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978-1-108-04349-6 - A Palestinian Syriac Lectionary: Containing Lessons from the Pentateuch, Job, Proverbs, Prophets, Acts, and Epistles

Edited by Agnes Smith Lewis

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### A Palestinian Syriac Lectionary

The twin sisters Agnes Lewis (1843–1926) and Margaret Gibson (1843–1920) were pioneering biblical scholars who became experts in a number of ancient languages. Travelling widely in the Middle East, they made several significant discoveries, including one of the earliest manuscripts of the Four Gospels in Syriac, a dialect of Aramaic, the language probably spoken by Jesus himself. This text, first published in 1897 as part of the *Studia Sinaitica*, contains a collection of Syriac scriptural lessons from a manuscript acquired in Cairo by Lewis in 1895. She believed the manuscript might have been used by the Syrian Church, although the date of the pages is uncertain. Included with the edited and annotated text is a glossary by Margaret Gibson and critical notes by distinguished theologian Eberhard Nestle, providing a useful resource for Syriac scholars which also casts light on the development of Christianity across the Middle East.

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Job, Proverbs, Prophets, Acts, and Epistles*

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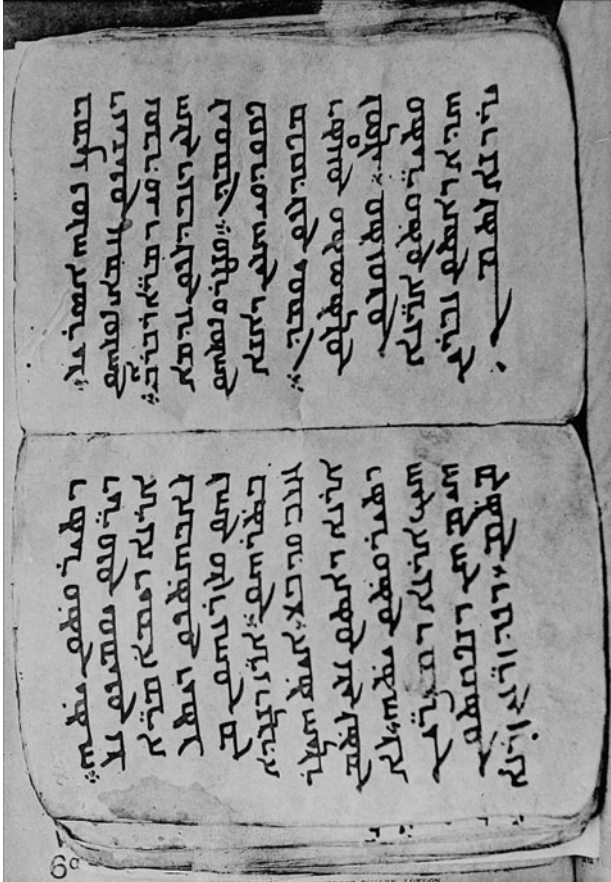
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f 74<sup>b</sup>



f 75<sup>a</sup>

*From a photograph by Margaret D. Gibson*

PALESTINIAN SYRIAC LECTIONARY

Deut. xi 7—10<sup>a</sup>

*To face title page*



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STUDIA SINAITICA No. VI.

A

PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM

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PROPHETS, ACTS, AND EPISTLES

EDITED BY

AGNES SMITH LEWIS

*WITH CRITICAL NOTES BY*

PROFESSOR EBERHARD NESTLE D.D.

*AND A GLOSSARY BY*

MARGARET D. GIBSON

LONDON:

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1897

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## CORRIGENDA.

page	line		read	page	line		
lxxix	1	for ܟܘܟ	ܟܘܟ	ciii	27	for ܚܒܝܢ	ܚܒܝܢ
	20	” ܐܕ	” ܐܕ	cx	27	after ܐܢܬܳܐܘ add ܐܢܬܳܐܘ	
	23	” ܐܫ	” ܐܫ	cxii	30	for ܡܠܟܐ	ܡܠܟܐ
	25	” 18	” 17	cxiv	10	om. ܡܡܝܢ	
lxxx	19	” ܐܪܘܫܐܝܡ	” ܫܫܝܠܝܘܢ ܗܘܝܳܐ	cxv	13	om. ܝܝ	
	26	” ܚܘܒ	” ܚܘܒ			last line for ܐܟܪܘܓܘܢܝܳܐܝܘܫ read ܐܟܪܘܓܘܢܝܳܐܝܘܫ	
lxxxii	11	” 39	” 7	cxviii	21	after ܐܪܘܫܐܝܡ add ܐܪܘܫܐܝܡ	
lxxxvi	6	” ܐܘ	” ܐܘܟܘܠ	cxix	17	Job 21. 28 has ܐܘܟܘܠܝܳܐ, ܐܫܝܳܝܝܳܐ	
lxxxvii	16	” ܐܫܘܪܝܳܐܝܠ	” ܐܫܘܪܝܳܐܝܠ		28	after Is. 11. 11 add ܝܫܘܳܥܝܳܝܝܢ, but Is. 11. 16 ܐܫܘܪܝܳܐܝܠ	
	26	” ܐܘܪ	” ܐܘܪ	cxx	2	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ	
lxxxix	22	” 123	” 133		11	after Is. 35. 2 add ܕܘܳܟܐ	
xc	26	” ܐܫܘܪܝܳܐܝܠ	” ܐܫܘܪܝܳܐܝܠ		26	for ܐܘܪ (2 <sup>o</sup> ) read ܐܘܪܝܳܐܝܠ	
	28	” ܐܫܘܪܝܳܐܝܠ	” ܐܫܘܪܝܳܐܝܠ	cxxi	20	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ	
xcii	26	” 7	” 8	cxxii	5	om. 16	
xciii	16	before (p. 117) add Is. 53. 6			13	for ܐܘܪ read ܐܘܪ	
xciv	17	om. ܐܫܘܪܝܳܐܝܠ			26	for ܐܪܫܝܳܐܝܠ read ܐܪܫܝܳܐܝܠ	
xcv	5	for 17 read 13		cxxiii	13	for 57 read 7	
xcvi	8	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ			24	for 4 read 2	
xcvii	9	before ܐܫܘܪܝܳܐܝܠ add ܐܘܪ			29	remove ܐܫܘܪܝܳܐܝܠ to next line, after Rom. 12. 7	
	24	for Eph. read Heb.		cxxiv	11	for Is. 9. 9 read Is. 9. 10	
xcix	17	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ			27	after Joel 2. 24 add ܐܫܘܪܝܳܐܝܠ	
c	18	om. ܐܫܘܪܝܳܐܝܠ, for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ		cxxv	2	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ	
ci	last line,	after Is. 60. 20 add ܐܫܘܪܝܳܐܝܠ		cxxvi	15	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ	
cii	2	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ					
ciii	6	for ܐܫܘܪܝܳܐܝܠ read ܐܫܘܪܝܳܐܝܠ					

Mrs GIBSON regrets that the Corrigenda enclosed escaped her notice before the publication of the Glossary to the *Palestinian Syriac Lectionary*, Studia Sinaitica, No. VI.

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## INTRODUCTION.

THE manuscript from which this text has been copied was acquired by me in the spring of 1895 whilst I was passing through Cairo on my way to Mount Sinai. I first saw it in the hands of a dealer, who had been sent, I cannot say recommended, to Mrs Gibson and myself by a learned Syrian gentleman, resident in Egypt. I had then been working for two years at the two Palestinian Syriac Lectionaries of the Gospels on Mount Sinai, one of which had been discovered by myself in 1892, the other by my friend, Dr J. Rendel Harris, in 1893<sup>1</sup>. There is an old Book which says, "to him that hath shall be given," and thus when my eye fell on the names of Paul the Apostle and of Amos the prophet in the rubrics I was seized with an irresistible longing, and ten minutes later the volume had become my own property.

I was unable to guess, even approximately, the date of my newly found treasure, for the last ten leaves, one of which doubtless contains the colophon, had been given away, one by one, by the dealer to various people who regarded them only in the light of curiosities. This is borne out by the fresh appearance of the rents.

My first care was to write out a summary of its contents, and these revealed the fact that I had become possessed of many interesting portions of the Old Testament text not hitherto known in Palestinian Syriac, as well as some from the Acts and from St Paul's Epistles, so that the little manuscript would surely prove to be unique of its kind. I had some misgivings as to whether or no it had been honestly come by, whether in fact it did not form part of a theft of MSS. which had recently taken place from the Convent of St Catherine. I therefore took care to describe it exactly to several of the Sinai monks, including Father Euthymius, who

<sup>1</sup> The text of one of these Lectionaries, with a collation from the other and from the Vatican one, is in course of preparation, and will be published in a few months by Messrs Gilbert and Rivington.

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was sub-librarian for many years under the late lamented Father Galaktion, and who knows the Library better than any of his brethren. They all assured me, independently of each other, that nothing resembling it had ever been seen in the Convent. Nevertheless I do not accept implicitly the story told by the dealer, and embodied in the receipt he gave me, that it had been an heirloom in a Syrian family, who had emigrated to America from the village of Rashîf in the Lebanon, and who had parted with it for the sake of their passage-money. I have made every endeavour to discover the missing leaves, but hitherto without success. My justification for putting the Lectionary into *Studia Sinaitica* is that I picked it up, like a pebble, on the rugged path which leads to the Convent.

*Description of the Manuscript.*

The volume is very small, measuring only  $5\frac{3}{4}$  inches by 4 inches. The writing is in one column, and there is no appearance of ruled lines, vertical or otherwise. There are 14 or 15 lines of writing on each page, and 228 leaves, not including the 12 which are missing. The leaves are divided for the most part into quires of eight, numbered with Syriac letters. The tenth quire, marked *yod*, apparently contained six leaves only, and its fifth leaf has been torn out. If it contained eight leaves, then three are missing, and with them the rubric to a fresh Lesson, for the blank in the text Job xi. 10<sup>b</sup>—20 could not have occupied more than one leaf. The fourteenth quire, marked *nun*, has ten leaves, the fifteenth quire is marked with a final *nun*, and the sixteenth with a *semkath*. The last existing quire is marked with a ܕܒ, and we may assume that it is quire ܕܒ which has disappeared. There are indications that quire ܕܒ may have contained ten leaves, because the usual mark on the verso of its eighth leaf is wanting and because the binding cord still encloses a fraction of two additional leaves along with it. The seventeenth quire is marked with a ܐ, the eighteenth with a ܩ. The second leaf of the nineteenth quire is wanting, but it has been replaced by a blank vellum leaf. This mutilation is evidently of much older date than the others. A reference to page 98 will shew that there is a record of this in Karshuni.

The binding has disappeared, though part of its inner shell, composed of paper leaves pasted together, remains at the beginning of the book. The vellum is good without being of excessive fineness.

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A noticeable fact is that the rubrics are in Syriac, though a few Karshuni words occur in that to Lesson 34. This points, I think, to an older date than that of any of the Gospel Lectionaries now extant, even to the time when Syriac held its own against Arabic as a spoken tongue; perhaps even to a time when its sway was undisputed. Any argument from the handwriting is beset with the initial difficulty that there is so little to compare it with. It is not so stiff as that of the Sinai Lectionary B of the Gospels, nor so upright as that of C. It has more resemblance to that of the Vatican Lectionary A, found by St. E. and J. S. Assemanus. But its character is much more regular, the final *nuns* are heavier, and the *gimels* have more sweeping tails.

The excellent facsimile, reproduced from a photograph of Mrs Gibson's by the Cambridge Engraving Company, obviates the necessity for my pursuing the subject any further.

*Its Origin.*

There can be no doubt that this is a Lectionary which was used by the Malkite branch of the Syrian Church. The origin of the three Gospel Lectionaries, one of which has been known since 1756, and the other two only since 1892–93, and the history of the dialect in which they are written, are both involved in so deep an obscurity that even the scant light which the rubrics of this book throw on them will be highly welcome. It is generally conceded that the dialect is probably that which our Lord spoke, and that which bewrayed Saint Peter. No other form of Syriac comes so near to the language in which the Targums were written, and of these one at least was in oral use in Palestine in the first century of our era. And it is surmised that the Jewish rabbis who fled from "Darum," i.e. from Southern Judaea, after the war with Hadrian, migrated to Galilee, and thenceforward clothed their writings in a Galilean dress<sup>1</sup>. It has therefore seemed proper to call the dialect "Palestinian" rather than "Jerusalem" Syriac.

A suggestion has lately been made that it may possibly be Egyptian. In the "Liturgy of the Nile," recently acquired by the British Museum, and of which an account has been published by G. Margoliouth (Royal Asiatic Society's Journal for October, 1896), we find that in the service

<sup>1</sup> Dalman, *Grammatik des Jüdisch-Palästinischen Aramaeisch*, p. 31.

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for the rise of the river, one of the three lessons read is that from Genesis ii. 4-19. Dr Rendel Harris called my attention to the fact that in the rubric to Lesson 60 of our Lectionary, containing that very passage, we find the words **ܟܘܢܘܢܐ ܕܡܝܗܘܢܐ ܕܢܝܠܘܨ ܕܝܘܡܐ ܕܩܘܨܘܢܐ**, "and again the day of the consecration of the water of the inundation."

I still think that **ܟܘܢܘܢܐ** may be a mistake for **ܟܘܢܘܢܐ**, "baptism." Its third letter is not so decidedly formed as I could wish. It certainly resembles a **ܐ** more than a **ܘ**; and yet it is not so tall as other **ܐ**'s on the same page. But Gen. ii. 4-19 is a lesson so appropriate to the overflow of the great river which compasseth the whole land of Cush, and the coincidence of this passage being undoubtedly used for the consecration of the Nile water in Mr Margoliouth's Lectionary is so striking, that a question arises as to whether **ܟܘܢܘܢܐ** may not be a form of the verb **ܟܘܢܘܢܐ**, "to overflow."

**ܘ** and **ܘ** are sometimes interchanged in Palestinian Syriac. This may be observed in my forthcoming edition of the Gospel Lectionaries, e.g.

**ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (Mark xvi. 5);

**ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (John xix. 31);

**ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (Matt. xxviii. 5);

**ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (Mark xvi. 6);

**ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (Luke xxiv. 7).

**ܟܘܢܘܢܐ** Cod. A, **ܟܘܢܘܢܐ** Cod. B (John xi. 18).

**ܘ** and **ܘ** are likewise sometimes interchanged in **ܟܘܢܘܢܐ** Codd. A and B, **ܟܘܢܘܢܐ** Cod. C (Luke xvii. 12); **ܟܘܢܘܢܐ** Cod. A, **ܟܘܢܘܢܐ** Cod. B, **ܟܘܢܘܢܐ** Cod. C (John xii. 3); and so, I may add, are **ܘ** and **ܘ**. **ܟܘܢܘܢܐ** Cod. A, **ܟܘܢܘܢܐ** Codd. B and C (John i. 17).

This confusion of sibilants does not often occur, but yet it is logical to conclude that **ܘ** may also stand for **ܘ**. I am therefore willing to admit that my Lectionary may be Egyptian by something more than by the accident of its having been bought at Cairo.



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If this be so, two theories are possible. First, the very startling one that the dialect is not Palestinian nor Galilean at all, and that the people who used it had their home in Egypt. But the evidence for this supposition is too slight; as it rests on a single doubtful letter; and it is counterbalanced by the fact, that the Gospel Lectionary of the Vatican was written either in the city of Antioch, or near Jerusalem. This, it is true, was in the 11th century, but it points to the survival of the dialect in that district for ecclesiastical purposes, and therefore to the continued existence of a community who had been in the habit of speaking it.

Secondly, that besides the host of Jews who had to fly from both Palestine and Galilee during the fearful oppression under which they suffered at the hands of the Romans during the early centuries of our era, there were Christian Syrians who found a refuge in Egypt and formed settlements there; and that thus in Egypt service-books were written, the same in tongue, though perhaps differing slightly in form, from those of the Malkite Syrians in Palestine.

The question as to whether these Malkites had their chief seat in Palestine or in Egypt is in no wise affected by the discovery of two Palestinian Gospel Lectionaries and of some fragments in the Convent of St Catherine. For though the Sinai peninsula has been the home of many Egyptian solitaries, it was almost as accessible to an Elijah fleeing from the threats of Jezebel, as to a Moses from the face of Pharaoh.

*Mistakes in the Rubrics.*

Another curious feature of this Lectionary is the mistakes that occur in some of the rubrics. **ܡܠܟܝܬܐ** in the rubric to Lesson 12, and **ܡܠܟܝܬܐ** in that to Lesson 13 may be merely, as Dr Nestle considers, examples of a transposition of letters which often occurs in foreign names. But what are we to say of Lesson 4 (Rom. ix. 30—x. 10) being labelled as from the Epistle to the Hebrews? Lesson 7 (Ephes. ii. 4—10) as from the Epistle to the Galatians? Lessons 8 and 9 (Ephes. ii. 13—22 and iii. 14—21) as from the Epistle to the Jews? Lesson 10 (Philippians ii. 5—11) as from Timothy? Lesson 11 (Philippians iv. 4—9) as from Romans? Lesson 34 (Titus ii. 11—15) as from an Epistle to Timothy? and Lesson 86 (1 Cor. xv. 1—11) as from the Epistle to the Romans? If the mistakes in the rubrics to Lessons 4, 8 and 9 had stood

S. L.

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text, in the numbering of chapters and verses. They are those of the Oxford edition, whose print is more agreeable to weak eyes than that of the really better one of Dr Swete. In the Index I have followed the order of Books which is most familiar to us, that of our English versions. I have done so by the advice of two very eminent scholars, who find that the scientific diversity observed in recent works results in a considerable tax on their patience.

I am indebted to my sister, Mrs James Y. Gibson, for helping me in the correction of proofs, a task which was much facilitated by our possession of the manuscript, also to Dr Eberhard Nestle, of Ulm, for much valuable advice. To him I have entrusted the task of writing the critical notes which so important an addition to our stock of Biblical documents demands, and for which he is peculiarly well fitted by his intimate knowledge of the Septuagint and of the problems connected with it. My sister has saved me the great trouble of compiling a Glossary, and what is due to the skill and diligence of the printers, speaks for itself.

AGNES SMITH LEWIS.

CAMBRIDGE,

*September, 1897.*

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## CRITICAL NOTES

BY

PROF. EBERHARD NESTLE, D.D.

THE present Lectionary is by far the richest contribution which has been made to the Palestinian Syriac literature and language, since the so-called *Evangeliarium Hierosolymitanum* was published by Count Miniscalchi Erizzo in the years 1861 and 1864, and republished by Paul de Lagarde in 1892. This will be more apparent when we draw up a list of Biblical Texts, which have been at our disposal hitherto, and to which this Lectionary is a valuable addition. We have united both in one list, indicating those texts which are made accessible for the first time by means of the present Lectionary with larger figures, and denoting by the letters *a—ε* the earlier works in which the Biblical portions are to be found.

These are the following:

*a.* *Anecdota Syriaca*. Collegit edidit explicuit T. P. N. LAND. Tomus quartus. Lugduni Batavorum, E. J. Brill, MDCCCLXXV. 4°, pp. 103–294. *Fragmenta Syropalaestina*, pp. 176–233 of the Introduction. Compare with this volume Theod. NÖLDEKE, *Literarisches Centralblatt*, 1876, n. 5, 143–148, and E. NESTLE, *Theologische Literaturzeitung*, 1876, n. 26, 668–671, and the paper of LAND himself, *De zoogenaamde hierosolymitaansche of christelijk-palestijnsche Bijbelvertaling*, in: *Verslagen en Mededeelingen der K. Acad. der Wetenschappen. Afd. Letterkunde. Tweede Reeks, Deel v. bl. 196–208.*

*β.* *Biblical Fragments from Mount Sinai* edited by J. Rendel HARRIS. London, C. J. Clay and Sons, 1890. No. 16, pp. xiv, xv. 65–68. Reproduced (from a transcript by F. Schulthess) in the *Anhang* (pp. 131–134) of the *Idioticon des Christlich Palästinischen Aramaeisch* von Friedrich SCHWALLY. Giessen, J. Ricker, 1893. Comp. on the book of Harris,



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O. v. GEBHARDT, *Theol. Lit. Zeitg.* 1890, 24, 589–591, on that of Schwally especially F. PRAETORIUS in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 1894, Vol. 48, 361–367. (There is one difference between the text of Harris and its repetition by Schwally: p. 67, l. 8, , Schwally p. 133, .)

γ. *Anecdota Oxoniensia. The Palestinian Version of the Holy Scriptures.* Five more Fragments recently acquired by the Bodleian Library. Edited with introduction and annotations by G. H. GWILLIAM, B.D., Oxford, Clarendon Press 1893, 4° (Semitic Series, Vol. I., Part V.). With three facsimiles.

δ. *Anecdota Oxoniensia. Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS. in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai.* Edited by G. H. GWILLIAM, B.D., F. Crawford BURKITT, M.A. and John F. STENNING, M.A. With three facsimiles, *ibid.* 1896 (= Semitic Series, Vol. I., Part IX.).

ε. *The Liturgy of the Nile. The Palestinian Syriac Text*, edited from a unique MS. in the British Museum, with a translation; introduction, vocabulary, and two photo-lithographic plates. By G. MARGOLIOUTH, M.A. Reprinted from the “*Journal of the Royal Asiatic Society*,” London. David Nutt, 1897, 55 pp. (= *Journal*, October 1896, pp. 677–731). On p. 13 we read the following note: “The Biblical portions contained in the Service will be published separately in complete photographic facsimiles contained in eleven plates and will be accompanied by full textual and philological notes.”

In these five (including the Lectionary six) publications we possess now

A. *Of the Old Testament* (including the Apocrypha).

Gen. i. 1–iii. 24; vi. 9–ix. 19; xviii. 1–5, 18–xix. 30; xxii. 1–19.  
ii. 4–19<sup>ε</sup>.

Exod. viii. 22<sup>b</sup>–xi. 10; xxviii. 1–12<sup>a</sup> δ.

Num. iv. 46, 47, 49–v. 2, 3, 4, 6, 8<sup>γ</sup>.

Deut. vi. 4–16; vii. 25–26<sup>a</sup>; x. 12–xi. 28; xii. 28–xiv. 3.  
xiii. 6–17<sup>a</sup>.

2 Kings ii. 19–22<sup>ε</sup>.

3 Kings ii. 10<sup>b</sup>–15<sup>a</sup>; ix. 4, 5<sup>a</sup> δ.

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## CRITICAL NOTES.

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Psalms<sup>1</sup> **viii. 2, 3**; **xxi. 2, 19**; **xxii. 1, 5**; **xxiv. 1, 2**; **xxix. 2, 4**; **xxx. 2, 6**; **xxxiv. 1, 11**; **xxxvii. 2, 18**; **xl. 2<sup>2</sup>, 5, 7**; xliii. 12-27; xlv. xlv. xlv. xlviii. 15 ff.; xlix. 1-9<sup>a</sup>; **liv. 2, 22**; lv. 7 ff.; lvi. 1-7<sup>a</sup>; **lxiv. 2, 6**; **lxviii. 2, 3, 22**; **lxxvi. 2, 21**; lxxvii. 52-65; lxxx. 1; lxxxii. 1-10<sup>a</sup>; **lxxxiv. 2, 8**; **lxxxv. 1, 15, 16**; **lxxxvii. 2, 5, 6, 7, 18**; lxxxix.; xc. 1-12<sup>a</sup>; **xcvii. 1, 8, 9**; **ci. 2, 3**.

Prov. **i. 1-9, 10-19**; **ix. 1-11**.

ix. 1-11<sup>a</sup>.

Job **xvi. 1-xvii. 16**; **xxi. 1-34**; xxii. 3-12<sup>δ</sup>.

xxi. 1-9<sup>a</sup> (only 18 words)

Wisdom of Sol. ix. 8<sup>b</sup>-11, 14-x. 2<sup>δ</sup>.

Amos ix. 5-14<sup>a</sup> ε; **viii. 9-12**.

Micah **v. 2-5**.

Joel **i. 14-ii. 27**; **iii. 9-21**.

Jonah (the whole).

Zech. **ix. 9-15**; **xi. 11<sup>b</sup>-14**.

Is. **iii. 9<sup>b</sup>-15**; **vii. 10-16**; **viii. 8-xi. 16**; **xii. 1-6**; xiv. 28-32;  
xi. 6-10<sup>a</sup>

xv. 1-5<sup>a</sup>; **xxv. 1-3<sup>a</sup>**; **xxxv. 1-10**; **xl. 1-8, 9-17**; **xlii. 5-10, 17-xliii.**  
xl. 1-8, 9-12<sup>a</sup>

**14; xliii. 10-15-21**; **xliv. 2-7**; **1. 4-9**; **lii. 13-liii. 12**; **lx. 1-22**; **lxi.**  
**1-11**; **lxiii. 1-7**.

Jer. **xi. 18-20**.

B. *Of the New Testament* (besides the Gospels).

Acts **i. 1-14**; **ii. 22-36**; xiv. 6-13<sup>a</sup>; xvi. 16-34<sup>ε</sup>.

James **i. 1-12**.

Rom. **i. 1-7**; **iii. 19-iv. 12**; **v. 1-11**; **vi. 3-11**; **viii. 2-11**; **ix. 30-**  
**x. 10**; **xii. 1-xiii. 5**; **xiv. 14-xv. 6**.

1 Cor. **i. 18-25**; **x. 1-4**; **xi. 23-32**; **xv. 1-11**.

<sup>1</sup> The numbering of the *Psalms* is that of the Greek Bible (Swete's Septuagint); the same edition is followed in the order of the biblical books; therefore the Wisdom of Solomon stands between Job and Amos, and the Minor Prophets before Isaiah and Jeremiah.

<sup>2</sup> The underlined passages are contained twice in the Lectionary; the leaf described on p. cxxxviii contains 1 Kings i. 1; Ps. xli. 1, 4; Job vii. 21.

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2 Cor. **v. 14—vi. 10.**Gal. ii. 3-5, 12-14; iii. 17, 18<sup>β</sup>; **iii. 24—iv. 7**; **vi. 14-18.**  
iii. 24-28<sup>β</sup>Ephes. **i. 3-14, 17—ii. 10, 13-22**; **iii. 14-21.**Phil. **ii. 5-11**; **iv. 4-9.**Coloss. **i. 12-20**; **ii. 8-15**; iv. 12-18<sup>γ</sup>.1 Thess. i. 1-3; iv. 3-15<sup>γ</sup>, **13-18.**Heb. **i. 1-12**; **ii. 11-18**; **ix. 11-15**; **x. 19-25, 32-38**; **xi. 32-40.**1 Tim. **iii. 14-16.**2 Tim. **i. 16—ii. 10.**i. 10—ii. 7<sup>γ</sup>.Tit. i. 11—ii. 8<sup>γ</sup>, **11-15.**

Considering that the former publications were taken chiefly from palimpsests, containing sometimes only poor fragments of the Biblical portions just quoted, we cannot be thankful enough for the rich harvest to be gathered from the present Lectionary. It is of special advantage, that it has six lessons twice (from Prov., Zech., Is., Phil., Hebr., one of them Is. xl. 1-8 already contained in Land's Anecdota)<sup>1</sup>. A closer comparison of these parallel passages will be of the highest interest. Here it must suffice to point out the increase of our knowledge, afforded by this Lectionary. These texts are of great value, first, for the students of Semitic languages, and secondly, for lovers of the Bible. Our linguistical knowledge can be improved by them as to Grammar and Dictionary. I give one example for either case.

(a) In the latest publication on Palestinian Syriac, in the Liturgy of the Nile above mentioned, G. Margoliouth writes (p. 56), on the form **ܘܢܥܘܪ** occurring (p. 26) Am. ix. 6 for *ἐκχέων* "evidently an active participle, analogous to the Samaritan form." In the present Lectionary several examples of this form will be found, which clearly show that it is no participle at all, but merely a perfect written with **ܐ**: cf. p. 13, 14 **ܡܢܥܘܪ** and **ܡܢܥܘܪ**, 22, 13 **ܕܐܘܪ**, etc.

(b) As to the *Dictionary*: p. 119, 18, we read **ܕܘܪܐܠ** corresponding to *ἐμόλινα* Is. lxiii. 3 (in the Codex Marchalianus). What is **ܕܘܪܐܠ**? Here we have again the spelling with **ܐ** for the vowel *a*; **ܕܘܪܐܠ** is the

<sup>1</sup> Isaiah xl. 1-8 is found a fourth time on the leaf described on page cxxxviii. A. S. L.



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1 s. perf. Peal of a root **לכך**. This root, which does not occur in our present Hebrew Dictionaries, was found by the Septuagint, Ezek. vii. 17, xxi. 7, (12) **כָּל־בְּרִיָּוִת תִּלְכְּנָה מֵיָם**, πάντες μῆροὶ μολυνθήσονται ὑγρασία.

The root **לכך** is to be found in Buxtorf's Lexicon Talmudicum and one might even ask, whether it ought not to be received into the Hebrew Dictionary, on the ground of these passages in Ezekiel.

But the chief interest gathers round the Biblical texts contained in this Lectionary. The fact that it was necessary to quote the Codex Marchalianus in the above mentioned passage, instead of the common texts, shows its importance for the textual criticism of the Septuagint, and it has also interesting readings for the New Testament. Some of these have no other attestation; for instance James i. 1 "twelve tribes of Israel"; 1 Cor. i. 24 "the wisdom of the *Father*" (instead of "God"). In other passages the reading of this Syriacised Lectionary agrees with that of other Greek Lectionaries (Romans xii. 7, ὁ διακονῶν **Ν**<sup>c</sup> ...lectt.<sup>5</sup>), but especially with that of the codices FG.

The following Notes are divided into two classes; the first refers to the Grammar and Language of the Syriac Text; the second to the nature of the underlying *Greek* Text and the question, whether there was once a complete translation of the Bible into the Palestinian Syriac dialect. Though the Lectionary adds so much to the Biblical portions which are available for this investigation, it clearly proves the contrary; viz. that they were not taken from an earlier complete translation of the Bible, but that each single lesson was translated *ad hoc*, from a Greek Lectionary.

The first part of the Notes follows the order of the Lectionary, quoting pages and lines of the printed text, the second the order of the Books of the Bible, quoting chapter and verse, in the Old Testament from the Cambridge Septuagint<sup>1</sup>, in the New Testament from the edition of Westcott and Hort.

Students not yet sufficiently acquainted with the characteristics of this dialect will best begin their reading with the easy passages from Genesis, Exodus and Deuteronomy. For the Grammar readers may still be referred to the sketch which Noeldeke published after the appearance

<sup>1</sup> The numbering of chapters and verses in the text for the Old Testament Lessons is that of the Oxford Septuagint (1875). But there is no divergence between that and Dr Swete's, except in Gen. ii. 25, which he counts as iii. 1<sup>a</sup>, and in the verses of the Psalms. This, however, is so slight that I trust it will cause no inconvenience. A. S. L.

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CRITICAL NOTES.

of Miniscalchi's Edition, in Vol. 22 of the *Zeitschrift der deutschen morgenländischen Gesellschaft*<sup>1</sup>.

## I. NOTES ON THE SYRIAC TEXT.

p. 2, l. 1. ܡܘܨܝܐ: note the orthography, cf. 11, 6 and ܡܘܨܝܐ 11, 6; ܡܘܨܝܐ 11, 5; ܡܘܨܝܐ 48, 21; 57, 21.

2. ܡܘܨܝܐ ܡܘܨܝܐ: I know at present of no other example of this liturgical formula, which in connexion with the following ܡܘܨܝܐ ܡܘܨܝܐ must correspond to our "as it was"; ܡܘܨܝܐ = ܡܘܨܝܐ is very frequent in this dialect. How G. Hoffmann explains the origin of the form, see ZDMG, 32, 762. For ܡܘܨܝܐ ܡܘܨܝܐ we meet elsewhere ܡܘܨܝܐ ܡܘܨܝܐ or ܡܘܨܝܐ ܡܘܨܝܐ (10, 15).

3. ܡܘܨܝܐ ܡܘܨܝܐ: the root is used in Hebr., Arab. and Targum, but not in Syriac; see Schwally, p. 64, and in this Lectionary, 26, 12; nouns in ܡܘܨܝܐ- are very frequent in this dialect; comp. ܡܘܨܝܐ, ܡܘܨܝܐ, ܡܘܨܝܐ.

4. "We write ܡܘܨܝܐ ܡܘܨܝܐ, ܡܘܨܝܐ ܡܘܨܝܐ," literally "the apostolate of St Paul the apostle." The first word is probably a translation of the *terminus technicus* ἀπόστολος, under which name Lectionaries taken from the Epistles are distinguished from those called εὐαγγελιστάρια or εὐαγγέλια. The title *πραξαπόστολος* is more accurate, as these Lectionaries include also parts of the Acts; see Scrivener's *Introduction*, (4th ed.) I. p. 74, Gregory-Tischendorf, p. 687 ff.

ܡܘܨܝܐ is commonly written with a final ܡ, as ܡܘܨܝܐ under the influence of ܡ with ܡ; we find however ܡܘܨܝܐ, Rom. i. 1, p. 16, 7; *vice versa* also ܡܘܨܝܐ; comp. also ܡܘܨܝܐ 76, 14; ܡܘܨܝܐ 14, 9.

ܡܘܨܝܐ ܡܘܨܝܐ does not seem to be a Greek formula, but is probably due to the Syriac translator, or copyist; for ܡܘܨܝܐ we find also the spellings ܡܘܨܝܐ 28, 24 and ܡܘܨܝܐ 41, 4; ܡ and ܡ, vary in the same line, 32, 17; 35, 4.

<sup>1</sup> I am preparing a new Grammatical Sketch, for which I was able to use the new edition of the *Evangeliarium Hierosolymitanum*, which will be published by Mrs Lewis from the two Sinai MSS. compared with Lagarde's edition of the Vatican MS. I hope to publish it, in German and English, in the course of the present year.



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if Peal, it is an incorrect rendering of *καταισχύνει*, if Pael, it is the first instance of this form; Peshito and Philoxenus **ܕܡܚܒܐ** part. Afel.

**ܕܠܒܘܬ ܗ**: cf. Schwally, 21.

16. **ܠܚܒܣܡ**: Schwally, 48; the stat. abs. is written **ܠܒ**, 27, 17.

17. **ܡܘܕܝܐ**: masculine, despite the preceding **ܕܡܘܕ**; **ܡܘܕܝ** is masc. and fem.

3, 1. **ܕܡܘܕܝܐ**: forthcoming forms **ܕܡܘܕܝܐ**, **ܡܘܕܝܐ**, **ܕܡܘܕܝܐ** 45, 4; **ܕܡܘܕܝܐ** in the formula **ܕܡܘܕܝܐ ܡܘܕܝܐ ܡܘܕܝܐ** 80, 1; **ܕܡܘܕܝܐ** 9, 4, 7, 12.

4. **ܡܘܕܝܐܡܘܕܝܐ**: a misspelling for **ܡܘܕܝܐܡܘܕܝܐ** of *his death*.

5. **ܡܘܕܝܐ**: the inverted **ܡ** frequently occurs in these manuscripts for hardened **ܡ**, cf. 23, 6 **ܡܘܕܝܐ** (and *vice versa* **ܡ** stands for **ܡ**, for instance **ܡܘܕܝܐ**); this spelling confirming the double **ܒܒ** of **ܐܒܒܐ** in the N.T., and (partially) the observation of the Syrian grammarians that **ܕܡܘܕܝܐ**, **ܕܡܘܕܝܐ** with Rukkaka means the natural father, **ܕܡܘܕܝܐ**, **ܕܡܘܕܝܐ** the spiritual father. Schwally (p. 2) still considered that in this dialect it is impossible to make out whether **ܡ** was soft or hard. That **ܕܡܘܕܝܐ** regularly stands for *πατήρ μου* is important for the *Lord's Prayer*, Matt. vi. 9 and Luke xi. 2 (where most MSS. have merely *πάτερ*), and Rom. viii. 15, Gal. iv. 6. Also Mc. xiv. 36 and all the passages in the Gospel of John and elsewhere, where the Greek MSS. vary between *ὁ πατήρ* and *ὁ πατήρ μου*. I cannot understand what P. Smith intended by his special paragraph for this usage beginning “**ܕܡܘܕܝܐ** *more Chaldaico*.” It cannot be a mere misprint, because he says: *Miniscalchi meus omisit et legisse videtur ܕܡܘܕܝܐ*. Was there a time when *abāu* (or *abāi*) was appointed to be read?

6, 7. **ܡܘܕܝܐܡܘܕܝܐ**: note this rendering of *σύμφυτος*, which ought to be added to the long list of similar renderings in the *Thesaurus*, col. 592; cf. **ܡܘܕܝܐ ܡܘܕܝܐ** *συγγενής*, **ܡܘܕܝܐܡܘܕܝܐ ܡܘܕܝܐ** *σύμμορφος*, etc., comp. 97, 12.

7. **ܡܘܕܝܐܡܘܕܝܐ**: *γεγόνάμεν*: this substitution of the passive “to be made,” for “to be” has its analogies in other languages.

**ܡܘܕܝܐܡܘܕܝܐܡܘܕܝܐ**: very pleonastic; comp. Luke iii. 22 (*σωματικῶ*) *εἶδεν ὡς*.

14. **ܕܡܘܕܝܐ**: Though P. Smith, 2211, had already quoted **ܡܘܕܝܐ**

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**ܐܡܠܥ** from the Evangelium, Mc. x. 42, Schwally completely omitted this interesting verb from his *Idioticon*. It is impossible to say whether it here stands for *κυριεύει* or *κυριεύσει*; comp. **ܐܘܪܝܫܐ 45, 19**; **ܐܘܪܝܫܐ 47, 10**; **ܐܘܪܝܫܐ 82, 16**; **ܐܘܪܝܫܐ 86, 17**, etc.

15. **ܐܘܪܝܫܐ**: again pleonastically, see next line.

17. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ**: the rendering of the imperative in this way is frequent; comp. **10, 17**; **21, 10, 18**; **25, 16**; **39, 10**; **46, 14**; **49, 5**; **50, 20, 21**; **51, 1 ff.**; **96, 14, 15**; comp. also **21, 17 ܐܘܪܝܫܐ ܐܘܪܝܫܐ**.

18. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ ܐܘܪܝܫܐ**. We find regularly in this dialect **ܐܘܪܝܫܐ ܐܘܪܝܫܐ** for the simple *Ἰησοῦς* of the Greek texts; but the repetition of **ܐܘܪܝܫܐ** is rather uncommon.

4, 1. **ܐܘܪܝܫܐ**: see **ܐܘܪܝܫܐ 24, 12**, and **ܐܘܪܝܫܐ ܐܘܪܝܫܐ ܐܘܪܝܫܐ 89, 5**.

2. **ܐܘܪܝܫܐ**: the regular spelling in this dialect; see on it Lagarde, *Mittheilungen*, 2, 358, and compare with it the differentiation between *Josua* and *Jesus*.

**ܐܘܪܝܫܐ**: to be vocalized **ܐܘܪܝܫܐ**.

3. **ܐܘܪܝܫܐ**: the 3rd f. perf. with suff. is not frequent; in the common Syriac it would be **ܐܘܪܝܫܐ** 'charrertan.'

**ܐܘܪܝܫܐ**: on the root—not in Schwally or Brockelmann—see Levy, *Chald. Wörterbuch* 2, 565; Joel iii. 10, p. 64, 5.

4. **ܐܘܪܝܫܐ**: note the orthography; probably Pael, though under the influence of **ܐܘܪܝܫܐ** the Pael will have *a* like the Peal.

5, 6. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ**: very periphrastic.

6. **ܐܘܪܝܫܐ**: the use of **ܐܘܪܝܫܐ** is very prominent in this dialect.

9. **ܐܘܪܝܫܐ**: I should read **ܐܘܪܝܫܐ ܐܘܪܝܫܐ ܐܘܪܝܫܐ** τὰ τῆς σαρκός, as **ܐܘܪܝܫܐ 1. 10**.

11. **ܐܘܪܝܫܐ**: although both subject **ܐܘܪܝܫܐ** and predicate **ܐܘܪܝܫܐ** are feminines.

13, 14. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ ܐܘܪܝܫܐ**: a freedom of construction not possible in Hebrew: "please God they can not."

16. **ܐܘܪܝܫܐ**: the use of this particle is very curious; cf. **5, 16**; **6, 1**.

20. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ**: the 'spirit of Him who; note **ܐܘܪܝܫܐ** for **ܐܘܪܝܫܐ**.

22. **ܐܘܪܝܫܐ ܐܘܪܝܫܐ**: note the orthography; we have **ܐܘܪܝܫܐ** (like **ܐܘܪܝܫܐ, ܐܘܪܝܫܐ, ܐܘܪܝܫܐ, ܐܘܪܝܫܐ**), **ܐܘܪܝܫܐ, ܐܘܪܝܫܐ 13, 5**.

5, 1. **ܟܘܨܘܝ**: cf. **ܟܘܨܘܝ**, **ܟܘܨܘܝܝܢ**, **ܟܘܨܘܝܢ ܟܘܨܘܝܢ** 98, 1; **ܟܘܨܘܝܢ ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ** (32, 23; 65, 7; 70, 15).

3. **ܟܘܨܘܝܢ ܟܘܨܘܝܢ**: a nice example of freedom in using the simple accusative, or **ܟܘܨܘܝܢ** (next line, **ܟܘܨܘܝܢ**, because the object precedes).

4. **ܟܘܨܘܝܢ**: read **ܟܘܨܘܝܢ**.

5. **ܟܘܨܘܝܢ ܟܘܨܘܝܢ** = why; interesting because the common form for "why" is not **ܟܘܨܘܝܢ**, but **ܟܘܨܘܝܢ**.

7. **ܟܘܨܘܝܢ**: not **ܟܘܨܘܝܢ** is used in these texts.

8. **ܟܘܨܘܝܢ**: like **ܟܘܨܘܝܢ** also **ܟܘܨܘܝܢ** is used in various ways.

9. **ܟܘܨܘܝܢ**: note orthography. Though it is written exactly like **ܟܘܨܘܝܢ** we must not suppose that the difference between the imperfects in *a* and *o* has disappeared; I noted similar spellings, such as **ܟܘܨܘܝܢ**, (**ܟܘܨܘܝܢ**), **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ**.

10. **ܟܘܨܘܝܢ**: the variation between **ܟܘܨܘܝܢ** and **ܟܘܨܘܝܢ**, or even **ܟܘܨܘܝܢ** is very curious; see Glossary.

11. **ܟܘܨܘܝܢ** = **ܟܘܨܘܝܢ**, Afel from **ܟܘܨܘܝܢ**.

14. **ܟܘܨܘܝܢ ܟܘܨܘܝܢ**: whether *οὐχ* was omitted by the copyist or the translator, or in the Greek text, cannot be ascertained; for frequent cases of this kind see Nestle, *Einführung in das griechische Neue Testament*, p. 95.

**ܟܘܨܘܝܢ ܟܘܨܘܝܢ ܟܘܨܘܝܢ ܟܘܨܘܝܢ**: two genitives governed by one noun: the end of God of the Law: i.e. the Divine end of the Law; rather harsh.

15. **ܟܘܨܘܝܢ**: the other spelling is **ܟܘܨܘܝܢ**, as with the imperfect of **ܟܘܨܘܝܢ**, or **ܟܘܨܘܝܢ**, 5, 19 and **ܟܘܨܘܝܢ**.

18, 19. **ܟܘܨܘܝܢ**: seems to be in both cases Peal, in the first a free rendering of *καταγγεῖν*; and thus **ܟܘܨܘܝܢ**; in this form *o* may be original as well as the Syriac **ܟܘܨܘܝܢ**.

21. **ܟܘܨܘܝܢ**: we find **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ** (56, 1), **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ**, **ܟܘܨܘܝܢ** 78, 14.

6, 4, 5. Note the difference between the masculine **ܟܘܨܘܝܢ ܟܘܨܘܝܢ** and the feminine **ܟܘܨܘܝܢ ܟܘܨܘܝܢ**, both for the neuter of the Greek text.

6. **ܟܘܨܘܝܢ**: **ܟܘܨܘܝܢ** 113, 8; **ܟܘܨܘܝܢ ܟܘܨܘܝܢ** 105, 4.