisin cakes"^e—Greek: *and one gomer^t of raisins;* Symmachus: *and one hundred bunches of raisins*—²⁵"and two hundred fig cakes," i.e., cakes in which figs were pressed. (20) "And (she was) coming down the defile of the mountain." <With *e* of *g*.> (22) "If anything be left which belongs to him, down to the bird fixed on the wall," i.e., not even a nail in the wall. (25) "Nāvāl is his name, and his abusiveness is with him," i.e., which^r is interpreted "the barker." (29) "And may the soul of my lord be tied up in the packet of life with the Lord thy God." Greek: *bound up in the bond³⁰ of life.* (31) "Remember thy handmaid." <With *i* of *r*.> (33) "Blessed be thy discernment." Greek: *thy manner.* (36) "And he was very drunk <with *e* of *w*>, and she told him not <with *a* of *j*> until it dawned," i.e., until the dawn broke. (40) "That he might take thee to wife." <With fricativeness of *b*; [Nestorians *nesvīkhj*, with *i* of *b*, and correctly.]> (44) "And Saul gave Malkēl his daughter, David's wife, to Palṭī the son of Līsh, who was from Geljam." That is, David took her back again.^h

EIGHTEENTH SECTION

(26:7) ³⁵"And lo, Saul was asleep in the road." <With *e* of *m*.> Greek: *sleeping in the chariot.* "And ᵀAvnīr and the people (were) sleeping round about him." <With *a* of *d* and stopping of *k*.> (10) "And David said: As the Lord lives, either the Lord will smite him, or his day will come and he will die, or he will be stricken in war and die." That is, David prevents Abishai from smiting Saul with his lance as he slept. (11) "Now take ⁴⁰the spear at his pillow and the water pot," Greek: *and the jarⁱ*

1:1.—P + $\sigma\eta$ | 2:6.—18 \angle for ב | 2:9.—Add $\bar{\sigma}$ with 2, 11, 20 | 3:2.—Cf. app. | 7:7.—18, 19 σ for σ ; add σ with 2-4, 11, 20 | 8:1.—2, 11, 14, 20 w.t.; a.o. om. first | | 8:2.—6 om. η | 8:9.—2, 11, 20 w.t.; a.o. om. | 9:8.—P and a.o. + final σ | 10:4, 5.—3, 4 ב for ב | 10:5.—5, 6, 9, 10, 12, 13, 15-19 \times for first ב | 11:6.—4, 16, 17 om. second ב | 12:2.—6 om. ב | 12:5.—Cf. app. | 13:3.—3, 4 ב for ב | 13:5.—9, 13 om. σ | 13:6.—2 om. σ , corr'd supral., later hand | 15:8.—8, 14 w.t.; a.o. om. σ | 16:3-5=U | 18:2.—2, 20 + ב | 19:1.—13 om. η | 19:4.—10, 12, 13, 15-19 | for σ | 20:2.—8, 14 w.t.; a.o. + ב | 20:5.—8, 14 w.t.; a.o. + ב | 20:8.—9 ב for ב | 22:1.—4, 5 om. | 22:2.—8 σ for ב | 22:3.—4 om. pl. | 22:6.—2, 11, 20 om. σ | 22:8.—3 om. | 22:9.—9, 10, 13, 15-18 + ב | 23:7.—2, 8, 11, 14, 20 w.t.; a.o. tr. here 23:9, 10 | 23:8.—2, 8, 11, 14, 20 w.t.; a.o. + ב | 24:6.—17 ב | 25:1.—2, 20 om. | | 27:3-6.—9 om. | 27:7.—Cf. app. | 30:1.—5, 6, 9, 10, 12, 13, 15-19 + $\bar{\sigma}$ | 30:4.—5, 6, 9, 10, 12, 15-19, and mg. 13 η for ב ; a.o. and mg. 5 w.t. | 31:1.—5 + final | | 31:2.—5, 6, 9, 10, 12, 13, 15-19 tr. here 31:4, 5 | 31:7.—2, 11, 20 w.t.; a.o. om. σ | 31:9.—15-17 ב | 31:11.—Rd. ב | 32:4.—5, 6, 9, 10, 12, 15-19, and mg. 13 tr. here 32:7, 8 + additions (10, 15-17 adding ב) | 32:5.—4, 5, 9, 10, 12, 13, 15-19 ב for σ | 32:8.—2-4, 11, 13, 20 + ב (U). Cf. LS, 123: 25 ff. | 33:2.—8, 11, 14, and U om. ב | 33:4.—5, 9, 13 + final | | 35:3.—2, 8, 11, 14, 20 w.t.; a.o. tr. here 35:5, 6 | 35:10.—6 om. | | 36:2.—2, 8, 11, 14, 20 w.t.; a.o. tr. here 36:4-7 | 37:1.—2 om. | 40:6.—8, 14 ב .

of water. (26:19) "If the Lord has stirred thee up against me, let us offer an offering." Greek: *let the sweet smell of thy offering^a be perceived*. That is, may it be acceptable. "And if men, let them be cursed," i.e., since by their jealousy they have stirred thee up against me, "because they drive me away, so that I shall not be included in the inheritance of the Lord." That is, they want me to "go worship other gods." (20) "Because the king of Israel has gone forth to seek ⁵one single flea, as he who pursues the partridge in the mountain." Greek: *to seek my soul, as the nighthawk pursues in the mountain.*^b

(27:7) "And the number of days during which David dwelt in the land of the Philistines was one whole year^c and four months" [i.e., two years(!) and four months]. The Greek does not say "one whole year," but *four months* only. (8b) "Because [these] were <with enunciation of *h*> inhabitants of the land from of yore <with *a* of *j* and *d* of *t*>." (8a; cf. 8c) "And they proceeded against ¹⁰Gāshūr and against G^cdhūlā and against Amalek." (10) "And David said, Against the N^eghāv of Judah and against the N^eghāv of Jerahmeel and against the N^eghāv of Q^elā <with vowellessness of *n* and *d* of *g* fricative>," i.e., toward the side. Greek: *against (or toward) the south*.

NINETEENTH SECTION

(28:3) "And Saul had removed the necromancers and the soothsayers from the land." Greek: *had taken up (or away)*. (6) "And he consulted the Lord, and He did not answer him; neither by dream nor by fire"—i.e., by burnt offerings ¹³and incense—"nor by prophets." Greek: *by dreams and by revelations and by prophets*. (8) "And Saul took off his garments." <With *a* of *t* and *l*> "Divine for me by familiar spirits and bring up for me whom I tell thee." Greek: *by ventriloquy*. (9) "Why dost thou hunt my soul?" Greek: *dost thou ensnare my soul*, i.e., from *paḥā* ("snare"). (14) "An aged man is coming up, and wrapped [in] a mantle." Greek: *a straight man*; ²⁰Aquila: *an elder*. That is, not Samuel was he who came up, but a demon appeared in his likeness spuriously; and the Lord compelled him to speak the truth to Saul, though he did not want to. (19) "And tomorrow thou and thy sons (shall be) in my company." That is, after three days this took place.

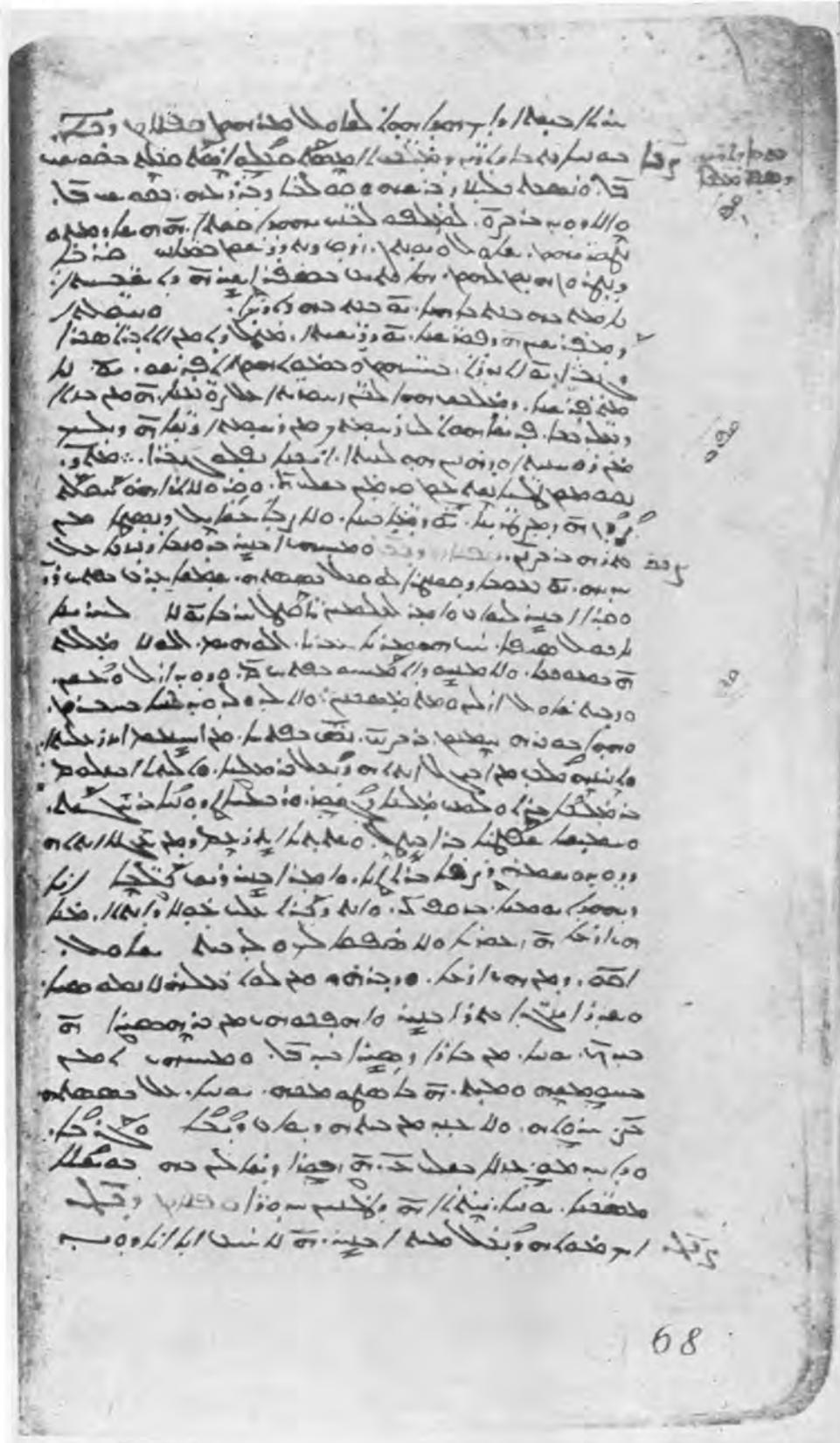
(29:3) "Who was in our company one whole year and (some) months." Greek: *who was with us for (some) days this second year*. (4) "And he will not be loyal to us in war." ²⁵Greek: *a plotter^d against the camp*.

TWENTIETH SECTION

(30:8) "Shall I pursue after this band?" Greek: *after this gadūdh;*^e Aquila: *beautiful of loins*; Symmachus: *mob.*^f (11) "And they gave him water to drink (12) and two raisin cakes."^g Greek: *a fragment of fig cake and two (bunches of) raisins*. (27) "And he sent to those of Bethel and to those of Bēth-R^mūth N^eghāv and to those of Bēth-Āj (28) and to those of Bēth-Adhwāīr and to those in S^famūth and to those in Esht^mū^h (29) and to those in Rakīl and to those in the towns ³⁰of Jerahmeel and to those in the towns of the Kenites (30) and to those in Ḥermā and to those in R^eva^hshān and to those in Taanach (31) and to those in Hebron."

(31:3) "And the bowmen hit him." Greek: *the archers*. (8) "Fallen on Mount Gilboa <with stopping of *b*>," i.e., "Saul and . . . his three sons." (11) "And the inhabitants of Jabesh of Gilead heard," i.e., that the Philistines had nailed the body of Saul on the wall (cf. vs. 10). (12) "And they marched all night" and brought his body and those of his sons "and burned them . . . (13) . . . ³³and buried," as for an honor, [however,] and not for a disgrace. And for this reason David accepts their kindness later (cf. II Sam. 2:5). "And they fasted seven days," i.e., in repentance, for they knew that through sin

2:2.—11 om. ا | 2:8.—11 | for $\text{ع} \text{ع} \text{ع}$ | 5:5.—8 ع for ع | 6:1.—6 om. ع | 6:8.—Rd. $\text{ع} \text{ع} \text{ع}$ | 7:4.—Rd. $\text{ع} \text{ع}$ | 7:5.—5, 6, 9, 10, 12, 13, 15-19 + $\text{ع} \text{ع} \text{ع} \text{ع} \text{ع}$ | 7:7.—2-4, 11, 20 + $\text{ع} \text{ع} \text{ع} \text{ع} \text{ع}$ | 8:1.—20 om. ع | 8:3.—8 doubtful | 8:8.—8, 14 w.t.; a.o. and P $\text{ع} \text{ع} \text{ع}$ | 8:11.—6, 13, 15-19 + ع ; 12 + ع | 9:1.—Rd. pl.; 2-4, 8, 11, 14, 20 w.t.; a.o. tr. here 9:4-7 | 10:2.—16, 17 ع | 10:9.—8 ع for ع ; 5, 6, 9, 10, 12, 15-19 tr. here 11:8-12:4 | 11:4.—Rd. $\text{ع} \text{ع} \text{ع}$ with 3-6; 13 tr. here 11:8-12:4 | 11:7.—20 om. | 12:6.—13 om. | 12:8.—8 om. | 13:1-4.—Cf. app. | 13:1.—8, 14 om. first ع | 13:7.—8, 14 om. | 14:5.—9 tr. ع and ع | 15:8.—6, 13, mg. 5 tr. here 16:3-5 | 16:1.—9, 12, 15-19 tr. here 16:3-5 | 16:6.—6 w.t.; a.o. and P + final ع (4 om. ع) | 17:6.—9 om. | 18:4.—8 pref. ع | 18:5.—8, 14 om. | 18:6.—8 tr ع and ع ; 11 ع for ع | 18:8.—2, 3, 8, 9, 11, 14, 20 w.t.; a.o. om. | 18:9.—8 om. | 19:5.—P pref. ع | 20:3.—8, 14 om. | 20:9.—2, 3, 8, 11, 14, 20 w.t.; a.o. tr. here 21:1 | 23:5.—2 supral. and P + ع | 23:8.—2, 8, 11, 14, 20, and P w.t.; a.o. + $\text{ع} \text{ع}$ | 23:10.—8 + 24:8 (var.) and 9 | 24:2.—13 + ع | 24:8.—2, 11, 20, and P w.t.; a.o. ع | 24:9.—5 ع for ع | 26:6.—2, 8, 11, 14, 20 w.t.; a.o. + $\text{ع} \text{ع}$ | 26:10.—3, 4, 8, 9, 11, 14, 20 w.t.; a.o. ins. ع after ع . Cf. note on translation | 27:6.—Rd., with 2 and prob. orig. 1, $\text{ع} \text{ع}$ | 27:8.—2-4, 8, 11, 14, 20 w.t.; a.o. + $\text{ع} \text{ع} \text{ع}$ | 28:4-31:2.—The vocalization of these names varies considerably | 29:2.—8 ع for ع | 30:5.—A w.t.; U $\text{ع} \text{ع} \text{ع} \text{ع} \text{ع}$; L $\text{ع} \text{ع} \text{ع} \text{ع} \text{ع}$ | 31:2.—9 om. second ع | 31:3.—4 ع for ع | 31:4.—L w.t.; U and A om. | 31:7.—12 mg. note $\text{ع} \text{ع} \text{ع} \text{ع} \text{ع}$ | 32:6.—2, 9 om. | 34:7.—12 om. first ع ; 6, 8 om. second ع | 35:3.—2, 11, 20 + $\text{ع} \text{ع}$ | 35:8.—Rd. $\text{ع} \text{ع} \text{ع}$; 12 ع for ع .



NOTES ON THE TRANSLATION

5 The Syriac translation of the difficult Hebrew *l'rumôth* evidently gave rise to difficulties in turn. Nearest to Hebrew is the sense in which BH would seem to understand it (cf. Ezek. 45:1 ff. and 48:8 ff.). He seems to give *dam^e-far^eshâjân*. With *m^e-far^eshîn* the meaning might be "the fields of those who are set apart, dedicated, or departed."

10 ^b Cf. *LS*, 256:16-20 and 92:3.

15 ^c Clearly another writing (cf. BH on I Sam. 29:4) of the Syrianized *μηχανή*, *machina*.

20 ^d *Syro-Hex.* LXX should be emended to *ܠܚܢܝܐ*, *l'harneya*, to the end.

25 ^e BH himself seems to have read "son" for "daughter"; cf. collation.

^f Cf. Brockelmann, *Lex. Syr.*², p. 519a.

an evil end such as this had come to Saul their lord.

TWENTY-FIRST SECTION

In the Greek: *The second book of the Kingdoms*. (II Sam. 1:6) "Quite by chance I happened." <With stopping of *b*.> (10) "And I took the crown which was on his head and the bracelet which was on his arm." <With stopping of *b*.> (17) "And David lamented." <With *e* of *w*.> (18) "To teach the sons of Judah the bow." That is, now that ⁵their guardians, Saul and Jonathan, were dead, it was fitting that they should be trained in the instruments of war, that they might guard themselves. "Lo, it is written in the record book of ʔAshīr," i.e., of the Hymns of Praise, that is to say, in this very book. Greek: *in the book of the Upright (one)*. (21) "The fields which are set apart,"^a i.e., of the settings-apart. Greek: *of the first fruits*. "Because there was broken the shield of the heroes." Greek: *was devoted*. (23) "In their life and in their death they [did not stand aloof]." Greek: *(were)* ¹⁰*inseparable*. (24) "Who clothed you in scarlets on dyed wools," i.e., from the spoil of the enemies. (26) "More wonderful was thy love to me than the love of women." That is, thine (was) spiritual, theirs material. (27, cf. 19) "How the heroes are fallen <admirative exclamation point^b!>"

(2:14) "Let the young men arise (and) play (at war) before us." <With vowellessness of *t*.> (16) "And they called that place the field of Šādhān," i.e., of the deluded. Greek: *of the treacherous artifices*.^c (21) "And ^cshāʔēl would not turn aside from (following) ¹⁵after him." <With *e* of *n*.>

TWENTY-SECOND SECTION

(2:23) "And ʔAvnīr struck him with the tail end of the javelin on his breast." Greek: *with the heel of his lance in the region of his loin muscles*. (24) "The sun set." <With *a* of *r*.> (26) "And ʔAvnīr called to Joab and said, Forever shall the blade kill?" Greek: *Not for contention^d let the sword devour!* (27) "As the Lord is alive <Hebrew: ʔAlūhīm>, if thou hadst not spoken," i.e., with self-abasement. (30) "And were counted those that had been slain." <With *a* of *m*.>

(3:1) "And David kept growing stronger, ²⁰and those of Saul's house kept growing weaker." (2) "And sons were born to David at Hebron. And his first-born was Ḥemnūn <with *e* of *h*; Nestorians with *a*>, from ʔAḥīn^{em} the Jezreelitess; (3) and his second, Kālāv, from ʔAvīghel, the wife of Nāvāl the Carmelite; and the third, Absalom, the son of Maʔkā [the daughter^e of] Tūlmaj, king of Gāshūr; (4) and the fourth, Adonijah, the son of Ḥeghḥath; and the fifth, Shʔfatjā, the son of ʔAvītel; (5) and the sixth, ʔĪthr^{em}, who was from ʔEghlā, the wife ²⁵of David." (7) "And her name was Raṣpā, the daughter of ʔAnā." (8) "And ʔAvnīr said, Am I the head of the dog-keepers of Judah today?" <With *ā* of *l*.> "And thou mentionest against me the injury of a woman." (12) "What is the land?" That is, (it is) too small and not sufficient for thee and those of Saul's house. Aquila: *Whose is the land?* (15) "And he took her away from her husband, [from Palṭī the son of Līsh," i.e., Malkēl, who had formerly been his. And (in) so (acting) he does no wrong, since he takes her from an] illegal [husband]. (26) "And he sent messengers after ʔAvnīr and fetched him back from Kʔrehsīrā <³⁰with *k*>." Greek: *from the well of Sīrd* <with *b*>. (27) "And he smote him there in his abdomen, and he died," i.e., in his stomach. Greek: *in his loin muscles*; in (other) manuscripts: *his hip joint*. (29) "And there shall not fail from the house of Joab one who has a discharge or (is) a leper or one who holds the spindle <with vowellessness of *c*>," i.e., a pan in which the poor beg pottage.^f Greek: *the sack*, i.e., which the beggars carry.

TWENTY-THIRD SECTION

(3:33) ³⁵"Like the death of Nāvāl, ʔAvnīr died." That is, not guilty am I, David,

of the death of both (i.e., either) of them. (3:38) "And the king said, Do ye not know that a great head has fallen today from Israel?"

(4:1) "And his hands waxed feeble." <With *a* of *r* and *sh*.> (2) "The name of the one was Ba^cnâ and . . . of the other, Râkhâv, sons of Ramûn, who was of Berûthî." (3) "And the [Berûthites] fled to Gâthîm." (4) "He fell and was crippled; and his name (was) ⁵Mapîvasht." (5) "And he slept the sleep of midday." Greek: *in the bed of midday*.

(5:3) "And they anointed David to rule as king over Israel." That is, not a second time did they anoint him, since long ago Samuel had anointed him, but they confirmed [to him] the kingship over the whole of Israel. (6) "Thou shalt not enter hither, unless thou removest the lame and the blind." That is, by the shedding of innocent blood ¹⁰the Jebusites scheme with guile to lead David into sin. Greek: *thou art not entering hither, because the sightless and the lame resist*. (7) "And David took the *meşrûth*^a of Zion," Greek: *the fortified city of Zion*, i.e., Jerusalem. (8) "And David said on that day, Everyone who smites the Jebusite and who approaches with the bucklers the blind and the lame (is) a hater of the soul of David." Greek: *Everyone who smites the Jebusite, ¹⁵let him feel the sword blade—and the lame and the sightless and those who hate the soul of David*. That is, very different are the sense of the Greek and (that of) the Syriac here, since the Greek says that the lame and the sightless resisted him, and he commanded that they be transfixated with the scimitars and killed, whereas the Syriac says that by the killing of the blind and lame they wanted to lead (David) into sin, and so he commanded that they be not killed. But that the Greek is correct is manifest ²⁰from the sentence which follows this one, viz.: "Because of this the saying goes, The blind and the lame shall not enter the house," that is to say, of the Lord, because they had contended with David. (14) "And these are the names of the sons who were born to him at Jerusalem: Shâmû^c and Shâkhûv and Nathan and Solomon (15) and Jûkhâvâr and ²Elîsha^c and N^cfagh and N^cfî^c and ²Elîsh^cma^c and ²Elîdha^c and ²Elif^claṭ. (20) "And David came to B^cel-Parsîm," i.e., the mountain pass.^b

²⁵TWENTY-FOURTH SECTION

(5:23) "And the Lord said to him, Do not go up"—Greek (adds): *to meet them*—"but turn in behind them and come upon them from over against Bâkhîm." That is, he teaches him that with trust in the Lord man needs resourcefulness also, lest his brain be found useless for him. (24) "And when thou hearest the sound of marching"—Symmachus: *hoofbeats*^c—"on the summit of the mount of [Bâkhîm], then ³⁰come strongly," i.e., because the guardian angel of the people is terrifying your enemies.

(6:1) "And David again mustered all the youths of Israel," i.e., the unmarried young men, "thirty thousand." Greek: *seventy thousand*. (3) "And ^cÂzâ and ²Aḥîjâ, the sons of ²Avînâdhâv, were guiding the cart in the rear." That is, these priests did evil, since upon their shoulders they ought to have borne ³⁵the ark

1:6.—2, 8, 14 w.t.; a.o. have indep. part. and pron. | 2:2.—9 om. | 2:5.—U, A om. ۞; 5, 6, 9, 10, 12, 13, 15-19 tr. here 2:7-9. Note mg.: "Chap. 4" | 3:2.—13 om. | 3:4.—9, 12 om. ۞ | 4:1.—10 om. final ۞ | 4:2.—8, 14 w.t.; a.o. and P tr. ۞ and ۞ | 4:3.—8, 14 w.t.; a.o. and P om. ۞ | 6:1.—Note mg.: "Chap. 5" | 6:6.—2-4, 8, 11, 14, 20 w.t.; a.o. om. | 6:7.—10 om.; 9 + ۞ | 7:9.—9, 10 ۞ for first ۞ (9 om. ۞); 2-6, 9-13, 16-20 + ۞ | 9:2, 3.—P tr. | 9:4.—9 om. | 9:6.—11 pref. ۞ | 10:1, 2.—9 om. | 10:3.—11 ۞ for ۞ | 10:5.—9 om. | 11:3.—6 ۞ | 11:7.—18 om. | 12:5.—2 om., + supral. | 13:4.—15 om. first ۞ | 14:3.—11 om. first ۞ | 14:4-7.—Cf. 16:2-5 | 16:7.—11, 20 with pl. and om. ۞ | 16:8.—3-10, 12-19 om. | 16:9.—9 om.; 8, 14 om. ۞ | 18:2—19:5.—20 om. hom., ins. mg., later hand | 18:2.—9 ۞ | 18:3.—11 om. | 19:6.—4 om.; 6 om. ۞; 9 om. ۞ | 19:8.—18 om. | 20:6, 7.—4 om. | 20:6.—2, 8, 11, 14, 20 w.t.; a.o. tr. to follow 21:1 | 20:7.—2, 8, 11, 14, 20 w.t.; a.o. om. | 21:9.—11 with mg. rubric | 23:1.—9 ۞ | 25:8.—10, 15-17 om. | 26:9.—8, 14 with mg. 1 | 27:2.—3 om. | 27:8.—11 ins. ۞ after ۞ | 28:3.—2, 3, 11, 20 om. ۞ | 29:1.—5, 10, 13, 15-19, with mg. var. 4, + ۞ | 29:4.—Rd. with 2, 11, 20 ۞ for ۞; cf. B | 29:7.—8, 14 w.t.; a.o. ۞ for ۞; 9, 10, 13, 15-19, and mgs. of 5, 12, 18 + ۞ | 30:3.—2-4 ۞ | 31:5.—14 ins. ۞ before ۞ | 32:2.—2-5, 8, 11, 14, 20 w.t.; a.o. ۞ for ۞ | 32:5.—10, 15-17 ۞ for ۞ | 32:6.—2-4, 11, 20 om. | 32:7.—2, 20, U, and A ins. ۞ after ۞ | 33:2.—8 om. | 33:6.—4 om. first ۞.



NOTES ON THE TRANSLATION

* Cf. collation. The variant introduced by 1 illustrates the freedom with which he occasionally handles the BH text. U reads with 1 and congeners; but cf. LS, 239:20 f.

^b Another, supposedly Lucianic, reading of LXX.

^c "Aquila" may be the better reading, though less well attested (cf. collation). BH may inadvertently have written "Greek" with his own hand. This possibility should be noted in B.

^d I Chron. 13:10 in LXX. Not so in Hebrew nor in Syriac.

* Most MSS: "the Gâthite."

^f This represents exactly the style of the Syro-Hexaplar at this point.

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of God. (6:5) "And David and the entire house of Israel [were playing games <with vowellessness of *t*, from *ʔesht^cinjd* ('game')>^a before] the Lord with blocks of cedar and of cypress." Greek: *with harmonized organs with power.* (6) "And [they came to] the firm threshing-floors"—Greek: *of ʔĀkhār*, i.e., of ʔĀrān the Jebusite^b—"and Āzā stretched out his hand to the chest of the Lord and took hold of it, because the oxen had slipped their yoke <with a of *t* [and] *m*>." Greek: *because the ox was dragging it*; Greek: *because the oxen were swaying it.* (7) "And the Lord smote him there, because he had stretched out his hand." Greek: *because of the audacity*, i.e., that they had not carried it on their shoulders. Otherwise, how was it blameworthy that he had not let it fall upon the ground? And in the book of Chronicles it is written that Āzā died and seventy priests ¹⁰with him.^d (10) "And David put it aside with Āvār ʔĀdhūm the Gethite."^e That is, this man was of the gentiles. And as for a test David left the chest with him three months; then, seeing that the Lord blessed him, he went ahead and brought it to his town with rejoicing (cf. vss. 11, 12). (13) "And when the bearers of the chest of the Lord had gone six paces, David sacrificed fatted oxen." Greek: *There were with those who bore the ark ¹⁵of the Lord seven choirs and a sacrifice (of) oxen and sheep.* That is, this time, according to the law, they bore it on their shoulders and not on a cart. (14) "And David was clothed in an ephod of byssus." Greek: *a stole of byssus*, and correctly, since the ephod was the garb of the priest and not of kings. (19) "And he distributed to all the people . . . , men and women, one round loaf of bread and one portion (of meat) and one fine white loaf." Greek: *to each one a ²⁰kollyris of bread and one laganon from the tēganon and a griddlecake*—in some manuscripts: *and an escharitēs.*^f (20) "Fully didst thou uncover thyself like one of the empty-headed." That is, Malkel, Saul's daughter, his wife, finds fault with him because he had danced like one of the common folk. And in his humility he answers her: (22) "Of still lower estate have I been than this, and I have been mean in mine own eyes." Yet (21), "the Lord . . . preferred me to thy father . . . ; ²⁵because of this did I laugh before the Lord." (23) "So Malkel, Saul's daughter, had no offspring unto [the day] when she died," i.e., lest by her offspring the kingship revert to those of the house of Saul, who had been rejected.

(7:5) "Thou shalt not build me a house for my dwelling." <With a of *t*.> That is, not because he was unworthy does He restrain him, but lest He add for him the trouble of building to the trouble of the wars. (10) "And I will fix him and settle him in his place ³⁰in peace," i.e., [Israel] in the Land of Promise. [(11) "From the day when I commissioned thee as judge over my people Israel," i.e., appointed thee.]

TWENTY-FIFTH SECTION

(7:13) "And he shall build a house to my name," i.e., Solomon thy son. (14) "I will be to him a father, and he shall be to me a son," i.e., in goodness; "and for his folly I shall reprove him with the rod of a man and with the chastisement of human beings." That is, gently will I chastise him. (15) "And my mercy <with fricativity of *d*>"—³⁵i.e., my affection—"I will not withdraw from him as I withdrew it from

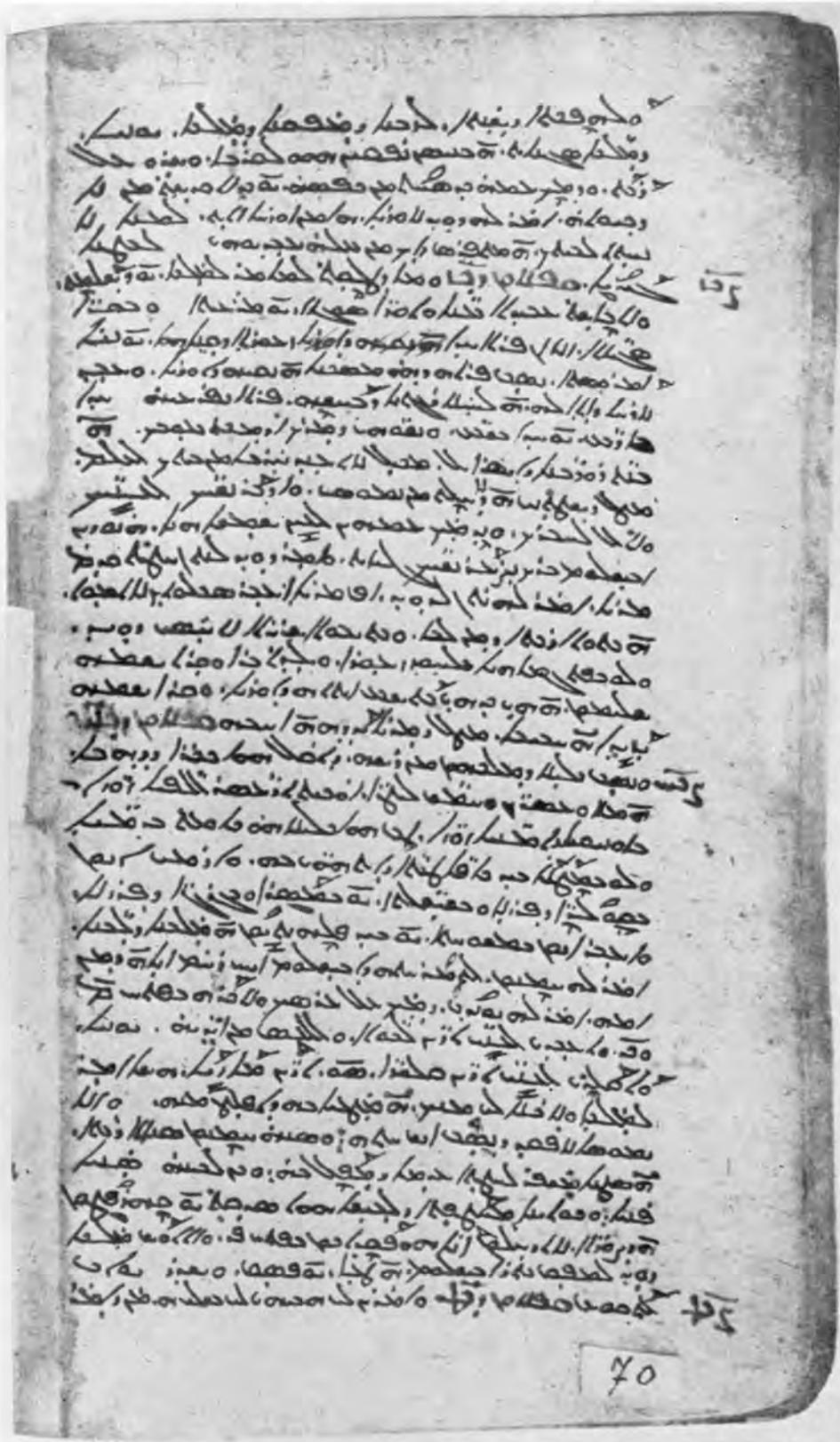
Saul, who was before thee, and I removed him from before me.” Greek: *The affection, however, which is mine I will remove from him, as I removed it from those whom I removed from my face.* That is, opposed to each other are the two senses, that of the Greek and (that of) the Syriac. (7:16) “And thy house shall be faithful.”^a Greek: *his house.* (18) “Who am I, Lord God, and what is my house, that thou hast brought me hither?” Greek: *fetches me.*^b (19) “A small (thing) is this in thine eyes, Lord God, that thou saidst concerning the house of thy servant long ago.” That is, great to me is this goodness also, that my son shall finally build a house to the Lord (cf. vs. 13). “This is the opinion of a man, Lord God.” Greek: *the law of the human being*, i.e., that he obey ¹⁰thy commandment.

(8:1) “And he . . . took Rāmath-G^emā.” <With vowellessness of *g*.> (2) “And he smote the Moabites and measured them with lines and made them lie down on the ground.” Hebrew: “made them recline.” Symmachus: *he cast them down.* “And he measured two lines for killing and a full line for keeping alive.” That is, he feared to spare all of them, lest it (be as in the case) of Saul, who spared Agag and destroyed the Amalekites. (3) “And David smote H^edhar^ezar^d ¹⁵Rāḥūv, king of Šūvā,” i.e., of Nisibis. (7) “And David took the *shaltē* of gold,” i.e., the arrow cases. Greek: *the arm bands*; Aquila: *the arms*;^e Symmachus: *the quivers.* (8) “From Ṭ^evāḥ and from Berūthī, the towns of H^edhar^ezar.” (9) “And Tū^c the king of Hamath heard.” (16) “And Joab the son of Šūrījā was over ṭhe host.” Greek: *over the army*; “and Jūshāfāt the son of ²⁰Aḥilūdh was chronicler <with *a* of *m*; Nestorians with *a* of *c*>; (17) and Šādhūq the son of ²⁰Aḥīṭūv, the Geljūnite <with vowellessness of *l*>,” i.e., from the town (of) [Geljū], “and Abiathar the son of ²⁰Aḥīmalk were priests; and Shirījā was scribe; (18) and B^enājā the son of Jūjādhā^c was over the freeborn <with *e* of *h*> and the servants; and the sons of David were princes.” Greek: *were chief singers*; Hebrew, Aquila, Symmachus: *and the sons of David were priests.* But these are not correct, since the priests were Aaronites and not Davidites.

(9:2) ²⁵“And the house of Saul had a servant, and his name was Šajbā^f <with stopping of *b*>.” (3) “There is still alive a son of Jonathan, and his feet are injured,” i.e., Mapīvasht. (4) “Lo, (in) the house of Mākhīr is he, the son of G^emīl <with vowellessness of *g*> of Lūdh^evar.” (7) “And I will restore to thee all the fields of Saul.” <With *a* of *p*.>

TWENTY-SIXTH SECTION

(10:4) “And Ḥ^enūn <with vowellessness of *h*> took the servants of David,” i.e., (those) who had been sent ³⁰to comfort him for his father Nāḥāsh, king of the children of Ammon (cf. vss. 1, 2), “and he cut off the half of their beards”—i.e., he thought they had come to spy and not to comfort—“and he pinned their tunics with arrows up to their seats.” Greek: *he cut the manduwas*—i.e., Persian military garments—*of theirs in the midst up to their haunches.* (5) “Until [your] beards shall grow.” <With *e* of *n*.> (16) “And they came to Ḥīlam; and Shūvākh (was) the captain of the host.”



NOTES ON THE TRANSLATION

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- ^a Lit., "at the turn of."
- ^b Our text constitutes here an important variant: "the eager power of his passion." This may, of course, be not BH but his pupil, the scribe of I.
- ^c Or simply "women," as BH would read.
- ^d Therefore twelve ounces to the pound. BH seems to have understood "weighed" to mean "was worth."
- ^e This may mean that he passed them under some sort of measuring-instrument. Cf. PS, II, 2237. Another possibility is that he turned them over by measure to various tortures.
- ^f P, "embroidered." Or perhaps BH's form is a mere phonetic variant for that found in P.

(11:1) "The following^a year, at the time of the going forth of the king." Greek: *of the kings* in the plural. That is, in Nisân they used to go forth to war. "And they besieged Rabath." (4) "And he lay with her, when she had cleansed herself from her menstrual discharge." Greek: *when she had purified herself from her uncleanness.* (10) Says "David to Uriah: Lo, from the road hast thou come. Why didst thou not ⁵go down to thy house?" That is, he schemes to make the adulterous conception (appear) as though (it were) from her husband.

TWENTY-SEVENTH SECTION

(11:19) And "when thou hast left off speaking to the king." Greek: *thou hast finished.* (27) "And the deed was evil."

(12:2) "Sheep and oxen, a multitude." Greek: *flocks and cattle, many.* (3) "Except one little ewe lamb which he had acquired." Greek: *a lambkin.* (4) "He took the ewe lamb of that poor man," i.e., the ewe of Uriah, "and prepared it ¹⁰for the guest who had come to him," i.e., [the sensual power which had stirred him.^b] (6) "He shall pay compensation for the ewe lamb fourfold." Greek: *sevenfold.* (8) "And the wives^c of thy overlord I laid on thy bosom," i.e., the daughters of the princes of Israel. (10) "Therefore the sword shall not depart from thy house . . . forever," because "thou didst hold me in contempt." That is, thou didst [not] hold in awe my law. (11) "I will take thy wives in thy sight and give them to thy comrade, and he shall lie with them in the sight of this sun." That is, ¹⁵Absalom thy son shall outrage thy wives publicly. (13) "And David said to Nathan, I have sinned before the Lord. Says Nathan to David: Also the Lord has remitted thy folly; thou shalt not die." That is, by great remorse which (came) from the heart and by true repentance was David absolved, and not by this little word alone. (24) "And she bore a son and called his name Solomon," i.e., the same Bathsheba, the wife of Uriah. (25) "And he called his name ²⁰Jadhîdhâ"—i.e., beloved—"because the Lord cherished him," i.e., loved him.

TWENTY-EIGHTH SECTION

(12:30) "And he took the crown of their king from his head, (a crown) which weighed a talent of gold," i.e., one hundred and twenty-five pounds, viz., twelve thousand half-shekels with an ounce of eight half-shekels.^d Precious was that crown, thus, in value, and not in metal (mass), by reason of "the precious stones" which were in it. (31) "And he put them ²⁵in collars of iron and in chains"—Greek: *in the saw and in threshing-sledges of iron*—"and he removed them in (moderate) measure"^e—Greek: *through plintheion*, i.e., the brickkiln.

(13:4) "Ĥemnûn says to him: I am in love with Tâmhâr, the sister of my brother Absalom," i.e., from his (Absalom's) mother. (5) "Says to him Jûnâdhâv, Lie down on thy bed and feign illness." <With *a* of *m* and *k*.> (6) "And let her make in my sight two heart(cake)s, and I will eat from her hands." Greek: *let her ³⁰kollyrate in my sight two kollyrai*; Symmachus: *two mazai.* (13) "Now speak to the king, and he will not withhold me from thee." That is, she tries to deceive him so as to escape from him; and if not, the law does not command anyone to take his sister (in marriage). (15) "And Ĥemnûn hated her with a great hatred." That is, Satan makes sin appear beautiful until he has caused one to fall into it, and then it returns to its naturally hateful quality. (19) "And the snatched^f tunic which she was wearing she rent." Greek: *karpêton*, ³⁵i.e., figured. (28) "Do not fear! I am the one who has commanded you." <With *a* of *p*.> (39) "And King David hesitated to go out after Absalom." That is, he neglected. Greek: *he cut off.*

(14:2) "And Joab sent to T^qûc."

TWENTY-NINTH SECTION

(14:7) "And they say" to me, "Give him to [us]." <With vowellessness of *h*.> (10) "Whoever says

1:1.—9 ; for c | 3:8.—9, 15 om. | 4:1.—18 ins. | after a | 4:2.—P c | 6:4.—P om. c | 7:1.—4 ins. | before c | 7:3—8:1.—20 om., + mg., later hand | 7:3.—2, mg. 20, and P om. c ; 11 c for c | 7:5.—18 pref. c | 8:1.—6 om. pl. | 8:6—8.—Note cancellation and cf. 9:6—8; 8, 14 rd. 8:6 | 8:12.—4 om. | 9:1.—4 om. c | 10:6.—2-4, 11, 13, 20, mgs. of 5, 10, 12, 16, 18, 19 ins. c after c ; a.o. and mg. 13 w.t. | 10:7.—2-4, 13, 20, mgs. of 5, 10-12, 16, 18, 19 c (13 conflate); 3 mg. note c | 10:8.—U and A pref. c | 10:10.—11 om. | 11:3.—10, 15, 16, 17 om. | 12:5.—18 om. | 12:6.—2, 3, and L + final a | 12:9.—12 tr. here 12:7 | 13:1.—P c | 13:3.—Rd. supral. with a.o. (3-6, 10, 12, 13, 15-19 pref. c) | 13:4.—2 + final a | 13:8.—11 + c from 14:4 | 13:9.—4, 9, 13, 20 ins. a after c | 14:8.—5, 6, 10, 12, 13, 18, 19 c | 15:10.—11 + c | 16:2.—6 pref. c | 16:6.—4-10, 12-19 pref. c | 16:11.—18, 19 + final a | 17:8.—3, 4, 8, 11, 14, 20 w.t.; a.o. pref. c | 19:6.—5, 6, 9-13, 15-19 ins. c before c | 20:6.—2, 10, 11, 13, 17, 20(?), and mgs. of 5, 13, 15, 16, 19, with U and L, ins. a before second c ; mg. 11, A, and a.o. w.t. | 21:3.—9 ins. a after c | 21:6.—8, 14 om. c | 23:1-3.—9 om. | 23:2—24:1.—4 om. | 24:2.—2, 8, 11, 14, 20 w.t.; a.o. ins. | before c (4 tr. c and l) | 25:4.—4 om. | 25:5.—11 + c | 26:5.—3-10, 12-19 om. | 26:7.—12 c | 27:3.—11 mg. note, Karshuni | 27:6 *et passim*.—2, with U and A, om. a | 29:2.—U and A om. a | 29:4.—2 om., + supral., later hand | 29:9.—9 om. | 30:5.—4 om. | 31:9.—A.o. + final a | 33:8.—15 c for c | 34:3.—P c for c | 34:7.—8, 14 om.; 2, 11, 13, 20 + c | 34:8.—8, 14 w.t.; a.o. ins. c after c | 35:10.—15 om. | U and L a for c ; A c | 37:2.—8 c | 37:5.—8, 11, orig. 20(?) c for c ; P om.; a.o. and mg. 20 w.t. | 37:6.—8, 14 w.t.; a.o. ins. c after first a | 37:7.—8, 14 w.t.; rd. with a.o. and P c | 37:11.—2, 3, 11, 20, and P w.t.; a.o. ins. c (8, 14 c for a).

to thee anything (at all), bring him to me." (14:11) "Let my lord the king remember that the Lord thy God is not corrupted with much dedication of blood; let them not destroy my son." Greek: *Let the king therefore remember the Lord God, because, if they be many who seek blood vengeance, thou wilt not save my son.* (14) "God does not take life and devise plans lest anyone escape his notice." That is, God does not quickly take vengeance on the killer. Greek: *God will take up the soul, devising plans also to cast out from him the outcast.* That is, God himself according to his judgment will take the soul of Hemnūn and make it outcast. (17) "Let stand firm <with *e* of *t*> the word of my lord the king, and let it be" as "an offering," i.e., which cannot be made void. (26) "And the hair of his head used to weigh two hundred shekels by the royal shekel." Greek: *two hundred seqlū¹⁰ by the royal seqlā.* That is, Epiphanius (says): *A sīqlāwn (is) two didrachmai, which are lepta, the same as zūzē; and two sīqlū are one stater; and two staters are one ounce, the same as eight zūzē.*

(15:1) "And fifty tabellari^a, who used to run before him."

THIRTIETH SECTION

(15:7) "I am going to pay my vow which I vowed to the Lord at Hebron," i.e., because there were buried the patriarchs. (12) "And he fetched him from ¹⁵his town, from Geljū," i.e., Ahithophel, the royal counselor. "And the revolt was growing strong apace." <With *e* of *m* and stopping of *d*.> (16) "And the king went forth and all his household following him." [Greek:] *on their feet.* (19) "Thou art clearly in exile from thy place," i.e., from *gdūthā* ("exile"). (23) "And the king was crossing over the wadi of Qedhrūn," i.e., the wadi of Jūshāfāt and of the son of Hānūm. (25) "Take back the ark of God to the town." <With *e* of *p*.> (32) "And there came along with him Hūshī the ᵀErkite." [He was a black man, and through the fear of God he had left India^b and come to Judea and become circumcised. And so very dear was he to David that he is called an ᵀArakhite, that is to say, chief of the companions,^c in the Hebrew tongue. This one David sent to attach himself for a while to Absalom, and he was to nullify the counsel of Ahithophel.]

(16:1) "And he had with him two ²⁰asses <with *ā* of *m*> laden." (2) "The king said to Šajbā, Whence are these (things) of thine?" That is, are they of thine own or of the property of Mapīvasht the son of thy master? Greek: *Why to thee these?* That is, why dost thou make thyself troubles, though thou art poor? ["The asses to carry the burden." <With *ā* of *m* and *e* of *r*. That is, in the plural of multitude only is it read with *e* of *h* and *ā* of *r*, and not in (the plural of) fewness.>] (8) "And lo, thou art rewarded for thy evil <with *a* of *p* and *c*; Nestorians with *a* of [*r*], because a man art thou, a shedder of blood." That is, with the like of these Shamī the son of Gērā reviled David.

THIRTY-FIRST SECTION

(16:11) "And further, now, my [right-hand] men," ²⁵i.e., ye sons of Šūrjā. Greek: *the son of Jamīnī*, i.e., Shamī, who was of the family of Saul the Benjaminite. (10, cf. 11) "Let him revile! The Lord himself has commanded him, Revile David!" That is, the Lord has provoked him [against me]. "Who then has said to me, Why has it happened to me thus?" That is, and I have said to him, Because I have sinned am I pursued and dishonored. (13) "And Shamī was going along the hillside." <With *a* of [*b*] and *ā* of *p*.> Greek: *by the side.*

(17:7) "Not good was ³⁰the counsel which Ahithophel counseled <with enunciation of *h*.>" That is to say, it does not hold good. (13) "And they shall drag [it] unto the wadi," i.e., the town, with the ropes. "And we^e will not leave there so much as a [cricket]." Greek: *a stone.* (14) "And the Lord had^f ordained to frustrate the good counsel of Ahithophel." Greek: *to dissipate.* (17) "And Nathan and" Ahithophel(!) "were standing beside the well of the fuller." <With *ā* of *q* and vowellessness of *š*.> (19) "And she spread upon it barley groats," i.e., *tarkajndā*.^g Greek: *she dried upon it ᵀarafūth*; Theodotion: *fig cakes.*

THIRTY-SECOND SECTION

(17:29) "And sheep and cheeses of cows' (milk).^h Hebrew: and *safāfūth* of cattle.^h Theodotion: *milk cows.*

(18:9) "And the head of Absalom was caught"—Greek: *was entangled*—"in the bush <with stopping of *t*>"—Greek: *in the great dense oak.* (11) "And I would have given thee ten (pieces)

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Handwritten text in Arabic script, likely a translation of the Bible. The text is arranged in approximately 25 lines, with some lines starting with large decorative initials. The script is dense and fills most of the page area.

NOTES ON THE TRANSLATION

^a "Orderlies." See Latin *tabellarius*.

^b Or "Ethiopia."

^c Cf. LXX here and in 16:16: 'Αρχὴ ἑταίρων.

^d Cf. collation. We translate here the reading of 2 and 14, which agrees with *LS*, 21:5 ff. and 214:15 ff. This may well be a revision by BH himself, as he was writing his grammar, of a text originally written by himself and still found in all the other MSS.

^e For the text of L and U cf. MT and the King James version.

^f Properly, "the Lord having."

^g I.e., the Persian word for the same article!

^h Really = LXX! So correctly B.

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1:3.—11, with P, ins. | after 2 | 1:4.—9 om. | 1:5.—4 om. 2 | 1:9.—2, 8, 11, 14, 20 w.t.; U and L with final |; a.o. with final | 2:6.—U and L pref. 3 | 3:5.—4 4 for | 3:6.—4 ins. | before 4 | 4:5.—9 om. | 5:1.—Rd. | 5:12.—4 om. | 7:5.—18 rep. | 7:10.—U and A om. | 8:6.—P om. | 9:4 and 9.—2 om. | 9:8.—9 3 | 9:10.—3-19 ins. 4 after 5 | 10:1.—11 ins. 4 after 5 | 10:3.—10, 12, 15-19 om. | 11:1.—Rd. | 9-13, 15-19 om. pl. | 11:7 *et passim*.—2, 8, 11, 14, 20 w.t.; a.o. om. | 12:1.—Rd. | 12:2.—11 om. | 13:1.—Rd. | 14:1.—Rd. | 15:1.—Rd. | 15:5.—4 om. | 15:10.—12 om. | 16:1.—Rd. | 16:11.—4 om.; 6 | for 7 | 17:1.—4 om.; 8, 14 w.t.; rd. with a.o. | 17:3.—9 om. | 18:1.—Rd. | 18:4.—4 pref. | 19:1.—Rd. | 19:8.—3, 4 ins. | after 3; poss. 4 for 5 | 19:8.—8, 14 w.t.; add with a.o. | 19:8 addition.—Cf. app. | 19:9, 10.—2, 20, and orig. 11 om. (20 + mg.) | 20:1.—Rd. | 20:4, 5.—5, 9-13, 15-20 om. 6 (5, 13 corr'd) | 20:5.—2 tr. here 20:2, 3 | 20:12.—2, 11, 20, with P, ins. 8 before 5 | 21:1.—Rd. | 21:6.—9 om. | 21:8.—20 om. 7 | 22:6.—8, 14 w.t.; add with a.o. | 23:5.—5, 8, 14 w.t.; rd. with a.o. 3 (=U) | 23:6.—9 om. | 23:7.—8, 14 om. | 24:1.—Rd. | 24:11.—3, 4, 8, 14 w.t.; ins. 4 after 8 with a.o. and P | 25:5.—4-6, 8-10, 12-19 om. | 25:8.—11, 20 2 | 26:1.—Rd. | 26:3.—8, 14 w.t.; tr. 3 and 4 with a.o. and P | 26:8.—10, 12, 13, 15-19 om. | 26:9.—8, 14 w.t.; pref. 7 with a.o. and P | 27:1.—Rd. | 27:4.—8, 14 w.t.; add with a.o. 8 | 28:1.—Rd. | 28:6.—20 + 11 | 29:2.—Rd. 4 with 2 | 29:5-10.—Om. with 2, orig. 14, and poss. corr. 18 | 29:10.—3-6, 9, 10, 13, 15-18 4 | 30:2.—6 ins. | after 7 | 30:4.—Om. with a.o. | 30:9.—4 om. | 30:11.—4, 8, 14-17, and A w.t.; 11, 13, 20, and L 7 for 3; a.o. with fem. suf. | 31:4.—8 om. second 4 | 31:7.—L and U | 31:10.—8, 14 w.t.; a.o. and P | 31:11.—8, 14 om. | 32:7.—8, 14 om. | 33:2.—10, 15-18, and P | 34:3 and 35:1.—Cf. app. | 34:9.—4 ins. | after 3; 8, 14 4 for 2; 18 and orig. 16 + final | 35:7.—9 om. | 35:8.—3-6, 8, 9, 14 w.t.; a.o. ins. | after 5 | 35:9.—9 om. pl. and 7 | 36:1.—20 om.; 17 2 | 36:3.—5 4 for 6.



NOTES ON THE TRANSLATION

- ^a BH may be thinking of "silver" as a more literal meaning of the word translated "money."
- ^b Lit., "viscera."
- 5 ^c The reading of the great mass of MSS with P is evidently another revision, following LS, 96:7 ff.
- ^d Cf. variants in B.
- 10 ^e LXX, *mustache*.
- ^f Another meaning of the word translated "happened to be."
- ^g Lit., *paired, joined*.
- 15 ^h Note the form of the pl. in the Syriac.
- ⁱ P is very curious here. The second half of the statement means literally: "and then they would destroy" or "perish."
- 20 ^j Different verb form and preposition.
- ^k Lit., "trained of the weaver."
- 25 ^l Another [word] for the weaver's beam, perhaps indicating its cylindrical shape.
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of money and one garment"—Greek: *one girdle*. That is, gold he here calls money.^a (18:14) "And Joab took three shafts in his hand"—Greek: *three darts*—"and thrust them into the heart of Absalom." (18) "And it is called the Hand of Absalom until today." Greek: *and he called the pillar the Hand of Absalom*. (29) "Says the king to him, Is the young man Absalom (safe and) sound?" Greek: *Peace to the young man Absalom?*

THIRTY-THIRD SECTION

(18:33) "Oh that one had put me to death instead of thee, Absalom my son!" That is, see how strong is the natural love of the loins!^b

(19:7) "And worse^c for thee (shall) this (be) than all the evils that have come upon thee." Greek: *evil for thee this*. (10) "Why, then, do ye hesitate to return with the king?" Greek: *are ye dumb to return*. (17) "And they bridged the Jordan before the king." That is, they constructed a bridge. (20) "And lo, I have come today, ¹⁰the first of all the house of Joseph." <With a of q.> (22) "What have I to do with you, sons of Šūrjā, that ye are contrary to me today?" Greek: *opposed*. Hebrew: *sāṭān*.^d (24) "And he had not trimmed his beard." Greek: *his lip*.^e (37) "Lo, there is with thee thy servant my son Bemham," i.e., the son of Barzali the Gileadite (cf. vs. 31), who had provided the king with sustenance at Maḥnīm (cf. vs. 32).

THIRTY-FOURTH SECTION

(20:1) "And there happened to be there a certain wicked man." That is, he was insolent.^f (6) "And David said to Joab: ¹⁵Lo, worse for us is Shāmūc the son of Bakhrī than Absalom." Greek: *Now he will do evil to us more than (did) Absalom*. "Lest he find for himself towns that are strong and establish himself in them and scratch out our eyes," i.e., dig out. Greek: *obscure*. (8) "And a scimitar was slung <with stopping of d> and placed on his hips like a dagger," i.e., a blade sharp on both edges. Greek: *he had fastened a blade that was double-edged^g on his loin muscle ²⁰in the scabbard*. (12) "He dragged Amasa from the highway." <With a of g.> (14) "Into ²⁰Avel and into Bēth[-Ma^ckā] and into all the castles,"^h i.e., the fortresses. (15) "Were striving to cast down a wall," i.e., the wall. (18) "Says the woman," i.e., the wise (cf. vs. 16), to Joab the captain of the army: "Of old they used to say that certainly the prophets were to be consulted, and so they would end (the matter)."ⁱ That is, without divine permission they would do nothing. (19) "Do [I] ²⁵pay the debts of Israel <colon>"—i.e., as from [the mouth of] the city she speaks—"that thou art seeking to kill the youth and his mother in Israel <interrogation point>?" Greek: *to put to death a city and a metropolis in Israel?* (21) "Give him alone to me, and I will go away from the town," i.e., Shāmūc the son of Bakhrī, who had revolted against the king. "Now shall his head be cast to thee from the wall." Greek: *shall be cast unto thee*.^j

THIRTY-FIFTH SECTION

(21:8) ³⁰"²⁰Armūnī and Mapīvasht," i.e., the son of Saul and not the son of Jonathan; for the latter he spared and gave him not to the Gibeonites to kill him. "And the five sons of Nādhāv the daughter of Saul." That is, observing their secret plot, God (himself) would destroy them, that they might be preserved from the evil which they were about to do, and not because of the sin of Saul; for vengeance is not exacted upon sons for the fathers. (10) "And she did not let the birds of the heavens alight ³⁵upon them." <With stopping of k.> (17) "Thou shalt not quench the lamp of Israel." <[With a] of d; Nestorians with a of t.> (18) "Then Savkī the Hūshite killed Sāfār." (19) "And ²⁰Elḥⁿnan the son of Malaf-Zāqūrā,^k of Bethlehem, killed Goliath the Philistine; and the shaft of his javelin was thick as the beam of the weavers." Greek: *and the wood of his lance . . . the beam^l of the weaver*. (20) "And there was there a heroic man," i.e., in Gāth, "whose fingers

1:5.—4-10, 12-19 om. first c ; 8 om. h | 2:5.—4 om. | 3:3—4:2.—16 om. hom. | 3:6—4:9.—15 om. hom. | 4:2.—9 and orig. 14 + 3:4, 5 | 4:3.—8 + c | 4:11.—8, 14 pref. S | 6:5.—10 and mg. vars. of 15, 16 x for c | 6:9.—4, 8, 11, 14 w.t.; a.o., with P, ins. h after c | 7:5-7.—9 om. | 7:10.—9 om.; 3, 4 a for x | 9:7.—9 c for c | 9:8.—9 h | 10:1.—2-4, 8, 11, 14, 20 w.t.; a.o. tr. here 10:6, 7 | 11:6.—9, 14 om. | 11:7.—2, 5, 6, 9-20 ins. c before c | 12:6.—9 c for c | 13:5.—8, 14 om. | 14:1.—9, 10, 12, 13, 19, mg. vars. of 15, 16 y for z | 15:1.—P, with BH's "Greek," h | 16:6.—12 om. | 16:8.—8 + c | 17:1.—10, 12, 19 om. | 17:6.—4 om. | 17:8.—2-4 w.t.; 8 and P om. c ; 11, 14, 20 om. c and c ; a.o. om. c | 20:1.—2, 4, 8, 11, 14, 20 w.t.; a.o. om. c | 20:2.—2-4, 8, 11, 14, 20 w.t.; a.o. tr. here 20:6, 7 | 20:3.—8 h | 21:1.—Rd. with 2, 11, 20, corr'd 5, and P S for S | 21:7.—2-4, 8, 14, 20, and P w.t.; a.o. ins. c after z | 21:9—22:1.—11, 20 om. | 23:2.—6, 9, 10, 12, 13, 15-19 c for final c | 23:6.—10, 12, 15-19 c for final c | 23:8.—17 om. c | 24:10.—3 pref. c ; 8 S for c | 25:2.—2, 11, 20, and P + h | 25:4, 5.—4-10, 12, 13, 14-19 om. | 25:7.—2, 11, 20 + x | 26:4.—U and A pref. S | 26:5.—U and A ins. S after c | 26:8.—9 h | 27:1.—4-10, 12-19 pref. S | 27:3.—2 om.; others om. pl. | 27:5.—2, 11, 20, and P om. first c | 29:1.—L om. | 29:2, 3.—L tr. | 29:3.—2-4, 8, 11, 14, 20 w.t.; a.o. + h | 30:2.—8 ins. c after c and + final c | 32:2.—3, 14 om. | 32:3.—6 om. c | 32:9.—11 om. c | 34:9.—U and A om. c (A om. y); 5, 6, 9, 10, 12, 13, 15-19 tr. here 35:2, 3 | 35:1.—5, 9, 10, 12, 13, 18 + c | 35:5.—3-10, 12-19 + final c ; 5, 6, 9, 10, 12, 13, 15-19 tr. here 35:8-12 | 35:8.—Rd. with 2, 11, 20, orig. 13, and mg. 5 c ; 3-6, 9, 10, 12, 15-19, and mg. 13 c | 35:9.—2, 8, 11, orig. 13, 14, 20 w.t.; a.o. and mg. 13 z | 35:10.—4 om. | 35:11, 12.—2-4, 8, 11, 14, 20 w.t.; a.o. a for z | 36:10.—8 c for c | 37:4.—4 c for first S ; 8 ins. c after first S ; L and U y for z | 37:6.—18 om. first c .

and toes were six each.”

(22:1) “And David said . . . the words of this song of praise,” i.e., the 18th Psalm:
(2) “I love thee, Lord, my strength.”^a

THIRTY-SIXTH SECTION

(23:1) “And these are the last words of David.” Greek: *the other*.^b “Said the man who raised up the yoke of his anointed,” i.e., the anointed who is of his seed—physically Solomon³ and spiritually our Lord in the flesh. (2) “The Spirit of the Lord has spoken in me, and his word is on my tongue.” That is, he adduces the three persons of the Godhead. (5) “Not thus is my house with God,” i.e., like the dawn and the rain, which come to an end and change, but “a covenant of eternity he has established for me,” i.e., which is forever, viz., the spiritual kingdom of the anointed one. (10) “And his hand adhered to the hilt of the sword.” ^{<10In some manuscripts, *b'est'qd.*>} “To pillage the slain.” Greek: *to strip*. (11) “After him arose Shamâ the son of ʔAgâ, of the Mount of the King.” Greek: *the ʔArkite*. “To steal the animals.” (17) “At the risk of their lifeblood those men went.” That is, even though he yearned for the water of the great cistern of Bethlehem, he did not want to drink to subdue it, viz., the appetite of the body. (20) “Bʔnâjâ the son of Jūjâdhâç, a man mighty in strength, ¹⁵whose deeds were fairer than *qavšî-êl*,” i.e., the congregation of God, that is to say, than the deeds of the whole congregation. (21) “And in the hand of the Egyptian was a spear.” Greek: *a lance like a bridge beam*.

THIRTY-SEVENTH SECTION

(23:26) Hâlâş of Pʔlat, ʔĪrâ the son of ʔqīs of Tʔqūç, (27) ʔAvīʔazar of ʔnâthūth, Mavnī of Hūshath, (28) Şalmūn of Mount Bajtâ, Mâhâr of ʔufath, (29) Hâlâv ²⁰the son of Baʔnâ of Nūʔfath, ʔAtī the son of Rabī . . . , (30) Baʔnâ(!) the son of Perʔthūn . . . , Hādī of Nahlgâsh(!), (31) ʔAvī the son of ʔAvīelmūn . . . , ʔArbūth of Hūrīm, (32) ʔElhʔnâ of Sheʔlav, Jonathan of Bēth-Nâshūr, (33) Shamâ of the Mount of Olives, [ʔAḥīm] the son of ʔAshdâdh of ʔAdhrī, (34) ʔElīʔlat the son of Hūsbi of Maʔkath, ʔElīʔam the son of Ahithophel the Geljūnite, (35) Haşrī ²⁵of Mount Carmel, Gadī of ʔĀrūv, (36) Nʔghâʔēl the son of Nathan of Şevâ, Baʔnâ of Gad, (37) Şʔlaq of Ammon, Naḥdī of Berūthī, . . . (38) Hīrâ of Jâthīr, ʔĀrāv of Lachish, Uriah the Hittite.” That is, these were the mighty men of David (cf. vs. 8).

(24:1) “And the wrath of the Lord kept on growing stronger against Israel, and he incited David against them”—Greek: *and he moved*—“and said to him: Go, count Israel ³⁰and Judah.” That is, by dereliction from God, David was moved to count those of whom God had said in his promise to Abraham that they were not to be counted,^d so that he might bring upon them cause for the evil punishment they deserved, as also (he had furnished) the cause of the famine of those three years because of Saul and because of the house of blood, in that they had killed the Gibeonites. And not by revelation nor by a vision did he tell him ³⁵to count; otherwise how could he have said, after he had counted, “I have sinned in that which I have done” (cf. vs. 10)? (5) “And they came to Shārūv.” (9) “And the count of the house of Israel was eight hundred thousand men of army caliber, drawers of the sword,” in the book of Chronicles a million three hundred thousand, “and the people of Judah were five hundred thousand men,”

70
72

Handwritten text in Arabic script, likely a manuscript of the Bible. The text is arranged in approximately 20 lines, with some lines starting with a large initial letter. The script is dense and cursive. There are some marginalia or corrections on the left side of the page.

NOTES ON THE TRANSLATION

* Ps. 18:1 = II Sam. 22:2 in P, but not in MT and LXX. In the latter the psalm is No. 17.

† Not so LXX; cf. B ad loc.

5 ° Really Persian daste, dast^ogd, "handle." Cf. also LS, 21: 12f.

° Gen. 13:16, etc.

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2:1.—11, 20 om. | 3:4.—8, 14 om. | 3:5.—4 om. | 4:7.—Ins. ۞ after ۞ with a.o. | 5:4.—10, 12, 15–19 pref. ۞ | 6:5.—11, 20 ۞ for ۞ | 6:6.—11, 20 om. ۞ | 9:1.—2 om. | 10:2.—5 ۞ for ۞ | 11:1.—2, 11, 20, and P w.t.; a.o. ins. ۞ after ۞ | 11:5.—6, 11 + ۞ | 11:6.—11 pref. ۞ | 11:7.—4 om. | 11:9.—2, 14, 20 w.t.; a.o. ins. ۞ after ۞ | 12:9.—8, 14 + final ۞ | 13:9.—8 ۞ | 14:4.—Rd. final ۞ | 15:3.—P om. ۞ | 15:4.—9 om. | 16:3.—4 + ۞ | 16:7.—3, 4, orig. 13 ۞ for ۞ | 17:6–7 and mg.—2 om., but marks place of section ending | 17:9.—6, 11 om. ۞ | 18:3.—12 tr. ۞ and ۞ | 18:4.—3 rep. | 18:8.—14 om. ۞ | 19:6.—2 ۞ for ۞ | 19:9.—11 ins. ۞ after ۞; L ۞ for ۞ | 20:3–8.—6 om. hom. | 20:4.—17 and mgs. of 15 and 16 with P: Neṭūfath | 20:6.—8, 14 om. | 20:8.—P ۞ | 20:10.—13 ۞, cf. 21:5; 8 om. ۞ | 21:2.—L and U ۞ | 21:4.—8, 14 om. | 21:8.—8, 14 ۞ for ۞ | 23:2.—2, 20, and P ۞ for ۞; 11 ۞ for ۞ | 23:4.—8, 11, 14, 20 ۞ for second ۞ | 24:2.—8, 11, 14, 20 ۞ for ۞ | 25:7.—8 om. ۞ | 26:1–6.—11 om. | 26:3.—13 + final ۞ | 26:4.—9 ۞ for ۞ | 26:7.—2–4, 8, 11, 14, 20, and A w.t.; U and L ۞ for ۞; a.o. ۞ for ۞ | 26:10.—14 ins. 27:10–28:1 | 27:6.—U ۞ for ۞ | 27:7.—16, 18 om. first ۞ | 28:5.—2, 3, 8, 9, 14, 20 w.t.; a.o. + final ۞ | 33:4.—2, 3, 5, 9, 13 ۞ for ۞ | 33:5.—6 om. | 33:9.—8 ۞ | 37:1.—3–19 ۞ for ۞ | 37:8–38:2.—5 corr'd to ۞ ۞ ۞ ۞ ۞, with L and U | 37:8–38:1.—15 rd. fol. 72b, 1:3 | 38:2.—4 om. ۞ | 38:3.—8 ۞ | 38:8.—3, 4, 8, 14, 20 w.t.; a.o. ۞ for ۞ | 38:8–1:5 on fol. 72b.—2 om.

	<p>Handwritten text at the top of the page, likely a title or introductory text.</p>			
	<p>Handwritten text in a single column, possibly a list or a single entry.</p>			
§ 1	Handwritten text	Handwritten text	Handwritten text	Handwritten text
§ 2	Handwritten text	Handwritten text	Handwritten text	Handwritten text
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§ 7	Handwritten text	Handwritten text	Handwritten text	Handwritten text
§ 8	Handwritten text	Handwritten text	Handwritten text	Handwritten text

Col. 4

Col. 3 Col. 2 Col. 1

NOTES ON THE TRANSLATION

- ^a Cf. I Chron. 21:5.
- ^b Cf. *CMS*, p. 26, Triptolemus?
- ^c Cf. Deut. 2:9-25?
- ^d Cf. Judg. 3:8; *BCS*, p. 16 (ed. Bedjan, p. 15); *CMS*, *loc. cit.*
- 5 ^e The bracketed numbers in this column from here on, taken from MS 2, summarize the totals. Note the 10-year error just below, which is carried through to the end.
- 10 ^f *Eus., Chr.*, p. 160.
- ^g *Ibid.*, p. 163; *CMS*, *loc. cit.*; *BCS*, p. 16 (ed. Bedjan, p. 15).
- 15 ^h Cf. *CMS*, p. 27, transl. in I, 47.
- ⁱ Cf. *Eus., Chr.*, p. 160; *CMS*, *loc. cit.*
- 20 ^j *Eus., Chr.*, p. 161; *BCS*, p. 16 (ed. Bedjan, p. 15); *CMS*, *loc. cit.*
- ^k *Ibid.*
- ^l *Eus., Chr.*, pp. 169 ff.; *CMS*, p. 27.
- 25 ^m *Eus., Chr.*, pp. 164 f.; *CMS*, pp. 27 and 31.
- ⁿ Cf. *Eus., Chr.*, p. 68 (Amenophis) and p. 164 (Menophis).
- 30 ^o *Eus., Chr.*, pp. 164 and 169 (Linus); *CMS*, p. 25.
- 35 ^p *BCS*, p. 17 (ed. Bedjan, p. 15).
- ^q Cf. *CMS*, p. 28, likewise with "900."
- ^r Cf. Judg. 3:31; *Eus., Chr.*, p. 49; *BCS*, p. 16 (ed. Bedjan, p. 15).
- 40 ^s *Eus., Chr.*, p. 164, which gives Danae for Rhea; *CMS*, p. 26.
- 45 ^t *Eus., Chr.*, p. 166.
- ^u *Ibid.*, p. 168.

in the book of Chronicles four hundred seventy thousand.^a (24:12) "Three evils I might bring upon thee. Choose for thyself, and I will do it for thee." (13) "There shall be seven years of famine in thy land," Greek: *three years*; "or (for) three months thou shalt be delivered up before thine enemies . . . ," Greek: *thou shalt flee*; "or there shall be three days' pestilence⁵ in thy land." That is, according to the strength of the anger, he metes out the years and the months and the days threefold. (14) "David answered and said to Gad the prophet, I am greatly distressed." Greek: *Harsh to me are the three of them*. "It is better for us to be delivered into the hands of the Lord our God, whose mercies are great; but into the hands of men let us not be delivered." Greek: *let me not fall*. (15) "And the Lord laid a pestilence upon Israel from ¹⁰the dawn even for six hours." That is, though he had decreed three days, he chastised a quarter of a day only, according to his goodness, which overcomes his justice. (16) "And the Lord restrained the angel of death, who was making havoc" among "the people," i.e., as he approached Jerusalem to ravage it. "And the angel of the Lord was standing at the threshing-floor of ¹⁵Ārān the Jebusite." That is, David and Gad alone were seeing him. (24) "And David bought the ¹⁵threshing-floor of the garden . . . for fifty staters"—Greek: *sīqlū*. According to the Syriac, then, for two hundred *zūzē*, and according to the Greek, for one hundred.

Finished is the book of Samuel from the book of the Storehouse of Mysteries, and God be praised forever.

CHRONOLOGICAL TABLE

Names	He judged for years	Years summed up	Table showing who were the judges from Joshua the son of Nun, the first judge, unto Saul, the first king, and their years and the deeds ²⁰ which were performed in their time.
[1.] Joshua the son of Nun	27	3,909	In his tenth year he allotted to the people the Land of Promise. And at the same time Trolichus, ^b [the king] among the Greeks, steered the first ship; and further the sons of Lot massacred many of the Canaanites. ^c
[2.] Kūshān the Wicked ^d	8 [35 ^e]	3,917	At this time Choreutes and Corybantes(!) were in Cnossus, ²⁵ they who invented the beautiful dance with weapons; ^f and then was famous among the Hebrews the priest whose name was Phinehas. ^g
[3.] ʿAthnāʿēl the son of Qanz	40 [85(!)]	3,957	The brother of Caleb, of the tribe of Judah. And in his time occurred that flood in Thessaly ^h which was in the time of Deucalion. ⁱ The Greeks, however, relate that, like Noah, Deucalion had arranged everything for himself before the flood.
[4.] The Moabites	18 [103]	3,975	³⁰ The city of Corinth ^j was built, and in Athens the judgment hall called the Areopagus ^k was established, and Heracles ^l and Dionysus ^m became famous.
[5.] ʿĀhūr the son of Gaʿrā	80 [183]	4,055	Of the tribe of Benjamin; and he slew ʿEghlūn, the king of Moab. And Qiwlāwpāws ⁿ was dwelling in the regions which are on the Nile and slaying ³⁵ wayfaring strangers; and Līnīs, ^o the Theban musician, became famous.
[6.] Nāvīn, ^p king of Canaan	20 [203]	4,075	He is Nāvīsh, and the captain of his host was Sisʿrā, ^q and he had nine hundred ^a chariots of iron. And before Nāvīn came to power, there became renowned and saved Israel Shamgar ^r the son of ʿnāth; and he destroyed of the Philistines six hundred men with an oxgoad.
[7.] Deborah and Bārāq	40 [243]	4,115	⁴⁰ Deborah the prophetess, of the tribe of Ephraim, and Bārāq, of the tribe of Naphtali; and with ten thousand they fought with Sisʿrā and destroyed him. At that time the heathen say that Zeus had intercourse with Rhea, seducing her with ornaments of gold, and she bore that Perseus ^s who, because of the greatness of his speed, was actually flying.
[8.] The Midianites	7 [250]	4,122	⁴⁵ With the multitude of their chattels they were ravaging the entire land of Israel. And Ganymede ^t was snatched up by the gods to be cup-bearer to Zeus. And the angel of the Lord appeared to Gideon ^u and encouraged him to undertake the freeing of the children of his people.

1:1.—15 pref. 2 | 4:5.—A pref. 2; U and A | 5:7.—2, 3, 8, 20 w.t.; a.o. pref. 2 | 5:8.—9 pref. 2 | 6:2.—4-20 ins. | after second 2 | 6:3—9:1.—Cf. app. | 8:2.—2-4, 8, 14, 20 w.t.; a.o. | for 2 | 9:3.—13 om. | 10:2.—2, 3, 8, 14 w.t.; a.o. om. 2 | 12:2.—13 for 2 | 12:6.—P 2 for 2 | 13:6.—15 om. | 13:7.—Cf. app. | 13:8.—9 2 for | | 14:5.—2 om. | 15:4.—2, 3, 8, 11, 14, 20 w.t.; a.o. om. first 2 | 15:7.—5, 6, 8, 9-19 pref. 2 | 16:7—17:7.—3, 9 om. | 17:1-7.—5 2 | 17:5-7.—10 substitutes 2 | 16 and 17 substitute 2; 16 adds 2; to this 16 adds 2; and 17 adds 2; 20 om. first word) | 18:6.—9 om. | 19:5.—3-6, 8-10, 12-19 with indep. possessive pron. | 19:6.—3, 11, 20 2 for | | §§ 1 ff., col. 1.—2 places with each name its corresponding numeral from 1 to 22 | 20:1.—17 2 for second 2 | 22:3.—2 + 2 | 23:7.—9 om. 2 | §§ 3 ff., col. 2.—2 adds figures summing up the reigns of the judges. See transl. | 24:5.—2, 20 2; 3 2; 4 2; 9 2; 13 2; a.o. tr. 2 and 2 | 25:8.—4-6, 8-10, 12-20 use inseparable prep. 2 | 26:3.—2-4, 11, 20 w.t.; 8, 14 om.; a.o. om. 2 | 28:6.—8, 14 om. | 30:1.—4 omits remainder of text | 30:2.—3 ins. 2 after 2; 20 om. second 2 | 30:4.—15 om. | | 31:3.—15-17, 19 ins. | after 2 | 31:5.—8 om. one 2; 14 om. second 2; 20 ins. 2 before first 2; 2 ins. 2 after first 2; 3 2; a.o. 2 | 33:6.—15 pref. 2 | 34:1.—5 om. fourth 2 | 35:1, 2.—8, 14 om. | 35:5.—2, 3, 14, 20 w.t.; 11 2 for second 2; a.o. ins. 2 before 2 | 35:6.—2, 3, 8, 14 w.t.; 11, 20 ins. 2 after 2; a.o. pref. 2 | 35:8.—5, 6, 9, 10, 12-19 + final 2 | 36:3.—11 om. 2 | 36:5.—10, 18, 19 om. 2 | 36:8.—3, 8, 11, 14, 20 w.t.; 2 2; a.o. 2 | 39:3.—13 om. 2 | 41:3.—3, 5, 6, 9, 13 om. 2 | 41:6.—8, 14 om. 2 | 41:7.—2, 8, 11, 14, 20 w.t.; a.o. pref. 2 | 44:1.—Rd. 2 | 44:2, 3.—2, 11, 20 w.t.; a.o. om. | 45:6.—13 om. 2.

CHRONOLOGICAL TABLE

Col. 4

Col. 3 Col. 2 Col. 1

§ 1	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 2	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 3	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 4	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 5	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 6	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 7	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 8	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 9	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 10	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 11	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 12	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 13	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 14	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1
§ 15	Handwritten text in column 4	Handwritten text in column 3	Handwritten text in column 2	Handwritten text in column 1

NOTES ON THE TRANSLATION

- Eus., *Chr.*, p. 166; *CMS*, p. 27.
- *BCS*, p. 17 (ed. Bedjan, p. 16); *CMS*, p. 29.
- Eus., *Chr.*, p. 168.
- Unvocalized, but consonantly same as the "Nyssa" of St. Gregory.
- Eus., *Chr.*, p. 168.
- *Ibid.*; *CMS*, p. 31.
- Eus., *Chr.*, p. 169.
- *Ibid.*, p. 171; *CMS*, p. 33, cf. pp. 31 f.
- Cf. *CMS*, transl., I, 57, n. 7 (Damastes), and Eus., *Chr.*, p. 132, line 20.
- According to Eus., *Chr.*, p. 172, the Lydians.
- Cf. *ibid.*, p. 52, which gives Samuel and Saul forty years between them. Cf. also *BCS*, pp. 18 f. (ed. Bedjan, p. 17).

[9.] Gideon	40 [290]	4,162	The son of Jūpāsh, of the tribe of Manasseh. When among the people thirty-two thousand were in arms to march against the Midianites, with three hundred men it pleased God to save. And Perseus went down to the land of the Persians and [he] cut off the head of the Gorgon, that prostitute who by the greatness of her beauty was making those who saw ⁵ her believe that they were of stone, as Didymus the Wise shows. ^a
[10.] Abimelech	3 [293]	4,165	When he was fighting against Tāvās, a woman threw a fragment of an upper millstone from the fortress and killed him, and there was avenged the wickedness, that he had killed seventy of his brothers.
[11.] Tūlāc the son of Pūpā	23 [316]	4,188	In his twenty-first year the city of Tarsus ^b was built, and Dionysus subjugated the Hindus ^c and built the city of Nyssa(?) ^d on the bank of the Indus River.
[12.] Jā'ir the Gileadite	22 [338]	4,210	¹⁰ This one had thirty towns and thirty sons, and they were wont to ride on thirty foals. And Cyzicus ^e was built beside the sea, and the great fight of Heracles ^f with his father Zeus took place.
[13.] The Ammonites	18 [356]	4,228	In the thirteenth year of these Tyre ^g was built, and Israel was greatly oppressed, and the Gileadites went and brought (back) Naftah (i.e., Jephthah) after they had banished him.
[15, 14.] Naf- tah	6 [362]	4,234	¹⁵ The Gileadite. This one vowed to God as a sacrifice for his victory whoever should first come to meet him from his house when he returned. Then there came out his only daughter, and he did to her what he had said.
[15.] pAvišan, who is Naḥshūn	7 [369]	4,241	Of Bethlehem. And he had thirty sons and thirty daughters; and his thirty daughters he sent forth, and brought in thirty brides for his thirty sons.
[16.] pAlūn of Zebulun	10 [379]	4,251	At this time the great city of Ilium was destroyed after ten years during which ²⁰ war had continued against her because of Helen, the wife of King Menelaus, whom Alexander Paris, son of [Priam] the king of Ilium, had stolen. And when Menelaus had killed Alexander, he took Helen and went away, ^h after she had had three sons, as Distus ⁱ the Wise writes.
[18, 17.] Levrūn, who is cAkhrān	8 [387]	4,259	This one had forty sons and thirty grandsons, and they were wont to ride on ²⁵ seventy foals.

CHRONOLOGICAL TABLE

[19, 18.] The Philistines	40 [427]	4,299	When the children of Israel sinned against the Lord, he delivered them into the hands of the Philistines forty years.
[20, 19.] Samson the nazirite	20 [447]	[4,319]	He destroyed much people of the Philistines; and by a woman whom he loved he was delivered into their hands, and they put out his eyes.
[21, 20.] Without judges	12 [459]	[4,331]	³⁰ At this time everyone was doing what seemed good in his eyes; and there was perpetrated the affair of Micah and his theft and his image, and the tearing to bits of the wife of his idol-priest. The Levites(!), ^j however, were holding control of the sea.
[21.] Eli	40 [499]	[4,371]	He arose in Shilū at the age of thirty-eight years and lived seventy-eight. And in the year 18 of his administration Samuel was born, and in the year twenty he was offered (in fulfilment of) a vow ³⁵ by Hannah his mother.
[22.] Samuel	20 [519]	[4,391]	He arose in the place of Eli at the age of twenty-two years. And in the same year the ark of the Lord was taken to the land of the Philistines. And when they could not bear to have it with them, they gave it marks of honor and sent it away; and it was in the house of Aminādhāv at Geva ³⁶ thā seventy years, until the year ten of David.
Saul the son of Qish	[20 ^k]	[4,411]	⁴⁰ In the year three of his kingship he made war on Amalek and was victorious. And in his tenth year was born David the son of Jesse, of Nāhāsh; and in Saul's twenty-third year David was anointed by Samuel at the age of 13 years.

APPENDIX

19a 29:6 Gen. 25:31

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

20b 13:6 Gen. 29:32

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

21b 11:9 Gen. 32:28

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

22b 4:4 Gen. 37:2

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

22b 8:9 Gen. 37:3

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

23a 35:7 Gen. 39:21

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

23b 7:9 Gen. 41:1

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

23b 10:10 Gen. 41:3; cf. vs. 27

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

23b 18:8 Gen. 41:14

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

24b 11:6 Gen. 43:2

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

¹27a 17:1 Exod. 1:15

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

¹27a 23:9 Exod. 2:3

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

27a 33:4, 5 Exod. 2:10

וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו וַיִּשְׁתַּחֲוֶה אֶל אֱלֹהֵי אֲבוֹתָיו.

47b 31:6 Num. 23:10

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

Then follows an additional note on Num. 23:7:

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

48a 2:8 Num. 23:21

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

48a 3:9 Additional note on Num. 23:23

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

48a 5:5 Additional note on Num. 24:2

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

48b 34:4 Additional note on Num. 26:55

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

49a 27:1 Num. 30:2

... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...
... וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ...

^a 71a 34:3 and 35:1 II Sam. 17:19

וְשָׂא. וְקָלָא אֶמְשֵׁל לְמַחְזָא אִישׁ. אִשְׁרָיָא דְשָׂמָא אִמְרֵהּ תִּנְהַל וְלֹא יִהְיֶה דְרִבְשָׁלָא.

^a 72b 6:3—9:1 II Sam. 24:14

וְשִׁבְרָא רַחֵם וְיִשְׁמַע חַיְתִּיב אֱלֹהִים הֵלֶּךְ בְּבִעְלֵי מַחְזָבִים בְּחִזְזָבָן. וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא חַיְתִּיב וְיִשְׁמַע. וְשִׁבְרָא
וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא
וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא
וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא
וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא

^a 72b 13:7 II Sam. 24:16

וְשִׁבְרָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא אִשְׁרָיָא דְשָׂמָא דְרִבְשָׁלָא
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Relationship of persons is expressed primarily as sonship. Other connections are indicated if father is unknown.

ABBREVIATIONS

b. brother of
d. daughter of
des. descendant(s) of
f. father of
h. husband of

ident. identified
l. land, land of
m. mother of
p. place
res. resident of

s. son of
sis. sister of
unvoc. unvocalized
voc. vocalized
w. wife of

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