EPIPHANIUS' TREATISE ON WEIGHTS AND MEASURES
THE SYRIAC VERSION

Edited by
JAMES ELMER DEAN

With a Foreword by
MARTIN SPRENGLING

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS
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FOREWORD

Just to refresh the memory of some of us who do not come fresh from work upon him, Epiphanius was born about 315 and died A.D. 403. He is thus an older contemporary of a famous pair, Jerome and Rufinus, both born in the neighborhood of 340, the latter dying in 410 while the former lived until 420. During their eastern residence both of these men became acquainted with the old fellow, and both at one period of their lives admired him, Jerome’s admiration, as well as his life, outlasting that of Rufinus. Jerome, himself a linguist of parts, was particularly taken with Epiphanius’ knowledge of five tongues: Hebrew, Syriac, Egyptian, Greek, and Latin.

Epiphanius was born almost in the very middle of Palestine, perhaps of Jewish parentage or extraction. In his youth he spent a considerable time in Egypt, attracted by and presently drawn into narrowly orthodox, anti-Origenistic, monastic circles. The rest of his life he passed in spreading this type of orthodox monasticism and combating all heresies, tracing them all to Origen and Origenism. This brought him not indeed one of the great bishoprics, nor a patriarchate, but a position not without influence as bishop of Constantia (Salamis) in Cyprus, which chair he occupied for thirty-five years (367–402).

His quarrels and his writings show Epiphanius to have had a crabbed old single-track mind, and the track he covers is usually a sidetrack. He clearly knew too much for his limited understanding. His style is discursive; his thought is poorly organized. Good and bad information, important and unimportant matters, stand side by side and form a rather unsavory mess. Hence the study and editing of his works, a thorny subject at best, has attracted few students and lags behind that of his contemporaries. In the case of his Ἀγωνιστικός, a summary of what he considered the true faith, that does not matter so much, for it is little used at any time. His Panarion, a statement about eighty heresies and the remedies for them, is another matter. Here, after all, there is much information not to be found elsewhere. No work of similar bulk and compass on the same subject was produced by any medieval Christian. Its fame, indeed, exceeds its merit.
Yet, as is often the case in such encyclopedic works, it was the best for want of a better; and so it continued to be used and quoted, especially in the East, throughout the Middle Ages and well into modern times. It should be properly edited and thoroughly studied.

The work with a few elements of which this Foreword deals is usually quoted, in whatever language (Greek, Latin, Syriac, etc.) it may be, as a book or essay on Weights and Measures. This title is clearly not the one which Epiphanius gave to it. We do not know what Epiphanius himself called it. From its contents it might be designated as a brief introduction to the Bible. Such general introductions, however, presently grew and multiplied; and in this case Epiphanius’ work, not remaining alone in the field, proved clearly not to be the best.

The one feature of this particular work of Epiphanius which did remain unique in the Christian and scriptural field was the extensive statement on biblical weights, measures, and related subjects into which, with his usual discursiveness and lack of organizational ability, the addleheaded old pedant permitted himself to be drawn. No one else covered this ground to anything like the same extent; and so on this matter Epiphanius remained once more the best, and as such is quoted throughout the Middle Ages, especially by Syriac writers. In editing Barhebraeus (A.D. 1226–72) and in studying the Karkaphensians and their philological statements, one constantly meets quotations from or references to Epiphanius. The anti-Origenic orientation of both major branches of the Syriac church, Nestorian and Monophysite (Jacobite), may have something to do with his popularity in those quarters. In any case, in order to trace the sources of Barhebraeus, Karkaphesian philology, and much else in Syriac literature, it proved necessary to recur time and again to Epiphanius’ Weights and Measures.

Of this redoubtable work only fragments remain in Greek. The complete work was preserved in Syriac translation only. Of this Syriac translation there are more or less voluminous extracts in every manuscript of Karkaphesian textual studies. The whole work exists, so far as we know, in two manuscripts, both in the British Museum, one from the middle of the 7th, the other from the 9th century.

As we got under way in the Oriental Institute on the Peshitta...
Syriac Bible projects, it soon became evident that the Dindorf-Migne Greek material did not suffice for our needs. This had become manifest likewise to our last predecessor in a similar undertaking, the curious Paul de Lagarde of Göttingen. Lagarde had therefore undertaken an extensive study and a series of editions of this Epiphanius material. In his usual fashion he scattered this work around in a series of odd publications, many of them in small editions. These are not easy to get and, when obtained, generally not easy to use. The Syriac text, for example, he printed in Hebrew letters, because there was no Syriac type in Göttingen. His translation into German is curious. In various notes voicing his disgust and alleging (a thing Lagarde does not often admit) his incompetence, he shows that this was to him no labor of love. Jülicher’s statement in Pauly-Wissowa that the text is “sehr schlecht ediert” by Lagarde is, indeed, too harsh a judgment. But a better, more easily accessible, more usable, and in every way more definitive edition than that of Lagarde, dated 1880, was clearly called for.

So we undertook a new edition, with a carefully annotated English translation. The work was given under my supervision to a younger doctor of our department, a diligent and careful southerner, James E. Dean. We soon found that editing any Epiphanius text was no joke, least of all in a Syriac translation for much of which the original Greek is missing. Piecing together the oddments of information and misinformation which he considers knowledge, sorting them, getting at the meaning of his sloppy style of expression, is often much like attempting to create order out of chaos; it demands heavenly patience and superhuman, perhaps superdivine, ingenuity.

Epiphanius’ knowledge of Hebrew, or at least of the Hebrew Bible, was not all that Jerome’s praise would lead us to believe. Among other things he quotes Ps. 141:1 (in § 6) in a barbarous Hebrew text form not otherwise known. This is clearly not a valuable variant in any sense, nor does he preserve thereby an otherwise unknown ancient text. It is manifest on the face of it that either he or some rabbi spoofing him, as a little later such men spoofed Mohammed, is rendering back into Hebrew perhaps a Greek or Latin translation or at any rate the general sense of the passage. If a Jewish rabbi committed the atrocity, he may have been trying to avoid defiling the ipsissima verba...
of the sacred text by keeping them out of the hands of the unbelieving goy and fooling him into accepting others. If Epiphanius himself made a mere show of his knowledge of Hebrew, it is unforgivable that he placed something of his own concoction in place of the original, which was easily obtainable and was well known to his pet adversary Origen before him and to his admiring friend Jerome in his own time. This is merely an example of Epiphanius' inaccuracy and sloppiness.

As touching at most points on Greek and Latin and therefore of more general interest, there may here be presented solutions, or attempted solutions, of lexicographical problems found not at all or not in full in lexicons, Syriac, Greek, and Latin, and, at least so far as I know, not taken up or not fully studied previously:

§ 20. "Diocletian ὁπολο (obal τπισεας) ceased to reign." The curious Syriac transliteration belongs in the Syriac lexica, the fully Hellenized verb in the Greek lexica.

§ 21. Syriac: "craft of the oil press." The Greek, ἑλαυρίπτης (Breslau ms., ἑλαυρίπτης), is not in Liddell and Scott, though Epiphanius is elsewhere quoted. Here he clearly attests the use of the word in Cyprus in the 4th century.

Via^xio, passive of ἁκιλ, “to measure,” is not merely “to be measured,” “to be defined by measure”; it clearly means here “to be used as a measure” by such and such a people. This meaning is not found in any Syriac lexicon.

§ 24. Epiphanius expatiates on the mystery of the number 22: 22 works of God, 22 generations to Jacob, 22 books of the Bible to Esther, 22 letters of the alphabet, 22 xestai in the Hebrew and the Roman modius. In Hebrew a child learns to aleph, in Greek ἄλφειν; the latter, known as from ἄλϕαῶ, 2d aor. inf., is here apparently used in a sense for which we would say “to learn one's ABC’s.” No lexicon, so far as I know, exhibits this crook of Epiphanius’ learning.

§ 43. In connection with χοῦς (6 or 8 xestai, sextarii [cf. § 55], pints) the Syriac clearly furnishes by transliteration τρίχος. The word is labored over by Lagarde unsuccessfully. So far as I know no Greek lexicon has the combination. The transliteration belongs in the Syriac lexicon.

§ 46. The word litra is said to mean ίνοι Μουν. The li, ὀ, ὀ, “to me,” fits. For the tra we can find nothing that makes good sense,
though in § 54 Epiphanius dogmatically makes the statement that in Hebrew and/or Syriac it means "it is."

§ 54. In connection with litra, where it comes up the second time, Epiphanius mentions its Latin equivalent, libra, which, he says, by means "equality." The pointing indicates a foreign, in this case almost certainly Greek, compound term. Seeking for Greek equivalents to the members of the compound, one could see fairly easily that ἡδείχθη, metajēv, "prepare," was some form of Greek ἑρωμοσ, that the ending -αθμ indicated a Greek abstract ending -αθ, perhaps ἑρωμασία, and that mellēθά = word = λόγος. The abstract ending, in Semitic necessarily placed in the first member of the genitival combination, might, indeed probably would, in Greek be found at the end of the compound.1 Trying this out, we arrive at ἑρωμολογία. Since the itacistic equation αν > ν fits exactly the time demanded for this Syriac,2 we arrive at ἑρωμολογία as the original Greek, and this fits perfectly into the context. Up to a short time ago I thought that I had been the first to see this; and, as far as our form and context are concerned, this remains true. Then I happened upon a note by the fine old Syriac scholar G. Hoffmann of Kiel. In this note he takes up the vain labors of E. Nestle and Nöldeke over the similar, but clearly more Syriacized, term τυγάδα δι-mellēθά used by the highly learned Jacob of Elessa. For τυγάδα Nestle had arrived only at κατά-skeνή, with which of course he could do nothing; and Nöldeke had suggested that it stood for a Greek technical term, but had not supplied it. Hoffmann tersely states: "ἐτοιμον = ἑρωμον = ἑρωμον. τυγάδα δι-mellēθά = ἑρωμολογία = ἑρωμολογία, denn αν = ν." Our work therefore supplies only the first known occurrence of this combination, its older form (later Syriacized further by Jacob), and the greater precision attained by Sturtevant for the equation αν = ν.

Syriac usage for "etymology" is interesting.4 The study of Greek

1 Semitic has very few actual compounds; it habitually renders such terms by a genitival combination of two words.
3 ZDMG XXXII (1878) 736.
4 Incidentally, we must correct three errors of pagination in the index of Brockelmann's Lexicon under "etymologia": read 174b for 172b; 270b for 276b; 800a for 806a.
was continued seriously and intensively in the Syriac world of scholarship to the 8th or 9th century (by translators for the Arabs), and a smattering of it remained to the 13th century (Barhebraeus). So we find the grammarians Severus bar Shakko, Elias of Sobha, and Barhebraeus (8th/9th-13th century) using [الملاسل] and derivatives in this simple transliteration. The translators of Aristotle, and following them the lexicographers Bar 'Ali and Bar Balilul (10th-11th century), transliterate [الملاسل], perhaps with the rough breathing of ἐτυμολογία, but possibly simply equating σ(α) with ε since the two letters are related in origin. Finally, perhaps following the lead of the Arabs, the late Ebedjesu uses a proper translation, [الملاسل] (= deductio, derivatio).

§ 59. σαταίον, κοβείον, and perhaps καβείον (or καβείον) are attested by Syriac transliterations. They are measures of the ground areas which can be sown by a σάτον or seah, a kor, and a cab respectively of grain. These forms in these meanings do not seem to occur in any Greek or Syriac lexicon.

§ 82. [الملاسل] is an astronomical term, but not = ἀστρονομία. A compound like ἐτυμολογία above is indicated. ملاسل = τίθημι; ملاسل = θέσις, better -θεσία. The term ἀστροθεσία, “placing or configuration of stars,” fits the context perfectly. The constellations Pleiades and Orion as mentioned in Job 9:9 (at least as Epiphanius reads it) are the “configurations of stars” to which the reference applies.

It remains to express our appreciation of the kindness of the British Museum in making available to the Oriental Institute photostatic copies of both its Syriac manuscripts concerned, the older of which we here reproduce in facsimile. Our reproductions are two-thirds of actual size. Where the signs were too faint in the photostats they have been strengthened by Dr. Anis Kh. Frayha.

Martin Sprengling

The University of Chicago
July 5, 1935
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1 Only this one heading occurs in the Syriac. The rest of the analysis included in the Table of Contents is added merely for the reader’s convenience.
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ABBREVIATIONS ETC.

Most of the references in the footnotes are written in full, or so nearly so that no special key is needed; but the following abbreviations occur:

A  British Museum Or. Add. 17148, the manuscript used as our text
B  British Museum Or. Add. 14620, all of whose variants are given in the collation
c  The symbol employed by Lagarde (Symmicta II [Göttingen, 1880] 149–216) for Oporinus' edition of the Greek text and retained here in the footnotes
K  The Karkaphensian manuscript belonging to Mar Severius, archbishop of Syria and the Lebanon, the variants from which also are given
L  Lagarde's edition of the Syriac text in his Veteris Testamenti ab Origine recensiti fragmenta apud Syros servata quinque (Gottingae, 1880) pp. 1–76; his variations from A are collated
LXX  Septuagint
MT  Massoretic text
P  Peshitta
r  The symbol employed by Lagarde for Codex Rehdigeranus
SG  Sprengling and Graham, Barhebraeus' Scholia on the Old Testament. Part I: Genesis–II Samuel (Chicago, 1931)
    The letter ρ is transliterated with j (e.g. in folio 60d).
    The style of the collation here (pp. 119–33) is similar to that in SG, for which see details ibid. page xv.
    For other conventions see page 6.
INTRODUCTION

THE AUTHOR

Among the Greek Fathers of the Christian church Epiphanius holds an important place. This is not because of his literary ability or his constructive achievements, but rather because of his great and far-reaching influence, in the main reactionary. In literary attainment he takes very low rank, but his influence was much greater. Jülicher says that he converted Jerome from an admirer of Origen to an antagonist, and that it was essentially through his influence that after A.D. 400 the free scientific theology of Origen was outlawed by the church. And, again, "etwas Rätselhaftes behält die Stärke des Einflusses, den dieser überaus beschränkte Mann auf seine Zeitgenossen und die Nachwelt übte."\(^1\)

Epiphanius was born about A.D. 315 near Eleutheropolis in Palestine. He is thought to have been of Jewish parentage. While yet a youth he went to Egypt. The monastic movement was just getting under way, and he became a staunch adherent. At the age of twenty he returned to Palestine, and at this time he met Jerome and Rufinus and the three became firm friends, though the friendship with Rufinus was later lost in the dispute over Origen. Epiphanius founded a monastery and became its head. He was ordained a presbyter and rose to the rank of bishop. He attained fame for his piety and orthodoxy, and it was because of this fame that he was elevated to the bishopric of Constantia (Salamis), the principal city of Cyprus, where he remained from 367 until his death in 403. In Cyprus his two great ambitions were the establishment of monasticism and the uprooting of heresy. He planted monasteries throughout the island, and combated heresy both in personal disputations and in his writings. His first book was the \(\nu\kappa\nu\sigma\nu\varepsilon\kappa\tau\varepsilon\varsigma\) ("Ancraged"), a discourse on the true faith. His second and most famous was \(\kappa\alpha\tau\alpha\kappa\eta\nu\varphi\varepsilon\lambda\rho\varepsilon\varsigma\varsigma\) (called also by the Latinized name \(\text{Panarion}\)), in which he undertook to refute eighty heresies, beginning as far back as the pre-Christian Samaritans,

\(^1\) Pauly-Wissowa, \textit{Real-Encyclopädie der classischen Altertumswissenschaft} VI (Stuttgart, 1909) 194.
Introduction

Sadducees, and Stoics. In his enthusiastic heresy-hunting he came to believe that Origen was the source of practically all the later heresies, especially of Arianism. He brought Jerome to this view, and one of the last acts of his life was a combat with Chrysostom. The story of his final parting from the Bishop of Constantinople is not to be taken literally, but it reveals something of the spirit of Epiphanius and of his times. Having rebuked Chrysostom for harboring heretics, he expressed the wish that Chrysostom might not die a bishop. The latter is said to have rejoined with a wish that Epiphanius might not live to get home. Both these things actually came to pass. Epiphanius died at sea on his return to Cyprus, in 403.

Weights and Measures was composed in 392. Epiphanius also composed a treatise on the twelve stones in the breastplate of Aaron. This latter does not exist in its complete form, but it is most fully preserved in a Latin translation. Two of Epiphanius’ letters have been preserved, one to Jerome, the other to John of Jerusalem. In 1915 Sir E. A. Wallis Budge published a Coptic version of a Discourse on the Holy Virgin by Epiphanius. There exists also the Ἀνακεφαλαίωσις, an abridgment of the Panarion. But this is little more than a compilation of the various epitomes prefixed by Epiphanius to the various volumes (τόμοι) of the Panarion, and it is the opinion of Karl Holl that the Ἀνακεφαλαίωσις was put in its present form by someone else. The Migne edition of the Fathers gives other things with which the name of Epiphanius has been associated, but which are evidently not from his hand.

The “Weights and Measures”

The complete Weights and Measures exists in Syriac only. In fact, it is not known what was the original title, if it had one. Not one of the older Greek manuscripts has the title from the hand of the original scribe. The Codex Parisinus Graecus 835 has the title Περὶ μέτρων καὶ στάθμων, added by a later hand. Codex Vindobonensis suppl. gr.

2 Encyclopaedia Britannica, 9th ed., VIII (1878) 482.
INTRODUCTION

91 has some of its material disarranged. *Weights and Measures* is divided into two parts, and there is no title for the first. At the beginning of the second part someone has added the foregoing Greek title in the margin. The text of this part begins: Περὶ τῶν ἐν ταῖς θελαίς γραφ-αῖς ὁν(sic) σταθμῶν τε καὶ μέτρων καὶ ἀριθμῶν δηλώσαντες.\(^5\) The oldest Syriac manuscript has the title: ܟܠܡܐ ܒܡܒܡܐ ܐܚܡܕܗܕܡ ܒܡܕܢܐ ܚܛܐ. It is readily apparent that the title is inadequate, for the work is really "die Urform eines Bibellexikons," as Jülicher well says.\(^6\) Viedebantt says: "Librum enim non ab ipso Epiphanio ita inscriptum esse inde luce clarius apparat, quod mensurae et pondera exigua tantum libelli parte continetur, cum ceteras paginas varia rerum materies expleat."\(^7\) Indeed, the work contains much material that has no relation to weights or measures, and it could much more appropriately be called a Bible handbook.

THE MANUSCRIPTS

As stated above, the *Weights and Measures* in its complete form exists in only the Syriac version, of which there are two manuscripts, both in the British Museum. The Museum has numbered them Or. Add. 17148 (the older) and Or. Add. 14620. According to the colophon at the end of the older, it was written between A.D. 648 and A.D. 659. The colophon is partly gone and no longer gives the month or the last figure in the year number. But this is certainly the oldest known manuscript of Epiphanius. The other Syriac manuscript is thought to be from the 9th century. Both are on vellum. Hitherto the Syriac text has been published only by Paul de Lagarde.\(^8\) He attempted to reconstruct the original text on the basis of the two manuscripts mentioned, giving his collation in footnotes. But no Syriac type was available at Göttingen, and the result is a most unusual specimen of Syriac printed in Hebrew letters. The Pauly-Wissowa *Real-Encyclopädie* says it is "sehr schlecht ediert."\(^9\)

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\(^7\) Oecarius Viedebantt, *Quaestiones Epiphaniæ metrologicæ et criticae* (Lipsiae, 1908) p. 1.

\(^8\) *Veteris Testamenti ab Origene recentissi fragmenta apud Syros servata quinque. Praemittitur Epiphanii de mensuris et ponderibus liber nunc primum integer et ipse syriacus* (Gottingae, 1880).

\(^9\) *Loc. cit.*
INTRODUCTION

In the original language *Weights and Measures* is preserved in a mutilated form only, in five principal manuscripts and a number of fragments. Manuscripts important for other works of Epiphanius are not considered here except incidentally. The five major manuscripts are:

1. Codex Jenensis (ms. Bose 1), a bombycine manuscript dated 1304. Holl says this comes from Codex Urbinas 17/18, a manuscript of the 12th or 13th century no longer containing anything about weights and measures. This manuscript came into the possession of Dindorf, who issued his edition of Epiphanius in 1859–62. But as early as 1543 Janus Cornarius had published a Latin translation of the manuscript; Joannes Oporinus published the Greek itself in 1544.

2. Codex Rehdigeranus 240 (Breslau) is a parchment of the 15th century, said by Holl to have been derived from Codex Jenensis. Dindorf says, "ab codice Jenensi non discrepans nisi in rebus levissimis." Lagarde used this manuscript in his edition of the Greek text.

3. Codex Parisinus Graecus 835, a paper manuscript of the 16th century. Holl says it was derived from Codex Rehdigeranus 240. Dindorf pronounces it to have been copied from a codex very much like ("simillimus") Codex Jenensis. This manuscript was the basis for *Weights and Measures* in the edition of Epiphanius published by Dionysius Petavius, or Petavius, in 1622. Dindorf used the edition of Petavius, and Lagarde used the edition of Oporinus, as one of his main sources.

4. Codex Vindobonensis suppl. gr. 91, a paper manuscript which Dindorf attributes to the 14th century. He adds: "Ipse quoque Jenensi est simillimus, propria vero sibi habet vitia orthographica imperfecti librarii diphthongos et vocales pronunciatione similis saepissime confundentis, quod raro commisit antiquior et peritior codicius Jenensis librarius." Holl calls it a descendant or a twin of Codex Urbinas 17/18, from which Codex Jenensis also is said to have come. Viede-

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10 Holl, *op. cit.* p. 94.
12 *Symmicta II* (Göttingen, 1880) 152–83.
bantt says of this manuscript: "Lectiones nusquam adnotatae sunt." 17

5. Codex Laurentianus VI 12, a bombycine codex of the 14th century, of the same ancestry as Codex Jenensis according to Holl. 18 So far as the writer is aware, this last has never been used in any edition. The known Greek manuscripts containing material on weights and measures thus seem to be very closely related.

FRAGMENTARY MANUSCRIPTS

In the preface to his fourth volume of the works of Epiphanius, Dindorf quotes two fragments of the first part of Weights and Measures. The subjects and sources are as follows:

1. On the LXX translators and τῶν παρεμψεσάντων. This was first edited by Montfaucon, in his Prolegomena ad Origenis Hexapla, from Codex Parisinus Graecus 146 (earlier called Regius 1807) and a certain Codex Vaticanus. 19

2. On the creation of the world. This was taken by Dindorf from Codex Venetus Marcianus Graecus 125.

The first three Greek manuscripts previously listed deal for the most part with the weights and measures per se in a very fragmentary fashion. Their text is in general agreement with the Syriac version in the discussion of the kor, lehek, homer, bath, mēnasis, medimnos, seah, and modius. But here divergence appears. The Greek material on all the remaining weights and measures is but a small fraction of what the Syriac has preserved. In his Quaestiones Epiphanianae Viedebantt lists various fragments containing material on weights and measures which is much the same as the concluding portions of the Greek manuscripts just mentioned. Some of these fragments are to be found in Lagarde’s Symmicta I (Göttingen, 1877) 210–25. Others are in Fridericus Hultsch, Metrologicorum scriptorum reliquiae I (Lipsiae, 1864) 267–76. For his own material and for Hultsch’s Lagarde has a convenient index in his Symmicta II 184 f. There is an old Latin fragment in Hultsch’s second volume (pp. 100–106).

17 Quaestiones Epiphanianae, p. 25.
20 Nothing is said for the other two, since they are not cited for this part of the work by either Dindorf or Lagarde.
INTRODUCTION

Viedebanttt notes also certain Greek fragments perhaps not yet published.\textsuperscript{21} Besides the foregoing there is a considerable extract in the Karkaphensian manuscript belonging to Mar Severius, archbishop of Syria and the Lebanon, a photograph of which is owned by the University of Chicago (fol. 397a, l. 23—fol. 398a, l. 16).\textsuperscript{22}

THE PRESENT EDITION

This is essentially an edition of the Syriac version of the \textit{Weights and Measures}. Or. Add. 17148 of the British Museum is here reproduced photographically, following our translation. Then comes the collation of Or. Add. 14620, the Lagarde edition of 1880, and the unpublished fragment of Epiphanius in the Karkaphensian manuscript mentioned above. Square brackets in the translation indicate words supplied from the margin of the basic manuscript or from Or. Add. 14620. Parentheses inclose words required by the English idiom. Footnotes indicate the striking Greek variants as gleaned from the editions of Migne, Dindorf, and Lagarde. A single folio of Or. Add. 14620 which could not be conveniently collated appears as Appendix I. The translation of section 21 of the Greek forms Appendix II, and the fragmentary conclusion of the Greek manuscripts has been translated and appears as Appendix III. The weights and measures discussed have been summarized in Appendix IV.

SOME PROBLEMS

Anyone making a careful study of the \textit{Weights and Measures} will find himself confronting some very puzzling problems, such as these:

1. How did the introductory three sections of the Syriac version arise?\textsuperscript{23} The Greek manuscripts have nothing like them, unless it be their curtailed conclusion dealing specifically with weights and measures. The first of these sections of the Syriac may well be in its original position, for in both the \textit{Ἀγρικολάτες} and the \textit{Panarion} an introduction gives the circumstances of the compilation. The two sections that follow here claim to be “a list in brief of the topics found in this treatise,” but it is neither a complete nor an orderly list. It might serve as a


\textsuperscript{22} It is hoped that this may be published by Dr. Martin Sprengling.

\textsuperscript{23} Section divisions follow Lagarde, but the numbers of these first three sections have been italicized.
INTRODUCTION

summary of most of the latter part of *Weights and Measures*, if the order of the two sections were reversed. Epiphanius prefixed a sort of summary to each volume (τομος) of the *Panarion*, and he may well have done the same for the two parts of *Weights and Measures*. If so, the summary of the first part was lost, or nearly so; for the fragment edited by Montfalcon, cited above, is called an epitome by Viedebantt. The curtailed portion of the Greek dealing with the weights and measures per se may be from the summary of that part. Just how the portion of the summary preserved in the Syriac found its present place, a part of it in reverse order, may never be determined.

2. How did the long interpolation in section 21 originate? This is a mere catalogue of measures and is unmistakably interpolated in the midst of the discussion of the kor in both the Greek and the Syriac. It must have been inserted by some clumsy scribe, and seems to be part of an index for *Weights and Measures*. In both word order and phrasing it is surprisingly like part of the summary prefixed to the Syriac version, and here Viedebantt would find its source.

3. Where did Epiphanius get his data on the Ptolemies and the Roman emperors? Most certainly from the *Chronicle* of Eusebius; for he expressly quotes that work elsewhere, and the reigns of the Roman emperors agree in remarkable fashion. But this is not the whole story. His figures do not exactly agree with any existing version of Eusebius (the original being long since lost), but there is one most interesting agreement with the Bodleian manuscript of Jerome's version. Cleopatra reigned 51-30 B.C., but Epiphanius says thirty-two years. All the versions of Eusebius say twenty-two except this manuscript of Jerome's. It read originally \( XXII \), but someone has inserted another \( X \) and thus made it \( XXXII \). Is it possible that this very error misled Epiphanius? He and Jerome were intimate friends, and one of his letters to Jerome is extant. Jerome called Epiphanius the "five-tongued," and Latin was one of the five.

4. Did Epiphanius complete his treatise on weights and measures, or did he leave merely a first draft of an unfinished work? This latter

is the view of Lagarde, who says: "ausserdem ist mir sicher, dass wir kein herausgegebenes buch vor uns haben, sondern die abschrift einer kladde, in welcher gleichwertige versuche, eine fassung zu gewinnen, gelegentlich nebeneinander standen: diese sind in den verschiedenen abschriften je nach belieben der kopisten gerettet worden." It would surely be strange for such a work as this, written in 392, to remain yet a mere first draft upon the death of the author eleven years later, in 403. When the character of the other works of Epiphanius is taken into consideration, there is no need to regard the original which lies back of the Syriac version as "die abschrift einer kladde." His style was far from elegant and was also repetitious. Moreover, in section 57 he seems to describe his method of procedure in the composition of this work. He says: "No one of those who have met with these weights and measures which have been mentioned by us for the second time can find fault, as though the writing were without purpose, instead of to teach accuracy; for although we spoke of them heretofore somewhat briefly, we have now set down for the sake of accuracy those things also that had been abbreviated." Perhaps there is here a reference to the fact that he wrote his summary first and later the more expanded form, as was the custom with ancient Greek writers. Such considerations lead Viedebant to challenge Lagarde's statement and to conclude: "Quare nihil est causae, cur cum Lagardio non ab ipso Epiphanio librum editum esse sumamus." It ought to be added that, even in those sections for which no corresponding Greek is preserved, the Syriac shows in many places unmistakable evidence of a Greek original. This can be seen in the new translation here presented and in the footnotes.

THE "WEIGHTS AND MEASURES" AMONG THE SYRIANS

As early as A.D. 200 Galen, a Greek physician, often made mention of "those writing on weights and measures." Dardanius wrote about weights in the latter part of the 4th century, and Diodorus a little later. That this work by Epiphanius was thus by no means indispensable among the Greeks may account largely for the present state of the Greek text. It seems to have been neglected because not recog-

27 Symmicta II 183.
28 Quaestiones Epiphanianae, p. 23.
nized as of special value. But when translated into Syriac the work filled a larger need and found for itself a much more secure place. As late as 1272 Epiphanius is frequently quoted by Barhebraeus in his $A\ddot{u}s\varpi\tau\varrho$ $\ddot{R}\alpha\zeta\varrho$ or scholia on the Sacred Scriptures. The Syriac version of *Weights and Measures* was so highly treasured that an extract from it is even found in the Karkaphensian Massorah manuscript to which we have already referred.
THE TREATISE OF ST. EPIPHANIUS ON
WEIGHTS AND MEASURES (SYRIAC
INTRODUCTORY SECTIONS)\textsuperscript{1}

1. [Further, it is well that we should know] what occasion induced Saint Epiphanius to compose\textsuperscript{2} this treatise on the measures and weights in the divine Scriptures. The occasion arose in the church when Saint Epiphanius, bishop of Constantia in Cyprus, was summoned by the God-fearing kings Valentinian,\textsuperscript{3} Theodosius, Arcadius, and Honorius, by letter. There was dwelling in Constantinople a certain venerable priest, Bardion by name, a Persian by race, a learned man, eager to learn (whatever is of) value in the divine Scriptures. He found weights and measures in the divine Scriptures; he sought information about them from Saint Epiphanius, the bishop. Then, perceiving the diligence of the one asking, he (the bishop) devoted himself to the task of collecting (information) from all the divine Scriptures and a multitude of histories. And when he had done this, he wrote it out in orderly fashion. And these things were finally composed and written as follows.

2. A list in brief of the topics found in this treatise.\textsuperscript{4} Concerning weights. The talent, of 125 \textit{librae}.\textsuperscript{5} The \textit{assarion},\textsuperscript{6} 100 \textit{lepta}, by which (term \textit{lepton}) also the smallest (weight) among the Hebrews is translated. The \textit{nomisma}, 60 \textit{assaria}; the \textit{assarion}, however, consists of 100 \textit{denaria}.\textsuperscript{7} The \textit{nomisma} of silver; hence they say also silver (talent) in the Scriptures. The \textit{nomisma}, that is to say, the silver (talent),

\textsuperscript{1} The order "Weights and Measures" is based on B.
\textsuperscript{2} Lit., "what occasion called and St. Epiphanius made."
\textsuperscript{3} I.e., Valentinian II, emperor of the West, is said to have joined with Theodosius, emperor of the East, and the two sons of the latter in summoning Epiphanius to Constantinople.
\textsuperscript{4} But it is actually neither an orderly nor a complete list.
\textsuperscript{5} We use this Latin term throughout except in a single paragraph; the Greek \textit{litra} seems to be derived from it.
\textsuperscript{6} I.e., a synonym for \textit{libra}; weights are under discussion.
\textsuperscript{7} Incorrect; see §§ 45 and 54. The Greek \textit{nomisma} usually meant "coin" in general, but was also specifically applied to a coin or coin unit not in circulation.
they divide into 6,000 lepta; it is also what accountants call the unit. The *centenarius* of 100 *librae*, which the Romans invented. The *libra*, 12 ounces; but the ounce is 2 staters, and the stater 4 *zūzē*. Two *zūzē*, 1 shekel, which is one-fourth of an ounce. The *kodrantēs*, which also has the weight of 1 shekel, that is one-fourth of an ounce.† But the *kōdarion* is so named from the fact that it is tied up (in a purse) when it is changed. There was also an obolus which contained one-eighth of an ounce; it was of iron and in the form of an arrow. But there was also another obolus that was coined of silver, one-eightieth of an ounce. The *chalkoi* were found among the Egyptians, who originally made 8 to the ounce, each one of which was a *zūzā*. The Italian *mina*, of 20 ounces; but the barbarian, which is also the Theban, of 30 ounces. And, finally, they minted other kinds also, sometimes of 2 *librae* and sometimes of 4 *librae*. The *dichryson* was half of the silver (*denarius*), and the silver (*denarius*) was a *zūzā*. And this *dichryson* was also finally called *repudiated*, because of him who had coined it. And there is also a silver coin called the *folis*, having the weight of half an ounce. And the *folis*, (so called) because of the roundness of its form, is that which is found among the Hebrews as the א', which, moreover, is 2 double *zūzē* of silver. But among the Romans there were formerly 125 by number in the measure called the *follis*, which is also the bag, that is to say, the purse. Two *lepta*, 1 shekel, which is one-fourth of an ounce. Every *lepton*, an obolus.

3. Concerning the measurement of land and measures (of capacity). The "field" is a land measure and consists of (the land sown by) 5 or 6 seahs. The *kor* is 30 *modii*. The *lethekh* is 15 *modii*, the same as the great homer.† The great homer, 15 *modii*. The bath, other-

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8 SG, pp. 149, 341.
9 The spelling found in Sophocles’ *Lexicon*; cf. § 52.
10 The *solidus* was $\frac{1}{12}$ ounce in the Roman system; see Sir W. M. Flinders Petrie, *Ancient Weights and Measures* (London, 1926) p. 25. Doubtless the word written here is an error for *sela*, written *Δια* in § 53.
11 I.e., small silver pieces, called *miliarenses*.
12 B indicates a major pause here.
13 B has the plural here.
14 Margin: *αρωμα*.
15 The Greek *γαμερο* represents both the omer and the homer; there is only the context to guide in the choice between the two terms.
16 Margin: $\frac{1}{2}$; cf. § 21.
wise the little homer, 50 xestai. The seah, an overfull modius, that is to say, because of its overflow, a modius and a quarter. The modius, of 22 xestai, which is also the sacred measure. The cab, among some one-fourth of a modius, among others one-fifth, and among a few one-sixth. The choinix, among the Cyprians one-eighth of the modius, which (with them) is 17 xestai, making 2 1/2 xestai. The hyfi\(^{17}\) of fine flour, being the same as the choinix. The handful of meal, what the hand can grasp; and so the measure signifies as much as the hand can hold.\(^{18}\) The ardeb, 72 xestai, which also is found as a sacred measure. Three measures of fine flour, one-tenth, it is said, of an ardeb, that is, 7 1/2 xestai, (in) every measure. But each measure holds an omer; and, again, in every measure (are) 3 (little) omers, every one of them 2 xestai and one-third and one-fifteenth. Three measures of fine flour are not a measure but a kind, that is, broken grains of wheat that have been ground and have fallen into baskets.\(^{19}\) The nevel of wine is a measure of 150 xestai, that is to say, 3 liquid seahs; for a liquid seah consists of 50 xestai. The kollaithon, among the Syrians half of a liquid seah, which is 25 xestai. The shafia\(^{20}\) of ointment, a vessel round in form, containing a libra by weight, that is to say, half a xestes. The aporrryma, only among the Thebans, which is half a saitês, of 11 xestai; for a complete saitês is 22 xestai. The kapsakes of water, the great one of 12 xestai; but the small one that was provided for Elijah\(^{21}\) was of 4 xestai. The kotyle of oil, one-half a xestes. The kyathos, a measure for mixed wine, the xestes being divided sometimes into 6 parts, sometimes into 3. The metretes of wine; great is the variation in this measure, but according to the sacred measure 72 xestai. The metretes of oil indicates the same measure. The tryblion, shaped like the scutella,\(^{22}\) but a measure of half a xestes. The xestes; there is great variation in the xestai, the Pontic being four times the Alexandrian, 8 librae in oil, but the Italian 22 ounces, the Alexandrian 2 librae, the castrensis 2 librae

\(^{17}\) Cf. Lagarde, Orientalia II (Göttingen, 1880) 2 f.

\(^{18}\) Lit.: “indicating a measure that fills the grasp of the hand.”

\(^{19}\) kavrion, diminutive of kàrov, a basket of reed or cane, especially a bread basket.

\(^{20}\) Greek: δάδαστρων; cf. Mark 14:3 and Peshitta.

\(^{21}\) I Kings 19:6.

\(^{22}\) B has ἴππον, which denotes a dish practically square, about the same as the Latin scutella.
and two-thirds and a little (more), the Nicomedian 20 ounces. The amphora, said to be the same measure as the nēvel, for the Cyprians call a jar of 150 xestai an amphora. The šāfīthā, which among those of Ashkelon is of 22 xestai, among those of Azotus of 18 xestai, among those of Gaza of 14 xestai. The hin, the great one, 18 xestai, which is one-fourth of a metretēs; but the sacred one is 9 xestai. The χῦς, the complete one, of 8 xestai, but the sacred one of 6 xestai. The golden stamnos, which was of 4 xestai, in which was the manna. The mārēs, among the Pontians 2 jars, each one of 10 xestai, which is 20 Alexandrian xestai. The kupros, among them 2 modii. The congiarium, of 6 xestai. The mēnasis, among the Cyprians and others 10 modii of wheat or barley. The međimnos of the Cyprians varies; for those of Constantia say 5 modii, but those of Paphos and the Sicilians say 4½ modii. Here ends the (list of) topics.

23 Heb. 9:4; cf. LXX, Exod. 16:33.
1. Whoever wishes to have an understanding of the terms most frequently employed in the divine Scriptures—I mean the measures and weights and an understanding of other things—let him take the trouble to read this memorandum. And first of all, it is well for him who is a lover of learning to know how many divisions there are in the prophetic writings. For the prophetic writings are divided into ten classes, as follows:

1. Teachings
2. Contemplations
3. Exhortations
4. Rebukes
5. Threatenings
6. Punishments, wailings
7. Lamentations
8. Prayers
9. Narrations
10. Predictions

And these signs are employed in the prophetic writings: for the rejection of the ancient people; for the rejection of the law that is in the flesh; for the new covenant; for the calling of the Gentiles; for the Messiah; for obscure passages in the Scriptures; for foreknowledge of things going to take place.

1 Lit., "parts."
2 "And an understanding of other things" is not in the Greek.
3 Margin: "in the divine Scriptures."
4 These two words are the same in Syriac and in Greek, literally, "theories"; in the second case both A and B employ the singular.
5 Plural in B.
6 Not in Greek mss. employed by Lagarde and Dindorf; Lagarde supplies χαίτων.
7 Not in the Greek; apparently a gloss on "threatenings."
8 B has this as a marginal gloss on .
9 Never in general use and of no special value; is in the margin of B as a gloss on "prophetic writings."
2. And inasmuch as some have also supplied the Scriptures with marks of punctuation, these also are employed as marks of punctuation: acute (accent) ’; grave (accent) ‘; circumflex ‘; long (vowel) ।; short (vowel) ।; rough (breathing) \; smooth (breathing) \; apostrophe ’; hyphen —; hypodiastole ,. Concerning the asterisk, the obelus, the lemniscus, and the hypolemniscus, that is, the signs that are in the divine Scriptures. The asterisk is this *; and wherever used it indicates that the word used occurs in the Hebrew, and occurs in Aquila and Symmachus, and rarely also in Theodotion. But the seventy-two translators passed it by and did not translate it, because such words were repetitious and superfluous. And in elucidation of the things that have been said, let it be said by means of a brief quotation, so that from the one instance you may understand others. There occurs in the first part of Genesis \( w^\gamma^3 \delta h m s l w^j m s n^? w t h s^\gamma m j w t h s^\gamma, \) which is translated, “and Adam lived thirty years and nine hundred years,” as Aquila also agrees. Here the seventy-two translators, being Hebrews and having been carefully instructed from early youth in the language of the Hebrews as well as that of the Greeks, did not merely translate the Hebrew writing into the Greek, but also, translating with insight, they retained the expression that was uttered twice among the Hebrews; but, instead of the word “year” being employed in two places, they used it in but one. What was considered lameness they changed to smoothness when [they said, “And Adam lived] nine hundred and thirty years,” where, moreover, they did not eliminate a single word. But they also handed down accurately a reading which in the Hebrew cannot be expressed as concisely as when the seventy-two say, “Adam lived nine hundred and thirty years.” But it is not thus in the Greek, so that Aquila translated superficially, saying, “Adam lived nine hundred years and thirty years.” For be-

10 The ancient forms of our ’ and ‘.


12 Preceding part of the sentence not in Greek.

13 An English transliteration of the Syriac transliteration of the original Greek of Epiphanius, which itself appears to be a blundering attempt to reconstruct in Greek letters the Hebrew of Gen. 5:5 from which the LXX reading came.

14 Lit., “with clearness.”

15 Greek: ἔκ τιστολήξι.
hold, O lover of learning,\textsuperscript{16} that it does not give smoothness to the sentence, having regard not to clearness of expression but to the exactness of the repetition of the word. Now this seems to some to be an omission made by the seventy-two, while by Aquila and Symmachus and other translators it is translated without any omission. However, there has been no (real) omission by the seventy-two. But, moreover, by the followers of Aquila, with harshness of sound\textsuperscript{17} the word is superfluously used in two places instead of one, that is, instead of “years,” “year” and “year.”\textsuperscript{18} Therefore the seventy-two omitted the word “year” in one place. But when the followers of Aquila came later and filled in the things that had been omitted by the seventy-two, they seemed altogether superfluous. And Origen, coming after them, restored the word that was lacking in every place, but placed the asterisk by it. Not that the word was of necessity required in all cases—for it was superfluous—but because he would not permit the Jews and Samaritans to find fault with the divine Scriptures in the holy churches, since there is nothing in the words with asterisks disparaging to the faith; for they are (merely) superfluous and repetitious, as we see by reading in the case of Adam and his life, since even from the shorter sentence you are also able to insert the other words by which the asterisks have been placed. But that you may know also why he placed the asterisk by these words, without malice we have said this also. You know, O reader, that there are stars in the firmament of heaven, even if they are obscured by clouds or the sun. It was with this thought that he acted when he placed the asterisks, that he might show you that the words to which the asterisks are attached are fixed in the Hebrew Scriptures like the stars in the firmament of heaven, but that they have been obscured by the translation of the seventy-two as the stars are obscured by the clouds. This is the significance of the asterisk.

3. As to the story of the obelus, it goes this way. The obelus is that which is made –, for it is written in the form of what is called the line. But according to Attic usage obelus means spear,\textsuperscript{19} that is, lance. And

\textsuperscript{16} Margin: “(lover of the) good.”
\textsuperscript{17} Observe the margin: \textit{kakof\omega\nu\tau\epsilon}.\textsuperscript{18} Both Syriac and Greek here use the singular in imitation of the Hebrew idiom employed in Gen. 5:5.
\textsuperscript{19} Dindorf’s Greek reads: “According to Attic usage it is called the obelus, but by others it is called the spear.”
in the divine Scriptures it is placed by those words which are used
by the seventy-two translators but do not occur among the followers
of Aquila or Symmachus. For the seventy-two translators added these
words of themselves, not uselessly but, rather, helpfully. For where
they added words lacking in these (other versions), they gave clear-
ness to the reading, so that we regard them as not disassociated20
from the Holy Spirit. For they omitted those that had no need of repeti-
tion; but where there was a word that was considered ambiguous
when translated into the Greek language, there they made an addition.
This may be surprising, but we should not be rash to bring cen-
sure, but rather praise that it is according to the will of God that what
is sacred should be understood. For while they were seventy-two in
number and on the Pharian island, but called Anögê,21 opposite
Alexandria, they were in thirty-six cells, two in each cell. From morn-
ing to evening they were shut up, and in the evening they would cross
over in thirty-six small boats and go again to the palace of Ptolemy
Philadelphus and dine with him.22 And each pair slept in (one of)
thirty-six bedchambers, so that they might not talk with one another,
but might produce an unadulterated translation. Thus they con-
ducted themselves. For, having constructed the thirty-six cells al-
day mentioned, over on the island, and formed them into pairs,
Ptolemy shut them up in them two by two, as I have said. And with
them he shut up two youths to minister to them in preparing food and
(in other) service, and also skilled23 scribes. Moreover, he had made
no opening into these cells through the walls, but in the roof above
he opened what are called roof windows. But while thus abiding from
morning to evening shut in by locks, they were translating as follows.
To every pair one book was given. That is to say, the book of the
Genesis of the world to one pair, the Exodus of the Israelites to an-
other pair, that of Leviticus to another, and the next book in order to
the next; and thus were translated the twenty-seven recognized
canonical books, but twenty-two when counted according to the
letters of the alphabet of the Hebrews.

20 Greek: ἐπωλόπους.
21 Cf. the Letter of Aristeas, ed. H. St. J. Thackeray (London, 1917) §301: “north-
ern district”; also ibid. p. 109. A later edition by Raffaele Tramontano, La lettera
di Aristeas a Filocrate (Napoli, 1931), renders similarly.
22 Margin adds the word “meal.”
23 Lit., “fast.”
4. For the names of the letters are twenty-two. But there are five of them that have a double form, for \( k \) has a double form, and \( m \) and \( n \) and \( p \) and \( s \). Therefore in this manner the books also are counted as twenty-two; but there are twenty-seven, because five of them are double. For Ruth is joined to Judges, and they are counted among the Hebrews (as) one book. The first (book) of Kingdoms is joined to the second and called one book; the third is joined to the fourth and becomes one book. First Paraleipomena is joined to Second and called one book. The first book of Ezra is joined to the second and becomes one book. So in this way the books are grouped into four “pentateuchs,” and there are two others left over, so that the books of the (Old) Testament are as follows: the five of the Law—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—this is the Pentateuch, otherwise the code of law; and five in verse—the book of Job, then of the Psalms, the Proverbs of Solomon, Koheleth, the Song of Songs. Then another “pentateuch” (of books) which are called the Writings, and by some the Hagiographa, which are as follows: Joshua the (son) of Nun, the book of Judges with Ruth, First and Second Paraleipomena, First and Second Kingdoms, Third and Fourth Kingdoms; and this is a third “pentateuch.” Another “pentateuch” is the books of the prophets—the Twelve Prophets (forming) one book, Isaiah one, Jeremiah one, Ezekiel one, Daniel one—and again the prophetic “pentateuch” is filled up. But there remain two other books, which are (one of them) the two of Ezra that are counted as one, and the other the book of Esther. So twenty-two books are completed according to the number of the twenty-two letters of the Hebrews. For there are two (other) poetical books, that by Solomon called “Most Excellent,” and that by Jesus the son of Sirach and grandson of Jesus—for his grandfather was named Jesus (and was) he who composed Wisdom in Hebrew, which his grandson,
translating, wrote in Greek—which also are helpful and useful, but are not included in the number of the recognized; and therefore they were not kept in the chest, that is, in the ark of the covenant.

5. But, further, this also should not escape you, O lover of the good, that the Hebrews have also divided the book of Psalms into five books, so that it is yet another "pentateuch." For from the first Psalm to the fortieth they reckon one book, and from the forty-first to the seventy-first they reckon a second; from the seventy-second to the eighty-eighth they make the third book; for the eighty-ninth to the one hundred fifth they make the fourth; from the one hundred sixth to the one hundred fiftieth they unite into the fifth. For every Psalm that had as its conclusion, "Blessed be the Lord, so be it, so be it," they thought to be appropriately the end of a book. And this is found in the fortieth and in the seventy-first and in the eighty-eighth and in the one hundred fifth, and (thus) the four books are completed. But the conclusion of the fifth book, instead of the "Blessed be the Lord, so be it, so be it," is "Let everything that breathes praise the Lord! Hallelujah!" For when they thus reckoned they thereby completed the whole matter. Thus they are twenty-seven; but they are counted as twenty-two, even with the book of Psalms and those by Jeremiah—I mean Lamentations and the epistles of Baruch and of Jeremiah, although the epistles are not in use among the Hebrews, but only Lamentations, which is joined to Jeremiah. In the way we have related they were translated. They were given to every pair of translators in rotation, and again from the first pair to the second, and from the second pair to the third; and thus they went, every one going around. And they were translated thirty-six times, as the story goes, both the twenty-two and the seventy-two that are apocryphal.

6. And when they were completed, the king sat on a lofty throne; and thirty-six readers also sat below, holding thirty-six duplicates
of each book, and one had a copy of the Hebrew Scriptures. Each reader read alone, and the others kept watch. No disagreement was found, but it was such an amazing work of God that it was recognized that these men possessed the gift of the Holy Spirit, because they agreed in translation. And wherever they had added a word all of them had added the same, and where they had made an omission all alike had made the omission. And there was no need for the omitted words, but for those they added there was need. But that what is said may be clear to you, how marvelously, under the guidance of God and in the harmony of the Holy Spirit, they translated harmoniously and were not at variance with one another, in order that thereby knowing and being assured you may agree with our statement, I shall give you a demonstration of these things by means of a brief quotation. In the one hundred fortieth Psalm it is put in the Hebrew thus: °dhonj ̀bhg qrjth, sm? ^jlj, ^ihjP J qol, which is, being translated, “O Lord, I have cried unto thee; answer me; consider the voice.” But the Hebrew does not have “of my request.” Behold, then, how lame it is found to be! So the seventy-two translators, when they added “of my request,” made the line unhalting and translated: “O Lord, I have cried unto thee; answer me; consider the voice of my request.” And behold in what beautiful style the psalm is (now) chanted! Understand then, from this very brief statement, the similar things inserted by these translators everywhere in the additions, for the words are well added in explanation and for the advantage of the peoples about to be called to the faith of God and the obtaining of the inheritance of life from the divine words of the Old Testament and the New.

7. And in the same way also, Origen, doing well in making use of the asterisk, likewise also made use of the obelus as a symbol. Oh that he had done the other things as well! For when he had placed the six translations and the Hebrew writing, in Hebrew letters and words, in one column (each), he placed another column over against the latter,
in Greek letters but in Hebrew words, for the comprehension of those unacquainted with the Hebrew letters, so that by means of the Greek they might know the force of the Hebrew words. And so, in the 50d *Hexapla* or *Octapla*, which is by him, where the two columns of Hebrew and the six translations he set in order side by side, he has contributed to the lovers of the good a great increment of knowledge. If only in his discourses he had not erred, bringing harm to the world and to himself, when he taught wrongly the things pertaining to the faith and explained most of the Scriptures in an unorthodox manner. But I will take up the account of the obelus again. Now we have said that obelus means lance, but the sword is the destructive one. Where therefore the word is found to be used by the seventy-two but does not occur in the Hebrew, by the sign of the obelus placed beside the word it is known that the word is to be lifted up from the native place, that is to say, from the soil of the Scriptures, as something that is not in the place in the Hebrew Scripture. And I have explained the things pertaining to the asterisk and the obelus.

8. Concerning the *lemniscus*. But I must tell the things pertaining to the *lemniscus* and the *hypolemniscus*. The *lemniscus*, as the sign is here placed, is that which is written +. It is a line between two dots, that is to say, points, one being above and one below. And it is found among physicians in physiology, and gets its name from surgery upon the body. When (the flesh) is separated, that is to say, cut apart, by two straight cuts, then in the middle of the two divisions of the cut place, because of the cuttings, each one straight, the figure of the obelus is completed on the body. But when the dressing—which is a piece of linen cut off in a form long and narrow—is applied on one side of the cut and crosses to the other, it is well called by physicians the *lemniscus*, because of the overflowing (pools) when the

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47 Greek: "is said to be."  
48 Cf. § 3.  
49 The Greek here has a wordplay impossible in the Syriac. Just as the sword is "the destructive one," in the sense of killing, so the obelus indicates a word that "is to be lifted up" or destroyed.  
50-51 Not in the Greek.  
52 Margin: *στεγόμων.*  
53 Greek: "two cuttings."  
54 This word not in the Greek.  
55 is taken as an abbreviated form of مَخْضَع, with Lagarde.
dressing is flooded by the discharge from the place. Therefore this kind of sign also they attach to the divine words, that when there is found in rare instances in the translation of the seventy-two a dissonant word, neither subtracted from nor added to words similar to it, you may know, because of the two points placed by it, that this word was translated by one or two pairs. But they were read in two ways or similarly. And that this also may be clear to you and easy to understand, I would also say concerning it: When you find that it is said in Psalm 70, "My mouth proclaims thy righteousness," instead of "proclaims thy righteous" is "proclaims thy righteousnesses." And again in Psalm 71 it says, "And their name is honored before him"; but instead of this it is put, "And their name is honored in his eyes." And so you may find it in many places, where there is nothing taken away or changed but it is the very same (in meaning), though expressed differently, so that it is not foreign to the others; they are read both ways. And they are so indicated by the lemniscus when a word is found thus employed by one or two pairs.

Now we have explained sufficiently the things concerning the lemniscus. In like manner also we make explanation concerning the hypolemniscus so that if you find the sign written \( - \), which is a simple line having the form of the obelus, with a dot, that is to say, a point, under it, you may know that it is a sign indicating the symbol of the hypolemniscus. Where now it is found placed by a word, it is indicated that by one pair of translators the word was omitted as the single dot indicates, and there is also a double or consonant reading of the word by which it is placed. This is our explanation of the asterisk, the obelus, the lemniscus, and the hypolemniscus, O lover of the good.

9. And it is well for us also to explain the matter of the translators. For a knowledge of them will be helpful to you, since by the inclusion

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51b Margin: "brought" or "introduced." 52 Ps. 71:15. 53-59 Not in the Greek. 54 Some Greek mss. read "his." 55 Greek: \( \sigma ν \delta ξ η \lambda \pi ο\), "one that has a brother." 56 This word not in the Greek. 57 Greek: \( ε λ η ρ \).
of their story it will be seen who and whence and of what race each of them was, and what was the cause of their translating. And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Bäsa (Basaioi), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaioi); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Israelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators. We have told about the things concerning the asterisk and obelus above, and in part about the other translators, that is, Aquila and Symmachus and the rest; we will here inform you also of the causes, O lover of the good.
After the first Ptolemy, the second who reigned over Alexandria, the Ptolemy called Philadelphus, as has already been said was a lover of the beautiful and a lover of learning. He established a library in the same city of Alexander;\textsuperscript{78} in the (part) called the Bruchion; this is a quarter of the city today lying waste. And he put in charge of the library a certain Demetrius, from Phaleron;\textsuperscript{77} commanding him to collect the books that were in every part of the world. And he wrote letters and made request of every king and prince on earth to take the trouble to send those that were in his kingdom or principality—\textit{I mean}, those by poets and prose writers and orators and philosophers and physicians and professors of medicine and historians and books by any others. And after the work had progressed and books had been collected from everywhere, one day the king asked the man who had been placed in charge of the library how many books had already been collected in the library. And he answered the king, saying: “There are already fifty-four thousand eight hundred books, more or less; but we have heard that there is a great multitude in the world, among the Cushites, the Indians, the Persians, the Elamites, the Babylonians, the Assyrians, and the Chaldeans, and among the Romans, the Phoenicians, the Syrians, and the Romans in Greece”—at that time called not Romans but Latins.\textsuperscript{78} “But there are also with those in Jerusalem and Judah the divine Scriptures of the prophets, which tell about God and the creation of the world and every other doctrine of general value. If, therefore, it seem good to your majesty, O king, that we send (and) secure them also, write to the teachers in Jerusalem and they will send them to you, that you may place these books also in this library, your grace.”\textsuperscript{80} Thereupon the king wrote the letter, in these words:

\textsuperscript{78} Margin: “Alexandria.”

\textsuperscript{77} I.e., the original harbor of Athens. The margin undertakes to explain the word as meaning “bald white head,” confusing the proper name with φαλαρίς, “coot”; margin adds in Greek letters: φαλαρης.

\textsuperscript{78} Dindorf, following Petavius, omits the word “Romans” where it first occurs and amends in the second instance so as to read, “the Syrians and those in Greece among the Romans, called not yet Romans but Latins.” Most probably the Romans are meant in this latter occurrence, a term early applied to the inhabitants of the Eastern Roman Empire.

\textsuperscript{80} In common use as a designation of royalty before A.D. 1500.
10. The letter of the king to the teachers of the Jews: "King Ptolemy to the teachers of the Jews in Jerusalem: Much joy. After I had established a library and collected many books from every people and placed them in it, I heard that there are also found among you the books of the prophets which tell about God and the creation of the world. And, desiring that I might give them also a place of honor with the other books, I have written that you may send them to us. For I am honorably desirous of such a thing and devoid of guile or evil intention, but in good faith and kindness toward you I make request for them, since there has been good will from us toward you, as you know when you remember. For perhaps you recall how, when many captives had been taken from your place and brought to our place in Egypt, I let them go. With abundance of provisions and exercising unusual consideration toward them, I sent them away free. Moreover, those who were sick among them, after I had healed them, I likewise dismissed, and the naked I clothed. And now a table of gold, embellished with precious stones of great value, a hundred talents in weight, instead of the table that was taken from the holy place (of) Jerusalem, I have sent along, with gifts and valuable things for the priestly place. I have thus given a recital of these things that you may know that I have requested the books because of a vow of piety." And the letter was dispatched and the presents sent likewise. And when they had received and read the letter and saw the things that had been sent, they had great joy and without delay transcribed the books in Hebrew letters of gold. They sent those recounted by me above, the twenty-two of the (Old) Testament and the seventy-two that are apocryphal. But when the king picked them up and looked at them and was unable to read them, because they were written in Hebrew letters and in the Hebrew lan-

81 Not in the Greek.
82 Greek: ἄφιεσθαι, "to consecrate"; the margin explains the Syriac verb to mean "priestly separation."
83 Not in the Greek.
84 Margin: "When Antiochus Epiphanes had captured your place and sent many of you as captives to our place, to Egypt, for sale, having purchased them with much gold, giving a sum of dinars for every man (and) redeeming (him), I sent them away."
85 Greek: "a vow and piety."
86 Margin: "written."
guage, it was necessary for them to write a second letter and request translators who would be able to explain to him in the Greek language the things in the Hebrew.\(^\text{89}\) The letter was as follows:\(^\text{93}\)

11. The second letter:\(^\text{21}\) “King Ptolemy to the teachers of religion in Jerusalem: Much joy. As to the hid treasure and the sealed fountain, what profit is there in either of them?\(^\text{92}\) Likewise also is the matter of the books sent to us by you; for since we are unable to read these sent to us by you, such a thing is for us of no use whatever. But consent to send us as translators such of your men as from youth have been specially trained in the language of both the Hebrews and the Greeks.” Thereupon the seventy-two translators above mentioned\(^\text{93}\) the teachers of the Hebrews chose and sent, according to the example that Moses once set when he went up the mountain at the command of the Lord,\(^\text{94}\) having heard: “Take with thee seventy men and go up the mountain.”\(^\text{95}\) But for the sake of peace among the tribes, that he might not take five men from some and six from others and create discord among the tribes, he made up his mind rather to take seventy-two and to add to the number. And in this way, as I have said, they also sent these men who translated the Scriptures on the island called the Pharian (Pharos), as we have already said above, in the way we have described.\(^\text{96}\) And so the Scriptures, when they had been transferred to the Greek language, were placed in the first library, which was built in the Bruchion, as I have already said.\(^\text{96}\) And there arose in addition to this library a second up in the Serapeum, called its daughter.\(^\text{97}\) And the period of the ten Ptolemies and Cleopatra passed away, two hundred fifty-nine years.\(^\text{98}\)

\(^{89}\) Greek: “to explain the books in the Greek language by means of the Hebrew.”

\(^{90}\) The idea of a second letter is as early as Justin Apology i. 31, according to Thackeray, op. cit. pp. 101–2.

\(^{91-91}\) Not in the Greek.

\(^{92}\) Cf. Ecclesiasticus 20:30 and Cant. 4:12 (LXX).

\(^{92-93}\) Not in the Greek.  \(^{93}\) Cf. Exod. 24:1.

\(^{94}\) Margin: “of God.”  \(^{94-95}\) Not in the Greek.

\(^{95}\) Greek: “But there was later also another library in the Serapeum, smaller than the first, which was also called its daughter, in which were placed the translations of Aquila, Symmachus, Theodotion, and the rest, two hundred and fifty years later.”

\(^{96}\) I.e., from the time of the translation of the LXX; sentence not in the Greek.
12. After the first Ptolemy, he of the Rabbit (Lagos), who reigned forty years, and after the seventh year of the second Ptolemy, who is also (named) Philadelphus, the number of the Ptolemies and of the years is as follows: Ptolemy Philadelphus, thirty-eight years; in his days, in his seventh year more or less, the seventy-two translators above mentioned translated the Scriptures. And after the time of their translation of the Scriptures the years and the kings are as follows:

Ptolemy Philadelphus, already mentioned, the rest of his years, thirty-one; Ptolemy the Well-Doer (Euergetes), twenty-four years; Ptolemy Philopator, twenty-one years; Ptolemy Epiphanes, twenty-two years; Ptolemy Philometor, thirty-four years; Ptolemy the Lover of Learning and the Well-Doer (Philologus and Euergetes), twenty-nine years; Ptolemy the Savior (Soter), fifteen years; Ptolemy Dionysius, thirty-one years; Cleopatra, the daughter of Ptolemy, thirty-two years.

She formed a union with Antoninus (Antony) the king, who is also (called) "Eight Sons." Altogether two hundred fifty-nine years, according to what is set down above. Then ceased the Rabbity (Lagid) kings, the Ptolemies, who were descended from the Rabbit (Lagos), for whom the race course, when built in Alexandria, was called only in the same Alexandria the Rabbity.

13. Afterward the kings of the Romans: Augustus, fifty-six years and six months. In the forty-second year of the days of this

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99 Greek: "the same Ptolemy Philadelphus under whom the seventy-two translators translated reigned thirty-eight years."

100 Preceding portion of sentence not in the Greek.

101 Greek: "Philopator."


103 The fuller Greek text: "Altogether two hundred fifty-nine years, according to what is set down above. Then ceased the Rabbity (Lagid) kings, the Ptolemies, who were descended from the Rabbit (Lagos), for whom the race course, when built in Alexandria, was called only in the same Alexandria the Rabbity." Not in the Greek.

104 The Greek adds "plainly" or "clearly."

105 I.e., the Lagid; but the Greek says, "who having built the race course in Alexandria named it the λατον."

106 Cf. the Chronicle of Eusebius.
Augustus\textsuperscript{109} our Lord Jesus Christ was born in the flesh. Tiberius, twenty-three years. And in his eighteenth year Christ was crucified \textsuperscript{108}of his own free will. And from the crucifixion to the destruction of Jerusalem the years are as follows: the rest of Tiberius, five years; \textsuperscript{108}Gaius, three years and nine months and twenty-nine days; Claudius, thirteen years and one month and twenty-eight days; Nero, thirteen years and seven months and twenty-seven days; Galba, seven months and twenty-six days; Otho, three months and five days; Vitellius, eight months and twelve days; Vespasian, nine years and seven months and twelve days; Titus, two years and two months and two days. At this time occurred the destruction of Jerusalem, fifty years after Christ was crucified, lacking three months.\textsuperscript{111} Domitian, fifteen years and five months; Nerva, one year and four months; Trajan, nineteen years; Hadrian, twenty-one years.

\textsuperscript{112}Concerning Aquila.\textsuperscript{112} In the twelfth year of Hadrian Aquila became known. And again from Augustine to Hadrian is one hundred eighty years\textsuperscript{113} and four months, lacking nine days. So from the time of the translation\textsuperscript{1} by the seventy-two translators to the translator Aquila and the twelfth year of Hadrian is altogether four hundred thirty years and four months,\textsuperscript{114} lacking nine days;\textsuperscript{114} and to the end of the entire (reign) of Hadrian four hundred thirty-nine years and four months, lacking nine days.\textsuperscript{115}

14. For this Hadrian, when leprosy\textsuperscript{116} appeared in his body and he had summoned the whole multitude of the physicians under his dominion before him, demanded of them healing for his body. And when they had labored much and done many things and availed nothing, they were scorned by him. He\textsuperscript{118} wrote an abusive letter concerning

\textsuperscript{109}This word not in the Greek.
\textsuperscript{110}Greek: “eighteen.”
\textsuperscript{111}Greek: “sixty-five years . . . and some days”; cf. the long note of Petavius in the edition of Dindorf. Margin adds “some” to “three.”
\textsuperscript{112-112}Not in the Greek.
\textsuperscript{113}I.e., including the entire reigns of both Augustus and Hadrian.
\textsuperscript{114-114}Not in the Greek.
\textsuperscript{115}This last calculation not in the Greek.
\textsuperscript{116}Margin: “I.e., he became lionlike,” or leprous; Greek: λαιψηθεὶς.
\textsuperscript{117-117}A mere doublet of the preceding Greek verb.
\textsuperscript{118}Instead of ὅτι the Greek has ὅτι καὶ and the infinitive.
them, assailing\textsuperscript{119} their art as devoid of knowledge. But as a result of the illness\textsuperscript{120} that befell him he went on a journey to the land of Egypt. And, approaching other places\textsuperscript{121} in order from that of the Romans, he must inspect them, for he was \textsuperscript{122} a man who loved to see places. So he passed through the city of Antioch and passed through [Coele-Syria]\textsuperscript{123} and Phoenicia and came to Palestine—\textsuperscript{124} which is also called Judea—forty-seven years after the destruction of Jerusalem. And he went up to Jerusalem, the famous and illustrious city which Titus, the son of Vespasian, overthrew in the second year of his reign. And he found the temple of God trodden down and the whole city devastated save for a few houses and the church of God, which was small, where the disciples, when they had returned after the Savior had ascended from the Mount of Olives, went to the upper room. For there it had been built, that is, in that portion of Zion which escaped destruction, together with blocks of houses in the neighborhood of Zion and the seven synagogues which alone remained standing in Zion, like solitary huts, one of which remained until the time of Maximona the bishop and Constantine the king, "like a booth in a vineyard,\textsuperscript{125}" as it is written. Therefore Hadrian made up his mind to (re)build the city, but not the temple. And he took the Aquila mentioned above, who was a Greek interpreter, \textsuperscript{126} since Hadrian also was a Greek—\textsuperscript{128} now Aquila was related to the king by marriage\textsuperscript{127} and was from Sinope in Pontus—and he established him there \textsuperscript{128} in Jerusalem \textsuperscript{128} as overseer of the work of building the city. And he gave to the city that was being built his own name and the appellation of the royal title. For as he was named Aelius Hadrian, so he also named the city Aelia.

15. So Aquila, while he was in Jerusalem, also saw the disciples\textsuperscript{\textsuperscript{129}} of the apostles flourishing in the faith and working

\textsuperscript{119} The margin corrects the spelling.
\textsuperscript{119} Greek: "devoid of knowledge, because of the illness . . . ."
\textsuperscript{121} Greek: "cities."
\textsuperscript{122} Greek: φιλοστωρ.
\textsuperscript{122} So margin and B; the text is lit. "valley."
\textsuperscript{124} I.e., Vespasian's reign.
\textsuperscript{125} Isa. 1:8.
\textsuperscript{126} Not in the Greek.
\textsuperscript{127} Greek: περιποίησεν; but some authorities say πεποίησεν. Cf. Swete, op. cit. p. 31.
\textsuperscript{128} Not in the Greek.
\textsuperscript{129} Not in the Greek, according to Dindorf's text.
great signs, healings, and other miracles. For they were such as had come back from the city of Pella to Jerusalem and were living there and teaching. For when the city was about to be taken and destroyed by the Romans, it was revealed in advance to all the disciples by an angel of God that they should remove from the city, as it was going to be completely destroyed. They sojourned as emigrants in Pella, the city above mentioned, in Transjordania. And this city is said to be of the Decapolis. But after the destruction of Jerusalem, when they had returned to Jerusalem, as I have said, they wrought great signs, as I have already said. So Aquila, after he had been strongly stirred in mind, believed in Christianity, and after a while, when he asked, he received the seal in Christ. But according to his former habit, while yet thinking the things of the heathen, he had been thoroughly trained in vain astronomy, so that also after he became a Christian he never departed from this fault of his, but every day he made calculations on the horoscope of his birth. He was reproved by the teachers, and they rebuked him for this every day but did not accomplish anything. But instead of standing rebuked, he became bold in disputation and tried to establish things that have no existence, tales about fate. Hence, as one who proved useless and could not be saved, he was expelled from the church. But as one who had become embittered in mind over how he had suffered dishonor, he was puffed up with vain jealousy, and having cursed Christianity and renounced his life he became a proselyte and was circumcised as a Jew. And, being painfully ambitious, he dedicated himself to learning the language of the Hebrews and their writings. After he had first been thoroughly trained for it, he made his translation. He was moved not by the right motive, but (by the desire) so to distort certain of the words occurring in the translation of the seventy-two that he might proclaim the things testified to about Christ in the divine Scriptures

130 Not in the Greek. 133 Margin merely adds a synonym.
131-132 Not in the Greek. 134 Margin: "in the Lord."
135-136 Not in the Greek.

136 The Greek omits this participle and makes the next one refer to both Christianity and life.
137 The margin explains this word: "I.e., he became a proselyte to the Jews."
138 The margin explains this word: "I.e., it proclaimed the things testified to about Christ in the divine Scriptures."
to be fulfilled\textsuperscript{138} in some other way, on account of a certain shame that he felt (to proffer) a senseless excuse for himself.

16. And this second translation by Aquila\textsuperscript{139} came about after such a (long) time as this, the number of the years of which we have written above. But we must say, beloved, the words of it are incorrect\textsuperscript{140} and perversely translated,\textsuperscript{140} (words) which carry condemnation for him in the very translation which he made. But having explained the differences between them above, we think that that will suffice here also.

55c But after this Aquila and his translation| Antoninus, surnamed Pius—translated, “devout”—succeeded King Hadrian and reigned for a period of twenty-two years. Caracalla,\textsuperscript{141} who is also called Geta,\textsuperscript{142} also Marcus Aurelius Verus, succeeded him and reigned seven years. In his time Lucius Aurelius Commodus also reigned the same seven years.\textsuperscript{143} Pertinax (reigned) six months, Severus eighteen\textsuperscript{144} years.

16\textsuperscript{Concerning Symmachus.\textsuperscript{145} In the time of Verus\textsuperscript{146} there was a certain Symmachus, a Samaritan, of their wise men, but unhonored by his own people. He was afflicted with the lust for power and became angry with his tribe. He approached the Jews, became a proselyte,\textsuperscript{147} and was circumcised a second time. Do not be surprised at this, O hearer, for it occurred. For all who fled from the Jews to the Samaritans were likewise\textsuperscript{148} circumcised again; likewise also those who came from the Samaritans to the Jews did the same.\textsuperscript{149} And, moreover, what is even more difficult than these things, some of the circumcised became uncircumcised. By a certain operation of the medical art, by means of a knife called\textsuperscript{150} the spathistaros, the inner skin of the organ having been cut loose and sewed together and bound in place by adhesive medicaments, they again complete foreskins for them. You have also the testimony of the holy apostle, O great lover

\begin{itemize}
\item \textsuperscript{138} Greek: “this one.”
\item \textsuperscript{139} Incorrect; for the correct sequence of the emperors see § 18.
\item \textsuperscript{140} Geta was really the younger brother of Caracalla.
\item \textsuperscript{141} No; he was joint ruler with Marcus Aurelius Antoninus seven years.
\item \textsuperscript{142} Margin: “eight.”
\item \textsuperscript{143} Greek: “Severus.” Cf. Swete, op. cit. p. 50. The margin would perhaps make it read: “of this Verus.”
\item \textsuperscript{144} Margin explains this word again, in the same terms as before.
\item \textsuperscript{145} This word not in the Greek.
\item \textsuperscript{146} The Greek omits “the same.”
\item \textsuperscript{150} Greek: “what is called.”
\end{itemize}
of the good, speaking in such words as these: “If a circumcised man be called, let him not change to a foreskin; if a man be in uncircumcision, let him not be circumcised.”

This tradition of a demoniacally wicked notion they say that Esau, the brother of Jacob, invented for the denial of the Godhead and the obliteration of the characteristic mark of his fathers. Therefore they say that God said: “Esau I have hated, but I have loved Jacob.”

So this Symmachus, translating in order to pervert the translation current among the Samaritans, published the third translation.

17. Concerning Theodotion, who was from Pontus. But after this, in the time immediately following, that is, in the reign of Commodus—I mean, of Commodus II—there was a certain Theodotion of Pontus, of the doctrine of Marcion, the heresiarch of Sinope. Having become angered with his heresy, he turned aside to Judaism and was circumcised and learned the language of the Hebrews and their writings; he also published (a translation) on his own account. He published many things in agreement with the seventy-two, for he derived many (peculiar) practices from the translational habit(s) of the seventy-two. Now you become the judge, O great lover of the good, of such a matter as this, whether the truth is more likely to be found with these three—I mean Aquila, Symmachus, and Theodotion—who, moreover, were not together, but were remote from one another in both time and place; and there were not many, but only three, and yet they were unable to agree with one another. Or (was the truth) with the seventy-two, who were the first to translate, were at the same time, and were divided into thirty-six groups, according to the command of the king? And, furthermore, they did not converse with one another, but by the Holy Spirit they brought out the entire translation in absolute agreement; and where there was need for an addition in explanation of a word, it was the same among them all. Though they did not know what each one by himself was translating,

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151 Rom. 9:13; Mal. 1:2–3.

152 Not in the Greek.

166 Margin defines this participle: “i.e., holding anger.”
they agreed absolutely with one another, and the translations were identical. And where they cast out words, they translated in agreement with one another.\textsuperscript{157} So it is clear to those who through love of the truth seek to investigate that they were not merely translators but also, in part, prophets.\textsuperscript{158} For the things for which there was no need they left out of the translation—the things which Origen later inserted in their places, with the asterisks. Likewise also those that had been added he did not take away, knowing rather that there was need of them, but wherever he found one of these words employed he left it with an obelus, merely indicating by the obelus his knowledge about the reading of the passage. And by means of the lemniscus and the hypolemniscus he likewise indicated such (passages) as were found in two ways among some of the seventy-two translators in a few passages that are not unlike, but similar and having the same significance, as if a man should say “he conversed” instead of “he spoke,” or “he has come” instead of “he came.” And we have written for you the facts concerning the four translators.

18. Concerning the fifth and sixth translations, which were found in wine jars in Jericho after the persecution of Verus, in the time of Antoninus, who is called Caracalla and Geta.\textsuperscript{159} But as to the fifth and sixth translations, I have nothing to say as to those who translated them or whence they were, but only that after the persecution of King Verus,\textsuperscript{160} in the time of Antoninus,\textsuperscript{161} son of Severus, who is called Caracalla, also Geta,\textsuperscript{162} the fifth was found in Jericho, hidden in wine jars.\textsuperscript{163} For as to the time of those who reigned after Antoninus Pius—translated, “devout”—the succession, in order, is: After Antoninus

\textsuperscript{157} Greek: “And again, where there was need of casting out certain words, they cast out alike and translated in unison, just as though they had sat together and translated in consultation with one another.”

\textsuperscript{158} Before this sentence the Greek inserts: “It is quite clear that the truth is with the seventy-two.”

\textsuperscript{159} The Greek omits this section heading, and the Petavius text reads “Severus” instead of “Verus” in what follows.

\textsuperscript{160} Margin: “Severus.”

\textsuperscript{161} Margin: “Antonius.”

\textsuperscript{162} The sequence of the Roman emperors is here given correctly, but Geta was the younger brother of Caracalla.

\textsuperscript{163} For the “fifth” and “sixth” translations, cf. Swete, op. cit. pp. 53 ff.
Pius reigned Marcus Aurelius Antoninus, otherwise Verus, nineteen years. And the same man is called Commodus Lucius. In his time, as I have already said, Symmachus the translator became known. After him Commodus II reigned thirteen years. At this time we have learned that Theodotion became known, who became a Jew, (going) from the Marcionites, and made the fourth translation. And Pertinax succeeded Commodus and reigned six months. Severus succeeded him and reigned with his son Antoninus, otherwise Geta, eighteen years. And when Severus died, his son Antoninus Geta inherited his sovereignty, he that is called Caracalla, and he served seven years. In his days, as I have said above, were found the Scriptures in the fifth translation, hidden in wine jars in Jericho with other Hebrew books and other books. Macrinus succeeded Caracalla and reigned one year. Antoninus II succeeded him, reigning four years. After him reigned Alexander, the son of Mammaea, thirteen years. In the midst of these times the sixth translation was found, also hidden in wine jars, in Nicopolis, near Actium. After him Maximian reigned three years. Gordian succeeded him and reigned six years. After him Philip reigned seven years. Decius succeeded him and reigned one year and three months. In the time of Decius Origen became known, flourishing from the time of Decius through the days of Gallienus and Volusianus and beyond.

164 At this point begins a series of marginal numbers which merely repeat what is in the text.

165 Commodus Lucius reigned jointly with Marcus Aurelius during the first seven years of the latter. This sentence is not in the Greek.

166 This sentence not in the Greek.

167 Syriac: “heard”; Greek: “said.”

168 The Greek adds: “this.”

169 Not in the Greek.

170 The Greek adds: “another.”

171 Greek: “succeeded him, with his son Antoninus, and they reigned eighteen years.” Margin adds: “and (some) months.”

172 The Greek adds: “another.”

173 Greek: “in his heptad.”

174 This parenthetic clause not in the Greek.

175 Greek: “with other Hebrew and Greek books.”

176 This sentence not in the Greek.

177 Greek: “Caracalla.”

178 The Syriac word ends in -os, as though masculine.

179 Margin: “Gallus,” correctly.

180 The dates for Origen are placed too late; cf. Swete, op. cit. pp. 60 ff.
But in the persecution that took place under Decius, already mentioned, Babylas suffered martyrdom in Antioch, Flavianus in Rome, and Alexander, the bishop of Jerusalem, in Caesarea. In this time of persecution, while Origen himself suffered many things of the heathen in Alexandria, he who is also called Adamantius, he did not attain the goal of martyrdom. But when he had come to Caesarea Stratonitis and had dwelt a little while in Jerusalem, he afterward went to Tyre. Twenty-eight years, as the story goes, he devoted to ascetic practices, and he set forth the Scripture, placing the six columns (of the Greek) and the two columns of the Hebrew side by side, one translation alongside another, calling the books the Hexapla, as has already been fully related by me above.

19. But when the fifth and sixth translations of the Scriptures were found in the manner we have related and no one knew who they were who had translated them, according to the time when they were found he (Origen) attached them to the four earlier ones successively in the series. He called one the fifth, writing over it, by means of the fifth letter, the number five and giving it a name. Likewise also to the one after it, writing a letter above it as a symbol, he gave the name of the sixth translation. But, moreover, he did this skilfully, a thing that has escaped some of the lovers of learning. For when people happen upon the Hexapla or Octapla—for the Greek (columns) are a tetrapla when the (translations) of Aquila, Symmachus, the seventy-two, and Theodotion are placed together; but when these four columns are joined to the two Hebrew columns they are called the Hexapla, and when the fifth and sixth also are joined successively to these they are called the Octapla—I mean, the six translations and the two others, one written in Hebrew characters and in their own words, and the other in Greek characters but with the Hebrew words—when some

181-182 Not in the Greek.
183 Not in the Greek.
184 Lit., “translated,” in both Syriac and Greek.
185-186 Swete (op. cit. p. 73, n. 1) calls this a confused and inexact account of Origen’s labors, for he did not go to Tyre until near the end of his life, but performed his herculean tasks at Caesarea.
187 Greek: “writing the symbol above it.”
188 The words after “Octapla” not in the Greek.
people, then, as I have said, happen upon these books and find the first two columns of Hebrew placed together, and after them that by Aquila placed first and after it that by Symmachus, afterward that by the seventy-two and after it that by Theodotion, grouped together, and afterward the fifth and sixth (translations), they conclude that Aquila and Symmachus translated first. But it is not so; but Origen, having learned that the translation of the seventy-two was correct, placed it in the middle so that it might refute the translations on either side. This one thing only Origen did helpfully. Now, that we may not omit to give the succession of the kings of the Romans, which we began, we will proceed to give in order the sequences of the other kings, according as each of them reigned.

20. After Gallienus and Volusianus, already mentioned, who reigned two years and four months, Valerian and Gallienus reigned twelve years. In the ninth year of their reign Mani came up from Persia, when he disputed with Archelaus, bishop of Kaschara in Mesopotamia, met defeat, (and) fled secretly. For when he came to Diodoris, a town under the authority of Kaschara, and disputed with the holy Tryphon, the priest, he was completely humiliated before him. (And) when the holy Archelaus heard that he had come to Tryphon and had held a disputation with him, he came (and) met him and arranged a debate with Mani, and when he had completely defeated him he put him to shame. Thereupon Mani was about to die by stoning from the people, but, having been saved by Bishop Archelaus, he returned to the country of the Persians. The king of the Persians heard of his coming; and, when he had sent and had him brought, he was ordered flayed by means of a reed. And thus he returned (only) to end his life, because he had committed murder and

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189 This word not in the Greek.
190 Greek: “before the seventy-two, according to the order of arrangement.”
191 The margin reads “Gallus,” correctly.
193 Is this the Turbo of the Acta Archelai?
194 This sentence not in the Greek.
195 This word not in the Greek.
196 Greek: “he was skinned with a reed by the command of the king of the Persians.”
197 The rest of the sentence is not in the Greek.
58b was unable to heal the demon-possessed son of the king, as he had promised, so the story has it. And after Valerian and Gallienus, Claudius reigned one year and nine months. Aurelian succeeded him and reigned five years and six months. After him Tacitus reigned six months. After him Probus reigned six years and four months. After him Carus, with his sons Carinus and Numerian, reigned two years. After him Diocletian, with Maximian and Constantine, and Maxentius, reigned twenty years, declaring Maxentius his colleague in the kingdom. In their days there was a violent persecution, lasting from the eighth year of Diocletian to his nineteenth year, twelve years taken all together. And after the persecution ceased Diocletian reigned one year more and, having become old, \\
58c he ceased to reign. But Maximian fell by a terrible death, with a disease of the eyes and bodily suffering. His eyeballs were automatically torn out by the disease in the very way he had appointed for the martyrs of Christ. And thus he gave up the ghost, leaving Licinius and Constantine as rulers. And from Diocletian onward the years of Maximian, of Licinius, and of the blessed Constantine, who ruled with his sons, were thirty-two years. And he left his three sons as rulers—Constans, Constantine, and Constantius. But after the thirty-two years of Constantine, the years of his sons who succeeded him—Constans, Constantine, and Constantius—and of the impious Julian, of Jovian, of Valentinian the Great, of Valens his brother, of Gratian the son of Valentinian, of Valens the Younger, son

198 The marginal σ seems intended to correct this figure.
199 Margin: "and six months." 200 Greek: "thirteen."
200-200 Not in the Greek. 202-202 Greek: "lasting twelve years in all."
202-203 Greek: obai τελατείας = obertelateias = παράξενον τυπον.
204 "Of Christ" not in the Greek. As to the death of Maximian, cf. Eusebius, Church History IX x.
206 These two sentences in Greek: "All these having died, the blessed Constantine succeeded, who, dying, left his own sons to rule—Constans, Constantius, and Constantine."
206 Greek: "After them Julian, Jovian . . . ."; nominatives.
207-207 Omitted in B. "Valens his brother" has a marginal note in A, "he that was burned." The same marginal note is in B, but is not attached to any particular word. Cf. Socrates, Church History IV xxxviii; Sozomenus, Church History VI xl; Chronique de Michel le Syrien . . ., ed . . . par J. B. Chabot (Paris, 1889-1910) I 296 and IV 153; Barhebraeus, Chronicum Syriacum [ed . . . . Bedjan] (Parisis, 1890) p. 66, ll. 10-11.
of Valentinian, brother\textsuperscript{208} of Gratian, of Theodosius the God-fearing king, of Arcadius his son, and of Honorius the Illustrious,\textsuperscript{209} the son of Theodosius,\textsuperscript{210} unto the present\textsuperscript{211} second\textsuperscript{212} consulship of Arcadius Augustus\textsuperscript{211} and Rufinus—the years, \textsuperscript{213} as I have said before,\textsuperscript{213} are fifty-seven. \textsuperscript{214}And in the consulship of Arcadius Augustus and Rufinus\textsuperscript{214} Valentinian the Younger died, being found surprisingly hanged in the palace of Tiberius,\textsuperscript{215} \textsuperscript{216}as the story is told,\textsuperscript{216} on the ides of May, on the day before Pentecost, on the Sabbath day; and on the day of Pentecost itself he was borne (to his grave). And so it was, according to the Egyptians, the twenty-first day of the month Pachon, according to the Greeks the twenty-third of \textsuperscript{217}Tyår, and according to the Romans the seventeenth day before the calends of June.\textsuperscript{218}

21. And thus far, O great lover of the good, all these things related by us must suffice; we have given\textsuperscript{219} an account of the translators\textsuperscript{220} and of those things mentioned before the subject of the translators.\textsuperscript{220} Hereafter we give our attention to the rest of the topics which we mentioned before, according to our promise in response to your entreaties,

\textsuperscript{59a} O man of God, concerning \textsuperscript{the weights and measures and numbers in the divine Scriptures, whence each is named, and why it is so called, and whence it gets the reason for its name, and what is the quality or the weight or the force of every one of them.}

\textsuperscript{221}Concerning the measures.\textsuperscript{221} The kor is a measure. It occurs in the Gospel of Luke, where the Savior commends the sagacious steward who re-wrote\textsuperscript{222} for the debtors instead of so many kors in

\textsuperscript{208} The Greek has this word in the genitive, in agreement with the one preceding. By error the Syriac has mentioned three Valentinians.

\textsuperscript{209} Margin derives this term from \( \text{λαμ} \).

\textsuperscript{210} Greek: "his brother."

\textsuperscript{211} This word not in the Greek.

\textsuperscript{212} I.e., A.D. 392. Arcadius had formerly been consul in 385; cf. H. F. Clinton, \textit{Fasti Romani} I (Oxford, 1845) 508, 524.

\textsuperscript{213-213} Not in the Greek.

\textsuperscript{214} Both Syriac and Greek allow the sense "altered" or "corrected."

\textsuperscript{215} This word not in the Greek; B reads \( \text{ηπε} \) (sic).

\textsuperscript{216} Margin: "June, i.e., \( \text{Ḥazīrān.} \)

\textsuperscript{217} Greek: '\( \text{Απρέμου.} \)

\textsuperscript{218} Lit., "made known."

\textsuperscript{220} Not in the Greek.
their accounts so and so, and instead of so many baths of oil he made it so and so.  

_Lethic_, _saton_, _homer_, bath, _seah_, _modius_, _cab_, _choínix_, _hyfí_ of fine flour, handful of meal, _ardeb_, three measures of fine flour, three baskets of coarse meal, _nēvel_ of wine, _kollathon_, _shāṭiftā_ of ointment, _kapsakēs_ of water, _kotylē_ of oil, _kyathos_, measure of wine, measure of oil, _log_, _xestēs_, amphora, _aporryma_, _shāṭīthā_, _hin_, _chūs_, the golden pot in which the manna was placed, _mārēs_, _kypros_, _congiarium_.

Concerning the _kor_. _Kūrā_ is taken from the Hebrew language, in which it is called “kor,” and there are 30 _modii_ (in it). The _kor_ gets its name from the fundamental idea of a heap, inasmuch as a heap is called a _karja_ for when 30 _modii_ are heaped together they make a camel’s load.

Concerning the _lethic_. But as to the _lethic_, since it is said in the prophet Hosea, “I have hired for myself . . . . for a _lethic_ of barley,” in other codices “a homer of barley,” they are the same, for they signify 15 _modii_. But the _lethic_ is named according to a word of the Hebrews which means a “lifting up,” from the circumstance that a young man can lift up the measure of 15 _modii_ of barley or wheat and place it on an ass. And the same (measure) of 15 _modii_ is also called the _homer_—the large one which is called the _homer_ among the Hebrews, for there is also a little _homer_.

Concerning the bath. The bath, so called, is also from the Hebrew language, the oil press being synonymously called _bith_, for bath is interpreted “oil press.” It consists of 50 _xestai_, and is the

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223 Lit., “writings.”  
225 The Greek form of the word “seah”; hence the Greek has this word not at this point but in the place here held by “seah.”  
227 The Greek has _tryblion_, and so has the Syriac in § 38.  
228 Not in the Greek.  
229 A Syriac term; hence a Syriac origin rather than a Hebrew one is postulated.  
230 Not in the Greek.  
231 Epiphanius here cites a LXX reading not otherwise known for Hos. 3:2.  
232 But the author fails to cite a Hebrew term here; he seems to give a merely conjectural derivation, based on the homer (ass’s load), which is equated with _lethic_.  
233 The affirmative particle is repeated in A.  
234 Not in the Greek.  
235 The Aramaic _ṣēp_ means “oil press.”
measure of the craft of the oil press.\textsuperscript{236} The \textit{m'nasis} and the \textit{medimnos} are taken, I think, from the language of the Romans, for in that language \textit{medium} is interpreted “middle.”\textsuperscript{237} The \textit{m'nasis}, however, is used as a measure\textsuperscript{238} among the Cyprians and other peoples; and it is 10\textsuperscript{239} \textit{modii} of wheat or barley by the \textit{modius} of 17 \textit{xestai} among the Cyprians. But the \textit{medimnos} varies among the Cyprians; for the people of Salamis, that is to say, of Constantia, have a \textit{medimnos} of 5 \textit{modii}, while those of Paphos and the Sicilians measure it as $\frac{4}{3}$ \textit{modii}.

\textsuperscript{236} Concerning the seah.\textsuperscript{240} It is called “seah,” being derived from the Hebrew, and it is used as a feminine; but in Greek it is neither feminine nor masculine, that is, neuter,\textsuperscript{241} for we say \textit{saton} and not \textit{satos}. It is an overfull \textit{modius}, so that it is a \textit{modius} and a quarter of a \textit{modius} by reason of its overfulness,\textsuperscript{242} which is the overflow of the \textit{modius}. But it is called a seah, meaning in this language a “taking up” or “lifting up,” from the circumstance that the one measuring takes the measure with some force\textsuperscript{244} and lifts it up.

\textsuperscript{236} Concerning the \textit{modius}. Next the \textit{modius}.\textsuperscript{245} The name of the \textit{modius} was invented by the Hebrews with great exactness.\textsuperscript{246} For it consists of 22 \textit{xestai},\textsuperscript{247} not in simple fashion or by chance, but from great exactness. Now I speak of the “just”\textsuperscript{248} \textit{modius}, as the Law is accustomed to say, according to the sacred measure. For, O lover of
the good, God did twenty-two works between the beginning and the seventh day, which are these:

22. On the first day, the upper heavens, the earth, the waters—of which consist snow, ice, hail, frost, and dew—and the spirits that minister before him. They are the angels before his face, the angels of glory, the angels of the winds that blow, the angels of the clouds and of the cloud-darknesses, of snow and hail and frost, the angels of sounds, of the thunders and the lightnings, the angels of the cold and of the heat, of winter, fall, spring, and summer, and of all the spirits of his creatures in heaven and on earth. (5) The abysses, both that which is beneath the earth and that of the gulf of darkness that was above the abyss of the waters which were at one time upon the earth, whence (6) the darkness—the evening and the night; (7) the light—of the day and of the morning. These seven great works God did the first day. On the second day, (8) the firmament that is between the waters. On this day the waters were divided; half of them ascended above the firmament, and half of them remained below the firmament in the midst upon the face of the whole earth. This is the only work that God did on the second day. On the third day, (9) the seas, the rivers, and the fountains and lakes, (10) seed grains and plants, (11) fruit trees and those without fruit, and (12) forests. These four great works God did on the third day. On the fourth day, (13) the sun, (14) the moon, (15) the stars. These three great works God did on the fourth day. On the fifth day, (16) the great whales, (17) the fishes and the other creeping things in the waters, (18) the winged birds. These three great works God did on the fifth day. And on the sixth day, (19) wild beasts, (20) cattle, (21) the creeping things of the earth, (22) man. These four great works God

249 The days are numbered in the margin. The Greek adds, "he made"; for the preceding sentence there reads: "And the sacred measure is none other than the twenty-two works that God did in the six days of the hebdomad."

250 In the Greek there follows: τὴν τε ὑποκάτω τῆς γῆς καὶ τοῦ χῶνος. Dindorf in his ed. of Epiphanius (Vol. IV [Lipsiae, 1882] Pars I, p. xiv) also cites the following, from Codex Venetus Marcianus: τὰς τε ἐν ᾱβυσσοῖς, τὴν τε ὑποκάτω τῆς ἀβυσσοῦ τῶν ἀλατῶν τῶν τε κτάμω τῆς γῆς, ἐξ ὦν ὑπὲρ σκότος κοτί. καὶ σκότος . . . . . .

251 Epiphanius would distinguish between the abyss of Sheol and the abysmal waters that in Gen. 1:2 are said to have covered the entire earth.

252 The Greek continues: "and the division between the waters above the firmament and the waters below the firmament upon the face . . . . . ."
did on the sixth day. And everything was twenty-two kinds in the six days. And he completed all his works on the sixth day, everything that is in heaven and on earth, in the seas and in the abysses, in the light and in the darkness, and in everything. And God rested from all his works on the seventh day, and he blessed it and hallowed it. And he showed Moses through an angel that there would also be twenty-two heads from Adam to Jacob, otherwise Israel, when he said: "And I will choose for myself from his seed a people more numerous than any other people." And the heads, which are the generations concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu—for the Scripture omits Cainan from the number—Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel—altogether, twenty-two generations. Therefore there are twenty-two letters among the Hebrews, which are these: א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס,实物, ק, ר, ש, צ, ק, ר, ש, צ
Therefore also there are twenty-two books of the Old Testament; but they are said among the Hebrews to be counted as twenty-two though they are (really) twenty-seven, because five of their letters also are double— כ has a duplicate form, also מ, נ, פ, and סד— for the books also are counted in this manner.

253 Greek: "And all the works done by God in the six days were twenty-two." 254 Greek: "And God completed everything." 255 Verb in margin. 256-256 Not in the Greek. 257 LXX of Exod. 19:5 and Deut. 7:6 and 14:2. 258-258 Not in the Greek. 259 Greek order: ... Enoch, Arpachshad, Shelah, Kenan, Peleg, Mahalalel, Jared, Reu, Serug, Nahor, Methuselah, Terah, Lamech, Noah, Abraham, Isaac, Jacob. 260 LXX of Gen. 11:12 makes Cainan the son of Arpachshad and father of Shelah, but this is not in the Peshitta. Cf. Luke 3:36. 261 The parenthetic statement is absent from the Greek. 262 Not in the Greek. 263 The Greek does not give the names of the letters, but otherwise the section closes practically as above. B is given in App. I. A spells out the names of the letters in both Syriac and Greek, then adds what may well be meant for the Hebrew letters (but is not given; it seems to be spelled out again in Greek, אד). In A the Greek alphabet follows, interspersed with other characters in part at least Semitic.
23. *b*reshūth, which is called the Genesis of the world. *elēsīmōth,* which is called the Exodus of the Israelites. *avōlējgrā,* which is transferred (into Greek as) Leviticus. *awaddajbēr,* which is transferred (into Greek as) Numbers. *elle dēvarejm,* which is Deuteronomy. *dishū,* which is Joshua. *dējjov,* which is Job. *dishōvtejm,* which is Judges. *dērāth,* which is Ruth. *stfertelējm,* which is the Psalms. *d'varjamēn,* which is I Paraleipomena. *d'varjamēn,* which is II Paraleipomena. *[d']shamūēl,* which is I Kings. *dadūdēm,* which is II Kings. *d'malakhejm,* which is III Kings. *d'malakhejm,* which is IV Kings. *d'me'alōth,* which is Proverbs. *d'goheleth,* which is Ecclesiastes. *shirath shirin,* which is the Song of Songs. *dathrēsar,* which is the Twelve Prophets. *dēsha'jā,* which is that of the prophet Isaiah. *dəremjā,* which is that of the prophet Jeremiah. *d'hezqēēl,* which is that of the prophet Ezekiel. *d'danjēl,* which is that of the prophet Daniel. *d'ezrā,* which is I Ezra. *d'ezrā,* which is II Ezra. *d'estēr,* which is Esther. These twenty-seven books are counted twenty-two according to the number of the letters, because five of the letters also are double, as we have already said above. But there is also another little book called qīnōth, which is translated the Lamentations of Jeremiah. And it is joined to Jeremiah; it is in

61b which is II Kingdoms. *d'malakhejm,* which is III Kingdoms. *d'malakhejm,* which is IV Kingdoms. *d'me'alōth,* which is Proverbs. *d'goheleth,* which is Ecclesiastes. *shirath shirin,* which is the Song of Songs. *dathrēsar,* which is the Twelve Prophets. *dēsha'jā,* which is that of the prophet Isaiah. *dəremjā,* which is that of the prophet Jeremiah. *d'hezqēēl,* which is that of the prophet Ezekiel. *d'danjēl,* which is that of the prophet Daniel. *d'ezrā,* which is I Ezra. *d'ezrā,* which is II Ezra. *d'estēr,* which is Esther. These twenty-seven books are counted twenty-two according to the number of the letters, because five of the letters also are double, as we have already said above. But there is also another little book called qīnōth, which is translated

61c the Lamentations of Jeremiah. And it is joined to Jeremiah; it is in

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264 The Syriac consonants are given, vocalized according to the Greek text so far as possible. For the five books of the Pentateuch the Hebrew titles are given fairly accurately, except that in the case of Numbers the first word of the Hebrew text is given rather than the conventional Hebrew title. The various books are numbered in the margin.

265 The prefixed *d* in the Greek even shows clearly an Aramaic influence here and in most of the other titles.

266 Another Aramaized form, not used by the Hebrews; cf. Origen’s title in *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte: Hippolytus P* (Leipzig, 1897) 137.

267 The title used in the Peshitta; therefore the vocalization of the Greek is not followed above. This is the exact equivalent of the LXX *paraleipomena.*

268 The initial *d* is present in B.

269 From the root *dawj,* the marginal spelling is inferior. The margin of B, *dawj,* evidently applies to Proverbs.

270 So the Greek. Margin: *d'methalōth* (for B margin see last note), which seems to be the Aramaic root plus the Hebrew fem. pl. ending.

271 In the Syriac lit. “he who collects together.”

272 The exact Syriac translation of the Hebrew title.
excess of the number, being joined to Jeremiah. This number twenty-
two, found in all these places but counted in different ways, in the
twenty-two works that God did in the six days of the making of the
world, in the twenty-two generations from Adam to Israel, in the
twenty-two signs of the letters from ש to ת, and in the twenty-two
books from Genesis to Esther, begets for us a measure of 22 xestai,
called among the Hebrews a mode, which the Greeks, translating,
call a modia, and the Egyptians also similarly say. In
the same way also the Syrians and Arabians say modja, which is
pronounced in Hebrew mode; but it is translated from the Hebrew
into the Greek as modjâ, which is the mode. For if the modius were
not filled up, it would not confess that which it holds: "I am
completed." But according to other interpretations it was named
differently, for it is called gnomon, that is, measure; it is called
homologia, also homologema, also homologos.

24. For in the number of the twenty-two works of God at the
beginning, and of the twenty-two generations up to Jacob, and of the
twenty-two books up to Esther, and by reason of the scheme of
twenty-two letters in which the Law exists for us and the teaching
of God has prefigured everything for us, by this Law and the
mysteries in it Jesus Christ is attested to us as one who has come and
been revealed, who, coming, by the Gospel fulfilled for us the measure
of life by means of the mode, that is, confession, to every man who has

274 Vocalized according to the Greek, for there is no such Hebrew term. It can hardly be related to מודא.
275-275 Greek: "among the Greeks."
276 The usual form of the word in Epiphanius.
277 Margin: "The Egyptians call the modius מודא, 'indeed' or 'really.'" The Syriac translator did not understand the Greek μετρών, "indeed" or "really."
278-278 Greek: "which is translated homologia," i.e., "agreement."
279 Not in the Greek.
280 The Greek sentence omits the negatives.
281 Margin: "Gnomon is that which is translated: 'and he gave to every man what was due him.'"
282 Margin: "Homologia, confession or acknowledgment; likewise also the other two names."
283 This sentence not in the Greek.
284 Greek: "the Law of our God," omitting "for us."
285-285 Greek: "teaching of God is prefigured."
286 Greek: "it is shown that from the Law . . . ."
confessed him and received life through him. Therefore the sacred measure, the Hebrews say, consists of 22 xestai, according to the number given above, which is variously employed.\textsuperscript{287} For many of the other peoples either add to or subtract from this measure, which is correctly reckoned\textsuperscript{288} among the Hebrews. But also among the Romans it happens that the measure is called by a similar name, \textit{modiūm},\textsuperscript{289} just as among the Hebrews a child is admonished “to learn \textit{ālef},” and among the Greeks it happens to be called “to seek to \textit{alphaize}.”\textsuperscript{290} Whence it has come to be known that from the Hebrew it\textsuperscript{291} has been transferred to the other languages.\textsuperscript{292} So the \textit{modē}, as it is found in the Hebrew—it means “to confess,” as I have frequently said—is explained by the usage. For if a man does not fill it completely, it does not confess: “I am full.” But when one fills the measure and strikes\textsuperscript{293} it,\textsuperscript{294} he persuades the measure to confess: “I am full.” But when the name was transferred to the Greek, as I have said, the \textit{modē} was called the \textit{modjā} for the sake of clearness.\textsuperscript{295}

25. Concerning the cab. The cab, from the same language, is a variable\textsuperscript{296} measure. Sometimes it is one-fourth of a \textit{modiūs}, sometimes one-fifth, and at other times one-sixth. It nevertheless is a measure, but it is called a cab because the \textit{modiūs} is divided into parts; for the Hebrew \textit{qavād}\textsuperscript{297} means “he has butchered” or “he has cut up,” and when transferred to the Greek it was called \textit{qabād}\textsuperscript{298} for the sake of clearness.

26. Concerning the \textit{choinix}. But the \textit{choinix}, also the \textit{hyfī}, is one measure, though called by two names. But it is variously measured

\begin{itemize}
\item \textsuperscript{287} Lit., “said.” The Greek has only “according to the above” after “xestai.”
\item \textsuperscript{288} Reading \textit{xestai}, with B.
\item \textsuperscript{289} Greek: \textit{modiūs}.
\item \textsuperscript{290} Greek: \textit{\textalpha\textalpha\textmu\textalpha\texti\textnu\textsigmata\textomega}.\textsuperscript{291} I.e., to learn the alphabet; \textit{\textalpha\textmu\textphi\textomicron\textnu} does not appear even in the \textit{Lexicon} of Sophocles.
\item \textsuperscript{292} Greek: \textit{\texttau\textomicron\textalpha\textmu\textphi\textomicron\textnu}.
\item \textsuperscript{293} Greek: “into Greek.”\textsuperscript{294} \textit{\textgamma\textnu\textlambda\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron}\textit{\textomega} is found in Sophocles; \textit{\textmu\textkappa\textsigma\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicr
\item \textsuperscript{295} Greek: “different.” From this point on the Greek is very fragmentary. Cf. App. III.
\item \textsuperscript{296} A purely supposititious root so far as the Hebrew is concerned.
\item \textsuperscript{297} The emphatic form of the Syriac; Greek: \textit{\textkappa\textsigma\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicr
\end{itemize}
among different people. And in the Hebrew language it is used as a masculine, but in the Greek as a feminine. But the Cyprians say choinixta, but among them they indicate by it one-eighth of a modius. And the modius among them, being measured without shaking down but pressed down, consists of 17 xestai, so that the choinix is 2 xestai and a little more. But it is called the hyf from the Hebrew (term) which is pronounced ofen, which is a measure of two handfuls.

27. [Concerning] the handful of meal, like the handful of meal that the widow told Elijah she had in a jar. But this is simple and known to all, for, from the fact that the one measuring grasps with one hand, a handful of one hand is called a handful.

28. [Concerning] the ardeb. This measure was named by the Egyptians, and it consists of 72 xestai. And this also is so composed with great exactness, for seventy-two men were building the tower and Babylon at the time when the one language was confounded into seventy-two. Hence also they were called meropes because of the divided speech. But the metrelēs also has the same capacity according to the sacred measure. For there are also other metrelai that are measured variously in different places. In Cyprus, when filled from the wine press, it is 104 xestai, the four xestai being reckoned as dregs and the 100 reckoned as pure, because of the dipping up by means of the xestes of the place. But according to the Alexandrian xestēs 88 xestai fill the measure, but according to the sacred measure 82 (such) xestai. Sometimes they reckon the capacity of the metrelēs as 84, sometimes as 88, and sometimes as 96 xestai; but according to the

299 Lit., "all."
300 Lit., "said."
301 Cf. SG, p. 315.
302 The Syriac ṣo'en is doubtless a transliteration of ὀφεν, which would be the Greek representation of ἱφέν. Only the dual occurs in MT: Eccles. 4:6; Ezek. 10:2, 7; Exod. 9:8; Lev. 16:12; Prov. 30:4. Cf. Lagarde, Orientalia II (Göttingen, 1880) 2 f.
303 1 Kings 17:12.
304 In the Syriac the verb "grasps" and the noun "handful" are from the same root; this could have been true of the Greek also.
306 Greek poetic term for men, commonly derived from meiromai.
307 Reading ḫemram and considering it an abstract noun from the root ḫy, or we might possibly translate: "because there is a diminution in the xestēs of the place," reading according to the root ḫemram. A third possibility would be a transliteration of the Greek ἄρνα, "wine vat."
sacred measure it consists of 72 xestai, and the metrētēs is for liquids and the ardeb for produce. But that which is called the ardeb is called the artābd in the language of the Egyptians, which is interpreted "well composed" or "well constituted." It is artābd in the Greek for the sake of clearness. And the Hebrew is abundantly used to this measure because of the sojourn of the Israelites in Egypt, whence they acquired the use of the measure. As it is written in Isaiah: "He that soweth 6 ardebs shall make three measures"—that is, he who, from the great abundance of seed, because of the scantiness of the crop shall gather but a little. For the "three measures" are a little omer, they are 6 xestai, so that they are one-twelfth of the ardeb, but that which (is composed) of 72; and 6 ardebs are found to be 432 xestai.

And, again, to this point is concerning the ardeb.

29. And since there occurs in juxtaposition in Isaiah, "Where ten yoke of oxen cultivate"—for he says they cultivate the vineyard with a plow, by the use of oxen—(the land) "will yield one jar," he thus shows that a measure of land such as this, which is plowed by yokes of oxen such as these, because of the scantiness of the crop will produce one jar, that is, a small measure. And so much for that.

30. "Three measures of fine flour," those which Abraham commanded Sarah to prepare for the angels, from which "three measures" he commanded an ash cake to be made. Every one of these measures held 1 omer. The omer, however, is one-tenth of the great measure, that is, of the ardeb, which makes 7⅓ xestai. And, again, in the measure of the omer there are three measures, which are 2⅔ xestai each. Now the measure has this form, but the measure is also appropriate for the spiritual contemplation of those who are esteemed worthy to understand. For the manna also was given an

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308 Margin: "Greek here, also Hebrew, because the Greek tongue and the Hebrew say (artāba)."
309 LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus, ed. A. M. Ceriani (Mediolani, 1874).
310 A has changed an original γ to ω, "and."
311 LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus.
312 Gen. 18:6.
313 Lit., "a hidden (cake) of bread." 314 Cf. SG, p. 125.
314a Lit., "2 and one-third and one-fifteenth."
315 B reads |.
omer by measure, which according to the priesthood is a tithe, but according to the significance of the name—because it is a tenth of the great measure—it signifies jōdh, which is the beginning of the name of Jesus, who in this measure, since the “three measures” are summed up in one, showed them the equality of essence in the holy Trinity. And as to our saying that Abraham commanded Sarah, this also is (a matter) for investigation. For the three men were not going to eat such a measure as this; for when the “three measures” are combined as one in 1 omer, these three make a modius of 22 xestai, that is, the sacred measure. Not at all, therefore, (was it) because they were about to consume all this, but that nothing might be lacking from the name of the Trinity. For in the measure there is a trinity, but in the bread there is one unity and one taste; for there is also in Deity nothing that is changeable. But what he said, “Make an ash cake,” signified that there was always bread, but it was not revealed to all the world. But it was in heaven, God the Word. In the seed of Abraham, however, it was concealed by the Advent that was to be. Now the preparation of the ash cake is in this manner. When the bread has been kneaded and has afterward fermented, it is kneaded again. They bake this bread not in an oven but on a rock. Collecting smooth stones and piling them upon the ground, by means of much brushwood they heat them until they make of the smooth (stones) glowing embers. Then they remove the ashes from them, cover them with dough, and again spread the ashes over all the dough, spreading it out as one loaf; and hence it is called “hidden,” because concealed in the ashes. Moreover, that which was in this symbol was fulfilled.

318 Lev. 5:11 and 6:20. In Exod. 16:36 the LXX identifies the ephah with the “three measures.”

317 I.e., the tenth letter of the alphabet. This jumping from the fraction (tēsektō) to the ordinal (tīkarto) would be much easier in the Greek which is the foundation of our Syriac text. I have been unable to consult Lagarde’s Psalterium Hieronymi xiv, to which he refers in his Symmicta II 188.

319 Lit., “gave.”

319 Cf. SG, p. 59. The confusion of Epiphanius is a reflection of a similar confusion in LXX, which identifies the ephah with the “three measures” (Exod. 16:36), and again identifies the seah with the ephah (I Sam. 25:18) and with the metretēs (I Kings 18:32). Even the familiar “three measures of meal” of Matt. 13:33 and Luke 13:21 are a rendition of the Greek σάρα τρία.

319 Lit., “bread that is hidden.”
Caleb the son of Jephunneh, after Gúzāvâ his first wife died,321 took to wife Ḍafarēthā, who also was a widow. And he received from Joshua the (son) of Nun as a portion the city of Kavartā,322 which is interpreted “doxology,” and he built and joined to the first city the second (city of) Ḍafarēthā,323 which is interpreted “fruitfulness,” after the name of his wife, Ḍafarēthā. Besides other sons he begat of her a son whose name was Bethlehem,324 after he had begotten Lammon,325 Arad,326 and others. Since he loved the youth, he built a third city and joined it to these two former cities and called it Bethlehem,327 which is interpreted “house of bread.” And, indeed, the name was in use,328 but it was not revealed until there came from heaven, being born of Mary in Bethlehem, that is, in the house of bread, he that said: “I am the living bread that came down from heaven.”329 For the place had been named of yore; but the bread had not been revealed, for it was “hidden.”

31. Three baskets of coarse meal. The Scripture does not use this term, baskets,330 as a measure, but rather to specify the reed baskets331 which the people use customarily. But as to the “coarse meal” that is mentioned, which they were accustomed at the time to put in reed baskets, this coarse meal is a kind of wheat cut in two. But fine flour is the heart of the wheat, in fine grains; for from these processes the origin of milling came about.

32. The nēvel of wine. The nēvel is a measure that is put into two wine skins, (a measure) which consists of 150|xestai,332 which makes 3 liquid seahs, for the seah is 50 xestai. Further, this means a “taking
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51

up, that which a man, after filling, would draw up by man power from the pit of the wine press, as much as he was able to lift with his two hands from the pit of the wine press. But nevel is interpreted “something to be carried,” which is a load of wine, which is also called a foreus, as the Cyprians call the great jar which holds 150 xestai, which a young man can carry on his shoulder from one little place to another.336

33. [Concerning the kollathon.] Among the Syrians the kollathon is half of a liquid seah, which is 25 xestai.337

34. [Concerning the shatfla.] The shatfla of ointment, as it is written in the Gospel, is a vessel of glass in accordance with the name; but there is in it a libra of oil by weight, and in capacity there is half a xestes. But it is called an alabastron because of the great fragility, which is like salt. For the Scripture says: “And it shall be broken in pieces like an alabastron.” And it is, as I have said, a vessel round in form.

35. [Concerning the kapsakes.] The kapsakes of water has a capacity of 12 xestai, which corresponds to the cab, the grain measure that is called the qvand. This, however, is the great kapsakes, 

332 Cf. מט; Marcus Jastrow in his Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (London, 1903) says this is synonymous with the Aramaic כט.

334 Apparently deriving nevel from the Aramaic יה, which in the hiphil means “lead, carry, bring.”

335 The Syriac text could be read “ass,” but the margin says, “that which is drunk and not that which brays.”

337 I.e., a short distance from place to place, as the original Greek might more exactly express it.

338 Mark 14:3; Matt. 26:7.


340 The Greek term employed in the Gospels.


342 The kapsakes of 4 xestai mentioned just below seems a better match for the cab.

343 Brockelmann (op. cit.) follows Frankel in emending כט to כט .

344 Can this be an error for Audo’s כט, a vessel for dipping water (Dictionnaire de la langue chaldéenne [Mossoul, 1897] II 393a)? As written in our ms. this is a diminutive.
the one-fourth division of the seah. Some call it the ἑσπαδήυν, that is, the libation cup. But that which was prepared for Elijah was also a kapsakēs, with 4 xestai in the measure, but called in the feminine q'vūrlā. And it was equal in capacity to the stamnos, in which stamnos are 4 Italian or Alexandrian xestai. For there were placed in the ark, that is, in the chest, four books: Genesis, Exodus, Leviticus, Numbers. For it was in the thirty-eighth year of the exodus of the Israelites from Egypt that Deuteronomy was commanded to be written and placed by the side of the ark and not joined to these four, so that it might not obscure the measure which had been required in conformity with the number. For there are four rivers out of Eden, four quarters of the world, four seasons of the year, four watches in the night, four successive times for prayers in a day and (corresponding) periods, four xestai in the stamnos measure for the manna, four spiritual creatures which were composed of four faces, which typify the coming of the Messiah. One had the face of a man, because the Messiah was born a man in Bethlehem, as Matthew teaches. One had the face of a lion, as Mark proclaims him coming up from the Jordan, a lion king, as also somewhere it is written: "The Lord has come up as a lion from the Jordan." One had the face of an ox, as Luke proclaims—not he alone, but also the other Evangelists—him who, at the appointed time of the ninth hour, like an ox in behalf of the world, was offered up on the cross. One had the face of an eagle, as John proclaims the Word who came from heaven and was made flesh and flew to heaven like an eagle after the resurrection with the Godhead. And these things also I have related concerning the stamnos, because in the stamnos, which has been handed down as a feminine noun, was placed the manna, which was the heavenly bread but symbolized the Perpetual Virgin Mary, who is indeed gold from the "tried gold" by reason of the evidence of her virginity. But it con-

345 Merely two spellings of the Greek σπαδήυν.
347 Can this be an error for Audo's ἕσπαδήυν? Cf. n. 344 above.
348 The word ἕσπαδήυν may be a mere doublet or gloss of ἐσπαδήυν.
349 But MT of Exod. 16:33 says an omer of manna was the quantity.
350 Ezek. 1:5 ff.
351 Matt. 2:1.
352 Mark 1:10.
tained the manna which came down from heaven, and because of the
little faith of those who saw the manna it received this name. It was
called man; but this is translated: "What is this?" For when they
saw it upon the face of the earth they said: "What is this?" For
they were going to say to the Messiah: "Who is this that speaks
blasphemy?" So the stamnos contained the manna, in which was a
measure by reason of the xestai, and Mary (contained) the Word that
was proclaimed through the four Evangelists. For she herself was the
holy ark to which it pointed, of which the ark that was fashioned in
the wilderness was a type. Moreover, that was of wood, in which was
the Word inscribed on two tablets of stone and in the other books, the
four books together and the fifth book which was at the side, that is,
Deuteronomy. But although he that uttered the divine Word was in
it, yet the ark was also made as a type of her. But, being priceless,
it was carried; and the Word that was in it spoke through him that
read, since it did not speak of its own volition. But the holy Mary,
the living ark, had the living Word borne within her. While she
had within her another ark which was also alive, there was in the ark
that had been placed in her the living Word. And, further, when
David the prophet was bringing the ark up to Zion, he danced before
it, singing and rejoicing. And it was not a miracle, but rather a sign
by way of prophecy. "For these things happened typically, and they
were written as an admonition for us unto whom the ends of the times
have come," as the apostolic words teach. But here was a miracle.
For when the living ark—I speak of Mary—entered the house of
Elizabeth, the child John danced in the womb of his mother, leaping
for joy before the ark on account of him whom she was bearing, the
living Word, the Messiah. But the living Word also was a living
ark in his own living body, who, on account of the sacrifice in lieu of
our death, submitted to a three days' sleep. When he was awakened
by the word of the prophet, he heard the one hundred thirty-first
Psalm: "Arise in thy rest, thou and the ark of thy holy covenant." For
they called the Godhead of the only-begotten to arise from the lower
parts of the earth with his holy soul, and also at the same time

357 Exod. 16:15.
359 Lit., "being moved of itself."
360 B reads "new."
361 II Sam. 6:14.
362 I Cor. 10:11.
364 Ps. 132:8.
(called) his completely assumed human nature, his body, as they hint and say, "thou and the ark of thy holy covenant," so that they might say his holy body. And these are the things concerning the stamnos, which consisted of the 4 xestai of manna, from which also we know the significance of the ark in which was the law in the four books before Deuteronomy (was written) and the ark and stamnos of Mary which contained in the four Gospels the manna, the heavenly bread, and the ark, in which ark—I mean, in the holy body—the heavenly Word, when he came down, was given to the world. But I mean to those who believed in him, through the four Gospels believed the things that were preached. Up to here is enough concerning the stamnos, we think, O lover of the good.

36. [Concerning the kotyle.] The kotyle is half a xestes, and it is called a kotyle because the xestes is cut in two. For they call those who sell wine or oil by the xestes kotylistai, because they divide up what they sell into small measures.

37. [Concerning the kyathos.] The kyathos is not one measure but various (measures), for it is defined by the mixed drink in the cup, in one place a simple cup which is one-sixth of a xestes, in another a double cup which is one-third of a xestes. But it is a dipper by the use of which they dip up from a jar by means of the long handle. It has a form like that of a small inkstand, and one lifts it by the handle in order to draw from the depths of the jar that which he is about to take in the cup as a mixed drink. But in translation from the Hebrew language into the Greek, in some books it is called by this name (kyathos); but in a few books it is put down according to the Hebrew term, not being translated. When therefore you find in the preparation for the setting up of the tabernacle both the medekoth and the masmaroth know that medekoth means kyathoi and masmaroth means

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365 For the unusual construction see Nöldeke, Compendious Syriac Grammar (London, 1904) § 308b.
366 This derivation must go back to the Aramaic בָּשָׁל, “to cut.”
367 Margin: αὐλητρέω; B margin: αὐλητρευω.
368 LXX of Exod. 25:28 (=MT 25:29) and 38:12 (=MT 37:16), Num. 4:7, and Jer. 52:19 has κηθος as a translation of the Hebrew קיתוס.
369 This Greek marginal transliteration of the Syriac term perhaps results from a misspelling of קיתוס of the Syro-Hexaplaric version of Jer. 52:19.
370 Found thus spelled in LXX, but as קיתוס in the Syro-Hexaplaric version immediately preceding קיתוס in Jer. 52:19.
strainers. But many times when this word is employed it is used for ἑθμοι; for ἑθμοι and strainers, on account of one and the same use, are alike called masmaroth in the Hebrew.

38. [Concerning the tryblion.] The form of the tryblion is that of the scutella,761 that is, a dish.762 But it has a capacity of half a xestēs.

39. [Concerning the xestēs.] Although the xestēs is particularly well known to everybody, yet we speak of it because its standard is variously fixed among many peoples. For there is the Italian, the Alexandrian, the castrensis,774 the Pontic, and the Nicomedian. The Pontic is four times that of Alexandria; this is the stamnos already mentioned, when used as a wine measure. But it is otherwise adduced by 66c weight, for in oil there are 8 liberæ. For an Alexandrian xestēs holds775 a weight of 2 liberæ in oil, and the Italian xestēs holds 22 ounces; the castrensis also similarly holds 24 ounces, more or less, and the Nicomedian 20 ounces.

40. [Concerning the aporryma.] The aporryma is employed as a measure among the Thebans only, for it is half a saītēs. And its form is that of a small jar of the type of the saītēs. The true saītēs, however, consists of 22 xestai,778 so that the aporryma consists of 11 xestai. For there is another saītēs called the Nicaean, a jar of 8 or 10 xestai. And it was called the saītēs from the city of Saïs, where the measure and the form of the saītēs were invented.

41. [Concerning the shāfīthā.] (As for) the shāfīthā, this is a Syriac term which occurs as a measure among the people of Gaza and Ashkelon and the rest of the seacoast called the Shefelah. Hence in Gaza and Ashkelon777 they call the jar which is the shāfīthā778 the sapation, which is translated "the drawing vessel of the wine press,"779 for with the measure they draw out and carry wine. But among the people of

761 Cf. p. 13, n. 22.
762 Greek: παρέβατος, defined as a dainty side dish or a dish on which such meats are served.
763 Or, more lit., "it is variously standardized."
774 Hultsch, op. cit., p. 630, n. 1.
775 Lit., "brings" or "bears."
776 Hultsch, op. cit., pp. 542 f.
777 The Syriac construction makes "Gaza" and "Ashkelon" adjectives modifying "jar."
778 Apparently from the Aramaic root יָשְׁב, יָשָׁב, "to incline, tilt, pour out slowly."
779 Greek: ηρμαῖον ἀρτημα.
Ashkelon it consists of 22 xestai, among those of Azotus 18 xestai, and among those of Gaza 14 xestai.

42. Concerning the hin. The hin also is mentioned in the divine Scriptures, as are also many of those already discussed. Therefore the Scripture cautions many times and says "by the great measure," "by that of the sanctuary." And the great hin consists of 18 xestai, that is, one-fourth of a metrētēs. But the sacred hin consists of 9 xestai, one-sixth of which the prophet Ezekiel was ordered to drink daily, to whom the Lord said: "And water thou shalt drink by measure, one-sixth of a hin," that is, 1 1/2 xestai.

67a 43. Concerning the chūs. The chūs is taken from the Hebrew term that is pronounced kūzā. The complete (chūs) consists of 8 xestai, but the one called "sacred" consists of 6 xestai. For compared with the metrētēs the great (chūs) is one-ninth; but as compared with the samios, which is employed among the Cyprians, it is one-sixth, for the trichūs is half a samios. But the chūs, according to the sacred measure, which is the kūzā, is one-twelfth of the metrētēs, 6 xestai.

44. To this point we have discussed such measures as we have mentioned, but hereafter we speak of weights.

45. Discussion concerning the talent. The talent is that measure used in weighing that exceeds every other. And it is called the talent from the circumstance that equal weights fall into the two scale pans of a balance, and by the weight that is equal in counterpoise that which is in the other scale pan is weighed, that is, suspended. But the talent is called among the Hebrews, that is, the חומש הכסף, among the Syriacs, that is, the כשפיאמה. The two Syriac words here translated "equal" most likely translate some such Greek term as λοιμος, λοιμοφυς, λοιμοφος.

67b The root is יָלַע, and there seems to be a word play on this and תָּלָאָב. Epiphanius has some idea of a reduplicated biliteral root, such as is cited from the Sabaean in Gesenius-Buhl, Hebräisches und aramäisches Handwörterbuch über das Alte Testament (Leipzig, 1921) under כ-.

The usual Syriac word translated "talent" above and elsewhere.

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380 Hultsch, op. cit. pp. 585 f.
381 I have been unable to locate either of these phrases; but cf. Exod. 30:25, 31; Lev. 19:35; Deut. 25:13–15.
384 Hultsch, op. cit. pp. 628, 600.
385 The two Syriac words here translated "equal" most likely translate some such Greek term as λοιμος, λοιμοφυς, λοιμοφος.
386 The root is יָלַע, and there seems to be a word play on this and תָּלָאָב.
387 Epiphanius has some idea of a reduplicated biliteral root, such as is cited from the Sabaean in Gesenius-Buhl, Hebräisches und aramäisches Handwörterbuch über das Alte Testament (Leipzig, 1921) under כ-.
388 The usual Syriac word translated "talent" above and elsewhere.
which in *librae* consists of 125 *librae* by weight. But according to the *lepta* of coinage, when cut up into *lepta*, it is divided into 6,000 *lepta*. Accountants call this the unit. It is not the only (unit) for reckoning large sums, for there is also the unit involved in the “10,000 denarii.” There are, however, 6,000 *lepta* in 1 talent. The *lepta* are called *assaria*, concerning which it is said in the Gospel: “Are not two sparrows sold for one *assarion*?” Or, again: “Are not five sparrows sold for two *assaria*?” But they are called *assaria* when the smallest (weight) is translated from the Hebrew. Sixty *assaria*, however, are a *denarion*, and 100 *denaria* are a silver (coin). And they were 2 67c *denarii* that fell from the widow into the treasury; they have also been called 2 *lepta*, for *assaria* are the smallest things that can be. And the *argyrus* was coined as a coin from the beginning; therefore they also say *argyrois*. This came originally from the Assyrians, and they say that Abraham brought this coin to Canaan. The part of the talent is the *libra*. The *centenarius* was invented among the Romans, for it also bears a Roman name. They say *centum* for 100, and it is a weight of 100 *librae*.

46. [Concerning the *litra*.] The *litra*, however, consists of 12 ounces. As to its name, it also is from the Hebrew, for *λεπτον* means

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388 Most likely a translation of the Greek *κοττω*, which in such a context would mean “coined.”

389 Observe the Greek margin, *τωνας*.

390 Matt. 10:29.


392 Is Epiphanius trying to derive the term *assarion* from something like the elative of the root “حسابَ?”

393 Denarion and *denarius* represent the very same Syriac or Greek word; the former is here used when reference is to the mina, for the word is used in two distinct senses. Cf. Oskar Viedebantt, *Antike Gewichnormen und Münzfusse* (Berlin, 1923) pp. 80-82.

394 Margin: “حِرِّبُ,” translated, ‘of silver’; a man might say it, e.g., of a *zuz* or anything else like this.”

395 Mark 12:42; Luke 21:2. The Greek has *λευκα* in both cases.

396 Cf. the *λευκα* suggested by Lagarde.

397 Tranaliterating, in this sentence, the two adjectives, “silver.”

398 The word is the Greek *τιτος*, anything wrought of metal or stone.

399 The Greek form of the Latin *libra*. 
“It is mine,”

which is in every case persuasive and reassuring to him that receives and to him that gives.

47. [Concerning the ounce.] And it is named the ounce, on the one hand according to the height in the measure or by the spaced altitude; on the other hand it is measured in scales for weighing by the heaviness of a (known) weight, and by the knob of the scales it is determined according to the swerving, being estimated and weighed according to the lines of distance. And there are in the ounce 2 staters, because of that which was said by our Savior to Peter: “Cast your hook into the sea and take the first fish that comes up, and when you open its mouth you will find a stater”—called in the Hebrew a zūzd; 

For it was a stater containing half an ounce or 2 double zūzd, since the Pharisees said to Peter: “Does not your master pay the double zūzd?” For by the census of King Augustus there was to be paid what they called the poll tax, but in the Roman language capitatio, for they call the head a caput. So the Pharisees said: “Does not your master pay the double zūzd?” which is 2 zūzd.

48. [Concerning the shekel.] One shekel is that which is transliterated from the Hebrew language shekel, meaning inclination, for they say the shekel pulls down. There are in it two of what are called lepta, which makes 2 zūzd; but 2 double zūzd, which is 2 shekels according-

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401 This is certainly the simplest and most natural reading of the Syriac text, but the marginal εἰς τὰ ρᾶ is puzzling. Is it possible for the τὰ to represent some form of the Aramaic ṭב, or נב, or even נד, which has the meaning “bring”? Cf. § 54.

402 The margin identifies these scales with the weighing instrument invented by Archimedes, χαράκτωρ.

403 Someone saw the discrepancy here and tried to mend matters by adding on the margin: “It is the double zūzd, the great zūzd which weighs 2 zūzd.”

404 Matt. 17:27.


406 Lit., “head money.”

407 I read the mark by the first letter in B as the Greek ε, but the word might be taken as a participle with δ except for this pointing. As a matter of fact, this spelling is much nearer to the English form of the word than the usual Greek writing of the word.

408 This word, strangely enough, seems pointed as a participle in B; and if the word transliterated shekel is also a participle, we have: “for they call šḵêl a pulling down.”
ing to the sacred shekel, make 1 stater. The weight of this stater is the sum of 2 double zūzē, the complete measure of two poll taxes, as the Lord said: “Give a stater for me and you.” For this is what was ordered by Augustus to be paid for every poll. But the shekel is also called a kodrantēs, for there are 2 zūzē in it. But when it is changed or divided it is divided into many lepta, for the silver (coin) which is called by the Hebrews a mina—that is, a number—contains 100 denarii; its fourth is 25 denarii when it is changed. So when it is changed, because it is bound up in a bag, it is called a kodrantēs, for they call a bag of silver a kōdarion. But the shekel, which is one-fourth of an ounce, one-half of a stater, contains 2 zūzē; for one-eighth of an ounce is a zūzd. And the zūzd was also called a holkē. By this weight—I mean the shekel—they weighed the hair of Absalom every time he had his hair cut; and it possessed the weight of 125 shekels, which is 31 ounces and 1 shekel, that is, 2½ librae and 5 shekels.

Concerning the obolus. The obolus also was coined among the silver (coins). The one, however, made not of silver but of iron is one-eighth of an ounce, for this used to be an arrow. For the life of man before the coming of Christ was hemmed in by wars, so that they had need of arrows against those of the enemy. By means of such things as these they did business, everyone giving five or ten arrows when purchasing bread or anything else. But this was in weight one-seventh of an ounce; and with our own eyes we have seen this kind, O lover of the good. For on the island of Cyprus many kings and tyrants seized the government in antiquity. And going up for a walk

409 The Jewish temple tax of half a shekel is here called a shekel, for Epiphanius identifies it with the double zūzd, the Greek didrachmon, and this is what the LXX calls the shekel in Lev. 27:25.

410 The Greek form of the Latin quadrans.

411 This is the most obvious meaning of the Syriac; but it might be rendered “numbering,” “counting,” “sum,” or even “part.”

412 κοδράντος, diminutive of κόσμος, which is in turn a diminutive of κόρας, a sheep-skin or fleece; kodrantēs has a different origin.

413 A Greek weight equal to the drachma.

414 This figure does not agree with II Sam. 14:26.


416 The Syriac term would apply to any pointed missile for hurling by hand or otherwise; our “missile” is too broad a term, for it can be applied to a mere stone, and a “dart” is usually thought of as thrown by hand.
to one of the ancient castles which had revolted once upon a time, we entered where there had been a palace, where there was stored a portion of the tyrant’s pay which was given to the soldiers under him from time to time. And there had been placed in a heap these obeloi, which were fashioned by early man for use as money. But they were also employed in the wars. Moreover, these things concerning the obeloi, such as I have expounded and adduced, I was compelled to say because the divine Scripture says: “The whole world of capital belongs to the faithful; not even an obolus belongs to the unfaithful.”

But there was also another obolus that was coined of silver, which was a very small coin; it is one-eightieth of an ounce. For it is said in Leviticus: “The double zuz shall be 20 obeloi.” We have already shown that the double zuz is one-fourth of an ounce.

50. Concerning the chalkoi. (As for) the chalkoi, the Egyptians invented them. They are silver (coins) that are coined; for this reason the silver coins are called coppers among the Alexandrians. But the chalkus is one-eighth of an ounce by weight, like the zuz.

51. Concerning the mina. Mina is for manē. For in the Hebrew the silver (coin) is called the manē. But the Italian mina consists of 60 staters, that is, of 2½ librae. But that which is called the barbarian, the Theban, consists of 60 staters, that is, 2½ librae. But they coin other minas, some of 2 librae, some of 4, everyone according to his pleasure. And there have been many types of silver (coins) from time to time.

This spelling with an e is justified by our present English usage, which comes down to us from the Greeks. The ms. do not of themselves justify a spelling here different from the “obelus” elsewhere. A has the word “obelus” or “obelus” seven times in this paragraph; in the first three instances there is no attempt to represent the medial vowel; in the last four it is indicated by ı. In B the vowel is so represented in six cases; only in the second instance is the vowel not represented.

Prov. 17:6 in LXX.
Lev. 27:25 in LXX.
This is the transliteration of the Greek adjective corresponding to chalkus, a popular term for silver coins of small value.
The Hebrew term יִנְיָנָה. Lagarde's use of this term again in the next sentence is abundantly justified by the fragments of Epiphanius in his Symmicta I 214, first line 15, and 217, first line 10. The margins of A and B are contradictory.
52. [Concerning the nummus.] A certain nummus was once called after one Numa who was a king of the Romans, and in accordance with his name the coin was coined. But the ancients called half of the silver (denarius) the dichryson. And the silver (denarius) is what the Romans call the miliarision, which is translated “military gift.” This dichryson also was the silver (coin) that was later called repudiated. After the king had been killed, his stamp was still engraved upon the dichryson. When his coin came to be repudiated it was called fraudulent, that is, repudiated. But you find this term in the prophet also, O lover of learning, as he says: “Call them repudiated silver.” But the Cyprians and other peoples call the assarion by the Greek name zirētia. And, again, the ancients had silver (coins) that were called lityra, also tyria, but we do not know how heavy these were as to weight.

53. [Concerning the follis.] The follis is also called the purse, because it is a multiple; for it is 2½ silver (coins), which is 250 denarii. Two lepta are a follis according to the copper coinage, but not according to the silver coinage. This also was of silver. And, moreover, even at the present time the Romans make use of this

425 Both A and B have marginal Greek spellings in dia-, and in the Syriac this a is represented in every case save one by ] I have followed the Lexicon of Sophocles, to avoid confusion with diachryson, “interwoven with gold.”
426 So the margin of B. This is the Roman miliarensis, named for its value, the one-thousandth of a pound of gold; cf. A. R. Burns, Money and Monetary Policy in Early Times (London, 1927) p. 242, n. 5.
427 Lit.; but the term really means the daily wage of the soldier.
428 Jer. 6:30; cf. LXX and Syro-Hexaplaric.
429 Vocalized according to the Greek marginal glosses; not in the lexicons. Let students of Greek antiquities take notice of these terms.
430 Speaking in Roman terms, Burns (op. cit. p. 439) says: “The purse of silver is estimated at 125 miliarenses weighing a little under two pounds, and was worth 9 solidi or one-eighth of a pound of gold.” Cf. Hultsch, op. cit. pp. 340–48.
431 The Greek of Petavius reads “208.” Lagarde says the Breslau ms. reads “220.” Cf. his Symmica I 213, 217 f., 222, 224; also Hultsch, Metrologicorum scriptorum reliquiae I 144 n.; also Burns, op. cit. p. 439.
432 The copper denarius became so common that the term δενάριον was employed to mean copper coinage. Cf. Dindorf’s ed. of Epiphanius, IV 138.
433 Apparently a small silver coin (follis) worth 2 lepta.
number, 125 pieces of silver in number being considered among the Romans as heaped up together to make one purse, because the pro-
fusion of the quantity of the silver pieces fills the bag. For as the talent contains 125 librae by number, so also in the case of the follis 125 silver (denarii) complete$^{434}$ the number. But you also find this, O lover of the good, in the book of Kingdoms, when Naaman the Syrian, turning in the chariot, went to meet with Gehazi and he, as if sent by Elisha personally, said, lying: "My lord sent me, saying: ‘There have come to me two needy sons of the prophets. But send them two garments and a talent of silver.’" And he said: "Take two talents of silver and two garments that may be changed." And he put the two talents into two bags and placed them upon two young men.$^{435}$

Now a talent, we say, consists of 125 librae, that is, the great talent; and this was placed in bags because it was in coins. For the number 125 is called a talent because of its great weight. For when we wish to mention what is excessive in weight we say “exceeding the talent,” but when (a matter) of simple number, the number 125 is employed.$^{436}$ And, again, it is called the follis because of the interpretation “bag”; and in lepta it lumps up$^{437}$ 125 lepta of silver$^{438}$ in one coin (name)$^{439}$ so as to be called individually a follis, being mentioned by this name “bag.” In accordance with another explanation among the Hebrews, the term salâ$^{440}$ is used; but this coin is entirely of silver, the weight half an ounce. This is what Abraham proposed to give to the sons of

$^{434}$ If the writing of A, with a double %, be correct, then the reference is to what people “say” is the number.

$^{435}$ II Kings 5:21–23 in LXX.

$^{436}$ Lit., “accepted.”

$^{437}$ Lit., “swallows.”

$^{438}$ I.e., the silver denarius, just as the copper tepton was the copper denarius.

$^{439}$ I.e., a term in common use for expressing value but never an actual coin, in this respect like the English “mill.” That the follis is said in one place to equal 125 pieces of silver, in another place 250, and is even assigned other values in the Greek text, is in exact accord with current usage in Palestine up until the recent World War. The mejidi was officially worth 19 piasters in the Turkish telegraph offices, but in current usage was worth 23 piasters in Jerusalem, 24 in Damascus, 26 in Jaffa, and 46 in Gaza. Cf. Baedeker, Palestine and Syria (Leipzig, 1912) p. xxiii and the frontispiece.

$^{440}$ The word as here spelled means lit. “baskets”; it is no doubt the lvVw, which has been transliterated into Greek and then back into Syriac and has thus become obscured.
Shechem as the price of the field because of the double cave, saying, "four hundred double zuze between us," which were 200 salim.

And the salā is interpreted as follis because of the roundness of form of the coin. The round scales of reptiles are called folides. When this is reckoned in talents the number is carried up to 125 librae, but when in follēs they are composed of 125 (denarii) of silver. It has the name of bag among the Romans, but among the Hebrews and Greeks that of snake scales. But the Alexandrians, having reduced the talent to the smallest (subdivisions), made it consist of 15 silver (coins) in number, for a silver (coin) was 100 denarii. And in a denarius there were 4 lepta. So all these made up 6,000 lepta in a talent. To this point, again, as regards the weights and the silver (coins) and the measures and the numbers which we have adduced, we have also made explanation.

54. The names of the measures locally. The marēs is a measure among the people of Pontus consisting of 2 pots; but the pot among them consists of 10 xestai, so that the kupros consists of 20 Alexandrian xestai. Among the people of Pontus the kupros is a measure of dry produce of 2 modii; but it (the modius) is said by them to consist of 5 choinikes, and the choinix of 2 xestai, among them, so that the kupros would consist of 20 xestai. For there is also a great modius among them of 24 xestai. The litra is translated by the Romans as libra, which among the Romans etymologically means equality, that is to say, equality by measure. And there is in it 12 ounces. But from what language the name of the ounce has come we do not know with certainty.

441 Gen. 23:16 in LXX.
442 Margin: "Concerning the salā.
443 Plural of folis, a Greek term here confused with follis, which latter was applied by the Romans to a small coin as well as to a leathern money bag.
444 An interpretation of the term folides.
445 B has 6,400 in text, and A adds 400 in the margin; but such a calculation does not fit Epiphanius' terms.
446 Plural in B. A repeats the title in the margin; on left margin: "Concerning the marēs, the kupros, and the choinix."
448 Evidently an error for marēs; but kupros occurs in both Syriac mss. and also in the fragmentary Greek given by Lagarde, Symmicta I 218 and II 182. So also Hultsch, Metrologorum scriptorum reliquiae I 284, line 15, and 269, line 23. But cf. our § 3, where the meaning is clear.
449 Ituulogyia is evidently the Greek that lies behind the Syriac.
but from what we conjecture the ounce is called by a Greek name, being named because of the many parts in the *litra*. However, the *litra* is also said to be perhaps from the Hebrew or Syriac language, as we have said above. For the "*li* is, "*to me,*" and the *tra* is "*it is*”; so that it will be: "Full weight belongs to him that receives." But the *litra* makes 288 grams, and every gram consists of 6 carats. But carats are the seeds that are found in the fruit of the carob tree. And this seed weight, if it is complete, equals the weight of 2 fat barley(corns), so that the *litra* consists of 3,456 barleys, 1,728 carats, 288 grams, 12 ounces. But the ounce consists of 24 grams. And again, divided differently, the ounce is put in yet other terms. For the Hebrews, dividing the ounce into other parts, called it by other names. For they called half an ounce a stater from the circumstance that when the scale pans on both sides are equal in inclination, if half an ounce is put into each side of the balances and the equipoise of the beam is brought about in accordance with the pointer that is in the middle of the balances, it comes to be called a stater. That is, the half of an ounce which was determined by the equality of inclination they called a stater, that which was called by them the double *zūsā*. And the stater with them is the half-ounce, 2 shekels as they are called in the Hebrew, as we have said above, while according to the etymology of the language they are interpreted through *sēkel* as a “taking up” or a “weighing down,” as we say “it weighs down” or “it inclines.” And, again, the shekel, which is half a stater, one-fourth of an ounce, has 2 *lepta*.

450 Lit., "we do not know much."

451 Someone has added on the margin "6,912," and this seems to have provoked the further note: "Rather the barleycorns are doubled, for there it was one-fourth of a carat according to us."

452 Margin: "Concerning the gram, the carat, the barleycorn, and the ounce."

453 Lit., "falls."

454 Margin: "Concerning the shekel, the stater, the *lepta*, and the obolus."

455 Lit., "it causes to pass over."

456 Is Epiphanius trying to suggest that the root idea in "stater" is akin to the Greek *τάτον*, "to stand"?

457 A reproduction of the Greek transliteration of "shekel"; cf. margin.

458 Corresponding to the Aramaic meaning of the root.

459 The Syriac root *חַש* is practically equivalent to the Hebrew *בּשֶּׂל*.
in it. And the lepton is a weight which is one-eighth of an ounce, and by some it is also called the obelus. But some divide the ounce into 7 obeloi, while some change the name obelus. Since it is numbered among the weights they call it the obolus, because the ancients, consuming their lives in war, did their business by means of arrows, for the arrow was called the obelus. And a man would give 2 obeloi and get bread or anything else pertaining to food. Therefore in the temple in Jerusalem there sat the money-changers who were called trapezitai, whose tables the Lord overturned, which (tables) were for the coinage, which gets its name from this circumstance, that at royal courts by this means men think that the world is controlled. But it was called silver (coinage) because at the time it was made of silver with the image of the king on it. There was a large one, (used) as a symbol and a weight, that was called a silver (talent), as I have already said, of 100 denaria. But every denarion was 60 assaria. The silver (coin), however, that is current is that which is called the mina, according to the Hebrew; therefore it was called the mina according to those things previously determined by me above. But since it was impossible, if the large silver (mina) was carried about, to buy bread or anything else of small value, it was necessary to give the large silver (minas) to the money-changers and to change (them) for small coins, that is to say, to change (the money), that is, to make exchange. Hence those called trapezitai are also called money-changers. Therefore also the Lord, overturning their tables there, scattered their silver (minas). For this reason also there came about the name of the obolus, because by means of such little arrows as these the business of the wars of mankind was carried on.

55. Concerning the xestēs. But the name of the xestēs is from the great measures divided into small parts. Because some have sought

⁴⁶⁰ An attempt to reproduce an approximation of the original idea of Epiphanius; our Syriac mss. are not altogether consistent, but our e corresponds generally to ə and our o to o.

⁴⁶¹ Derived from the Greek word for “table”; cf. our term “bankers,” from a Middle English root akin to our “bench.”

⁴⁶² Matt. 21:12 ff., with parallels in the other three Gospels.

⁴⁶³ I.e., “coinage” (νομίσμα) is derived from the verb νομίζω, which Lagarde takes to be the word lying back of the Syriac.

⁴⁶⁴ See § 45. This largest silver (coin) was only a term, not an actual coin in use.
to learn whence this measure is derived and have not found out, we have assented with some of the ancients as to whence this derived (term) is taken. Contrariwise it is Greek, from the circumstance that by means of it large measures are reduced to smallness. The Romans, taking over its name, inasmuch as they had a measure of 6 xestai, which (number) is pronounced by them in the Roman language sex, say therefore not xestēs but sextari, that is, "six times," a multiple of the xestēs. They also call the little xestēs the sexton, for it is the sixth part of what is called among them the congiarium.

But the congiarium is a liquid measure among the Romans also. For likewise the name is even pronounced in the Roman fashion. For this measure you have the further evidence of the Chronicle of Eusebius and the other chroniclers, (relating) that as each of the kings in (his) time (bestowed) gifts upon the Roman populace, they accordingly bestowed good cheer. It is to be interpreted "coiled up" or "put together," for the Roman conge means "assemble" or "put together."

No one of those who have met with these weights and measures which have been mentioned by us for the second time can find fault, as though the writing were without purpose instead of to teach accuracy; for although we spoke of them heretofore somewhat briefly, we have now set down for the sake of accuracy those things also that had been abbreviated. Hereafter we shall tell about land measures and the measurements upon the land, for they also are in the divine Scripture.

465 Or perhaps: "It is from the Greek usage."
466 Lit., "scraped down." The Syriac verb doubtless represents the Greek ξω or ξω, and from this root Epiphanius would derive the term xestēs.
467 Low Latin may have had some such term as sextes for "six times," after the analogy of ter and quater.
468 Lit., "the xestēs much doubled."
469 I.e., the Latin sextum, "the sixth."
470 The same measure as the congius, but also meaning a gift of a congius distributed among the people, hence also in a more general sense a largess in money of undefined amount. Cf. Hultsch, Metrologicorum scriptorum reliquiae II 117.
471 This corresponds to the second Greek term of this pair, συνεστραγμένον; and the second Syriac term corresponds to the first of the Greek, συνμακρύνειν.
472 B margin, congero, evidently a conflation of the two Latin verbs cogere and conggero.
58. Concerning the field. The field is a land measure. Now roughly and generically the entire earth is called a field. For if we say, "The field offers pasturage," it means that the whole world together is green with vegetation. But again, the field is also a measure of land. And you find in the divine Scripture, O lover of the good, about the field of Abiezer. And it consists of 5 or 6 seahs, so that it is either a fifth or a sixth of a jugon. But this is an Egyptian measure, for the Egyptians measure all their land in fields.

59. Concerning the jugum. And there are 6 fields in a jugon of land of the second class, but 5 (in land) of the first class. But among the Romans jugum means "pair" or "yoke," because it is the plowing of a yoke of oxen for a whole day; for the same reason also (we find) the decad in the agriculture of the Palestinians and Arabians. But among the Cyprians they are called zyyga and among other peoples syntelesmata. There is in the field, according to the measure of the measuring rod of 6 1/4 cubits, called among surveyors the akaina, 20 by 20 (rods). For the field consists of 5 plethra of land of the first class, but of 6 plethra of the second class. [The measure of the field]
is not like ours, for it extends 20 (rods) by 20 according to the reckoning of 5 cubits (to the rod).] But the plethron is 20\(^4\) by 20 cubits, called the sataean\(^6\) among the Palestinians and Arabians. For 30 sataeans constitute a jugon of land of the first class. Therefore, just as the quantity of 30 modii like that in the Gospel\(^4\) is called a kor, so also here the 30 sataeans are called a koraean. But a koraean of land of the second class has 60 sataeans in [the measure. And, again, in measurements upon the land the sataean has 6 cabs\(^8\) in it. But these 30 sataeans are 13 jugera—like the one-fifth of the measure among the Palestinians\(^8\) —that is, 13 yokes. For the Romans say junge for “yoke up,” since a yoke of oxen will plow 2\(\frac{1}{3}\) sataeans in a day. You inquire as to the measure of the land, is it thus?\(^8\) You inquire as to the measure of the seed, is it thus?\(^8\) For, the structure of the modius being enlarged, the overflow, that is, the overfulness of the modius, constituted a part of the modius. Therefore when the modius is small\(^9\) it consists of 5 cabs, but when it is spacious it consists of 6. Therefore also the sataean consists of 6 cabs in the measurement of land, and of 6 cabs (consists) the measure of seed. And we have told the things concerning the sataean, the plethron, the yoke, the jugon, the koraean, the field, and the jugera.

60. Concerning the cubit. And this also is in the divine Scriptures

\(^4\)This first number must mean rods, since there are 5 plethra in a field; if taken as cubits in both cases, there would be 25 plethra in a field. Hultsch, Gr. und röm. Metrologie, p. 599, now reads 60 by 60 cubits as the meaning of the fragments in Lagarde, Symmicta I 218 f.; and this agrees practically with what we have just said about the Syriac text. Bar Bahlul, Lexicon Syriacum (ed. R. Duval) col. 1576, line 3, calls the plethron a jugum. Does he mean in Palestine?

\(^6\)I.e., a land measure corresponding to the seah as a measure of seed; the Syriac and Greek have an adjectival form here. The term koraean below has the same explanation.

\(^8\)The modius is mentioned in Matt. 5:15; Mark 4:21; Luke 11:33.

\(^9\)As the square brackets indicate, the word does not occur in A; the Greek of Lagarde’s Symmicta I 219, καβινα, again indicates such an adjectival form as we have indicated by sataean and koraean.

\(^8\)Reading according to B, which the context demands.

\(^7\)§ 58 has called the seah or sataean one-fifth of the field, and this parenthesis must really belong to that term.

\(^9\)Lit., “has it thus?” or “has it so much?”

\(^9\)Lit., “half”; but it cannot be this in the light of what immediately follows.

\(^9\)Lit., “compressed.”
in many places. For it is said that the specifications of the ark of Noah were given by means of cubits. For it was said: “Thou shalt make it 300 cubits long, 30 cubits high, and 50 cubits wide, and within a cubit thou shalt gather it together above.” The cubit then is a measure, but it is taken from the measure of the forearm. For the part from the elbow to the wrist and the palm of the hand is called the cubit, the middle finger of the cubit measure being also extended at the same time and there being added below (it) the span, that is, of the hand, taken all together. This cubit has 24 fingers in the measure, if the cubit is a linear measure. If, however, it be 

\[\text{\textit{τετράγωνος}},\] which is measured along two sides, it is of 48 fingers. When employed in measuring a round piece of timber, when doubled four times it is called a solid cubit and is of 192 fingers. But in this usage the finger contains 8 lepta. The measure of a piece of timber, however, is taken from the circumference of the timber. For example, if you wind a cord about the piece of timber and it is found that there are in it 72 fingers, or as many as there may be, then you multiply the 72 fingers by 72 again, which makes 5,184 fingers. You divide these again by 12, and there are 432 fingers. You take the length of such a piece of timber, whether its length be 10 or 12, or whatever it may be. If it be 10 cubits, you multiply the 432 lepta by these 10, and there are 4,320 lepta. Then you divide these by 192, and they make 20 solid cubits, which are 3,840 lepta, that is to say, fingers. And there yet remain 480 lepta, of which the \(\frac{1}{2}\) part makes 2 cubits, which is 384 lepta, and there remain 96 lepta. Then, since it does not have

491 Gen. 6:15–16; cf. SG, p. 37.
492 Lit., “hand.”
493 Cf. SG, p. 37. Lagarde translates: “... und hinzugefügt wird unterhalb der spanne, das heisst aber welche eine geschlossene faust ausfüllt.”
494 More exactly, “fingerbreadths.”
495 I.e., Epiphanius measures 24 fingers along one side of the quadrangle and 24 fingers along another side, then takes their sum.
496 Epiphanius seems to think of a cubic block, around which he makes two complete measurements, each of them amounting to 96 fingers.
497 The significance of this last figure can only be the area of a cross-section of the piece of timber, and that would be 412+ units, if the circumference be 72—not very exact calculation.
498 The only reason for this second division is that the science of mathematics was not far advanced in the author’s day, and he must divide by successive subtractions.
another measure of 192, so that it might be reckoned a solid cubit, we now divide the fingers which remain into lepta. Then since a finger contains 8 lepta, one-eighth of these 96 lepta that remain makes the number 12, which is 12 fingers, making half a cubit. So there are, in a piece of timber that is 72 fingers in circumference and 10 cubits long, 22 solid cubits and 12 fingers, that is, 22\(\frac{1}{2}\) (solid) cubits. But the simple cubit of linear measurement contains 3 spans, 6 hands, or 4 palms. And there are 8 fingers in the span and 4 fingers in the hand. But when it is closed it is called the fist. It is, however, often also called the gronthos inasmuch as athletes use this form when engaging in a fight. Therefore the apostle says: "Thus I fight, not as if I beat the air." For what is called the palm is employed as a measure by women in making fabrics for clothing. For they stretch out the fingers from the tip of the nail of the middle finger to the "breast" of the palm of the hand, that is, to the great joint, and there are six fingers in it. This is the account of the cubit, the span, the hand, the finger, and the palm. And to this point is concerning measurements on the earth by means of which land is measured which are employed in the Scriptures. But I have also told about the measurement of round timbers, although it is not employed in the divine Scripture.

499 I.e., the term lepta seems to be preferred when speaking of cubic fingers, but the author is not consistent in his usage.

500 Only in linear measure; has the author forgotten he is dealing with cubic measure? But it is a fact that the 96 is half of his solid cubit.

501 A result far from accurate. Since 18 fingers are a cubit, 324 square fingers are a square cubit, and the area of a cross-section of this piece of timber would be, according to a previous calculation, 412/324 square cubits. This fraction multiplied by 10 gives as a result 12\(\frac{1}{2}\) solid cubits.

502 Margin: συπιθαμη.


504 As described below it is a "handlength," and the "palm" is sometimes used in this sense. Margin of both mss. is ὑπαθασι.

505 The Syriac term is an altogether unusual form, clearly a transliteration of some such Greek word. The margin of B is γρονθασιος, but the margin of A is πυγμη. The latter copyist evidently took it for a noun rather than an adjective. The fact that the marginal readings are exactly reversed in the case of the preceding "fist" points in the same direction.

506 1 Cor. 9:26.
CONCERNING NAMES OF PLACES, IN PART

61. Ararat is a place in Armenia in which there is a mountain called Lubar. On it the ark of Noah came to rest, and it is situated in the middle of Qardû and in the salt lands of Armenia.

62. [Concerning Aṭāṭ.] Aṭāṭ, in Transjordania, where they made lamentation for Jacob when he died. It is four miles from Jericho, about two miles from the Jordan. And it is now called Bēth-haglā, which is interpreted the place of a circuit, because there, making lamentation, they completed a circuit. And there is a fountain of sweet water in the place. At this fountain stands to this day a great thorn bush, which is interpreted aṭāṭ. On account of this thorn bush the place also is likewise called the “thorn bush” of the salt lands.

63. [Concerning Abarim.] Abarim, the mountain on which Moses died. It is said, however, to be Mount Nebo, and it is in the territory of Moab, opposite Jericho, overlooking the Jordan, on the summit of Pisgah. And it is visible on the ascent from Libias to Heshbon.

§73c

Title repeated in margin of A.


609 Gen. 8:4.

610 This term is found in the Peshitta, Gen. 8:4, and the corresponding gentilic in Isa. 37:38. The word Kopolonwos, quoted by Josephus (Antiquities I iii 6), indicates that the word “Qardû” goes back at least as far as Berosus. Cf. Eusebius, Onomasticon, ed. Klostermann (Leipzig, 1904) pp. 2 f.

611 This term is found in LXX of Isa. 37:38. The fact was noted by Eusebius, op. cit. p. 38, line 11.

612 Atad in MT and LXX, Gen. 50:10 f.

613 I.e., ἀμμαία. B margin adds: “i.e., the pillars or posts set up along the roads.”


615 I.e., ἄτατον, “thorn bush,” is equated with ἄμματος.

616 Deut. 32:49. A comparison with Eusebius, op. cit. p. 16, indicates clearly the source of the statements about Abarim; this is also the source of many of the statements that follow.

617 Margin of A: αὐτὸν βαλοι; margin of B: αὐτὸ λαβάδος.

618 Cf. map at end of the Onomasticon in Klostermann’s edition.
which is Ḥeshbū, called by the same names, over against Mount Peor, which also is thus called to this day. So also again the place is still called Pisgah, which is interpreted “hewn stone.” It is also often called a hill. Therefore it was said to Moses: “Go up on Mount Nebo to the hill of hewn stone,” and he died.

64. [Concerning Azekah.] Azekah is a city of the Canaanites to which Joshua the (son) of Nun pursued the five kings. Moreover, it belonged to the tribe of Dan. But it is now called in Syriac ܚܫܒܕ, for the reading Azekah is Hebrew; and it is translated into Greek as “white.” It is situated midway between Eleutheropolis and Elia, nine miles from Eleutheropolis, where Goliath died.

65. [Concerning *A mái.] *A mái, but also called *A mái, is a valley over which the moon stood still when Joshua prayed, near the village which is still called *A mái, eastward of Bethel, three miles distant. Geba and Ramah, the city of Saul, however, are situated near it.

66. [Concerning Anathoth.] Anathoth, a city in the portion of Benjamin, set apart for the priests, in the neighborhood of Elia, about three miles away. Jeremiah the prophet was from here. But what was formerly a city is now a village.

67. Ḥafrah, in the portion of Benjamin, still exists. It is a large village of Ephraim five miles east of the city of Bethel, but it was formerly a city. And it is situated near the wilderness of Bethel, as

Lagarde cites his Armenische Studien, § 1038, which I have been unable to consult; he also thinks G. Hoffmann in ZDMG XXXII 743 may be pertinent.

LXX in Num. 21:19 and 23:14; Deut. 3:27.
The nearest approach to this reading is Deut. 3:27 in LXX.
Josh. 10:10 f.; Eusebius, op. cit. p. 18.
Josh. 15:35 and Eusebius say Judah.
Margin: “Jerusalem was called Elia of yore.”
Cf. I Sam. 17:1; i.e., Goliath is said to have died at Azekah.
LXX of I Chron. 8:13; J. Payne Smith, op. cit. col. 152: אֶלְעָי.
I.e., the Aijalon of Josh. 10:12; cf. Eusebius, op. cit. p. 18.
I.e., “milia (passuum),” Roman miles.
Eusebius has the plural, “cities.”
Margin: “στήλεα, the pillars or posts set up along the roads.”
you go down by way of the Akrabattine\textsuperscript{534} to the Aulôn\textsuperscript{535} (valley). Thither the Lord Jesus Christ turned aside when they came to anoint him king.\textsuperscript{536} And, going to the wilderness, to the city of Ephraim,\textsuperscript{537} he hid himself there, where there is a great miracle to this day. For vipers or other noxious reptiles are not found. But if you compel a viper to go upon the soil of the village, it loses all its strength and is unable to do harm and finally dies; but it makes haste to depart from these borders. The people of the place say that the Lord Jesus Christ gave this sign to the village at the time when he was abiding there, sealing up the place so that a reptile would not come there, or, if it disobeyed in any respect, it would do no harm. But if and when it disobeyed, seeking to remain in the place, it would perish immediately upon entering and be found dead.

68. [Concerning Ἀβιαζὰρ.] Ἀβιαζὰρ,\textsuperscript{538} the stone of my help, the place upon which the ark rested when it returned from the foreign tribes.\textsuperscript{539} And it is situated between Elia and Azotus,\textsuperscript{540} near Lower Beth-Shemesh, which is fourteen miles distant east and north of Eleutheropolis, in a valley.

69. Concerning the threshing floor of Ἄραμ.\textsuperscript{541} This is Jerusalem, that is, only the inclosure of the temple wall, specifically\textsuperscript{542} where the altar\textsuperscript{543} was built.

70. [Concerning Abel-meholah.] Abel-meholah,\textsuperscript{544} a city of one of the princes of Sodom,\textsuperscript{545} whence Elisha was. It is now a village in the Aulôn (valley), from Bajshān\textsuperscript{546} ten miles distant toward the south, that which is now called Beth-meholah.

\textsuperscript{534} Eusebius, op. cit. p. 14, line 10.  \textsuperscript{535} John 6:15.
\textsuperscript{536} Ibid. pp. 14, 16.  \textsuperscript{537} John 11:54.
\textsuperscript{538} I judge this to be a confusion with the name Abiezer (Josh. 17:2) and have vocalized according to R. Payne Smith, but the reference is clearly to the Ebenezer of I Sam. 7:12.
\textsuperscript{539} The equivalent of the LXX ἄλλωφυλος, Philistines.
\textsuperscript{540} Cf. Eusebius, op. cit. p. 54, under Βηθσαμ: Καὶ ἦσαν εἰς ἐτὸς ἄντιχων Ἐλαιὸς πρὸς ἀναπόδεικτον μετὰ Νικαλέων. May we venture to correct his text on the basis of the above reading?
\textsuperscript{541} II Sam. 24:16; II Chron. 3:1.
\textsuperscript{542} The margins of both A and B read, "correctly."
\textsuperscript{543} B: "temple."
\textsuperscript{544} I Kings 19:16.
\textsuperscript{545} Eusebius, op. cit. p. 34, reads "Solomon," as in I Kings 4:12.
\textsuperscript{546} So found in the Peshitta of II Mac. 12:29; the modern Beisan, biblical Bethshean.
71. Concerning Rekem. Rekem, which is in Kingdoms,⁴⁴⁷ but called Rekem⁴⁴⁸ in Isaiah.⁴⁴⁹ It was, however, a great and famous city that was reckoned to be in Arabia-Palestine, which is also called Edom⁵⁵⁰ in the Scripture. But in the Greek language it is called the Rock. You also have this name in Isaiah, who says: “And the Rock shall be desolate,” but in (some) codices: “The Rock shall be desolate.”⁵⁵¹ For it is not in regard to a rock that the divine Scripture says, “it is desolate,” as many mistakenly think, but in regard to that which we have indicated. And it is situated in Mount Seir; often it also is called Seir, for it had these names from Esau, because he built it.

74d For he was named Esau because of ruddiness of countenance, | Seir because of hairiness,⁵⁵² Edom because of gluttony and worldliness, because he sold his birthright in exchange for food. But the inhabitant of the (region) round about is called, along with it, Edom.

72. [Concerning In-Jawn.] In-Jawn,⁵⁵³ “near Salim,”⁵⁵⁴ where John

⁴⁴⁷ Lagarde cites IV Kings 14:7, but MT has הֶלְבֶל and LXX πετρα. Is it possible that מַלְחֵס is an error for מַלְחֵס? Cf. Num. 31:8, where we find Rekem or Rokus as the name of one of the kings of Midian, from whom the city of Rekem was named according to Josephus (Antiquities IV vii 1). Cf. Eusebius, op. cit. p. 144.

⁴⁴⁸ B makes no distinction in the two spellings of Rekem, but A has a point beneath in the first instance and a point above in the second. This may be intended to indicate the vocalization Rekem in the first place, and Rekom or Rokus in the second, following Eusebius, op. cit. p. 144, lines 7 f. It is a curious fact that the Lee edition of the Peshitta has this point beneath only in three places where it stands for MT Kadesh (Gen. 14:7; 16:14; 20:1), while there is no hint as to the vocalization elsewhere; the Urmia and Mosul editions uniformly point Rekem.

⁴⁴⁹ The name Rekem per se does not occur in Isaiah in MT or LXX; so Josh. 13:21 may be meant. Joshua makes Rekem one of the chiefs of Midian, the same mentioned in Num. 31:8. Josh. 18:27 refers to a city of Benjamin which could hardly be confused with Petra. Dalman (Neue Petra-Forschungen [Leipzig, 1912] p. 14) suggests that the identification of Sela with Rekem may have arisen through the use of a compound name Sela-Rekem to designate the most conspicuous outpost of the ancient Edomite capital. MT has the name Rekem also in I Chron. 2:43–44 and 7:16; but it occurs in LXX in I Chron. 2:43 and 7:16 only. Cf. also Eusebius, op. cit. p. 142.


⁴⁵¹ Isa. 16:1 in LXX; but LXX has μὴ instead of the “and,” while Syro-Hex. has δέ.

⁴⁵² Cf. Eusebius, op. cit. p. 150; Josephus, Antiquities I x 3.

⁴⁵³ Not a mere transliteration of the Greek, but the form occurring in the Peshitta of John 3:23. B might be read In-Nun, nearer the Greek.
was baptizing in the Gospel of John. And the place, moreover, is to be seen to this day, eight miles south of Bajshān, near Salim and the Jordan.

73. [Concerning Bethel.] Bethel\textsuperscript{564} is even today a village, ten miles distant from Elia as you go to Neapolis, on the right hand of the way, (a village) which of old was called \textsuperscript{565} and Luz. It is also of the tribe of Benjamín, near Bethau\textsuperscript{568} and Ai. And Joshua besieged it, killing its king.

74. [Concerning Jerusalem.] (As for) Jerusalem, of it Adonibezek was king,\textsuperscript{567} and afterward the Jebusites, by whom it was called Jebus. When David had driven them out\textsuperscript{568} he made it a priestly metropolis of Judah because of the temple that was established in it. Josephus says that this is the Salem of Genesis over which Melchizedek was king.\textsuperscript{559} And it was in the portion of the tribe\textsuperscript{560} of Benjamín. But others say that the Salem of Melchizedek was opposite Shechem in Samaria, whose grounds are seen (lying) waste. For Eusebius also, who wrote the Onomasticon,\textsuperscript{561} so testifies, saying: "Salem is the city of Shechem, which is Shechem,\textsuperscript{562} as the Scripture says. But there is also another village to this day beside Elia, to the west of it. And there is yet another situated in a plain eight miles from Bajshān (the village), of Salūmia. But Josephus says that this is the Salem over which Melchizedek was king, saying: 'Salem is that which was later Jerusalem.'\textsuperscript{563} But some say that there is another Salem near Hobah,\textsuperscript{564} to the left of Damascus.

\textsuperscript{565} A LXX misreading of the Hebrew \textit{לְבִדָל טַלִּים} of Gen. 28:19.
\textsuperscript{566} The Beth-aven of MT in Josh. 7:2 and 18:12; the name Bethel has dropped out of LXX in the former passage. Cf. Eusebius, \textit{op. cit.} pp. 50 and 66.
\textsuperscript{567} Judg. 1:5; cf. Eusebius, \textit{op. cit.} p. 106.
\textsuperscript{568} I Chron. 11:4-5.
\textsuperscript{569} Gen. 14:18; Josephus, \textit{Antiquities} I x 2.
\textsuperscript{560} The order of the two words "portion" and "tribe" is unusual; it has been transposed from that found in Eusebius.
\textsuperscript{561} Lagarde is more literal in using the word τοτικα, but this is the work referred to. The margin reads, then: "τοτικα, that is, because of the happenings in the places."
\textsuperscript{562} Eusebius, \textit{op. cit.} p. 152, has here two Greek names for the place, in the first instance Συμμούων, in the second Συνκτριπτείον.
\textsuperscript{563} Josephus, \textit{loc. cit.}
\textsuperscript{564} Gen. 14:15.
75. [Concerning Jāfō.] Jāfō, which is transferred (into Greek as) Jōpē, is a city of Palestine on the seacoast in the portion of Dan. But today many of its buildings are in ruins. Here Jonah the prophet embarked for Tarshish, which is called Tarsus above. And here they of Judea were accustomed to embark—I mean, from Jōpē—for it was their port.

76. Akko, which is Ptolemais and Thimūna, beside great Carmel, was also the harbor of Jamnia and the port for Betosigon. But it is now laid waste. From here, again, they say Jonah, having been vomited up by the whale, departed on the way to Nineveh, the great city, for forty days. For thus it is in the Hebrew: “Jonah began to enter the city forty days.” But it is not possible that the city could have had a street of forty days’ (length), but it is also impossible that Jonah could have sat by it forty days until he saw what was going to take place; for so do the followers of Aquila interpret: “Again forty days and Nineveh shall be overthrown.” Where then did Jonah tarry, so that he knew that it was not yet overthrown? Or while the sun beat down upon his head with heat, the gourd from which he had shade rising up over his head? And if he waited for forty days while it shaded him from the heat, why did he say: “It sprang up one night and withered another,” if he persevered for forty days looking for what was to take place? So the seventy-two have well translated: “Yet three days and Nineveh shall be overthrown.” For they have explained that what is involved in the

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566 Jonah 1:3.
567 Josephus identifies the two places; see Eusebius, op. cit. p. 100. But Epiphanius has not previously mentioned Tarsus.
568 The modern Acre; Eusebius, op. cit. p. 30.
569 B: [صخة]; B margin: δημοτα. There is a modern ed-Damun southeast of Acre.
570 Josephus (Vita, § 188) mentions a Jamnia in northern Galilee.
571 Can there be any connection with the αὑγω or αὐγω of Josephus, Jewish War II 573? B margin: βαιοενω.
572 This is not the reading of MT in Jonah 3:4.
573 The margin of the Syro-Hexaplaric version reads: “The rest say, forty.” Cf. also Field, Origenis Hexaplorum quae supersunt, on Jonah 3:4.
574 Jonah 4:10.
575 LXX of Jonah 3:4; also the Syro-Hexaplaric version.
forty days is said of the journey, as we think. And when they have explained it as the measure of the length of the journey, they have resolved the difficulty of the words and have explained the note about the three days.

75d 77. Concerning Karmelā. Karmelā, where Nabal was, is a village that is even yet called Karmelā, which is transferred (into Greek as) Karmelos, toward the east from the tenth milestone on the road from Hebron, where there is also situated a fort of the Romans.

78. Concerning another second Karmelā. The other Karmelā is the great mountain that reaches to the sea of Phoenicia and separates Palestine from Phoenicia; (it is) where Elijah sat.

79. [Concerning Karchedōn.] Karchedōn, which is Carthage, also Carthagina, the metropolis of Africa. Thither once upon a time Canaanites migrated from Phoenicia. For even until today the Africans speak Canaanitish. And being asked about their language, they reply: "We are Canaanites." But they are called Bizakanoi, which is translated "scattered." But because of their racial relationship to the Phoenicians, Isaiah says to the king of Tyre: "Till thy land, for the ships of Karchedōn no longer come to thee." But in the Hebrew Isaiah and Ezekiel call it Tarshish.

80. [As to the quarters (of the heavens) and the stars which are in the divine Scriptures.] Again, O lover of the good, I also prepare you an account of the quarters (of the heavens) and of the stars which are in the divine Scriptures. East, west, north, south, according to the word spoken by the Lord in the Gospel, shall come and lean on the bosom of Abraham and of Isaac and of Jacob in the kingdom of heaven; but the sons of the kingdom—as we would say, the sons of

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575 I Sam. xxv.
577 Cf. Eusebius, loc. cit. Cf. LXX of IV Kings 1:9, where the exact word of Eusebius does not occur, but an excellent synonym. George Adam Smith thinks Mount Carmel is the scene of the story here related (Hastings, Dictionary of the Bible I 3556).
578 Cf. Eusebius, loc. cit.
579 B has two Greek readings in the margin: ἑκάκαυς and βικανοι. Named from the Roman province Byzacium in North Africa.
580 Based on the widespread Semitic root מ"ם, ציף.
581 Cf. Isa. 23:10 in LXX.
582 Isa. 23:1, 6, 10; Ezek. 27:12, 25; 38:13.
Israel—shall go out into outer darkness. But some one may say: “You have told us something superfluous in speaking of east and west and north and south, for who does not know these terms and the local significance of them?” But I have called them to mind that I might explain their origin. Now it will occur to you at once, O lover of the good, concerning Job, that “he was a highborn man of those from the (region of the) rising of the sun.” So the east, where the sun rises, gets its name accordingly. But if the highborn and the lowborn are known by birth, Job was exceedingly highborn. For he was the son of Zerah, and Zerah was the son of Reuel, and Reuel was the son of Esau. Esau was the son of Isaac, Isaac was the son of Abraham, he (Job) being the fifth after Abraham, that is, from Abraham. He (Abraham) was above all nobility of birth, who was known as the friend of God. For if the friends of kings are known as highborn, how much more highborn was Abraham, who was named “the friend of God”? But from the east also the easterly wind is called erous, either because it blows widely or because it is set at the

585 Rather free translation justified by the context.
586 Job 1:3 in LXX.
587 The very same word just translated “rising.”
588 The word seems to be pointed as a participle, meaning “friends”; but it can equally well mean “by the womb” or “by birth,” and this fits better what immediately follows. The later reference to the “friend of God” may, however, hark back to the meaning “friends.”
589 Gen. 36:13 and 10.
592 R. Payne Smith, op. cit. col. 3879, cites III Esd. 8:11, 13, 26 as authority for the statement that the seven nobles nearest to the king of the Persians were called “friends.”
593 Other instances of this phrase applied to Abraham, but as an epithet rather than a name, are: Zadokite Fragments 4:2; Jub. 19:9; I Clem. 10:1 and 17:2; Jerusalem Targum on Gen. 18:17; Prayer of Azariah 12 (“beloved of God”); Avoth d'Rabbi Nathan, version 2, chap. 43 (אטו and אט), ed. Schechter, p. 61; B'midhbar Rabbah 16:3 (אטו)
594 Greek for “widely” is eptotis.
head of the winds, that is, is found (at the head). Hence, in the Acts of the Apostles also there is found knowledge of the wind

76c *euraklydón*| and *typhoníkos*, because of severity, but *euraklydón* because it blows out of the depths of *euros*. But there is also in the Scripture concerning the *apéliótes*. This blows from the other side of *euros*, from the quarter of *notos* over which the sun passes, hence called *apéliótes*. And beyond it is *euronotos*, because it is in the middle between *euros* and *notos*, after *apéliótes*, as this wind also is called in the divine Scriptures. But *notos* is the wind that blows from the south and after this there is another wind that is called *libonotos*, for it is in the middle between *notos* and *lips*. The west is also called *hespera*, from which quarter *zephyros* blows. You have this wind also in the Acts. And in the middle between *lips* and *zephyros* blows that which is called the “middle,” otherwise *chóros*, which is likewise found in the Acts, where the companions of Paul sailed for the place Phoenix, the harbor of which Phoenix looked toward the *chóros*. From this *chóros* blow the annuals that are also called “dogs,” but they are called “dogs” because of the perpetual barking of dogs. The north wind, which is called *aparkias*, blows from

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595 An attempt to derive *euros* from ἰᾭδος, “head.”


597 A reads ῥ for τ, a plain error.

598 I.e., the east.

599 In LXX of Exod. 27:11; Judith 7:18; Jer. 32:12 (25:26 MT); Ezek. 20:47 (21:3 MT); 21:4 (9 MT); I Macc. 12:37; Aquila, Ezek. 17:10; Ἀλλιος, Exod. 14:21 and Judg. 1:9.

600 Margin: “Notos is the wind in the middle between south and east.”

601 From ἀπελιότος (old form of ἀπελιός).

602 I.e., the author says *euronotos* is called *apéliótes* in the Scriptures. The word *euronotos* does not occur in LXX; ἀπελιότος occurs as the equivalent of the MT יָמָּן in Exod. 27:11; Jer. 32:12 LXX (25:26 MT); of בֶּן in Ezek. 20:47 (21:3 MT); 21:4 (9 MT); of בֶּן in Ezek. 17:10 (Aquila); Exod. 14:21 (Ἀλλιος).

603 *Notos* occurs often in LXX. It is the equivalent of בֵית in Exod. 10:13 (twice) and 14:21; of בֵית in Exod. 28:20; of בֵית in Exod. 28:35, etc. A special study of the translation of these terms might be valuable.

604 Acts 27:12. The term is used in LXX as loosely as *notos*; it stands for בֵית in Deut. 33:23; בֵית in II Chron. 32:30 and 33:14; בֵית in Gen. 13:14; 20:1; 24:62; בֵית in Deut. 3:27; Num. 10:6.

605 Gen. 1:5, 8, 13, 19, 23, 31; Acts 4:3 and 28:23; and many other places.

the depths of the north, whence that which is called the bear turns; therefore it is called aparktias. Beyond this is that which is called the thraskion, which blows from the region of Thrace. Men give this wind many names, naming them from the places (whence they blow). The thraskion and the euraklydon are associated with each other. And some of those in the East call the euraklydon the skopelea, and the thraskion the patrea. But others call the thraskion the kekian, while those in Numidia, in Africa, and in Britain call it the samūren. And these things pertain to the four quarters and their winds and the two (winds) blowing with each one of the winds, situated on the two sides of each.

77a 81. Mary went up to the hill country to (visit) Elizabeth. And this hill country extends upward from the Aulon (valley) and Jericho and the Dead Sea, and on the other side of Jericho it extends upward from the Jordan to the neighborhood of parts of Phoenicia. Here, then, are established the boundaries of Israel and (her) possessions, Abilene and the Decapolis, which are on the side of Pella. But they are also situated in the region of Perea. And to them also belong the Ammonite (country) and the Moabite (country) and the

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609 The word is the Greek aparktos transliterated. Margin: “arktos, i.e., the wagon,” sometimes called Charles’s Wain.
610 Liddell and Scott treat this as the normal spelling rather than aparktias.
611 Properly ἀπρακτιας. Liddell and Scott say this wind was probably named from Thrace, and they cite a form ἀπρακτιας. On the ancient names of the winds cf. Theophrastus of Eresus, On Winds and on Weather Signs, trans. J. G. Wood (London, 1894).
612 Skopelos, otherwise Peparēthos, was an island off the coast of Magnesia.
613 Patrae, the modern Patras, was an ancient city of Achaia, on the promontory of Rhium.
614 Properly αἰκτίας, Greek term for the northeast wind.
615 Could this term by any possibility be derived from Smyrna?
617 Lit., “separated.”
618 Lagarde correctly regards these two Syriac words as the translation of ἴδωμεν.
619 Singular in Syriac; Abilene and the Decapolis are thought of as a geographical unit and so are referred to by singular pronouns below where we use a plural.
621 Eusebius, loc. cit.
Gileadite (country) above. Now they are eastward across the Jordan, but the hill country is westward of the Jordan, Jerusalem being in the midst of it. But to the west of the east it has the Shephelah. In the Shephelah were the five satrapies of the foreign tribes: (that of) the Gazans, (named) from the city of Gaza; (that of) the Ashkelonians, from the city of Ashkelon; (that of) the Azotans—these were on the sea. But there was also that of the Gathans, whence Goliath was; but Gath is now laid waste. But it extended to Ekron. And there is now a large desolate village not far from Gath, about seven miles. Some think this to be Ekron, but from the positions and from the signs and from (the location of) Mount Carmel we find it to be Caesarea Stratonis. This whole country, however, was called Hamath, and from its name of Hamath the whole eparchy came to be called Palestine. And so much for these things.

82. But there are also in Job these things about the position of the stars, where he says: “He that made the Pleiades and the evening star and the North Star and Orion and the chambers of the south.” And the Pleiades, with the seven stars in it, is known to many. But some call it the Cluster because of its resemblance to a cluster (of grapes). And the evening star is the star that is seen in the west at evening time, but especially in the autumn season. They call this the long-haired. Moreover, O lover of the good, you have written in Job concerning this: “For thou callest,” he says, “the evening star with the voice, and he answers thee; but thou leadest him, taking hold

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622 These three countries or regions are indicated by feminine adjectives.
623 “Of the east” seems altogether superfluous and is relegated to a footnote in Lagarde’s edition. It can only mean something like “to the west of its eastern part.”
624 Philistines, the διαλοφωλη of LXX.
626 The Roman provincia; our “province” is not sufficiently exact.
627 Doubtless a translation of the Greek ἄτροπεστα.
628 Job 9:9, in the main following LXX; but I find Orion in Peshitta and MT only. The Peshitta, however, has only one term, ḫmḥ, in place of “the evening star and the North Star.”
629 Does this represent the Greek βοτρυς?
630 A transliteration of the Greek κομῆτης.
of his hair." But as to the North Star, some say that it is the foremost star in the pole of Charles's Wain, but others say that it is one of the four (constituting) the wagon itself, that is, the corner one at the wagon end of the pole. But as to Orion, they say that it is the one formed in the likeness of a man's image. And it has four (principal) stars forming a rectangle, and three above like a head, and three like a girdle for the loins, and others that descend in the form of a belt or like a sword. But these are called mazūrōth in the divine Scripture; they are, however, interpreted "elements." The (term) "chambers of the south" is used because of the storehouses of snow and of hail and dew. These are not on the earth, but between the heavens and the earth, being brought from the inside of the corners of the heavens; and dew and honey especially are drops that have been thus brought from heaven. For it is not true, as some suppose, that the rain is from heaven. Out of the sea and other places the clouds draw up the rain and pour (it) upon the face of the earth. And you have testimony, O lover of the good, in the prophet, where he says: "He that bringeth up the clouds from the end of the earth," and, again: "He that calleth the waters of the sea and poureth them out upon the face of the earth, the Lord God Almighty is his name." And so much, again, for these things.

83. And, other place and land names occurring to us, we are making mention of them. Mountains and hills. Mountains, indeed, are according to nature; they are elevated places that were formed by God, that were heaped up by means of rocks and stones. And hills also are elevated places, but they are of earth and not heaped up out of stones. And ridges are elevated places, but they are of sand. And

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Cf. Job 38:34a and 32b in LXX.
I.e., Ursa Minor; Charles's Wain usually means Ursa Major.
Transliteration of the LXX term, here found on the margin.
The marginal "Hosea" is an error; see Ps. 134:7 in LXX.
Amos 5:8 in LXX; the full title for Deity is found only in the margin of the Syro-Hexaplaric version.
Lit., "which."
Or "dust." It is interesting to observe that the modern "tells," the word here translated "hills," are artificial and composed mainly of dust.
Exactly what particular kind of ridges is meant is not clear; certainly not all ridges are of sand, even in Palestine.
the raṣīnē\textsuperscript{639} also are said to be of sand—not the shevaltē,\textsuperscript{640} but the raṣīnē. For the shevaltē are in the middle parts of streams where the movement of the stream is from both sides toward the middle, being gathered together in the likeness of a spike (of grain), such that because of the force of the turning about they are called whirlpools.

84. Here we arrive at the end of our writing for you, O lover of the good.

The end of the discourse of Saint Epiphanius, bishop of Constantia in Cyprus, concerning weights and measures and numbers and certain other explanations (of things) found in the divine Scriptures.

Praise be to the Father and to the Son and to the Holy Spirit, now and always, forever and forever. Amen.

And from John, the sinner, who has written, be thanksgiving to our Lord and God Jesus Christ forever!

\textsuperscript{639} The only meaning given by the lexicons is “rivulets.” The marginal Greek readings seem to be confused, and ṭwārt, “sand heaps” or “dunes,” seems to belong to this word rather than to shevaltē. B does not definitely attach ṭwārt to a particular word of the text.

\textsuperscript{640} The primary meaning of this word in the singular is “spike (of grain),” but it seems also to mean “flood” (Ps. 69:3, 16 MT; Isa. 27:12 MT and P). The marginal ṭwārt, “whirlpools” or “eddies,” seems to belong to this word.

\textsuperscript{641} I am venturing thus to vocalize in accordance with the same consonants in R. Payne Smith, \textit{Thesaurus Syriacus}, col. 2615.

\textsuperscript{642} Cf. \textit{ibid.} col. 1264.

\textsuperscript{643} Perhaps an adjective built on the city name Ḫeftūn; cf. R. Payne Smith, \textit{op. cit.} col. 1349.

\textsuperscript{644} For the entire colophon cf. W. Wright, \textit{Catalogue of Syriac Manuscripts in the British Museum} II (London, 1871) 718a. Wright makes out some letters hardly legible in our photograph. B has no corresponding colophon.
Where no ms. is designated, the reference is to the Syriac ms. in the British Museum numbered Or. Add. 14620. The word Lagarde (L) indicates the reading preferred by Paul de Lagarde in his *Veteris Testamenti ab Origene recensiti fragmenta apud Syros servata quinque* (Gottingae, 1880), to which is prefixed the treatise by Epiphanius on weights and measures.

Folio 45a. Title.—B has this on the margin in two parts. On the lower left margin of folio 6a (for the work by Epiphanius begins near the bottom of the column) are the words, “Of St. Epiphanius.” About the middle of the left margin of folio 6b occurs: “The treatise concerning weights and measures.”

2:1.—pref. ?| 4:3.—pref. ?| 9:2.—ins. o after ฒ, with L| 13:1.—+mg. | 13:2.—ins. o before final ฒ| 14:1.—ins. o before final ฒ| 20:1.—+mg.| 26:2.—om. first |, with L| 34:2.—fem. suf.| 35:2.—om. o before ฒ, with L; +pl.| 35:3.—om. o before ฒ, with L.

Folio 45b. 4:1.—+addition almost precisely same as our text at fol. 47a 1-7; the collation is made at that point. | 4:3.—pref. ?| 6:2, 3; 7:1.—abbreviated. B consistently uses the letters of the alphabet as abbreviations in the writing of numbers. This will not be noted elsewhere unless there is some additional reason for the notation. | 12:1.—| 15:1.—L places a point after this word without any support from either of the Syriac mss.| 19:1.—+pl.| 21:3.—+mg. μυραβά.| 23:1.—om. pl.| 30:2.—om.| 34:1.—ins. o before ฒ.

Folio 45c. 3:2.—tr. _scheme; L ins. o after | . | 8:2.—pointed as a finite verb; L says this is pointed as a participle in the ms. we use as a text. | 10:1.—om. o before ฒ. | 13:1.—+pl.| 17:1.—The first letter seems to be pointed with a.

Folio 45d. 1:1.—om. one ฒ, dot over the other. | 4:1.—pref. ?| 13:3.—om. ฒ; mg. ἘΑΠΗΠΑ; Lagarde equates this with ὅλακων. | 15:2.—ins. ฒ before ฒ. | 18:3.—om. o before ฒ. | 19:2.—tr. ฒ and o, with L; + pl.| 20:2, 3.—om.| 21:1.—agrees in text and mg.| 22:3.—w. ฒ? | 30:1.—ins. o after 伎; mg. same.

Folio 46a. 12:3.—om.| 17:2.—| 21:1.—. | 24:1.—+mg. ἀπορρυμα.| 29:2.—ins. | after first ฒ.

Folio 46b. 3:3.—+pl.| 12:2.—om.| 14:1.—ins. o before ฒ. | 20:1.—om. one ฒ, dot above the other. | 23:1.—+mg. ἀπορρυμα.| 29:2.—ins. | after first ฒ.

Folio 46c. 1:1.—Lagarde would omit ฒ, against both the Syriac mss.| 5:1.—+mg.| 11:1.—om. | 12:1.—| 21:1.— | 22:2.—+mg.| 24:2.—om. o before ฒ. | 26:2.—+ | 30:2.—om.| 32:1.—
collation

ins. o before $. | 32:2.—According to Lagarde B has a “28” written, but I hesitate to say it cannot be an “18.” | 35:3.—om. first ]

Folio 46d. 5:2.—for first $ | 6:3.—om. $ | 10:1.—om. $ | 12:3.—om. $ | 14:3.—om. $. | 15:3.—om. $ | 21:1.—for first $; Lagarde | 26:1.—ins. o before $. | 30:2.—ins. o before 

Folio 47a. 1–7.—B places this just after fol. 45a 4:2. The only variants are: (1) om. $ between $ and $ in “Epiphanius”; (2) $; (3) om. $.

Folio 47b. 1–11.—The signs are more carefully placed and displayed in A than in B, and are therefore presumably more carefully made than in B, some two hundred years later in date; therefore it seems fruitless to collate the signs. 16–25.—L has all the Greek words in footnotes. 16:2 and 17:2.—om. 

Folio 47c. 3:3.—om. | 11:4.—ins. * after $. | 13:2–14:1.— | 20:4.—om. | 23:3–24:1.— | 28:1.—om. pl. | 29:3.—L om. second $. | 35:3.—abs. for emph.

Folio 47d. 2:2.—$ | 8:3–9:1.—tr. | 21:3.—om. | 22:1.—$ for final $. | 23:3.—$ for final $. | 26:1.—ins. $ after $.

Folio 48a. 5:1.—om. final $ | 8:1.—om. first $. | 12:1.—.$ | L om. first $; no asterisk. 25:2.—om. $ | 32:1.—om. first $, with L; this and the four lines following do not have a preceding asterisk for each as in A. | 34:1.—pref. $; 35:1.—om. first and second $; L om. second $.

Folio 48b. 11:3.—om. | 14:1.— | 16:1.—ins. $ before $, with L | 17:1.—ins. $ for $, with L; $; $ | 22:1.—om. first $, with L | 22:2.—om. the obelus sign. | 27:2.—ins. $ before $, with L | 28:2.—om. | 30:2.—om. | 37:3.—mg. $.

Folio 48c. 13:1.— | 23:3.—L pref. $, against A and B. | 25:2.—mg. $.$ | 27:2.—om. | 27:3.—mg. $.$ | 33:2.—om.

Folio 48d. 9:1.— | 16:2, 3.—tr. | 18:3.—L ins. $ before $, against A and B. | 30:2, 3.—tr. | 31:1, 2.—construct + gen.; “Israel” has no $ | 34:1, 2.—tr. | 36:3.—$.
Folio 49a. 8:2—l^a^. | 18:1.—^?. | 20:3.—+^?. | 32:2.—+final 
| 33:3.—+final.

Folio 49b. 2:1.—om. pl. and mg. | 3:3.—second - inserted below line. | 6:1.—| 12:1.—B has after this word a space that contains meaningless marks somewhat like /////. | 16:1.—+pl. | 20:3.—om. first l, with L. | 27:4—28:1.—tr. | 30:3, 4.—tr.

Folio 49c. 1-17. L says these lines appear in the Brit. Mus. ms. 12168, but that he has not examined it. | 2:3.—om. first l; +mg. στιχηρα. | 4:1.—om. second - Does A have it? | 17:3.—ins. after - | 35:2.—L ins. after - | 35:2, 3.—

Folio 49d. 1:1.—L+final | 2:3-3:1.—| 4:2.—om. final l, with L. | 7:1.—| 10:3.—L ins. after - | 15:1.—+om. | 17:1.—om. - with L. | 19:2.—om. - | 21:1, 3.—tr. | 22:3.—om. | 23:3, 24:1.—tr. | 26:1, 2.—part. + pron. suf. | 30:1.—-

Folio 50a. 6:4.—Χθεσ-, | 7:1.—om. final - | 14:4.—+mg. Χθεσ-, | 15:4.—- | 24:2.—+|, with L. | 31:3, 4.—om. | 34:4.—Χθεσ- | 35:1-fol. 50b 1:1.—om.

Folio 50b. 2:2.—| 6:2.—, with L. | 18:1.—+pl. | 24:1, 2.—tr. | 30:1.—om. obelus.

Folio 50c. 1:3.—L tr. | 12:1.—om. first - | 13:1.—pointed as perfect tense. | 13:3, 4.—preceded by asterisk in mg.; the other asterisks of A are omitted in B. | 14:1.—om. first - with L; om. mg. | 15:4.—The obelus appears only above this word and at the beginning of the line. | 16:1.—om. one - | 17:1.—text and mg. same. | 27:2—29:2.—om. hom. | 34:3.—ins. - after - , with L.

Folio 50d. 10:1.—om. first - | 13:1.—om. with L. | 17:2.—| 20:3—21:2.— | 23:1.—om. one - | 33:1, 2.—L om. | 33:2.—ins. - after - ; om. sign above. | 34:1.—om. preceding - | 34:2.—om. following sign. | 34:3.—ins. - after - ; L has - for - . | 35:1.—preceded by - ; ins. - after - .

Folio 51a. 1:1.—om. preceding sign; ins. - after - ; om. - after - . | 3:2.—om. one - | 7:2.—mg. same. | 10:3.—om. | 11:1.—om. final - | 17:3.—om. - | 22:3.—om. mg. | 23:2.—om. first - | tr. - . | 24:2.—ins. - before - . | 25:2.—om. | 28:1.—ins. - after - ; and so in mg. note coming a little farther on, all of which is in the text of B. | 30:2.—vowel on - , not - . | 31:2.—not demonstrative. | 32:1.—om. pl. | 34:1.—ins. - before - . | 34:2.—om. one - . | 36:3.—om.

Folio 51b. 12:1.—mg. σωμαμονοηεια. | 12:2-13:1.—mg. η ομοια. | 16:2, 3.—part. + suf. | 19:1.—mg. om. inst. - . | 21:1—22:1.—om. hom. | 32:2.—ins. - after - , with L.

Folio 51c. 1:3.—ins. - after - . | 8:1.—om. following sign. | 8:1, 2.—Lom. | 8:2.— for - . | 10:1.— for - . | 12:2.—ins. - after - . | 18:2.—L om. point above - . | 19:2.— for - . | 27:2.—om. first - . | 32:1.—ins. - after - . | 32:2.— for - .
Collation

Folio 51d. 4:1, 2.—tr. | 8:1.—om. letter in mg. | 17:1.—om. 1. | 18:2.—om. | 23:1.—om. The series of mg. numbers from 1 to 12 beginning at this point not in B. | 26:2.—om. | 30:2.—om. | 32:2.—om. second and third o. | 33:2.—tr. | 34:1.—om.

Folio 52a. 1:2.—om. | 4:3.—om. | 8:1.—om. | 11:1.—om. mg. | 11:2.—om. | 16:2.—om. | 18:3.—om. | 22:1.—om. | 24:1.—om. second | 26:1.—om.

Folio 52b. 3:4.—om. one ▶. | 9:1.—om. 1. | 14:3.—om. mg. | 20:2.—om. second ▶; two points over ▶; mg. of B is φαλαρρω. | 23:1.—om. 2. | 25:3, 4.—om. | 27:2.—om. | 29:2.—om. for first o, with L. | 29:3.—30:1.—part. + suf. | 31:3.—om. 0 after ▶. | 32:2.—om. o before ▶, with L.

Folio 52c. 4:1.—om. o and last ▶. | 5:1.—absolute. | 7:2.—om. ▶ and last ▶. | 8:4.—om. first ▶. | 10:3.—om. | 11:1.—om. | 12:1.—om. | 18:3.—om. ▶. | 21:2.—om. ▶. | 22:3.—L om. first ▶. | 28:1.—ins. ▶ after ▶. | 36:1.—om. ▶ and last ▶.

Folio 52d. 3:1-4:2.—om.; on mg. ▶ ▶ ▶. | 5:2.—om. second ▶. | 7:2.—pref. ▶. | 8:3.—om. last ▶. | 11:1.—L om. ▶. | 17:2.—mg. same except that of B does not repeat the word to which gloss is attached and inserts ▶ before the last word. | 18:1.—om. ▶. | 19:2.—om. ▶. | 22:3, 4.—. | 29:3.—om. ▶. | 30:2.—om. ▶, with L. | 30:5.—+ mg. ▶ ▶ ▶ ▶ ▶.

Folio 53a. 10:3, 11:1.—tr. | 11:2.—om. ▶; om. mg. | 25:3.—om. ▶. | 27:2.—mg. same. | 29:1-3.—. | 29:4.—om. ▶. | 32:1.—om. pl. | 32:3.—. + ▶.

Folio 53b. 4:3.—. | 5:3-6:1.—in mg., with L. | 6:3.—ins. ▶ after ▶. | 13:3.—L ▶. | 21:1.—om. | 29:3.—om. mg. | 30:4.—om. pl. | 34:2.—absolute.

Folio 53c. 5:1.—om. ▶. | 5:2, 3.—tr. | 13:1.—om. last ▶. | 14:2.—ins. ▶ after ▶. | 16:3.—pointed as fem., with L. | 17:2.—om. last ▶. | 18:1.—. | 20:2.—om. for second ▶. | 28:2.—. | 28:4.—om. ▶. | 29:1.—om. ▶; ins. ▶ after ▶. | 30:1.—om. ▶. | 30:2.—om. ▶. | 32:2, 3.—tr.

Folio 53d. 1:2.—om. 1. | 2:3.—om. first ▶. | 7:2.—om. first ▶. | 10:2.—om. ▶ before final ▶. | 14:1.—. | 15:1.—L om. second ▶. | 17:1.—om. first ▶. | 17:2.—om. mg. | 19:1.—+ suf. ▶, with L. | 19:2.—om. ▶ and ▶. | 20:3.—om. mg.; L adopts mg. spelling. | 22:2.—. | 22:4.—. ▶. | 24:1.—. ▶. | 26:2.—+. | 27:2.—+. | 27:3.—om. ▶. | 27:4.—om. ▶. | 37:2.—om. first ▶.

Folio 54a. 7:3.—om. first ▶. | 8:3.—I am not at all sure L has read this rightly as having an \ instead of an ▶. | 10:1-11:2.—om. | 13:3.—ins. ▶ after ▶; om. mg. | 14:4.—ins. ▶ after ▶, with L; om. mg. | 16:1.—ins. ▶ after ▶. | 16:3.—. | 17:2.—Here B introduces the statement about Claudius omitted in its proper place. Same as A, but ▶ is written for the months,
not 1. | 19:3.—om. | 22:2.| 25:3.—om. mg. | 27:1.—om. second 1. | 28:3.—om. first 1. with L. | 30:2, 3.—L om. | 30:3.—for 1. 

Folio 54b. 9:4.—| 10:3.—mg. | 15:1, 2.—L. |
21:1.—om. mg. | 31:3.—om. hom. | 35:1.—om. | 38:1.—

Folio 54c. 4:3.—| 6:3.—om. | 7:2.—om. 1. | 19:3.—
21:2.—for 1. | 28:1.—ins. 0 after . | 33:1.—
34:2.—ins. before 1. with L. | 34:3.—om. 

Folio 54d. 3:4:1.—| 8:1.—om. pl. | 8:2.—om. pl. and second |
22:3.—for 1. | 25:3.—om. one 1.; mg. 
37:2.—L ins. 1. after 1.

Folio 55a. 3:3.—om. pl. | 14:2.—om. mg. | 15:2.—mg. | 18:1.—om. second 1.; with L. | 23:2, 3.—

Folio 55b. 3:2.—L om. point. | 6:1.—mg. | 7:1.—pl. | 22:2.—L om. point, with L.

Folio 55c. 1:1.—pointed as perfect. | 3:1.—ins. after 1. | mg. πυς |
6:3.—tr. | 7:3.—πυς |
8:1.—πυς |
9:1.—ins. 0 after 1. | 10:4, 5. | 14:1. |

Folio 55d. 3:1.—om. 1. | mg. σταθερημαν. | 6:2.—point above 1. | 7:2.—om. | 14:1.—B has two lines preceded by this sign, instead of four. | 18:1.—tr. 
25:2.—+ 1. | 26:1.—L pref. 0. | 27:2.—1. | 29:1.—1. for 1. |
om. 1. | 30:1.—mg. same. | 30:2.—ins. 1. before final 1, with L. |
30:3.—32:2.—L om. | 31:1.—om. first 1. | 33:1.—om. 1. of mg. | 36:1.—om. 

Folio 56a. 2:1.—om. 1. | 2:3.—om. mg. | 6:2.—om. mg. | 12:1.—om. |
19:1.—om. 1. with L. | 21:3, 4.—part.+suf. | 22:2.—for conj. 1. |
tr. 9. | 26:1.—L repeats the word.

Folio 56b. 1:2.—om. with L. | 13:3.—| 18:3.—for 1. | 20:3.—There is a 1. here in mg. | 23:1.—om. first 1. |
27:2.—1. | 28:3.—om. second 1. | 32:1.—om. second 1. | 34:1.—final 1. | 34:2.—for 1. |

Folio 56c. 1:1.—pref. 1. | 1:3.—om. 1. | 11:1.—mg. 
12:1—18:1.—om. with L. | 20:1.—B has same mg. as A, but occurring a little previously. | 25:2.—pl. | 25:3.—mg. 
27:1.—om. pl. | 28:1.—+ 1. |
28:2.—om. mg. | 29:1.—+ 1. | 30:1.—ins. after 1. | 30:3.—om. first 1. |
32:1.—om. pl. and 1. 

Folio 56d. 1:3.—ins. 1. after 1. | 4:2.—om. second 1. | L 1. for 1. | 4:4.—This and the following numbers repeated in mg. do not appear in mg.
of B. | 13:1—| Jcrua?. | 13:2.—om. first o. | 14:2.—om. second o. | 15:3—
om. pl. | 17:1.—om. first l, with L. | 19:1.—tr. d; +mg. π. | 20:3.—om. o. | 23:2-24:1.—om. | 27:2.—om. l. | 29:1.—tr. i. | 29:2.—pointed as perfect. | 33:1.—pref. ?, with L.

Folio 57a. 1:1.—tr. | 2:1.—tr. صم. | 8:3.—تح. | 12:1.—ins. | before م. | 14:1.—for first ج. | 21:3.—| سلم. | 22:2.—om. first ج. | 25:3.—mg. same. | 32:1.—+م. | with L. | 32:2.—ins. o after ج.; om. final l. | 34:2.—
ins. | after i, with L. | 34:3.—om. | 36:1.—| صن. | 36:2.—pref. ?.

Folio 57b. 1:2.—om. first ج. | 2:1.—om. م. | 4:4-5:1.—tr. | 6:1.—om. م. | 12:2-13:2.—om. hom. | 14:2.—final م. with L. | 15:1.—| نف. | 18:1.—| نف. | 18:3.—| final م, with L. | 20:3-21:1.—tr. | 21:4.—om. o, with L. | 27:3.—om. | 28:1.—pref. | 28:2.—+م. | 29:1.—pl.
| 30:1.—for م, no point. | 37:2.—om.

Folio 57c. 12:1.—| نف. | 14:1.—om. first and second o. | 16:1.—so mg.; text ت. | 19:2.—final م, with L. | 22:3.—om. last o. | 25:1, 2.—
part. + suf. | 35:3.—| نف. | with L.

Folio 57d. 6:2.—+ع. | 8:2.—om. first o. | 13:3, 4.—tr. | 14:3.—om. first م. | 22:1.—om. first م. | 27:1.—A, B pl., against L. | 31:2.—م. for second o. | 33:2.—om. م. | 36:1.—om. first o, with L.

Folio 57a. 1:1.—om. م. | 2:1, 2.—ب. | 5:2.—ins. o after م. | 11:1.—ins. | after م, with L. | 19:2, 3.—tr. | 25:2.—ins. o after م. | 25:2, 3.—tr. | 33:3.—*.

Folio 58b. 4:1.—om. l. | 6:4-7:1.—tr. | +ال. | 8:1.—+pl. | 9:3.—om. second م. | 10:2.—om. mg. | 13:2-14:1.—om. | 17:1.—ins. م. after م. | 18:1.—ins. م. after م; om. mg. | 22:1.—+ 있고 | 26:1.—+م. | 29:3-30:1.—tr. | 31:1.—om. second o. | 32:1.—om. | 34:1.—+م. for م; mg. oερπανος. | 34:1.—+م.

Folio 58c. 1:1.—ins. م. after م. | 1:2.—om. | 2:1.—om. first o. | 9:4.—+ال. | 10:1.—om. م. after م. | 10:2.—text with mg. | 11:3-12:1.—tr. | 12:1.—ins. م. after م. | 13:2.—| ب. | 20:2.—pref. ? | 21:1.—om. | 21:2-22:1.—| +م. | 25:2.—om. م. | 26:1.—+ال. | 27:1.—om. | 27:2.—| +م. | 28:1-30:2.—om. | 31:3.—om. second م. | 32:2.—ins. م before م; +mg. م. | 33:1.—ins. o before final م. | 34:3.—ins. o before final م. | 35:1, 2.—+م. | 36:3.—mg. م. | 38:1.—+م. | 41:4.—| م. | 51:4.—| م. | 60:4.—| م. | 69:3.—ر. | 78:1.—+ال. | 88:2.—| م. | 91:3.—ب. | 11:4.—| م. | 13:3.—om. mg. | 14:1.—| م. | 18:1.—B, L write 2 twice. | 20:3.—+م. | om. number in mg. | 21:5, 23:3.—om. number in mg. | 23:4.—pref. ?; om. mg. | 24:1.—om. mg. | 24:2.—om. preceding asterisk | 27:3.—om. م. and pl. | 32:2.—om. pl. | 34:1.—om. one o and one م, also pl.
Folio 59a. 10:1, 2.—L om. | 10:2.—om. pl.; ] in mg. This is the first of a series of numbers in B that continues to ] and marks discussions of the kor, the congarium, the lethekh, the bath, the seah, the modius, the cab, the choinix, the handful of meal, the ardeb, and the nēbel of wine.| 14:1.—οδαίσιον is written twice, with L. | 16:3.—om. pl. | 21:1.—mg. same. | 21:2.—om. | 22:2.—const. | 23:1.—+pl. | 27:2.—οδαίσιον before γι give; mg. same. | 27:3.—ins. ] after περινυμοάλητον; | om. pl. | 30:1.—ins. ] after ι; | 35:1.—ins. ο after first ];+π above this ο; | om. mg. | 36:2.—om. the lone γι, with L.

Folio 59b. 5:1, 2.—L om. | 11:3.—first letter pointed with α. | 16:1, 2.—L om. | 17:1.—K om. | 23:1.—om. pl. | 25:1.—om. γι, with L | 35:4.—om. pl.

Folio 59c. 1:1.—om., with L. | 1:3, 4.—tr. | 2:1, 2.—L om. | 4:3.—om. | 5:3.—om. | 10:3.—om. γι, with L. | 14:1.—tr. ]; mg. | 14:2.—πινακοπλορίον for last ο; | om. mg. | 17:1.—om. γι, with L. | 19:1.—tr. ]; | 22:2.—om. pl. | 23:1.—om. α. | 24:2.—K | 26:1.—ins. ο before κινυμοάλητον, with L. | 29:1.—om. first ]; and ζ; | L om. ζ, ins. ]; after γι, | 35:1, 2.—L om. | 36:1.—om. α.; | 36:2.—γι; | 36:3.—κινυμοάλητον.

Folio 59d. 4:3.—tr. ]; | 13:1, 2.—L om. | 27:1, 2.—part. +suf. | 30:1.—K pref. ]; | 35:1.—om. | 36:1.—mg. same, and so for all the days of creation. | 36:3.—+pl. | 37:3.—οτι, for γι, with L.

Folio 60a. 4:1.—om. first ]; with L, and om. pl. | 7:2.—pref. γι, with L. | 9:2—10:1.—om. hom. | 12:1.—tr. ];, with L. | 12:2.—om. first ];, with L, and om. pl. | 13:1.—pref. ο.; | 13:3.—om. α.; | 14:2.—pref. ο.; | 17:1.—ins. γι after ζ, | with L. | 22:2.—+pl. | 26:3.—om. γι, with L. | 29:2.—om. pl. | 35:2, 3.—κινυμοάλητον.

Folio 60b. 1:1, 2.—οδαίσιον. | 2:3.—om. first ];, with L. | 10:2.—κ for γι, with L. | 11:3.—om. γι after ο.; | 16:2.—om. first ];, with L. | 18:1.—om. pl. | 29:1.—+pl.

Folio 60c. 4:3.—ημερία. | 6:1.—αμείβονται γι for ο.; | 9:2, 3.—const. +suf. | 13:1.—pref. γι, with L. | 14:1.—text with mg., with L. | 16:1.—om. pl. and second ]; | 19:3.—om. | 29:1.—+mg. γι; | 34:1.—om. both ]; the number in mg. before this and the following line not in B.

Folio 60d. 3:1.—ομ. | 3:3.—ονοματικά; | L reads this as ροώμα in A. | 4—22 appear in altogether different form in B, where the scribe does not spell out the letters in either Syriac or Greek. But under the general title Ενδεικνύοντα he has collected the “Mesopotamian” alphabet, the Tadmorine, and two forms of the Greek alphabet, the uncial and the cursive, together with a list of numerical signs. Along the lower margin there is a series of alphabetic signs without any designation. See App. I. | 26:1.—om. first γι. | 26:3.—pref. γι. | 29:1—3.ονοματικά.

Folio 61a. 6:1.—ins. α after γι; | B has the same marginal number here and throughout the enumeration of the books of the Bible. | 7:2.—+pl. | 7:3.—this and corresponding letters not in B. | 8:1.—om. second γι. | 9:3.—construct. | 10:1.—om. γι and both ]; | 10:2.—ονοματικά. | 10:3.—om. first and
second | 12:1.—om. first | 14:2.—om. 1. | 15:1.—om. 1. | 23:1.—om. 1. with L. | 27:2.—om. | 28:2.—om. | 30:2.—om. | 31:1.—pref. 1. with L. | 32:2.—om. | 33:1.—om. mg. | 33:2.—om. mg. | 35:1.—om. 
Folio 61b. 1:2.—om. | 3:2.—om. | 4:1.—om. for 1. | 9:2.—om. pl. | 11:1.—om. pl. | 14:1.—om. 1. | 16:1.—om. 1. | 18:1.—om. 1. | 20:1.—L pref. 1. | 22:2.—om. | 23:1.—om. | 24:2.—om. | 27:3, 4.—om. 
Folio 61c. 12:1.—ins. 0 after 1. | 14:2.—pref. 1. with L. | 15:1.—om. both 1. | 26:2, 3.—tr. | 27:1.—om. for 0. | 27:2.—tr. 1., with L. | 30:3.—om. first 0, with L. 
Folio 61d. 3:3.—mg. 0. | 5:2.—ins. 0 before 1. with L; om. mg. | 6:2.—ins. 0 after 0, with L; L also ins. 0 after first 1; mg. | 7:1.—om. mg.; L ins. 0 after 1. | 13:2.—om. 1. | 26:1.—mg. same. 
Folio 62b. 21:2.—ins. 0 before 2. | 24:1.—om. for 0. | 29:3.—om. 0. | 34:3.—om. mg., with L. | 36:1.—om. pl. 
Folio 62c. 10:1.—preceded by 0, with L. | 13:3.—om. mg. | 15:3.—om. mg. | 22:1.—B repeats this word because the first time it came at the end of a line and it is next to impossible to read the last letters, but it is not spelled correctly the first time. | 22:2.—om. 0. | 24:5.—om. | 25:1.—om. 1. 
Folio 62d. 13:3.—om. 1. | 17:2.—ins. 0 after 0. | 18:3.—ins. 0 after 0. | 24:1, 25:1.—mg. same. | 26:2.—om. first 1. | 28:1.—om. first 1. | L ins. 1 after 1. | 31:1.—om. 0. | 31:3.—om. 0. | 32:1.—for 0. 
Folio 63a. 7:3.—om. | 8:1.—om. 0. | 9:1.—om. | 12:1.—ins. 0 after 0. | 14:2.—ins. 0 before final 1. | 15:3.—om. pl. | 19:1.—pl. and final 1. | 20:3.—ins. 0 after 0. | 22:1.—pref. 1. with L. | 32:1.—mg. same. 
Folio 63b. 12:1.—om. for 0. | 20:1.—om. 0. 
Folio 63c. 7:3.—om. 
Folio 63d. 1:2.—om. 0. | 2:2.—mg. 0. | 2:3.—pref. 0. | 12:2.—L om. | 13:1.—tr. 0, with L. | 13:2.—emphatic, with L. | 15:4.—om. | 18:1.—om. pl. | 21:1.—om. | 28:1.—om., with L. | 29:2.—om. first 0 and second 1, with L. 
Folio 64a. 14:2.—om. pl. | 16:1.—mg. kava. | 16:3.—ins. 0 after 1; om. pl. | 18:3.—om. mg. | 26:1.—om. pl. | 32:1.—preceded by 0. 
Folio 64b. 2:2, 3.—tr. | 10:2.—om. mg. | 15:1.—om. mg. | 16:1.—ins. 0 after 1; mg. same. | 23:2.—om. and mg.; L mg. in text. | 28:1.—om. mg.; L has mg. in text. | 35:2.—mg. same. 
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Folio 64c. 6:2.—ins. † after first  מפני and after first  בע; B om. both mgs.; L Syriac mg. in text. | 8:3.—om. ע. | 13:2.—ins. † after first  בע; 18:1.—pref. †, with L. | 20:1.—fo for מ. | 22:3.—ins. † after  בע; mg. same. | 24:2.—om. mg. | 25:2.—om. first †; +mg. στραφω | 27:2.—in mg. | 30:2.—+מצע | 31:3.—om. pl. | 34:2.—construct. | 34:3.—om. † and †. 35:2.—+מצע.

Folio 64d. 2:1.—ins. † after  בע, with L. | 8:3.—om. מ. | 9:1.—om. pl. | 13:1.—om. pl. | 14:2.—om. מ. | 14:3.—om. †. | 21:1.—pref.  בע, with L. | 34:2.—absolute.

Folio 65a. 11:1.—A and B  בע; L says he found no point over א. | 26:2.—om. ל, with L. | 27:2.—L+ך | 27:3.—+ך, with L. | 33:2.—ך | 34:3.—om. pl.

Folio 65b. 2:2.—emphatic. | 5:2.—om. מ. | 7:2.—ins. † after  בע; 7:3—10:1.—om. hom. | 21:2.—om. מ. | 33:2.—ins. † after  בע, with L. | 33:3.—ך | 34:2.—ך.

Folio 65c. 1:1.—ins. † after  בע, with L. | 3:2.—om. מ. | 3:3.—om. first  בע, with L. | 10:3.—ך | 14:2.—om. | 15:1.—L did not observe points in B. | 21:2, 3.—part. + suf. | 23:2.—pointed as perfect. | 30:1.—ins. † after  בע, with L.

Folio 65d. 1:3.—ך | 12:2.—ins. | 13:1.—so mg.; text | 20:1.—om. second מ. | 24:1.—L ins. † after  בע. | 24:2.—om. מ. | 25:2.—om. first  בע. | 27:2.—ins. † after  בע, with L. | 29:3—30:1.—part. + suf. | 32:2, 3.—part. + suf.

Folio 66a. 3:1.—text with mg. except † for מ, as also where A has the word in text; B has κοριτή in mg.; L mg. in text. | 5:1.—om. first מ. | 6:2.—om. pl. | 7:1.—om. י, with L. | 9:2.—ins. † after  בע; om. pl. | 12:1.—text with mg., with L; Syriac Greek mg. κοινός. | 20:2.—L מ. | 21:1.—mg. same; B here previously insertsختב | 23:3.—om. | 25:2.—is very poorly written; there is no point. | 26:1.—point below \ו. | 28:3.—om. מ. | 29:3.—point under כ. | 30:3.—om. כ. | 34:3.—om. כ.

Folio 66b. 1:1.—ins. מ for מ; mg. same. | 1:2.—ins. † after first  י and after  בע; L reads the Greek word in mg. of B as μακροθ. I am not sure about the last letters, but the first five are μασαμ. | 2:2.—ins. מ before מ for מ. | 3:2.—A and B  נילי | 3:3.—ins. † after מ. | 4:3.—pref. \א, with L. | 4:4.—fo for מ, with L. | 5:2.—+final †, with L. | 7:1.—om. מ. | 7:2.—om. מ. | 10:1.—om. מ, with L. | 12:1.—preceding mg. in text, with L; +מ, with L. | 13:2.—tr. מ. | 16:3.—om. point. | 17:1.—mg. in text, with L; pref. י to word in text. | 17:3, 4.—ך | 18:2, 3.—ך. | 22:1.—fo for מ. | 24:3.—ך. | 26:2.—27:1.—om. | 28:1.—om. first מ; ins. כ before מ. | 28:2.—L om. first מ. | 29:2.—om. pl.

Folio 66c. 9:3.—ins. כ before י. | 11:1.—B and L ins. mg. in text; B ins. כ both before and after  בע, in both occurrences of word. The Greek mg. is
omitted. | 13:3.—om. | 14:2.—point over α, with L | 17:1.—om. Syriac mg.; Greek mg. | 20:3.—ins. o before κ; om. after ω, with L | 22:3.—om. | 23:2.—om. first μ, with L | 26:3.—om. first μ, with L | 27:3.—om. | 29:2.—τ ἀμέλεια; om. mg.; L has mg. in text | 33:3.—om. μ, with L | 34:1.—om. second l | 36:2.—tr. μ, with L
Folio 66d. 1:1.—ins. o before κ. | 2:3.—om. point over α, with L | 4:1.—ins. o before κ. | 6:2.—ο for τιμή, with L | 7:2.—om. point over α, with L | 8:1.—ins. o before κ. | 10:3.—om. pl. | 13:1.—om. mg. | 23:1.—om. μ | 26:1.—om. ? | 27:2.—X ἀρχηγός | 30:2.—om. pl. | 33:1.—pointed as perfect | 33:3.—ins. α after κ.
Folio 66a. 16:1.—om. | 19:3.—om. pl. | 20:1.—om. σ, with L | 21:3.—τετράδρας, with L | 26:2.—om. τ | 27:2.—om. point over α, with L | 29:1.—ins. α for τ, with L | 30:3.—τετράδρας | 32:1.—tr. L
Folio 66b. 3:2.—om. μ, with L | 7:2.—om. point over α, with L | 12:1.—om. mg. | 14:3.—om. point over α | 15:2.—point below | 18:3.—γ for κ | 21:1.—pointed as part | 22:2.—absolute | 23:4.—om. | 24:4.—absolute | 25:3.—om. pl. | 32:1.—ο for ω, with L mg. αργυρος and μεσσηπη.
Folio 66c. 1:2.—ἐν τῷ γενέσθαι | 2:3.—οτ with L | 13:2.—om. mg. | 13:3.—μεβάσει, with L | 19:2.—om. mg.; L mg. in text | 20:1.—om. μ | 21:1, 22:3.—om. point over α | 24:2.—om. mg. | 26:1.—+pl. | 28:1.—om. mg.; L mg. in text | 30:3.—om. mg. | 33:1.—ins. μ before τ | 33:2.—+mg. | 34:1.—om. α
Folio 66d. 2:1.—om. mg. | 4:3.—om. first η | 10:1.—+mg. | η | 16:1.—οτ | 18:2.—om. pl. | 19:2.—οτ | 23:3.—om. one τ | mg. καιπτιων | 24:1.—ins. after κ | with L; mg. καιπτοτ | 25:2.—οτ | 26:4.—om. | 29:1.—ins. μ after κ | with L mg. mg. | L mg. in text. | 32:1—33:1.—in mg., attached to 31:1 | 33:3.—point over α
Folio 66e. 1:2.—om. pl. | 2:3.—om. τ | 3:1, 2.—tr. | 4:1.—ins. α after κ | 6:1.—point over α, with L | 9:3.—om. pl. | 12:3.—om. point over α | 12:4, 13:1.—tr. | 16:1.—om. mg. | 16:3.—ins. μ before κ | 17:3, 4.—tr. | 17:5.—τον | 18:2.—point over α, with L | 19:4.—το for κ | 20:1.—om. α | 21:1.—ins. μ after κ | with L | 25:1.—om. point over α | 26:2.—om. α | 27:2.—om. α | 34:3.—ins. μ before κ
Folio 66f. 3:4.—om. | 4:1.—point over α, with L | 9:1, 2.—part. + suf. | 9:3.—om. | 9:4.—ins. μ before κ | 11:2.—L pref. μ | 11:3.—om. μ, with L | 11:4.—om. | 12:2.—pref. μ | 13:1.—γ for ο and only one η, but it has a point in it | 15:2.—ins. μ before κ | 18:4.—absolute | 20:2.—ins. μ before κ; om. mg. | 21:4.—om. | 22:1.—ins. μ before κ | 30:2.—om. mg. | 32:1.—pref. μ | 35:2.—om. μ | 36:2.—om. pl.
Folio 66g. 1:5.—om. | 3:3.—om. ο | 7:1.—om. one δ; dot above δ | 18:2.—om. l and μ, with L | 20:3.—+εις, with L | 21:2.—+pl. | 26:1.—ins. after ω | 26:3.—+pl. | 27:2, 3.—contracted form, om. first | 36:2.—followed by point. | 36:3.—om. τ.
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Folio 68d. 1:1, 2.—tr.| 12:1.— for θ. | 17:2, 3.—part.+suf.| 18:1.—om. mg.| 18:2.—+pl.| 24:1.—o for final |, with L. | 24:2.—ins. θ before 专业技术.| 29:1, 2.—om. mg.| 31:1.—mg. μαρτ.| 31:3.—om. θ; mg. μνα.| 33:2, 3.—tr.

Folio 69a. 1:1.—om. first θ.| 1:2.—om. point over σ.| 6:2.—ό for θ. | 10:3.—point over θ. | 12:3.—om.| 14:2.—ό for first θ; L om. first θ. | 16:3.—om. mg.; L mg. in text.| 17:2.—om. λυπηρα.| 18:1.—om. first θ, with L; L om. | also; +mg. διαχρονα.| 33:2.—om. first θ and θ.

Folio 69b. 2:1.—om. second θ; L om. θ.| 6:3.—ή, with L.| 7:1.—pref. ο.| 13:2.—mg. ήπραδια.| 17:2.—mg. λυπηρα.| 18:1.—om. first θ, with L; mg. same.| 20:1.—om. one θ; point in θ.| 23:1.—om. mg.; L mg. in text.| 28:2.—ό for θ; +ή, with L.| 30:1.—conj. ο.| 31:1.—ins. ο before θ, with L.| 35:1.—om.| 35:3-fol. 69c 1:2.—οπο μέζαρος.| 2:2.—om.| 13:2.—om. θ after θ.| 16:2.—om. first θ.| 19:1.—ο for second θ.| +pl.| 20:3.—ο for θ.| 25:3.—+pl.| 29:2.—om. θ; point over θ.| 36:1.—om. final θ and the following point.

Folio 69c. 2:2.—ins. θ before θ.| 4:1.—om.| 12:2.—+pl.| 14:2.—om. θ, with L.| 21:2.—pointed as perfect.| 28:1.—pref. ο.

Folio 69d. 1:2-2:1.—ομόσμος.| 3:4.—ins. θ after θ.| 10:2.—έπος.| 16:2.—om. first θ.| 17:1.—om. mg.| 19:1.—ο for second θ.| +pl.| 20:3.—ο for θ.| 25:3.—+pl.| 29:2.—om. θ; point over θ.| 36:1.—om. final θ and the following point.

Folio 70a. 1:1.—tr. θ, with L; om. mg., with L.| 4:2.—+pl.| 5:1.—έπος.| 6:1.—om. pl.| 6:3.—pref. ο.| 7:2.—om. pl.| 14:2.—om. θ.| 14:4.—om. θ.| 15:2.—om. dot over θ, with L.| 16:1, 2.—tr.| 23:3.—om. θ.| 24:3.—ο for θ; ο, with L.| 27:1.—absolute; mg. in text, with L.| 27:2.—ο for θ.| 30:2.—om.| 32:1-3.—om. mg.| 32:2.—+pl.

Folio 70b. 2:2.—om.| 13:3.—om. conj.| 16:2.—om. mg.| 22:2.—point over θ.| 35:2.—απόμος.| 36:2.—om. point over θ.| 36:4.—om.

Folio 70c. 8:1.—absolute.| 9:2.—absolute.| 13:2.—tr. θ.| 15:1.—om. one θ; both θ and θ pointed with a.| 15:2.—om. θ.| 18:2.—+mg. μαρτ.| 19:1.—absolute.| 21:3-22:2.—ομόσμος.| 22:3.—ο for final θ.| 35:1.—ο for θ.

Folio 70d. 7:2.—ο for θ.| 9:2.—om. pl.| 17:3.—+final θ.| 20:3.—mg. same.| 24:3, 4.—tr.| 28:3.—ο for θ.| 29:1.—ο for θ.| 32:2.—ομόσμος.| 33:3.—om. first θ.| 36:1.—om. first θ.

Folios 71-72 are not from the same hand as all the others.

Folio 71a. 1:4.—ο for first θ, with L.| 2:3.—+pl.| 3:2.—om. first θ.| 8:4.—om. first θ, with L.| 11:1.—om. first θ.| 14:1.—om. θ.| 17:1.—ins. θ after θ.| 18:2.—om. θ.| 19:2.—pref. θ, with L.| 22:2.—pref. θ.| 23:1.—+θ, with L.| 28:1.—ins. θ after θ, with L.| 29:3.—pref. θ, with L.
Folio 71b. 1:1.—[х]ε
tεκμ. | 1:3.—ins. ἄ after second i. | 8:1.—om. | 8:2.— 
ins. ἄ after second i. | 15:1.—ins. ἄ after first ἄ, with L. | 16:3.—ins. ἅ 
after ἅ, with L. | 18:1.—+μ. | 19:1.—om. | 19:4.—for second ἄ, with L. | 24:2.—om. | 24:3.—+ἔμπαρτ. | 25:2, 3.—om. | 27:4.—ο.

Folio 71c. 1:1.—om. ἅ. | 7:2.—+mg. ὕδης. | 9:2.—ins. ἅ after ἅ, with L. | 10:3.—om. first ἄ, with L. | 12:3.—ins. ἅ after ἅ, with L. | 13:1.—+mg. σετη. | 14:4.—+mg. σετηρασιόν. | 19:5.—pref. μ, with L. | 20:2, 21:1.—+ǧ for ἅ; | 21:1.—+mg. κορίαραρον. | 23:1, 24:5.—ins. ἅ after ἅ, with L. | 30:2.—L ins. ἅ after ἅ. | 30:4.—ins. ἅ after ἅ, with L.

Folio 71d. 2:3.—+mg. κορίαραρον. | 3:3.—ins. ἅ after ἅ, with L. | 4:3.—+ ἅ, with L. | 5:3.—pref. ἅ. | 5:4.—pref. ἅ, with L. | 7:2.—+μ. | 9:3.—pointed as perfect. | 14:1.—+μ, with L. | 18:2.—+mg. ἀπόπειρα. | 22:1.—part., with L. | 26:4.—ἀνά, with L. | 29:1.—ἀνά; +mg. αко

Folio 72a. 2:2.—om. | 6:3.—om. * after *—», with L.; +mg. ἄνων. | 6:2.—om. | 6:5.——for ἄ, with L. | 7:3.—pref. ἅ. | 8:1.—om. | 8:3.—om. ἅ. | 9:2.—ins. ἅ after ἅ, with L. | 12:2.—ins. ἂ after ἂ. | 13:3.—βέβα
tyς, with L. | 15:1, 2.—tr.; +mg. ὑγεια. | 16:3.—om. second ἃ; +mg. τελεσματα. | 16:3.—17:1.—L ἐκ τοῦ καθότιμον. | 17:1.—+pl. | 17:3.—δέ, with L. | 17:4.—+μ, with L. | 19:3.—om. point over ἄ, with L. | 21:2.—om. pl. and final ὅ, with L. | 21:4.—+mg. ἄνων. | 24:3.—om. both ἃ. | 25:1.—ins. ἅ after ἂ. | 25:3.—οί.uchicago.edu

Folio 72b. 2:3.—+μ. | 4:4.—om. first ἃ. | 5:1.—om., with L. | 7:1.—om. | 7:3.——for ἃ, with L. | 10:3.—+mg. ἄνων. | 12:1.—om. | 12:5.—ins. ἅ after ἅ, with L. | 14:4.—om. first ἃ and one ἅ, with L. | 28:1.——for ἃ, with L. | 28:3.—absolute. | 30:4.—pref. ἅ, with L.

Folio 72c.—1:4.—om. one ἅ, with L. | 2:1, 2.—+pl. | 2:3.—om. both ἅ, with L. | 3:1.—+mg. καρδιά (?). | 3:3.——for first ἃ, with L. | 5:1.—+σ, with L. | 5:4.—+pl. | 6:1.—+pl. | 8:3.—om. pl. | 10:1.—+final ἃ, with L. | 12:1.—ins. ἅ after ἅ. | 12:2.—+ἐνάντιον, with L. | 21:4.——for final ἃ, with L. | 22:4.—L om.

Folio 72d. 2:2.—om. pl.; +μ. | 5:1.—tr. ἅ, with L. | 6:1.—om. pl. | 10:3.—om. ἅ, with L.; +pl. | 11:1.—pref. ἅ, with L. | 13:4.—point over ἅ. | 16:1.——Ἀμα. | 16:2.—om. point over ἅ. | 18:4, 19:1.—tr. | 20:1.—+μ, with L. | 24:1.—pref. ἅ, with L. | 30:3, 4.—tr., with L. | 30:4.—+όμη, with L. | 37:5.—ο

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Folio 73a. 3:1—s for *c.| 7:3—^ for ^.| 8:4—w3 for ^>.| 14:1.—^s for ws.| 16:2.—om.| 18:3—^ for ^.| 22:1.—+pl.| 35:1.—mg. same.| 35:3.—mg. same.| 36:1.—om. o; mg. same.| 37:1.—om.| 39:2.—+pl.

Folio 73b. 2:1.—mg. !| 3:1.—mg. !| 5:3.—ins. w before o,| 11:1.—om. o.| 12:1.—+pl.| 15:2.—+pl.| 16:2.—om.| 16:3.—om. o.| 22:3.—om. o.| 26:2.—om. for conj. o, with L| 28:1.—with L; 31—om. mg.; L mg. in text.| 33:1.—mg. !| 35:3.—mg. !| 38:2, 3.—mg. !, with L, except L has mg. !| 39:1.—om. mg.; L mg. in text.| 39:2.—for final .

Folio 73c. 14:3, 15:1.—tr.| 19:1.—om. second o and mg.; L mg. in text.| 19:1.—om. mg.; L mg. in text.| 19:3.—om.| 20:3.—+| 31:1.—om. mg.; L mg. in text.| 33:3.—+mg. !.

Folio 73d. 5:1.—om. mg.; L mg. in text.| 11:2, 3.—tr.| 15:3, 17:2.—om. second o.| 17:1.—mg. !| 19:1.—om. mg.; L mg. in text.| 19:3.—om.| 20:3.—+| 34:2, 3.—mg. !.

Folio 74a. 4:1.—| 7:2.—om. mg.| 13:2.—mg. !| 17:2.—for o,| 23:1.—om.| 23:3.—+| 34:2.—mg. !.

Folio 74b. 4:1.—+pl.| 9:1.—| 10:1.—om. mg.; L mg. in text.| 13:4.—om. second o.| 18:2.—om. second o.| 22:1.—om.| 25:3.—mg. same.| 26:3.—| 27:2, 3.—om. mg.; L mg. in text.| 29:1.—ins. o after w,| 31:2.—+| 34:1.—% for mg. !.

Folio 74c. 3:2.—om. pl.| 4:2.—om. first o, with L.| 5:1.—om. mg.; L mg. in text.| 5:3.—om. pl.| 17:1.—mg. !| 27:1.—om.| 29:2.—om.| 31:1.—om., with L.

Folio 74d. 2:3.—s for w; mg. | 3:1.—om. o.| 3:3.—om.| 4:2.—mg. !| 5:1.—om. prep. %; construct+suf.| 6:3, 7:1.—tr.| 8:2.—om. o, with L.| 9:1, 2.—om. mg.; L mg. in text.| 12:3.—om. | 15:2.—om. pl.| 15:3.—% for mg. !| 17:2, 3.—om. mg.; L mg. in text.| 21:3.—om. first o, with L.| 27:3.—tr. o,| 28:3.—s for mg. !| 31:1.—om. mg.; L mg. in text.

Folio 75a. 3:2.—ins. o after w,| 7:1.—om second o.| 18:2.—+mg. !| 18:3.—om. mg.; L mg. in text.| 26:1.—om.| 27:2.—L tr. | 30:1.—+final w, with L.

Folio 75b. 1:2.—| 2:4.—emphatic.| 3:1.—| 3:2.—om. | and Syriac mg.; L Syriac mg. in text; Greek mg. same.| 4:3.—+mg. !| 8:3.—construct+suf., with L.| 10:4.—om. ?.| 14:1—2.—part.+suf.| 15:1.—| 16:3.—pointed with a in first syllable.| 17:2.—ins. o after w, with L.| 18:1.— for first | mg. | 19:3.—mg. !| 20:1.—om. first | ins. o after w,| mg. !| 21:2.—+| 33:1.—absolute masc.
Folio 75c. 10:4.—om. | 11:1.—pref. ?; ins.  después | 13:1.—ins.  después | 18:1.—pointed as perfect. | 25:1.—absolute masc. | 28:2.—passive part. | 30:3.—om. | 34:3-35:1.—om.  
Folio 75d. 2:3.—point beneath. | 3:2-3, 4:1.—tr. with  again prefixed to the first word of the three. | 5:2.—om.  después | 6:3.— | 10:1-11:1.—om. | 13:3.—+pl. | 14:1.—om.  con | 17:1.—om.  mg.; L mg. in text. | 19:1.—om. second  con | 28:1.—mg.  y  βαθανσει, and  βίσκανα; L  τιθεναι. | 33:2.—om.  o.  
Folio 76a. 1:4.— om.  después | 5:1.—om. | 15:2-18:1.—om. hom. | 21:2.—ανάμεσα; mg. with text of A. | 25:4.—om.  | 34:1.—om.  pl.  
Folio 76b. 6:1-3.—om. | 10:2— om.  | 13:2, 14:2.—+pl. | 15:2-18:1.—om. hom. | 21:2.—ανάμεσα; mg. with text of A. | 25:4.—om.  | 34:1.—om.  pl.  
Folio 76c. 1:1.—ins.  before  con; mg.  τυφευκος. | 1:2.—ins.  after  κ. | 2:1.— +pl. | 3:1.—ins.  after  κον; L  
Folio 76d. 2:3, 3:4.—o for  κα, with L.; mg.  ετησιος. | 10:1.—mg.  απαρκας. | 12:3.—om. mg. | 14:2.—+pl. | 16:2.—om. mg. | 17:4.—+pl. | 23:1.—om. first  κα and second  κα. | 22:1.— om.  κα for third  κα; ins.  κα after  κα. | 25:3.—ins.  κα after second  κα. | 26:2.—ins.  κα before  κα; mg. same. | 27:1.—om.; tr.  κα; +mg.  βρασκιδον. | 27:2.—καταμανθα; mg.  παραπα. | 28:3.—ζητησαι, with L. | 29:1.—κυριακα; L  μετά. | 30:1.—om. first κα; mg. same. | 30:2.—tr.  κα. | 31:1.—κα for first κα; mg.  βρασκιδον. | 31:2.—mg. same.  
Folio 77a. 12:2.—om. both κα. | 13:2.—tr.  κα and+pl. | 14:1.—om. pl. | 15:3.—mg. same. | 16:4.—κακα; mg. same. | 19:2.—om. first  κα. | 20:1.—mg. same. | 28:1.—om. pl. | 31:1.—κα for  κα, with L.  
Folio 77b. 1:2.—+pl. | 8:2.—+pl. | 14:1.—κα for  κα. | 15:2, 3.—tr. | 18:3.—pref.  κα. | 19:1.—+pl. | 21:1.—om. first  κα. | 22:4.—pointed as perfect. | 25:4.—om. pl. | 29:3.—+pl.  
Folio 77c. 1:1.—om. mg. | 5:1.—κα for first  κα, with L. | 6:5.—ins.  κα.
after 10:3.—ins. 11:2.—+pl. 15:2.—ins. 15:3.—ins. 15:3.—ins. 18:2.—point over 20:3.—L om. first 21:4.—ins. 22:4.—+mg. 23:1.—om. 26:2.—om. 28:1.—+mg. 28:1.—+mg. 33:1.—om. 33:2, 34:1.—om. 33:1.—om. 33:2, 34:1.—om.

Folio 77d. 14:3.—prof. 16:1.—mg. same. 28:2.—pref. o.

Folio 78a. 6:1.—mg. same. 6:3.—, om. mg. 7:2.—+mg. διαφανές 7:3.—, om. 11:1.—om. 17:2.—, with L. 21:2.—ins. o after 24:2.—+pl.
APPENDIX I
APPENDIX I

THE ALPHABETS IN SYRIAC MANUSCRIPT B

On the opposite page is a photographic reproduction of folio 13c–d of Or. Add. 14620, designated in this work as B. Only the column at left (d) and the line of characters across the bottom of both columns are of interest here. The rest is practically the same as A, and the collation is found in its proper place under folio 60d.

The caption at the top of B folio 13d is: “The alphabet of various scripts.”

The words at the foot of the first subcolumn to the right in 13d are: “The Greek of the books,” that is, the uncial.

At the foot of the second subcolumn: “Of the numbers,” that is, the minuscules, used in writing numbers.

At the foot of the third subcolumn: “Tadmorine.” To the left of this third subcolumn we read: “The Tadmorine alphabet, that is to say, the Phoenician. Tadmor is Phœnicia of Syria.” Since it is well known that the Greek Palmyra was the older Tadmor, the identification of “Phœnicia of Syria” with Emesa, as quoted by R. Payne Smith (Thesaurus Syriacus, col. 3066), is in direct opposition to our manuscript. For a discussion of the forms of these Tadmorine letters see J. P. N. Land in Zeitschrift der Deutschen morgenländischen Gesellschaft XXII (1868) 549–51.

The word at the foot of the next subcolumn is the Greek σημεῖα, which Lagarde calls “numerorum siglae syriacae veteres” (cf. L, p. 36 n.).

Next toward the left is the Mesopotamian alphabet, without special designation. At the extreme left of the folio are the words, “Additions in the Mesopotamian alphabet are these,” referring to the eight characters immediately below, at least some of which are Syriac vowel signs.

Land calls the alphabet-like line of characters across the bottom of the two columns a Federprobe, as evidenced by the fourfold writing of C, with the opening in as many directions, and the presence of Greek φ.

Lit., “upon” or “to.”

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APPENDIX II

TRANSLATION OF THE GREEK TEXT OF § 21

21. Thus far, O great lover of the good, we have sufficiently treated the subject of the translators in all that precedes. Hereafter, for the rest, as we have promised in response to your entreaties, O man of God, we give attention to the weights and measures and numbers in the divine Scriptures, showing whence each one is named and what is the quality, the weight, and the force of each of them. So the kor is a measure. And it occurs in the Gospel according to Luke, where the Savior commends the sagacious steward who re-wrote so and so instead of so many kors in their accounts, and made (it) so and so instead of so many baths of oil. For the names of the measures are as follows: lethekh, homer, bath, seah, modius, cab, choinix, hyfe\textsuperscript{1} of fine flour, handful of meal, ardeb, three measures of fine flour, three baskets of coarse meal, nēvel of wine, kollathon, alabastron of ointment, kapsakēs of water, kōtylē of oil, kyathos, metrētēs of wine, metrētēs of oil, tryblion, xestēs, amphora, aporryma, shāfithā,\textsuperscript{2} hin, chūs, the golden stamnos in which the manna was placed, marēs, kupros, congiarium.

Moreover, the koros is taken from the Hebrew language, where it is called the kor. And it is 30 modii. But the kor gets its name from the fundamental idea of a heap, for the heap is called a charia. And 30 modii heaped together make a camel’s load. And (as for) a lethekh, since it is said in the prophet Hosea, “I have hired for myself for a lethekh of barley,” but in other codices, “for a homer of barley,” they are the same; for they signify 15 modii. But the lethekh is named according to a word of the Hebrews which means a “lifting up,” from the circumstance that a young man can lift up 15 modii and place them on an ass. And this is also called the homer. But there are two homers, a great one and a small one, of which the great one is the same as the lethekh, it being also 15 modii, but the small one is 12 baths. And this comes from the Hebrew language, the oil press being synonymously called bith. For “bath”\textsuperscript{3} is interpreted oil press, but it is 50 xestai

\textsuperscript{1} Lagarde says both c and r read ωφη; he has ωφελ in text.
\textsuperscript{2} Lagarde says both c and r read σαβύθα; his text reads σαφιθα.
\textsuperscript{3} Greek: βαθ.
and is the measure of the craft of the oil-presser. Menasis or medimnos are taken, I think, from the Roman language, for in that language medium is interpreted as "middle." Menasis, moreover, is used as a measure among the Cyprians and other peoples. And it is a measure of wheat or barley by the modius of 17 xestai among the Cyprians. But the medimnos varies among the same Cyprians; for the people of Salamis, that is to say, of Constantia, have a medimnos of 5 modii, while those of Paphos and the Sicilians measure it as 4 modii. (The seah) is called satos, being derived from the same Hebrew and pronounced as a feminine, but in Greek as neuter, for it is called saton and not satos. And it is an overfull modius, so that the modius is full and because of the overfulness a quarter of a modius (more). But it is called a seah, meaning according to this language a "taking up" or "lifting up," from the circumstance that the one measuring, according to a certain custom, takes the measure and lifts it up. But the name of the modius was invented by the Hebrews with great exactness, being 22 xestai, not in simple fashion or by chance, but from great exactness. For the "just" modius, as the Law is accustomed to say, is measured according to the sacred measure. For the sacred measure is nothing else than the twenty-two works that God did in the six days of the hebdomad.

4 This θαυρώπιττος should be added to the Greek lexicon.
5 Greek: 4; but καί would fit the plural verb better.
6 This sense of μέρπω in the passive is not indicated in the lexicons.
7 Petavius (see Dindorf's ed. of Epiphanius IV 98) says that the emendation of δε καί to δεκα was made already by Cornarius.
8 I.e., seah.
9 I.e., the week (of creation).
APPENDIX III

TRANSLATION OF THE FRAGMENTARY CONCLUSION OF THE GREEK TEXT
FOLLOWING §24

But the cab, from the same language, is a different measure, that is to say, the fourth part of a *modius*.

But the *choinix* and *hyfe* are one, though called by a double name. And it is 2 *xestai* and a certain fraction.¹

The handful of meal. This is simple and clear to all.

The ardeb. This measure was named by the Egyptians, and it is 72 *xestai*. And this also is so composed with great exactness. Seventy-two men were building the tower at the time when the one language was confounded into seventy-two. Hence also they are called *meropes*, because of the divided speech. But the *metretès* has the same capacity according to the sacred measure.

"Three measures of fine flour," those which Abraham commanded Sarah to prepare for the angels, from which measures he commanded an ash cake² to be made. Every one of these measures held an omer.

The omer,³ however, was the tenth part of the great measure, that is, of the ardeb, which makes $7\frac{1}{2}$ *xestai*.

Three baskets of coarse meal, where they were at that time accustomed to put the coarse meal. But it is a kind of wheat⁴ cut in two. The *nêvel* of wine, which is a measure of 150 *xestai*.

The seah is 56 *xestai*.⁵

The *alabastron*⁶ of ointment is a little glass jar containing a *libra* of

¹ Greek: *ποσπωμελιον*.

² Lagarde has the singular; Dindorf uses the plural without any word of explanation. Lagarde’s footnote says both c and r read *αρποι*.

³ Both Lagarde and Dindorf declare that their sources read *γωμερ*, but Lagarde prints *γωμο* in his text; there can be no doubt as to the meaning.

⁴ Both Lagarde and Dindorf read *αρποι* instead; but in his *Symmicta* I 211 and 215 Lagarde has *σιρω* from various fragmentary Greek mss.

⁵ But 50 in Syriac § 32.

⁶ Originally the name of a mineral (a variety of gypsum or calcite) from which vases and jars were made; but the term came later in careless popular speech to be applied to such objects made of other substances.
oil, and the capacity is half a xestēs. But it is called an alabastron because of its fragility.

(As for) the kapsakēs of water, 12 xestai of water is the capacity; but the kapsakēs prepared for Elijah is 4 xestai.

The kotylē is a measure, it is half a xestēs. And it is called a kotylē because the xestēs is cut in two.

The kyathos is the sixth part of a xestēs. But the Scripture calls the kyathoi medekōth. And it calls the strainers masmaroth, which we also call ἐθμοὶ. But both are called by the same name because they have also the same use.

The tryblion is a saucer in form, that is, a dish, but it has the capacity of half a xestēs. The Alexandrian xestēs holds 2 librae of oil by weight.

The aporryma is employed as a measure only among the Thebans, for it is half a saitēs. The true saitēs, however, is 22 xestai.

The sabitha. This is the Syriac term which is translated “the drawing vessel of the wine press”; among the people of Ashkelon it is 22 xestai.

The hin. The great hin is 18 xestai; the sacred hin is 9 xestai.

The chūs is 8 xestai. But the one called “sacred” is 6 xestai, which is the twelfth part of a metretēs.

The talent is that measure used in weighing that exceeds every other, and in librae it is 125 librae, 6,000 lepta to the talent, which lepta are called assaria; but the denarion is 60 assaria, and the silver (talent) is 100 denaria.

Now the silver (coin) was coined as a coin from the beginning, but it was coined by the Assyrians. And they say Abraham brought the coin into Canaan.

The 1/10 part of the talent is 1 libra. But the libra is 12 ounces. And the ounce contains 2 staters.

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1 ἀλαβάστρον, for the more usual ἀλαβάστρον.
2 See p. 55, n. 372.
3 Cf. p. 136, n. 2; the Syriac is ἱσχυνθά.
4-10 ἐκάτε τῶν λησσαρίων, emended to λησσαρίων by both Lagarde and Dindorf. Lagarde, op. cit. I 216, gives this latter word.
11 Much of this sentence is hopelessly corrupt; cf. Hultsch, Metrologicorum scriptorum reliquiae I 143 f. and 265, who gives on pp. 143 f. the emended reading translated above. Cf. also p. 57, n. 394, on denarion, denaria.
12 For the emended reading (Ἄσσαριων rather than Ἀσσαρίων) cf. Hultsch, op. cit. I 265.
And the stater is half an ounce, being a didrachmon.13

Concerning the shekel.14 The shekel, which is also called the kodorantes, is the fourth part of an ounce, half of the stater, being 2 drachmae, for the drachma was the eighth part of the ounce.

And the drachma was called the holke. By this weight, the shekel,15 they weighed the hair of Absalom whenever he had his hair cut, the weight being 125 shekels, which is an ounce of 1 shekel, amounting to 2½ librae.17

Even the obolus was coined among silver (coins). But this was the eighth part of the ounce, the one made not of silver but of iron. But there was also another obolus coined of silver, being a very small coin, the eightieth part of the ounce. For it is said in Leviticus: “The didrachmon is 20 oboloi.” We have already shown that the didrachmon is the fourth part of the ounce.

The chalkoi. The Egyptians invented these. There are two silver (coins) coined, and the silver (coins) are called copper among the Alexandrians. But the chalkus is the eighth part of an ounce by weight, like the drachma.

The mina, which is called the mane in Hebrew. But the Italian mina is 40 staters, which is 20 ounces, a libra and two-thirds.

And there have been many types of silver coins from time to time.

The nummus was coined by a certain Numa, king of the Romans. But the ancients called half of the silver (denarius)20 the dichryson.

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13 Petavius (see the edition of Epiphanius by Dindorf or that by Migne) thinks δ’ δοράκυμα was originally written and that a scribe copied the numeral mark as ε and thereupon further modified his text, thus giving us an inaccurate statement and a most unusual term, δοράκυμα instead of δίδρακύμα.

14 According to Lagarde, both c and r read συμω.

15 Both Petavius and Hultsch (op. cit. I 265) insist that η (“eighth”) must be supplied to make sense out of this sentence. Lagarde, op. cit. I 216, gives, indeed, η γίδιον.

16 Lagarde, op. cit. I 216, adds φιών, corresponding to the Syriac ܠܡ in § 48, and also uses the finite verb τετάμιων rather than a participle.

17 Again corrupt. Cf. § 48 and Lagarde, loc.cit.

18 Hultsch, op. cit. I 266, emends to this reading, which is found in Lagarde, op. cit. I 217.

19 This spelling is cited by Hultsch, op. cit. I 266.

20 The Lexicon of Sophocles identifies this δρυπος with the miliarision, the equivalent of the denarius.
Conclusion of the Greek Text

And this silver (denarius) is what the Romans call the miliarision, which is translated "military gift."

This dichryson also was the silver (coin) that was later called repudiated, because after a time the king was killed and his stamp, which had been engraved upon the dichryson, was removed from it. For thereafter when one was found bearing the image of the dead king it was accounted repudiated, that is, fraudulent.

The follis, which is also called the talent. But it is double, composed of 2 silver (minas), which is 208 denarii. And the follis is 2 lepta according to the copper coinage, but not according to the silver coinage.

The marēs is a measure of 2 pots among the people of Pontus. But the pot among them is 10 xestai, so that the kupros is 20 Alexandrian xestai.

Among the same people of Pontus the kupros is a measure of dry produce of 2 modii, which is said by them to be 5 choinikes. And the choinix among them is 5 xestai, so that the kupros would be 20 xestai. For among them the great modius is 24 xestai.

The kollathon among the Syrians is half of a liquid seah, and it is 25 xestai.

And the congiarium is a liquid measure, and called the same among the Hebrews. This measure is explained in the Chronicle of Eusebius and by other chroniclers, (who tell) how each of the kings in (his) time in accordance with (his) ambition made grants to the Roman populace for good cheer. It is to be interpreted "put together" or "coiled up."

1 Hultsch, op. cit. I 267, and Lagarde, op. cit. I 217, give the true reading, βαλάνιον, "bag" or "purse"; cf. § 53.
2 Lagarde says that r reads 220 denarii. The Syriac says 2½ silver (minas) and 250 denarii; cf. § 53.
3 Where the word marēs might be expected; but kupros is the only reading I have been able to find in either Greek or Syriac. Cf. p. 63, n. 448.
4 "Which" apparently refers to the kupros, but should refer to a single modius.
5 Lagarde, op. cit. I 218, and Hultsch, op. cit. I 270, supply the right number, 2 xestai.
6 One of the meanings of congiarium is a gift bestowed upon the populace on some festival occasion.
APPENDIX IV
SUMMARY OF THE WEIGHTS AND MEASURES

Superior figures indicate the section in which any particular equation is found.

MEASURES OF CAPACITY

kor .................. 30 modii
lethekh ................. 15 modii ................. great homer
bath .................. 50 xestai ................. little homer
ménasis ................ 10 modii
modius ............ 17 xestai in Cyprus ........ 22 xestai usually ........ 24 xestai in Pontus
medimnos ........ 5 modii in Constantia ........ 4½ modii in Paphos and Sicily
seah* ........ 1¼ modii
cab ................. ½ or ½ or ¼ modius
choinix ...... ½ (Cyprian) modius ........ 2 xestai ........ ½ handfuls
ardeb (dry measure) ........ metrētēs (liquid measure)
metrētēs ...... 72 xestai usually ........ 104 xestai of wine in Cyprus
................ also measured as 88 xestai ........ 82 xestai ......... and 96 xestai
“three measures” ...... little omer ................ 6 xestai
omer ............. ½ ardeb ........ 7½ xestai
nèvel ............. 150 xestai ........ 3 liquid seahs ........ amphora
foreus
liquid seah ........ 50 xestai
kollathon ....... ½ liquid seah ........ 25 xestai
shâṭiflā ........ alabastron ........ ½ xestēs ........ libra of oil
great kapsakēs ........ 12 xestai ........ spondeion ........ ½ liquid seah

* Apparently based on the Cyprian modius of 17 xestai, which would make the seah about the same as the usual modius of 22 xestai, more exactly 21½ xestai. Peshitta and LXX identify seah and modius in Matt. 5:15. The seah is a dry measure.

† But cf. § 3.
small kapsakes.... 4 xestai 35.... stamnos 35.... qevurta(? ) 35
kotyle.................. ½ xestes 36
kyathos.................. ¼ or ½ xestes 37
tryblion.................. ½ xestes 38
xestes.... 2 librae of oil in Alexandria 39.... 8 librae in Pontus 39
........22 ounces in Italy 39.... 20 ounces in Nicomedia 39
........24 ounces in the xestes castrens 39.... sextarius 45
aporryma............ ¼ saites 40........ 11 xestai 40
true saites........... 22 xestai 40
Nicaean saites..... 8 or 10 xestai 40
shafitha........... sapation 41........ 22 xestai in Ashkelon 41.... 18 xestai
in Azotus 41........ 14 xestai in Gaza 41
great hin............ 18 xestai 42
sacred hin............... 9 xestai 42
complete chus........ 8 xestai 43.... ½ metretes 43.... ¼ samios 43
sacred chus........... 6 xestai 44.... ¼ metretes 43
marès........... 2 pots in Pontus 44.... 20 Alexandrian xestai 43, 54
pot (of the Pontians).... 10 xestai 44
kupros........ 2 modii 44.... 10 choinikes 54.... 20 xestai (dry measure) 54
congiarium............ 6 xestai 45
little xestes........... sexton 55

MEASURES OF WEIGHT

6,000 lepta or assaria 45.... 125 librae 45
centenarius........ 100 librae 45
libra .... 12 ounces 46.... 288 grams 54.... 1,728 carats 54.... 3,456
barleycorns 54
ounce.... 2 staters 47.... 24 grams 54.... 4 shekels 54.... 8 lepta 54.... 7
oboloi 44
stater........... 2 double zuss 47
gram........ 6 carats 44
shekel.......... 2 lepta 44.... 2 zuss 48.... kodrantès 48
(another) kodrantès.... 25 denarii 48
zuss............. lepton 48.... holkès 48.... ½ ounce 48
iron obolus.... ½ or ½ ounce 49
silver obolus... ½ ounce 49
APPENDIX IV

Italian mina ..... 40 staters ½ librae
Theban mina ..... 60 staters ⅔ librae
other minae ..... 2 or 4 librae
assarion ..... 100 leptas

MEASURES OF LENGTH AND AREA

field ..... 5 or 6 seahs ..... 5 plethra of land of the first class or 6
plethra of land of the second class
jūgon ..... 5 or 6 fields ..... 30 sataeans ..... koraean
field ..... 20 akainai by 20 akainai
akaina ..... 6 2/3 cubits
Egyptian field ..... 100 cubits by 100 cubits
plethron ..... 20 (akainai) by 20 cubits
koraean of second class ..... 60 sataeans
jugum ..... 2 ⅓ sataeans
sataean (modius) ..... 5 or 6 cabs
jugera ..... called zyga in Cyprus, syntelesmata elsewhere
decad ..... (apparently) 10 days' plowing among the Palestinians,
10 sataeans, about 5 Roman jugera
cubit ..... length of forearm to tip of middle finger
24 fingers ..... 3 spans ..... 6 hands ..... 4 palms or hand-lengths
square cubit ..... 48 fingers
solid cubit ..... 192 fingers
finger ..... 8 leptas
palm (hand-length) ..... 6 fingers
span ..... 8 fingers
hand ..... 4 fingers

COINS

denarion ..... 60 assaria
silver (talent) ..... 100 denaria ..... 6,000 leptas ..... nomisma
stater ..... 2 double zuze
shekel ..... 2 zuze ..... 2 zuze
silver mina ..... 100 denarii
kodrantēs ..... 25 denarii ..... kōdarion
iron obolus ..... ⅛ ounce
silver obolus.....\(\frac{1}{6}\) ounce\(^{49}\)
double zu\(\tilde{u}\)\(\tilde{a}\).........20 silver oboloi\(^{49}\)
chalk\(\tilde{u}\)s.............zu\(\tilde{u}\)\(\tilde{a}\)\(^{50}\).........\(\frac{1}{8}\) ounce\(^{50}\)
nummus............dichryson\(^{52}\)...........\(\frac{1}{2}\) silver (denarius)\(^{52}\)
silver (denarius)........miliarision\(^{52}\)
lepton.............assarion\(^{45}\)...........zire\(\tilde{t}\)ia\(^{52}\)............obolus\(^{2}\)
double foli\(\tilde{s}\) or purse........2\(\frac{1}{2}\) silver (minae)\(^{53}\)...........250 denarii\(^{53}\)
foli\(\tilde{s}\)...................125 silver (denarii)\(^{53}\)
foli\(\tilde{s}\)...................2 lepta according to the copper coinage\(^{53}\)
foli\(\tilde{s}\)...................sald\(\tilde{a}\) or (better) sela\(^{53}\)...........\(\frac{1}{2}\) ounce\(^{53}\)