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## THESE ARE THE WORDS OF EUSEBIUS: A TRANSLATION AND ANALYSIS OF THE COLOPHON AT THE END OF FOURTH KINGDOMS IN BNF SYR. 27

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A Thesis

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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of the Requirements for the Degree
Master of Theology

\_\_\_\_\_

by

Ian Andrew Galloway

December 2022

## APPROVAL SHEET

# THESE ARE THE WORDS OF EUSEBIUS: A TRANSLATION AND ANALYSIS OF THE COLOPHON AT THE END OF FOURTH KINGDOMS IN BNF SYR. 27

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For Amanda and Hannah, ئىدەبلار ەخلىل

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## LIST OF ABBREVIATIONS

BnF Bibliothèque nationale de France

f. folio

LXX Septuagint

PG Patrologia Graeca

r recto

syr. Syriaque

v verso

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**PREFACE** 

I am indebted first to my family—to my wife, Amanda, and daughter, Hannah,

who have allowed me many lone afternoons and nights in a library. Without their love

and confidence, I'd have nothing here to offer. And next, to my parents who brought me

up in the faith, teaching me that there is nothing so important as knowing Christ. My

desire to know the words of Scripture, and the languages of those who first wrote and

copied the Scriptures, comes from them.

I wish to thank next the faculty of SBTS who have formed within me an ever-

greater desire to know the biblical languages. Dr. Peter Gentry has been the foremost

member among them, teaching me to dig into the Scriptures and there find glorious

treasures. Because of him, and the work of God's Spirit within him, whenever I read the

Scriptures in Hebrew, Greek, and Aramaic, my heart soars.

Ian Galloway

Louisville, Kentucky

December 2022

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#### CHAPTER 1

#### INTRODUCTION

At the end of Fourth Kingdoms in BnF syr. 27, a long colophon divided into several major, unique sections contains *inter alia* three interesting and important Syriac texts. The first is a copy of a text written by Eusebius Pamphilus containing an excerpt from one of Origen's commentaries on Isaiah, which discusses the problematic dating of Jeroboam's reign. The next two texts are similar, often containing the scribe's own paraphrases and comments, but which bear stark resemblance—betraying their origins—to Pseudo-Athanasius's *Synopsis Scripturae Sacrae* and Epiphanius's *On Weights and Measures*. These latter two texts discuss the seventy-two translators, the Jewish revisers, Origen, Lucian, and Origen's text-critical sigla.<sup>1</sup>

<sup>&</sup>lt;sup>1</sup> Since the scope of this thesis extends only to the presentation of the material in this colophon by a transcription, translation, and comparison with related texts, matters concerning dates and the historical veracity of various points of fact throughout the colophon are not investigated here. However, it is important to establish the possible dates or date ranges concerning the related texts and this colophon.

Concerning the date of the texts here studied: 1) BnF syr. 27, the Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque nationale notes that f. 93 records the date 1395 des Grecs, or 1084 CE. "Au fol. 93, une note assez développée qui rapporte qu'en l'an 1395 des Grec (1084 de J. C.) les Turcs ayant envahi et saccagó la Syrie et l'Asie Mineure, beaucoup de moines de ces contrées élaient venus se réfugier dans le désert de Scété, où ils avaient trouvé asile dans le couvent des moines syriens." H. Zotenberg, Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque nationale (Paris: Imprimerie Nationale, 1874), 12. The Syriac text for the date from fol. 93 reads: كلا المنافعة الم

It is the purpose of this thesis to provide a transcription of this colophon, a translation for the first time into English, and to compare the respective sections of the colophon with extant works from Origen and Eusebius, Pseudo-Athanasius, and Epiphanius to demonstrate where possible the relationship of this colophon to these other texts. While somewhat summary in nature, this thesis intends to provide access to important information hidden in Syriac leaves so that the scholar interested in, *inter alia*, Origen, Lucian, Pseudo-Athanasius, Epiphanius, and the various Syriac recensions of their writings, may better understand the shape of knowledge's tree.

In the chapters that follow, I include in the first a transcription of the colophon, a brief synopsis of the paratextual features present, and a translation. For the sake of ease, clarity, and a near-exact representation of the colophon, I have generally formatted the transcription as one folio per two pages, employing the Estrangela script used by the scribe. I have assigned line numbers for the sake of the English translation and have placed them in the far-right margin of the text so as not to interfere with the various paratextual sigla that occur in the near-right margin of the text. The translation is footnoted at various points with interesting textual data, which can be used to help further our understanding of various Syriac textual phenomenon. In the second chapter I compare the first two major sections of the colophon in BnF syr. 27 with similar texts from Origen, Eusebius, and Pseudo-Athanasius, noting that no extant text is an exact match of the Eusebian material, whereas the second major section does indeed draw from *Synopsis Scripturae Sacrae*. Finally, in the third chapter I make a comparison of the last major section of the colophon with Epiphanius's *On Weights and Measures*.

## **Transcription**

### Folio 88v

ישרי באיניי בשמרבי המהישה בשמרבי באינישל דישים ן

5

- - - · الله و المالية الما
  - ٠) المرالمة المصمر عد مميةه، دام العامد معرب محرب الم
  - יאסה בי אהלא האוב בי אולא הוכבל בו אהלאי. (• 20

#### Folio 88v Cont.

- ر معديمة عنه محلام ماعمد منع « و معدده » ( ·
- ·) معنی الاه در محل محمد الاستعمر مع لعل مع معمد.
- ·) بعل دام دسی داه دست جراحی السامی السامی السامی
  - י) גיי הבא שי בבטחיף יי (י

- \* ۱۰۰۰ نفی سغس حیل معلقیماله معشله ۱۵ محتاهم
- به دم دون دونون المراقب المراقب المراقب المراقب المورد المراقب المراق

40		באוֹ מנים שבבין חלון ואסמרא *	
	.7.	גוללה גמטמבטם	
	3	משות זה למש שעו להחע למש למינימו ביונו	
		בבאכא בבואי לבנתך בן בשההא בלאא שבה	
		אווצו האה בל הניסמאו לה הפלה ביו למומן	
45		י יריייסטי לחדח אירחש עוסדאיי בעטייי ישטיי	
		יטיקס עדייני עמיני לא ביון מוז ביוש ביו ליויקוא	
		תאה בלך שינא מנכן בשבי שוכלא ולמסי בילה	
		ולהו המבמם הבישה בא היושב הבשבא הלאתפלו	
		ביו אישטשי שבי מיש מישים שניבין מאין	
50		סאבענא כבלמנק שלמס *	
	. ന.	אםב אעואא בעלבעהאא הי, ובאאביא ועבע	
		תטמס תיושב מישאר תשאב שר שה שאבת	
		בעה און איניים בינו און בובא ואיר און בה	
		س من من من من من من عدة من	ГІТА
55	. ۵.	معلمته دعم معمومیله مو ش، ورجعت حسومی	
		cuseshes a, rlsk rakes	AKTIOC
		א איראא ופא זיאן ובאא איר פאר איי פאראאיי פאר איי אררשוויוסס שיי איי אררשווייסס איי	MAMAIA
		בובא הנסים בירא ביראי לידוא מינים אין אינים	ENIC
		מים גאב אגעלש אלשי, מים גאשם מי מסא על איניעל של אלשיי.	MAN
60		פרטבוא ביני אב שים אב שים לבאכא בי אונם	TOC
		אבר חשים ברשטים בניבשטי ובשטי בי	

.د. مدهمه «معلقسه» دع دلاته و دلامه معلمه التعام

## Folio 88r Cont.

	حله، العصب ملائم المن الله ما عند	
	שראשי בא שובשבשא אינים א	
	מלכה בינשטי – המודעלם משבינלשה	ACTEPICKOI
65	של איין יישוא ועוסי אויל במטן איריו עומע עוטער איט אריי	
	מנו בן לאנוא ובאאבין ליבוניסט	AIMNICKOI
	ישרנא ובקאשני – שט <i>פטריב</i> רישטט אנוארט	ҮПОЛІМПІСКОІ
	השבוץ כך לאנוא עד וטמוץ בלעטד כווא מוא נמיבי	
	מובא בו שב של איר איראיים ביי ביי וניים איר איראיים של איר איים ביי ביי ביים של	
70	היום מב אום, כפהשמש הלה בו בנא לבחוגה לשל האוא	
	איסטע עסגטא ביי ויי כי ניל פטאטא איס פיים איס	
	حعلمته من دست من دغه معلمته حبل لم	
	יותטואת ניים לקטן ביסטו ביו אונטוא ניינב	
	סגשה מי גמלפיט טמט אבישימט ייי	ЕПІСІМОС

גמוכבג∻	.თ.	75
הבול שולח הואים בולוב בבו למשנום מום בנוש	۵	
בחם של זה מים שלו צול מים ולציום לוחשם לבין		
רשם יליזבי אפאבים : עישאר אפינים אפינים: טמוא		
حط سلامه المتا ملته ملته ملته ملته		
مسلم مع عنوب به و حدویته معربه معربه المرده		80
ובלבאה הב ובאם בים בים הביל אלבהם הבים הבים הבים הבים בים		
סש השמו באו זוש שמשמל הבינטו שריו האטושים		
دهفه حتود محصنجسه ودومهم المرين		
בבאבת הפלבונו בכאול איניפט אשאבעו		
حبيقه لاما محلخ مسابالهمم بعقب مديمهمس		85
האמאאי בפונספטנא נוכבל אילי גרוליוטאאי בפונספטנא		
השביז היה אוקאון ומיוח בישמושף		
שושישה ושיביו לפינה אים אים אים ביים אים ביים		
سمهانهمه مصحتك والمجتبعه وهوه المتعموم		
המשאכת הושתבי כבולכא מושא		90
ouronsylve ourous - Trow ourosifoce!	*	
०४०००० प्रिकास्य के अवविषय कि		
שמשי לשמל א הביוטסב ,מטאיע הוש ילביים הבי <u>ו</u> כם		
صلم. محم المعمود المفتلا معمدة بالمام	*	
השנה בבולבה גבביא. מלחם אמטרבטים.		95
who is a see a calored halo herelits is here		

תבשים שבם הלה פשם אני היא לי ומן ולוולא

## Folio 89v Cont.

	יה האשול האינים האינים האינים באינים יהוא בים
	אביר האויטבו האלא מיז בסונים יאיר
100	תשאשו הציוש השובו בלשם במשו האשוו
	תלמסת שתו תשת יתושב תשאש בולש האינשו
	कंट हें हें हें हें हैं हैं हैं हैं हैं हैं हैं हैं हैं है
	בא האוב הרשבבאים האוב באלא שוה הניים
	מוֹבא בו מפינוש מינום שבבין חלוין מן בבוא
105	בישה הלאי לשם המונון במי לחש הראש ילחיון
	אינם יהושד נחשד אינ חיב טשי נקם טישה
	עוד 10 ב ב דלת ,סעבוססת ללמסת שאר ויאלז
	مهد حلاد مله من دست مدم اللام عدم
	ولمالماه محمده منت متم حس برهانه محمدهاه
110	סבו לב ביב וה ליבא של ובבביאי בסייא ויטיא

	الاتعد لهماء به بعق لمدنيه عمهه مرام رترسه مرا
	א משלבוט נו אויס פונע מין אויט פונע מין אייט פונע מין אייט אייט אייט אייט אייט אייט אייט אי
	ישב מסיש הלם 10 בים עלה הלא שביהם יהוושל
	יראישה מית אינשאמני מיע הואים יהשה יקשי
115	ימשלו של אחזי מיע מיבים שיעקילע היו השישיע
	אין שא ידי ינחב אין שי עוניאי די שן טשטי
	מל שוה אש משים השישיע תפושי עיוני עדון!
	אים כל גישטים אין בחים איל היוא אים כיון
	אושרארו עיר לשימיל ודל גמוימי נחטי עודן
120	المبعديد برياسه المعهودة في معاهداته المعددية الماساعة ال
	וכבין אינו פינטול כל איני ואינו כבכו אינו מברים
	נבלא שב אשלישנה את נאלאביול בו בשהוב.
	רט ית ישביט לטשימית תהשביו תדיים ועודעיו
	ماس مرب مصعبه بدعمه که حده بریت که
125	معالی معنوی در بی محل معنوی الاست می برای میرون ا
	סיור לין. כרשל האומא ושבוא איני בהבא
	רישה באנסים הישבי ליי באנחשלב הרישונה

 $\kappa_1 = \kappa_2 = \kappa_1 = \kappa_2 = \kappa_3 = \kappa_4 = \kappa_4$ 

## Folio 89r Cont.

	שרבה פונול בל מהבים אמונה אף ויא ויא ויא ויא איל אין
	אישי יין מישי לאישי ען מטאטטטט עןטטע
135	ראני באסטעט שיבים ביושט ביושט עושי עושיבים ביושט
	תיואמן מא הלה איתהים הטש גן הלאן
	حلل بين بميلا خلام حديثهم الدر حدّه وعم العدم
	رح دىمىتسر حرد :الماس المنين لوقع بح بدامه
	حقلامهم لسحميه تجيء حقهدع مجحل
140	מים בבי ובה הוא ונב אבו אומפשם ארבאת מים
	حلل جلهم مدیم مملاته معصب مع عصب ملانع
	ריזא ינחטי עדיים ילחא עטט עןי ינחבאא
	بعمالمة بالمسعب برايء بصباء صبك باير
	תלמסעיום היושביו האמשלבשם לשמש ליו ען
145	סוגשה שב אביר באר מארשר שב באינו שה

כמים הושבו בליהן המידיין סה הונהל ז החבינו הזיטה
במבו א הבא היא היא היא היא היא איז היא איז איז איז איז איז איז איז איז איז א
תלם השימיע תאינואיז בא האת שיים בשידי תקצו
מובן בכשלבנהלא העבוא. אם בעה בן חלק בפשטא
איזייז האלד היע הוצים לע הקע יהובים לע הקודיו

- - 160 מנא גמים גארטסס, אוא סעג נוסטא לאעל פנים. אנים די הארים בעלא גולין וו ען מו אלעל פנים בעלא גולין וו אלעל פנים בעלא גולין וו אלעל פנים בעלא געים איי געים איי
- 165 حیل سمه تعدیم میرسمه میرسمه و میرسمه و میرسمه میرسمه در سایم و میرسمه و میرسمه در سایم و میرسم و میرسمه در سایم و میرسم

## Folio 90v Cont.

	תלטטע לאיז לידיע עלאי יד הוע יידיהאט עהידל ליווע
	مه معدده مه مهر میل میده مد معدده مد
170	אענעלא ביניניים אמלימסטים וגדי נבל בירא
	מלא גאים בעבוש גולון ולואך ובון. האשולכם כב
	פון שבבן האון בלל בללא ומניבא אמינה אינינים
	השב אוצישם אם בלוחים. כונא מים נשב
	בל משב אים מלם הל שבו אם מים שממו אם
175	להר * המושם מספיין שר הלה היחשל המישה צורו
	الم ساستهم ویداء برهستسر حلته مسرسیس حد
	over the salinas

## Folio 90r

	בי הניוטין החיר הודן בי הוש הביין ביים
	משלמנומלא ושבבן מלוץ. עשיא אכש מו, פחלא
180	אפיסיטיפא נימיניאי בארכייניאי בנייועא
	іську, селагы остьери гачжи обосуры
	ביי אונושיטים בין יובי ובייידי בבייבוא
	וכשל מין, וב, ומלישטים בי אמין בים בארשתוניאי
	صقح نفط ملمه حزر المهدونه نع دنه دلم
185	תיטיים אוד עושאט בינשבט ערשבא אוד עושייביו
	ופתלא בל וטוא עבלא בל ועב אלמא מו,
	מביזםן שף! הטן המשמה עבצה מציטעץ
	مهدم تعند مهدسه ولمنت والمنط
	مرسام، نصح ماغده ممراء لماسه بدعة ۲۰۰
190	رمام میریده میریده فاس محدله
	הפשאמה בצלהא הלהאמ הבלמה בהשחמה
	بمعد

## **Analysis of Paratextual Features**

The scribe makes use of several sigla and numbers. Table 1 provides a brief overview of these signs.

Table 1. Analysis of paratextual features

Sigla	Description
(•	Generally, indicates where a line has a quotation from the Holy Scriptures.
٠	Marks a significant section break.
. <b>K</b> .	Represents the number 1; the first version. Assigned to the seventy-two.
. <b>.၁</b> .	Represents the number 2; the second version. Assigned to Aquila.
.7.	Represents the number 3; the third version. Assigned to Symmachus.
3	Represents the number 4; the fourth version. Assigned to Theodotion.
.თ.	Represents the number 5; the fifth version. Assigned to "the fifth."
۵	Represents the number 6; the sixth version. Assigned to "the sixth."
*	Asteriscus; marks where the discussion centers around asterisci in the text.
÷	Lemniscus; marks where the discussion centers around related sigla (— & -).

The above sigla appear in the right margin, generally alongside the first line in the text where their signified counterparts are discussed. The sigla \*, \*, and ÷ also appear in the text, whereas — and — only appear in the text. In the cases of ..., ..., and \*, these sigla are resumptive, appearing again for a second time where their signified counterparts are discussed again. Further, the \* is the only siglum to appear three times.

The only paratextual features in the left margin are Greek words that are Syriac transliterations in the text. In general, the Greek word is placed near the line in which the corresponding Syriac transliteration occurs. Two Greek words are in shortened forms:

1) ENIC, which corresponds to the last two syllables of and 2) MANTOC,

which is split between two lines and does not include the prefix  $A\Delta$ -, as would be expected, reflecting  $\Delta \Delta$ -.

Relative to other Syriac texts, the colophon in BnF Syr.027 makes use of only a handful of accent marks. Table 2 provides a brief overview of the main accents employed in BnF Syr.027.

Table 2. Analysis of the main accents<sup>2</sup>

Accent	Sign	Description
Påsôqå	۲	Pausal (major)
		Marks syntactically self-contained clauses, whether final
		clauses or of lengthier self-contained clauses
		Level or neutral tone
'êlåyå	. <b>K</b>	Pausal (minor)
		Marks the end of minor, subdivided clause
		Rising tone can suggest exclamation, command,
		question, etc.
Taḥtåyå	.ب	Pausal (major)
		Found at the end of a non-final clause; often with a
		following antithesis
		Probably falling tone
<i>Š'wayyå</i> or	: <b>~</b>	Pausal (minor)
zaugå		In older manuscripts, probably equal to Påsôqå
		Probably level tone

<sup>&</sup>lt;sup>2</sup> J. B. Segal provides an excellent overview of the bewildering array of Syriac diacritical points and accents. See J. B. Segal, *The Diacritical Point and the Accents in Syriac* (Piscataway, NJ: Gorgias Press, 2003).

Over the course of Syriac history, the four accents given in table 2 eventually followed a customary, hierarchical order. Verses in Syriac were generally divided into two main syntactic units: the first being  $\tilde{s}\tilde{u}d\mathring{a}y\mathring{a}$  and the second,  $p\tilde{u}r'\mathring{a}n\mathring{a}$ . The general hierarchy was as follows: The  $p\mathring{a}s\hat{o}q\mathring{a}$  marked the end of the verse and the  $ta\mathring{h}t\mathring{a}y\mathring{a}$  marked the end of the first main syntactic unit (the  $s\mathring{u}d\mathring{a}y\mathring{a}$ ). The  $s'wayy\mathring{a}$  marked a subdivision in the  $s\mathring{u}d\mathring{a}y\mathring{a}$  if length or syntax made it desirable, and the  $s\mathring{u}d\mathring{a}y\mathring{a}$  likewise marked a subdivision in the  $s\mathring{u}d\mathring{a}y\mathring{a}$  if length or syntax made it desirable, and the  $s\mathring{u}d\mathring{a}y\mathring{a}$  likewise

In the colophon analyzed here, these distinctions are sometimes in use but are often not maintained. For example, in many instances, one accent or another seems to operate as the only pausal accent across several clauses; e.g., in lines 2-3 of the colophon two instances of a *taḥtåyå* occur before the final *påsôqå*. Caution is necessary when assuming a particular function for the accents in this colophon.

#### **Translation**

(1) These are the words of Eusebius Pamphilus as they appear to be:

"Origen also mentions in the first volume of his commentaries of Isaiah the prophet that there is no consensus concerning the years of Jeroboam when he said thus, 'Therefore, it was necessary that in Matthew's [account] those who are between Joram and Uzziah—that is Ahaziah, Joash, and Amaziah—were passed over in silence in such a manner if Matthew was deriving fourteen generations from David until the Babylonian exile. We were thinking that the manuscripts were mistaken when the names that were required were omitted by scribal error. Indeed, someone says that the error was due to the similarity of the names (10) since it was supposed that Uzziah was the same as Ahaziah;

<sup>&</sup>lt;sup>3</sup> Segal, *The Diacritical Point and the Accents in Syriac*, 75.

but another says that when Matthew was in need of the number "42," which was separated into three periods of fourteen years, he did not worry about the story but passed over in silence the three that were mentioned beforehand. Even by many others it is clearly indicated that there is no consensus about the story, not only from the (15) translated Scriptures,<sup>5</sup> but among their own Scriptures.<sup>6</sup> For example, concerning Rehoboam in Third Kingdoms, it is written at the beginning of his account: 'When he was sixteen years old, he began to reign. And he reigned twelve years in Jerusalem.' But after the words concerning him [it continues], 'Rehoboam, being the son of Solomon, ruled over (20) Judah. Jeroboam<sup>8</sup> began to rule when he was 41 years old. He ruled 17 years in Jerusalem, the city that the Lord chose.' Further, concerning Rehoboam's mother, [continuing] from what is written above,<sup>9</sup> 'Naanan, the daughter of Hanan, the son of Nahash, King of the Ammonites,'<sup>10</sup> but at the end [is written],<sup>11</sup> 'Naamah the Ammonitess.'<sup>12</sup>"

These are Origen's own [words] from the thirtieth volume.<sup>13</sup>
Are we not giving all these [words] according to the translation of the

<sup>5</sup> Syriac حقاحة, which always means "Scripture(s)" throughout this colophon whether in shorthand or in a full phrase such as خدةكم المعالمة على المعالمة الم

<sup>&</sup>lt;sup>6</sup> Literally: "in theirs as in theirs." The contrast is between the Hebrew and the Greek versions of Scripture.

 $<sup>^7</sup>$  3 Kgdms  $12:24^a:\dots$  Ροβοαμ  $\dots$  υίὸς ὤν ἑκκαίδεκα ἐτῶν ἐν τῷ βασιλεύειν αὐτὸν καὶ δώδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ.

 $<sup>^8</sup>$  3 Kgdms 14:21: Καὶ Ροβοαμ υἰὸς Σαλωμων ἐβασίλευσεν ἐπὶ Ιουδα, υίὸς τεσσαράκοντα καὶ ἑνὸς ἐνιαυτῶν Ροβοαμ ἐν τῷ βασιλεύειν αὐτὸν καὶ δέκα ἑπτὰ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ τῆ πόλει, ἢν ἐξελέξατο κύριος. . . The LXX has Ροβοαμ as the subject here, but the colophon makes the subject of the clause. This, of course, is part of the confusion.

<sup>&</sup>lt;sup>9</sup> Referring to what continues from the above 3 Kgdms 12:24<sup>a</sup> quotation.

<sup>10 3</sup> Kgdms 12:24a: . . . Νααναν θυγάτηρ Αναν υἱοῦ Ναας βασιλέως υἱῶν Αμμων. . .

<sup>&</sup>lt;sup>11</sup> Referring to the end of the 3 Kgdms 14:21.

<sup>&</sup>lt;sup>12</sup> 3 Kgdms 14:21: . . . Νααμα ή Αμμανῖτις.

<sup>&</sup>lt;sup>13</sup> It is unclear whether this is a correction to line three's "first volume" or a mistake.

seventy,<sup>14</sup> not as though we do not know that what is translated by many others is the Hebrew [translation] now in use?<sup>15</sup> The account of these things remains.

The list that surrounds [this section] is useful concerning how the different versions of the (30) Holy Scriptures were translated from Hebrew into Greek.

All of these versions were copied from the Hebrew Scriptures into the Greek Scriptures, by those that translated the Holy Scriptures:

~ [is] the first version of the seventy-two experts who were summoned from
 the city of Tiberius by Ptolemy, the king of Egypt. Those are the men who, when they
 were cloistered in every (35) room and fasted at the same time and turned and prayed
 earnestly to God, received the Holy Spirit, and translated the Holy Scriptures from
 Hebrew. And when they compared the Scriptures with each other, they found they were
 complete and agreed by word and sense in everything. This is that first version.¹¹⁶

⇒ [is] then the second version of their Scriptures following after the seventytwo: of Aquila.

 $(40) \searrow [is]$  the third: Symmachus's.

x [is] the fourth: Theodotion's.

When those men looked in the Hebrew Scripture,<sup>17</sup> they indeed placed the same word for some of these [words] but for others they changed [the words] according

<sup>&</sup>lt;sup>14</sup> The "seventy" and the upcoming "seventy-two" are used throughout this text to refer either to the number of translators who originally began the translation of the Septuagint, following after the tradition of the *Letter of Aristeas*, which is also maintained in Epiphanius's *On Weights and Measures*, or to refer to the *version* of those seventy-two, i.e., the Septuagint. Instead of translating these numbers as "Septuagint" where the numbers refer to the version of the seventy-two, I have chosen to keep the literal numbers as a record of the textual data in this colophon.

<sup>&</sup>lt;sup>15</sup> Interestingly, the 'êlåyå, which can be used with questions, predominates as the minor pausal accent throughout this section. The påsôqå is still used to mark the major and final divisions. This and the predominating use of š'wayyå or taḥtåyå in various sections again suggest that the author of this colophon is using one appropriate pausal accent per section without observing a strict hierarchy.

<sup>&</sup>lt;sup>16</sup> In other words, ≺ signifies the first version translated by the seventy-two. Each of the Syriac letters in this and the following paragraphs is set in the right-hand margin and appears to denote the location of the discussion of each of the versions as well as to identify them each with a number.

<sup>17</sup> Often plural, but here singular: אבישביא רבואבים.

to the likeness, namely, of the words of truth, (45) that the Jews may gladly use the translators.

But they themselves show that it was not, rather, by the Holy Spirit that they translated but concerning some dispute of their contemporaries according to a perversion of the true books. Henceforward is an explanation that is entirely true: that those first seventy-two who translated [the Hebrew Scriptures] (50) unanimously agreed in everything.

- (51) m: Then another version called "the fifth" was also found with other Hebrew and Greek Scriptures in a wine jar near Jericho, after Ezra, in the time of Antoninus, who was also Geta the king, the son of Severus.
- (55) a: The version of "the sixth" was also found hidden in a wine jar in Nicopolis, which is near Actium, during the time of Alexander, the son of Mamaea.

In the time of Decius, the king, Origen became known, who is also called Adamantius, who was, (60) by way of life, an ascetic. He also translated the Scriptures while diligently looking into all of the translations so that with reference to them when he found, rather, the [version] of the seventy-two to be more accurate and truer, he accepted it. Therefore, as for the little stars ( $\times$ ) that are named *asteriskoi*<sup>21</sup> in Greek, and the little arrows<sup>22</sup> (—) called *obeli*, (65) and the other little arrows ( $\div$ ) that have two dots—one

<sup>&</sup>lt;sup>18</sup> In other words, the versions of the later translators are based on contemporary disputes and should not be considered divinely inspired like the work of the seventy-two. This is the most explicit criticism of the later translators in this colophon.

<sup>&</sup>lt;sup>19</sup> Or "Quinta." I have chosen to consistently render this the "fifth" for the purposes of recording the textual data in this colophon.

<sup>&</sup>lt;sup>20</sup> Or "Sexta." I have chosen to consistently render this the "sixth" for the purposes of recording the textual data in this colophon.

<sup>&</sup>lt;sup>21</sup> Henceforth, "asterisci." Following much of the standard literature and for consistency with the other text-critical sigla, I have chosen to use the Latin form of the names of the critical marks. I transliterate the Greek here to point out the use of the *mater lectionis* α that is used for the nominative plural ending -oι; see the marginal note: ACTEPICKOI. The *mater lectionis* is used in the same way for the upcoming *obeli*, *lemnisci*, and *hypolemnisci*.

<sup>&</sup>lt;sup>22</sup> Generally translated "critical marks." I have chosen to translate ما in this way to maintain the descriptive language used here, as well as to parallel the صححت "little stars" in line 63.

above and one below—named *lemnisci*, and the others that are named (-) *hypolemnisci* that take only one point underneath (in the way that they are placed here), when [Origen] was investigating carefully as to the elucidation of those [translations] (70) mentioned, he placed them in his translations when he wished to point out the consensus of the holy seventy-two translators.

But when a translation, that is, a version, whether "the fifth" or "the sixth," was found, because of the obscurity of the ones who translated these, by means of the fifth letter or the sixth, which is called in Greek *episimos*, <sup>23</sup> (75) [Origen] named them "the fifth" and "the sixth." After [these is the version of] Lucian, that great ascetic and holy martyr. He also was the one who, while reading the versions mentioned above as well as the Hebrew Scriptures, and accurately seeing that words were missing or (80) were superfluous rather than true, made corrections in places in their version of the Scriptures and he entrusted [his version] to Christian brothers. After the courage and martyrdom of the holy Lucian—after the persecution that was in the days of the tyrants Maximinius and Diocletian—that [version] was found in a book containing a translation that was in his own handwriting in Nicomedia in the days of Constantine the king, with the Jews, in a wall, in a little chest that was white-washed as if for preservation.

(87) Now, another list that is collected in abridged form from the rest that was made by the holy Epiphanius, concerning the *asterisci*, the *obeli*, the *lemnisci*, and the *hypolemniscus* (90) that have been found written in the holy books.

The *asteriscus* is thus  $\times$  and the *obelus* is —, as is the *lemniscus*, and *hypolemniscus*; these signs are found in the Holy Scriptures. This is their list. The sign of the *asteriscus* is  $\times$ ; where it is found that it is written, it signifies those words that (95)

Brill, 2015).

 $<sup>^{23}</sup>$  Transliterated according to the marginal note: EΠΙCIMOC, which should be understood as ἐπίσημος, or "symbol" particularly of  $\varsigma$  as the number 6 (the sixth letter of Ἰησοῦς). See ἐπίσημος in Franco Montanari and Center for Hellenic Studies, *The Brill Dictionary of Ancient Greek*, ed. Madeleine Goh, Chad Matthew Schroeder, Gregory Nagy, and Leonard Muellner, transl. Rachel Barritt-Costa (Leiden:

are written in the Hebrew Scriptures, Aquila, and Symmachus, rarely in Theodotion, but which the seventy-two translators left out and did not translate inasmuch as they were considered unnecessary and superfluous. As an example of the things that have been said, I will assert by means of one small quotation so that (100) from it these things may be known as well as the rest. There is written at the beginning of the book of Genesis<sup>24</sup> in Hebrew, with which Aquila agrees (as do the other translators except for the seventytwo), "and Adam lived thirty year<sup>25</sup> and nine hundred year." Therefore, when the seventytwo translated from Hebrew (105) to Greek they left out the words that were considered unnecessary and superfluous and did not write them just as [they are in] the Hebrew Scripture, or also, as I was saying, Aquila and as his fellows [did]. But omitting [the words] since they were superfluous, he<sup>26</sup> wrote instead of "Adam lived thirty year and nine hundred year," "Adam lived nine hundred and thirty years." (110) When indeed they left out these words that are in the Hebrew, they were not impeding the reading of the Greek. But again, these [words] excessively repeat, which, with respect to Hebrew, is not possible.<sup>28</sup> Therefore, when Origen compared the versions to each other, he found words that the seventy-two omitted and did not translate since they were considered superfluous (115) but are necessarily in the Hebrew as is suitable to the language. But the other translators followed [the Hebrew] even though, according to the Greek language, [the words] are superfluous. [Origen] wrote [the words] down again, not as if the need was incumbent upon them for the reading, that is, the Greek language, for they were unnecessary as it has been said. (120) But so that it did not seem that the version of the

<sup>&</sup>lt;sup>24</sup> Literally, אוניה באכא ב

<sup>25</sup> Singular in text, Links is also why the example is apt.

באב, Singular, באב

<sup>&</sup>lt;sup>27</sup> Plural "years", تعديم

<sup>&</sup>lt;sup>28</sup> In other words, Hebrew does not consider it excessive to repeat the words.

seventy<sup>29</sup> has translated too little what is in the Hebrew, he placed *asterisci* by the words signifying, as it has been said, that just as the stars are in the firmament of heaven, and whether by the clouds or by the sun they are hidden, so the (125) *asterisci* that are written by the words are signifying that these words are written down in the Hebrew version like the stars in the firmament, but the version of the seventy<sup>30</sup> veils and hides them as the sun does the stars. These things are what concerns the *asterisci*.

But of the — *obelus*, (130) this is its account:

The sign of the *obelus* is this: -, and it is translated into Syriac as And. And it is written in Holy Scripture by those words that are considered necessary by the seventy-two but are not written in Aquila or Symmachus. For those (135) seventy-two translators of themselves wrote and added the words, not without cause, but rather for advantage. For there are Hebrew words that, when translated into Greek, are not able to demonstrate their sense if the other [words] are not fittingly given so that they might be understood and might complete (140) what is lacking from what was translated from the Hebrew. For this reason, [these words] are necessarily added by the seventy-two translators so as not to hinder the reading in Greek. Therefore, Origen necessarily placed the *obeli* by the words that were usefully added but were not written in the Hebrew versions, Aquila, (145) or Symmachus when by means of these he signifies that just as the rinco or the lance destroys those that it passes through, so the obelus has done to the words by which it is written—as if they are come to an end—since they are superfluous and are not written in the Hebrew versions or in one of the (150) other translators, but rather in the seventy-two, according to the necessity mentioned before. But concerning the seventy-two: when they translated the Holy Scriptures, they translated in pairs, as it is

<sup>29</sup> Elsewhere, generally "seventy-two": جتمع; but here there is a small, vertical, dagger-like mark immediately following بعتمع, perhaps noting the difference.

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<sup>&</sup>lt;sup>30</sup> Unlike the previous instance in line 120, no mark follows here.

learned from the story composed by the Holy Epiphanius for this sake, so that, because it was found that everything was translated from the (155) Holy Scriptures thirty-six times, it happened that some words were found in their translations that were translated by the end of a word only or not with sense. When Origen encountered and found in these translations a word that one pair alone translated differently aside from the rest, he marked beside it a *hypolemniscus*. (160) This is what was placed: —; a with one dot underneath it. But wherever he found a word that two pairs from among the translators translated differently, he placed a lemniscus; this is it ÷; a with that takes two dots, one above and one below. And these things, in an abridged form, are what have been said (165) concerning the *asteriscus*, *obelus*, *hypolemniscus*, and the *lemniscus*, for the purpose of making known these [signs] that may be encountered, from the abundance of the teaching inspired by God of the Holy Epiphanius concerning these [signs].

But if, perhaps, someone finds an *asteriscus* written by words that are introduced by Aquila, Symmachus, or Theodotion, or from the other versions, he should know that some of the words are the ones that are repeated two times in the Hebrew and are those omitted by the seventy-two because of what was said before. Origen also placed *asterisci* upon them according to the custom that he placed upon these things that are from the Hebrew, but his name is not written by them, (175) nor someone else's, but an *asteriscus* only. But there are very rarely other words where the Hebrew is marked by them or the *asterisci* are placed beside them.

(178) The holy abbot Mar Paul, bishop of the Christians in the great city Alexandria, translated this book from the Greek language into Syriac, from the version of the seventy-two, by the command and exhortation of the holy and blessed Mar Athanasius, Patriarch of the Christians, in the monastery of Mar Zacchaeus in Callinicum while he dwelled in Alexandria in the days of the God-loving Mar Theodorus, the archimandrite of his monastery in the year 928, the 5th Indiction. Let anyone who reads this pray for the God-loving Mar Thomas, servant and syncellus of the holy and blessed

Patriarch Mar Athanasius, who took pains along with the rest who grew weary and labored with him, that God may reward them for their diligence and their labor—the salvation of their souls by the prayers of his mother and of all the saints.

Amen.

#### CHAPTER 2

#### TEXTUAL COMPARISONS

This colophon contains material from several different texts and betrays varying degrees of dependency on those texts. In this chapter, I will analyze, discuss, and, where possible, compare BnF syr. 27 f. 88v-f. 89v, lines 1-86 with extant texts. The section of BnF syr. 27 in f. 88v, lines 1-28 purports to come from a section of Origen's commentaries on Isaiah; no extant text appears to contain the same material. The section of BnF syr. 27 in f. 88v-89v, lines 29-86, due to similarities in order and subject matter that suggest a dependent relationship, is compared with Pseudo-Athanasius's *Synopsis Scripturae Sacrae* and Epiphanius's *On Weights and Measures*.

#### Folio 88v, Lines 1-28

In this section, the Eusebian text quotes from Origen's commentaries on Isaiah, none of which have survived, outside of a few fragments containing material from Isaiah 30 and an excerpt from Isaiah. Nine of Origen's homilies on Isaiah, particularly Isaiah 6, have been recorded for posterity by Jerome. However, no extant texts match exactly what is contained here. Origen discusses Matthew's genealogy elsewhere in a clearly different manner in his *Homily XXVII on Numbers*:

. . . and, further, the coming of our Lord and Savior into this world is traced through forty-two generations. This is what Matthew the Evangelist points out when he says, 'From Abraham to David the king, fourteen generations. And from David to the Babylonian Exile, fourteen generations. And from the Babylonian Exile to Christ, fourteen generations.<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> Maurice Geerard, Jacques Noret, and Fr Glorie, *Clavis Patrum Graecorum*, Corpus Christianorum (Turnhout: Brepols, 1974), 1:157.

<sup>&</sup>lt;sup>2</sup> Homily XXVII is not extant in Greek, but in Rufinus's Latin translation. Origen and Hans

This colophon in BnF syr. 27, then, contains a heretofore untranslated text from Origen's lost commentaries on Isaiah.

#### Folio 88v-89v, Lines 29-86

In this section, the scribe of BnF syr. 27 appears to summarize the related material in Pseudo-Athanasius's *Synopsis Scripturae Sacrae* and to draw from Epiphanius's *On Weights and Measures*.<sup>3</sup> While BnF syr. 27 omits biographical information contained in *Synopsis Scripturae Sacrae* for some of the translators, and at times includes different details, particularly in the discussion of the seventy-two translators, the similar numbering sequence and the inclusion of the Lucian material suggest that the scribe in BnF syr. 27 depends on *Synopsis Scripturae Sacrae*. The differences in information concerning the translators may be accounted for when compared to Epiphanius's *On Weights and Measures*, as if the scribe in BnF syr. 27 is interweaving related information from these two texts.

The following comparison will subdivide the lines from BnF syr. 27 for ease of comparison, transcribing both the Syriac text from BnF syr. 27 and the Greek text of Pseudo-Athanasius found in Jacques Paul Migne's Patrologia Graeca. The BnF syr. 27 text will also be compared with similar material from Epiphanius's *On Weights and Measures*, particularly from the manuscript BL Add. 17148, which will be discussed further in the next chapter.

## **BnF syr. 27, lines 29-32a**

This beginning section serves as a heading for the following material, which discusses the various translations of the Holy Scriptures. BnF syr. 27 reads:

Urs von Balthasar, Origen: An Exhortation to Martyrdom, Prayer, First Principles: Book IV, Prologue to the Commentary on the Song of Songs, Homily XXVII on Numbers, trans. Rowan A. Greer (Mahwah, NJ: Paulist Press, 1979), 37. The translation occurs on p. 249.

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<sup>&</sup>lt;sup>3</sup> While the colophon attests to Mar Paul as the author, I refer to him as "the scribe" throughout since I am not investigating his history in this thesis.

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Synopsis Scripturae reads:

Ποῖαε καὶ πόσαι παραδόσεις εἰσὶ τῆς θείας Γραφῆς, εἴτε οὖν ἀπὸ Ἐβραϊκοῦ εἰς τὸ Ἐλληνικὸν ἑρμηνεῖαι, καὶ τίνες οἱ ταύτην ἑρμηνεύσαντες, καὶ πότε.4

### BnF syr. 27, lines 32b-39a

This section details the "first version," that of the seventy-two. BnF syr. 27 reads:

משלמטונים מומנולם השבבה

מולים עביבה מלים עביבה מלים עבינה מלים עביבה מלים מונולם מו לעבים מונולם מו לעבים מונולם מו לעבים מבל ביולם מונולם מו לעבים בבל ביולם מונים לעבים מונים מונים לעבים מונים לעבים מונים לעבים מונים מו

In comparison, Synopsis Scripturae reads:

Πρώτη ἐστὶν ἡ τῶν οβ΄ ἑρμηνευτῶν. Οὖτοι, Ἐβραῖοι ὄντες, ἐξελέγησαν ἀπὸ ἑκάστης φυλῆς ἕξ, καὶ ἡρμήνευσαν τὴν θείαν Γραφὴν ἐπὶ Πτολεμαίου Βασιλέως τοῦ Φιλαδέλφου πρὸ διακοσίων τριάκοντα ἐνιαυτῶν τῆς κατὰ σάρκα γεννήσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.5

<sup>&</sup>lt;sup>4</sup> Pseudo-Athanasius, *Synopsis Scripturae Sacrae* in Patrologia Graeca, ed. J.-P. Migne (Paris, 1887), 28:177b. Hereafter, all citations will be given as "Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:177b)."

<sup>&</sup>lt;sup>5</sup> Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:177b).

Clear differences can be noted between the two texts, among which are:

1) Synopsis Scripturae records the detail that six men from each of the tribes of Israel were chosen and 2) gives the general date of their activity. On the other hand, BnF syr. 27 includes a brief, but active description of their activity, the information for which may be related more to Epiphanius's On Weights and Measures, though with some distinction.

As regards this possible relationship to Epiphanius's *On Weights and Measures*, a comparison to BL Add. 17148 is warranted. Here, the scribe in BnF syr. 27 very briefly discusses the seventy-two translators, whereas BL Add. 17148 contains much more detailed material from Epiphanius.<sup>6</sup> With specific reference to the activity of the seventy-two in preparation for translating the Scriptures, BnF syr. 27 mentions that they "fasted," a detail nowhere reflected in Epiphanius's text recorded in BL Add. 17148.<sup>7</sup> Even so, the description of the seventy-two as receiving the Holy Spirit and that "they compared the Scriptures with each other, [and] found they were complete and agreed by word and sense in everything" accords with the more detailed information in BL Add. 17148.<sup>8</sup> Though the details here are brief, a reliance on Epiphanius's *On Weights and Measures* may be assumed. In fact, later in line 163 of the colophon in BnF syr. 27, the scribe mentions his dependence on Epiphanius for historical details related to the seventy-two translators.

תבינה היום האמשו בואאו הימורו המשא הוש הלור האמשוב הל אוישאבה הל המשלים המוצה המוצה

<sup>&</sup>lt;sup>6</sup> Epiphanius's text evidenced in BL Add. 17148 includes *inter alia* a list identifying each of the seventy-two translators (columns 51d-52a), two letters from Ptolemy Philadelphus (columns 52d-53a and 53b-53c), and a record of the Ptolemaic line in column 53d.

<sup>&</sup>lt;sup>7</sup> While the scribe in BnF syr. 27 may only be referencing an initial fast—the details are too ambiguous to be sure of some specific reference—it should be noted that BL Add. 17148 mentions the dining and food preparations of the seventy-two in several places; cf. column 48d.

<sup>&</sup>lt;sup>8</sup> See, for example, BL Add. 17148 column 50a, lines 22-28a:

## **BnF syr. 27, lines 39b-40**

BnF syr. 27 here mentions the second version, Aquila's. BnF syr. 27 reads:

معلقهم دع دهةهم دلمهم دخلامه

באו מוח שבש במה iha באמח א

The related section in *Synopsis Scripturae* reads:

Δευτέρα ἐστὶν ἡ τοῦ ἀκύλα. Οὖτος ἀπὸ Σινώπης τοῦ Πόντου ὑπάρχων, καὶ "Ελλην ὤν, ἐβαπτίσθη ἐν Ἱεροσολύμοις. Καὶ πάλιν τὸν Χριστιανισμὸν ἀθετήσας, καὶ τοῖς Ἰουδαίοις προσδραμὼν, ἡρμήνευσε τὴν θείαν Γραφὴν διεστραμμένω λογισμῷ ἐπὶ ἀδριανοῦ Βασιλέως τοῦ λεπτωθέντος μετὰ τλ΄ ἔτη τῆς τῶν οβ΄ ἑρμηνείας.

The scribe of BnF syr. 27 very clearly omits Aquila's biographical information contained in *Synopsis Scripturae*; in fact, BnF syr. 27 contains very little biographical information for any of the translators, refraining from making many comments about the value of the translation or the character, or orthodoxy, of the translator. In contrast, in *On Weights and Measures*, Epiphanius includes much more biographical information for each of the translators and readily provides an analysis of their characters, their orthodoxy, and the value of their translations.

#### BnF syr. 27, line 41

BnF syr. 27 reads:

האלא השהמבחשי

Once again providing much more detail, Synopsis Scripturae reads:

Τρίτη έρμηνεία ἐστὶν ἡ τοῦ Συμμάχου. Οὖτος Σαμαρείτης ἄν, καὶ μὴ τιμηθεὶς ὑπὸ τοῦ ἰδίου λαοῦ, ὡς φιλαρχίαν νοσῶν, τοῖς Ἰουδαίοις προστρέχει, καὶ ἐκ δευτέρου περιτέμνεται. Καὶ πρὸς διαστροφὴν τῶν Σαμαρειτῶν ἑρμηνεύει καὶ αὐτοὺς τὴν θείαν Γραφὴν ὑπὸ Σεβήρου τοῦ Βασιλέως μετὰ νς΄ ἔτη τῆς τοῦ ἀκνύλα ἑρμηνείας. 10

29

<sup>&</sup>lt;sup>9</sup> Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:177c).

<sup>&</sup>lt;sup>10</sup> Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:180a).

The only point of comparison, of course, between BnF syr. 27 and *Synopsis Scripturae* is the labeling of Symmachus's translation as the "third."

#### BnF syr. 27, line 42a

BnF syr. 27 reads:

مناحد درها المرامية

Again, with more detail Synopsis Scripturae reads:

Τετάρτη ἐστὶν ἡ τοῦ Θεοδοτίωνος τοῦ Ἐφεσίου. Οὖτος, τῆς αἰρέσεως Μαρκίωνος τοῦ Ποντικοῦ ἄν, μηνιῶν τοῖς τῆς αἰρέσεως αὐτοῦ, ἡρμήνευσε καὶ αὐτὸς ἐπὶ Κομμόδου τοῦ Βασιλέως ἐν αὐτῷ τῷ χρόνῷ, πρὸς διαστροφὴν τῆς αὐτοῦ αἰρέσεως.

Once again, the only point of comparison is the numbering sequence of Theodotion—"the fourth."

#### **BnF syr. 27, lines 42b-50**

This passage in BnF syr. 27 refers back to the previous translators Aquila, Symmachus, and Theodotion, and briefly explains the result of their translations ("that the Jews may gladly use the translators"). Further, the scribe in BnF syr. 27 makes here the only critique of these translators in this colophon, determining that their translations were due to contemporary disputes about the meaning of the text and not, rather, to the inspiration of the Holy Spirit. While too little material is devoted here in this colophon to the value of the translators and their translations to be able to meaningfully compare this passage to an exact section in Epiphanius's *On Weights and Measures*, the critical tone towards these particular translators is certainly representative of the critiques found in *On Weights and Measures* and, to some extent, *Synopsis Scripturae Sacrae*.

<sup>&</sup>lt;sup>11</sup> Pseudo-Athanasius, Synopsis Scripturae Sacrae (PG 28:180a).

#### BnF syr. 27, lines 51-54

Returning back to the list of the translators, BnF syr. 27 discusses "the fifth" translation. Here, however, BnF syr. 27 bears resemblance to both *Synopsis Scripturae* and *On Weights and Measures*. Therefore, all three texts will be transcribed and discussed below. BnF syr. 27 reads:

מסב אעומא משלמטמא מי נממאמיא נענים אשמבע במ במ במל אעוטא בביטא מיטטא בע בע בא אעוטא בביטא מיטטא אמר בער ביטא נאילטינטא מס נאפ בילא מלבא ביט נאיטאוא מאסיטא

Synopsis Scripturae reads:

Πέμπτη ἑρμηνεία ἐστὶν ἡ ἐν πίθοις εὑρεθεῖσα κεκρυμμένη ἐπὶ ᾿Αντωνίνου Βασιλέως τοῦ Καρακάλλα ἐν Ἰεριχὼ παρά τινος τῶν ἐν Ἱεροσολύμοις σπουδαίων. 12

The information contained in both is similar, including the numbering sequence, "the fifth," and the fact that the translation was "found" in the time of "Antoninus" having been "hidden" in "wine jars" in "Jericho." Otherwise, differences emerge: BnF syr. 27 introduces the topic more specifically, includes *inter alia* the fact that "the fifth" was found with other Hebrew and Greek Scriptures, and identifies Antoninus as also "Geta the king, the son of Severus," but makes no mention of the name "Caracalla." These differences, while not entirely resolved, can be compared to two different sections from *On Weights and Measures* as contained in BL Add. 17148.

The first relevant section from BL Add. 17148 column 56d, line 32 through column 57a, line 13 reads:

معلاصه حافظ معلمه اسمع حسے کہ کہندسہ المراعنی

31

<sup>&</sup>lt;sup>12</sup> Pseudo-Athanasius, Synopsis Scripturae Sacrae (PG 28:180a).

בב בולבא אשונא בולכאי.

> میند دسیده معددسد دستید در ددن دستست در ددن مندست در ددن منده در ددن دادن در درن

\_

Note the preference in BL Add. 17148 for the plural  $\alpha$  and the preference for the singular in BnF syr. 27. This is a regular distinction between BL Add. 17148 and BnF syr. 27.

<sup>14</sup> From the critical edition by E. D. Moutsoulas: Ἐν ταῖς ἡμέραις τούτου, ὡς προεῖπον, εὑρέθησαν αἱ βίβλοι τῆς πέμπτης ἐκδόσεως ἐν πίθοις ἐν Ἱεριχῷ κεκρυμμέναι μετὰ ἄλλων βιβλίων ἑβραϊκῶν καὶ ἑλληνικων, lines 498-500a in Epiphanius, Το "Peri Metrōn Kai Stathmōn" Ergon Epiphaniou Tou Salaminos: Eisagōgē, Kritikē Ekdosis, Echolia, ed. E. D. Moutsoulas (Athens, 1971), 164. This colophon, then, provides further important data for the scholar interested in understanding the various textual traditions of On Weights and Measures.

مماسمة منصامه

Then, another section in column 56d, lines 26-30 reads:

אשלבעול הי, ועודים בעיב בא באיניעט וגבליניאי. בובנא גאנלטעטט בוה המאסוא גאולסו, מוסארט אפ גאילא

In both places the information is nearly the same. The major differences are:

1) that lines 12-18 concern both the "fifth" and the "sixth" versions whereas lines 26-30 focus on the "fifth" version, and 2) that the identity of Antoninus as the son of Severus is only explicit in lines 26-30. Interestingly, like *Synopsis Scripturae* but unlike BnF syr. 27, Epiphanius includes here the name "Caracalla." Incidentally, These two lines also demonstrate how often—indeed how quickly—Epiphanius repeats himself and the difficulty of determining exactly where the scribe of BnF syr. 27 may be copying or gathering information.

#### BnF syr. 27, lines 55-60a

Similar to the previous section, these lines bear resemblance to both *Synopsis*Scripturae and On Weights and Measures; comparisons will be made between both texts.

BnF syr. 27 reads:

מם האנמילים אולפילי. מם האינים שלים מטיי בניסבי א הריים

Synopsis Scripturae reads:

Έκτη έρμηνεία ἐστὶν ἡ ἐν πίθοις εὑρεθεῖσα καὶ αὕτη κεκρυμμένη ἐπὶ ᾿Αλεξάνδρου τοῦ Μαμαίας παιδὸς ἐν Νικοπόλει τῆ πρὸς Ἅκτιον ὑπό τινος τῶν ᾿Ωριγένους γνωρίμων. 15

Though differences in the order of the clause "during/under the time of Alexander, the son of Mamaea" and general word order occur between both texts, these two texts contain essentially the same information until Origen is mentioned. The material concerning Origen in BnF syr. 27 more directly reflects *On Weights and Measures*.

BL Add. 17148 in column 57a, lines 6-23a reads:

min nacho zun cim racho zun nachus kalandan zun nachus mitakan zun nachus mitakan zun nachus mitakan caupan zun ehens nach zun ehens nach zun ehens auch allens erein zun ehens zun ehens

<sup>&</sup>lt;sup>15</sup> Pseudo-Athanasius, Synopsis Scripturae Sacrae (PG 28:180b).

מחליזים איניים איניים איניים איניים איניים איניים ביורים ביורים ביורים ביורים ביורים ביורים ביורים ביורים ביורים

Several differences between BnF syr. 27 and the text contained in BL Add. 17148 are worth noting: 1) the initial position of the clause "Alexander the son of Mamaea" in BL Add. 17148; 2) the variations in the spelling of Mamaea, the "sixth" version, and Origen between both versions; 3) the inclusion of much more historical detail in BL Add. 17148, mentioning the reigns of Maximian, Gordian, and Philip prior to Decius; and 4) the brief description of Origen in BnF syr. 27. Concerning this last difference, in contrast to BnF syr. 27, the text in BL Add. 17148 proceeds with several more lines of biographical information detailing the life of Origen before mentioning his nickname "Adamantius." Interestingly, BL Add. 17148 spells Origen's nickname more clearly representing the expected vowels. Conversely, BnF syr. 27 includes the marginal note (with lunate sigma) MANTOC, obscuring the regular pronunciation. Of most importance to the considerations of this comparison, the clause should be a signal of the considerations of this comparison, the clause should be a signal of the Greek textual tradition of *On Weights and Measures*. 16

#### **BnF syr. 27, lines 60b-76a**

This material discusses Origen and his translation activity and departs from the list of *Synopsis Scripturae*. It will be compared with *On Weights and Measures* as contained in BL Add. 17148 in the next chapter.

Moutsoulas includes it in his critical edition in lines 511b-512a: Καὶ αὐτὸς δὲ Ὠριγένης ὁ καὶ ᾿Αδαμάντιος κληθεὶς, but notes that it is omitted in J, L, VS, and Lag<sup>r</sup>. Epiphanius, Το "Peri Metrōn Kai Stathmōn" Ergon Epiphaniou Tou Salaminos: Eisagōgē, Kritikē Ekdosis, Echolia, 164.

# **BnF syr. 27, lines 76b-86**

Here, the scribe in BnF syr. 27 appears to return to the list found in *Synopsis Scripturae*. BnF syr. 27 reads:

صفاح محد لمسمو مو حدی افکا معمد لمستان موسید موسید می کا ایک موسید می می ایک موسید موسید موسید موسید موسید موسید موسید موسید موسید می موسید موسید موسید موسید می موسید موسید می موسید موسید

Synopsis Scripturae reads:

Έβδόμη πάλιν καὶ τελευταία ἑρμηνεία ἡ τοῦ ἀγίου Λουκιανοῦ τοῦ μεγάλου ἀσκητοῦ καὶ μάρτυρος, ὅστις καὶ αὐτὸς ταῖς προγεγραμμέναις ἐκδόσεσι καὶ τοῖς Ἐβραϊκοῖς ἐντυχὼν, καὶ ἐποπτεύσας μετὰ ἀκριβείας τὰ λείποντα, ἢ καὶ περιττὰ τῆς ἀληθείας ῥήματα, καὶ διορθωσάμενος ἐν τοῖς οἰκείοις τῶν Γραφῶν τόποις, ἐξέδετο τοῖς Χριστιανοῖς ἀδελφοῖς· ἤτις δὴ καὶ ἑρμηνεία μετὰ τὴν ἄθλησιν καὶ μαρτυρίαν τοῦ αὐτοῦ ἁγίου Λουκιανοῦ, τὴν γεγονυῖαν ἐπὶ Διοκλητιανοῦ καὶ Μαξιμιανοῦ τῶν τυράννων, ἥγουν τὸ ἰδιόχειρον αὐτοῦ τῆς ἐκδόσεως Βιβλίον, εὑρέθη ἐν Νικομηδεία ἐπὶ Κωνσταντίνου Βασιλέως τοῦ μεγάλου παρὰ Ἰουδαίοις ἐν τοίχω πυργίσκω περικεχρισμένω κονιάματι εἰς διαφύλαξιν. 17

<sup>&</sup>lt;sup>17</sup> Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:180c). Swete records the same text in Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (Cambridge: University Press, 1900), 80-81. Devreesse records a different version of this text, attributed to the manuscript *Coislin 251*; I have marked explicit variants in bold and omissions (as compared to the PG text) with an ellipsis:

Έβδόμη **τε ἔκδοσις** ή τοῦ ἁγίου Λουκιανοῦ τοῦ μεγάλου ἀσκητοῦ καὶ μάρτυρος, ὅστις . . . ταῖς προγεγραμμέναις ἐκδόσεσιν ἐντυχών, **ἐγκύψας δὲ** καὶ τοῖς ἑβραϊκοῖς, . . . μετὰ ἀκριβείας τὰ λείποντα ἢ καὶ

The similarities between these two texts are striking, though a few differences occur throughout. While this thesis cannot prove that the scribe in BnF syr. 27 is indeed copying from a Greek text, this particular section provides fruitful and interesting comparisons between the Greek and Syriac of these two texts. These comparisons include: the scribe in BnF syr. 27, instead of continuing the numbering sequence (Ἑβδόμη), simply begins with the adverb , κίτος, followed by essentially the same clause in comparison, though the adjective response instead modifies ranges. The next sentence, though varied in appropriate word order for each language, contains the same information; nearly identical syntactical constructions include: 1) ὅστις καὶ αὐτός versus οσ Δκ, μκ οσ; then 2) ταῖς προγεγραμμέναις ἐκδόσεσι καὶ τοῖς Ἐβραϊκοῖς ἐντυχών in comparison to בו פבב כמן כמיל המוגר אמיד, with the participle ἐντυχών to be particularly compared to the syntactical construction of the adverb = plus the verb ; and, similarly, 3) καὶ ἐποπτεύσας μετὰ ἀκριβείας versus κλοδιδιο σες κωο while the predicate τὰ λείποντα, ἢ καὶ περιττὰ τῆς άληθείας ῥήματα can be compared to איזיד בא בייאר איזיאי פער בייניאין באיז באס אלאל. Similarly, In the next clause, the text καὶ διορθωσάμενος ἐν τοῖς οἰκείοις τῶν Γραφῶν τόποις is particularly close to במביא ביול הארים ביול though with the extra possessive pronoun construction in the Syriac: مملاء. 19

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περιττεύοντα καὶ τοῦ καταλόγου τῆς ἀληθείας πόρρω τυγχάνοντα διορθωσάμενος ἐν τοῖς οἰκείοις τῆς γραφῆς χωρίοις ἐξέδοτο τοῖς χριστιανοῖς ἀδελφοῖς. Ἡτις . . . ἔκδοσις μετὰ τὴν ἄθλησιν καὶ τὸ μαρτύριον τοῦ ἀγίου Λουκιανοῦ, . . . τῆς τοῦ Διοκλητιανοῦ καὶ Μαξιμιανοῦ . . . καταληξάσης μανίας, εὕρηται ἐξ . . . ἰδιοχείρου γεγραμμένη . . . ἐν Νικομηδεία ἐπὶ Κωσταντίνου τοῦ βασιλέως παρὰ Ἰουδαίοις ἐν . . . πυργίσκω μαρμαρίνω καὶ κεκονιαμένω. See 119n1 in Robert Devreesse, Introduction à l'étude des manuscrits grecs (Paris: Imprimerie Nationale, 1954).

As the following comparison makes clear, BnF syr. 27 bears most resemblance to the PG text of *Synopsis Scripturae Sacrae* with the exception of Κωσταντίνου τοῦ βασιλέως from *Coislin 251*, which very nearly matches κέμας, particularly with regards to the missing ν from the first syllable of Constantine's name

<sup>&</sup>lt;sup>18</sup> Migne includes the Latin translation *et diligenter, quae vel veritati deerant, vel superflua erant, inspexisset* taking *veritati* as a complement to *deerant*. Pseudo-Athanasius, *Synopsis Scripturae Sacrae* (PG 28:179b).

<sup>&</sup>lt;sup>19</sup> Compare especially οἰκείοις and הבאבא.

Continuing the comparison: κιλος Τοικά ρέκος could very easily be a literal rendering of ἐξέδετο τοῖς Χριστιανοῖς ἀδελφοῖς while the Syriac in the following clause φοιμολ κειδια σίλι κλοισφο κλολλλικ ίλοι ,σο somewhat obscures the pronominal antecedent incorporated into ἥτις δὴ καὶ ἑρμηνεία μετὰ τὴν ἄθλησιν καὶ μαρτυρίαν τοῦ αὐτοῦ ἀγίου Λουκιανοῦ, though everything else is basically the same. 20 Further, κιοίλ φοιλλίδοιο φοιμολοίο καὶ Μαξιμιανοῦ τῶν τυράννων, though "persecution" is not resumed in the Greek, and continues λιμολοίο, σοϊκίκ λίκοια κλοιδιανία τῆς ἐκδόσεως Βιβλίον, εὐρέθη. Finally, the adverbial prepositional phrases καὶ κιασιανώ παρὰ Ἰουδαίοις ἐν τοίχω πυργίσκω περικεχρισμένω κονιάματι εἰς διαφύλαξιν, though the Syriac simply calls Constantine "the king," not "the great king."<sup>21</sup>

While the scribe in BnF syr. 27 does not seem to copy all of the material in Pseudo-Athanasius's *Synopsis Scripturae Sacrae*, and even seems to interweave material from Epiphanius's *On Weights and Measures*, the similarity in the listing of the translations, and particularly the material concerning Lucian, suggest that this colophon heavily relies here on *Synopsis Scripturae*. In fact, comparing the Greek versions of *Synopsis Scripturae*, the scribe in BnF syr. 27 follows the tradition in line with the Greek version found in PG.

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<sup>&</sup>lt;sup>20</sup> Compare especially κλαλλλκ and ἄθλησιν.

<sup>&</sup>lt;sup>21</sup> The Syriac word καιασιας, "little chest," does not appear in the standard lexicons. I take it as a diminutive of καιασιας, which is derived from πυργίσκος. See Michael Sokoloff, A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum (Piscataway, NJ: Gorgias Press, 2009), 1228-1229. For the diminutive in καιας, see Theodor Nöldeke, Compendious Syriac Grammar, trans. James A. Crichton (1904; repr., Winona Lake, IN: Eisenbrauns, 2001), § 131. For other diminutives in this text, see καιασιας in line 63 and καιας in line 65.

#### CHAPTER 3

# COMPARISON OF BNF SYR. 27 AND BL ADD. 17148<sup>1</sup>

From the final third of f. 88v through f. 90v in BnF syr. 27, the scribe summarizes Epiphanius's On Weights and Measures. Sometimes the scribe follows a particular section closely, but most often he pieces together relevant information from various sections. Epiphanius's full text includes more historical details and parenthetical asides than the scribe of BnF syr. 27 and he repeats himself more often in the full text. The scribe of BnF syr. 27 instead focuses primarily on Epiphanius's discussion of the seventy-two translators, Origen, and Origen's text-critical sigla. In the following comparative analysis, following the line order of BnF syr. 27, I will summarize the discussions contained in both texts when it is clear that the scribe of BnF syr. 27 is himself summarizing or simply discussing the same information found in On Weights and Measures. Where a more a more exact relationship may be surmised, I will transcribe the texts, maintaining the format of both, and only including paratextual features when necessary.<sup>2</sup> To be clear, I will not argue that BnF syr. 27 depends upon BL Add. 17148 itself, but I do intend to demonstrate to what extent BnF syr. 27 records On Weights and Measures by comparison with one of the most important Syriac manuscripts containing On Weights and Measures.

As to the format of both manuscripts: BL Add. 17148 runs two justified columns

<sup>&</sup>lt;sup>1</sup> I have transcribed sections of BL Add. 17148 from the facsimile contained in Dean's translation. BL Add. 17148 is dated between 648 and 659 CE; see Dean, ed., *Epiphanius' Treatise on Weights and Measures: The Syriac Version*, 3. BL Add. 17148 is the older of the two Syriac manuscripts that contain Epiphanius's complete text.

<sup>&</sup>lt;sup>2</sup> Since Epiphanius often repeats himself or resumes a conversation after a lengthy aside, I have chosen to transcribe the most closely related section from BL Add. 17148 alongside BnF syr. 27.

per folio, with room for marginal notes in all margins. BnF Syr. 27 runs one right-aligned column per folio with left- and right-marginal notes. BL Add. 17148 maintains Estrangela throughout, though some marginal notes are in Greek. Estrangela is the primary script in BnF Syr. 27 though interpolations of Serta can be found throughout the manuscript as a whole, including at the end of f. 90v.<sup>3</sup>

## BnF syr. 27, lines 60b-69a

Lines 60a-69a summarize content related to Origen and his text-critical sigla in *On Weights and Measures*. A precise comparison is unlikely and unnecessary.

#### BnF syr. 27, lines 69b-76a

Here, BnF syr. 27 continues to summarize, but the specific information bears more recognizable relation to material also contained in BL Add. 17148.

BnF syr. 27 reads:

حد حفد سلامه مل الملاهمة المراهمة المراهمة المراهمة المراهمة المراهمة المراهمة المراهمة المراهمة المراهمة المواهمة المراهمة المر

נומכב 🌣

ماتعه عنده تاب

BL Add. 17148 in column 57b, line 21b through column 57c, line 4a reads:

حد دے ہعدسہ

لحقاحه ومعلمهم

<sup>3</sup> Due to the unclear handwriting and some distortions in the text, I have not included this Serta interpolation at the end of f. 90v in my translation.

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المرتع والقراء حاكم שם גאמון: מש היד ניבה איקישי ്വ് വട്ടാ വര چاحتے منہ لاحمہ אשאבעם: זכמס حميحيت بالم حاتك سعمره حمدن حمدهه من أمن لسب וענבע שנכמה בו العمر حلين صد אמטאע ניתכב ferry inca مهم بحمع عيمده صحملا الم ملفر الح chi or a Li bhoha محبهبعمه حلاد علين KAZI KOZOSI KOZ ٢٥٨ج.

Though clause order (the order of information) does not align between both texts, the general information is nearly the same. Both texts detail Origen's naming of the "fifth" and the "sixth" translations, partly due to the fact that their authors were unknown, as well as Origen's placement of both texts in his own translation, though BL Add. 17148 includes clearer information concerning the sequence of Origen's placement of these texts—after the four other Greek versions.

A more significant difference between BnF syr. 27 and BL Add. 17148 has to do with the reason given in BnF syr. 27 for Origen's placement of the "fifth" and the

"sixth" in his text. This section notes that Origen "placed them [the "fifth" and the "sixth"] in his translations when he wished to point out the consensus of the holy seventy-two translators" (emphasis added). In contrast, BL Add. 17148 does not include such a comment here, but a discussion of a different tenor appears in column 57d, line 14b through line 22:

"But Origen, when he heard that the version of the seventy-two was correct, he placed it in the middle so that it might refute those on each side.<sup>4</sup> This one thing alone Origen did helpfully." Origen's impetus to include the "seventy-two" in the "middle" as a refutation of the other versions is missing from the colophon in BnF syr. 27, the closest discussion besides BnF syr. 27 lines 70ff being the reliability and truthfulness of the version of the "seventy-two" and some general critiques of the other translators. Finally, Epiphanius's

<sup>&</sup>lt;sup>4</sup> Earlier, Epiphanius describes the layout of Origen's *Octapla* as the two Hebrew columns, then the columns of Aquila, Symmachus, the seventy-two, Theodotion, the "fifth," and then "the sixth."

<sup>&</sup>lt;sup>5</sup> I have generally relied on and replicated Dean's translation in Dean, ed., *Epiphanius' Treatise on Weights and Measures: The Syriac Version*, 37.

<sup>&</sup>lt;sup>6</sup> See BnF syr. 27 lines 32-39 and 49-50 for a positive discussion of the version of the "seventy-two" and compare with lines 40-48 concerning the other translators. BnF syr. 27 does not contain Epiphanius's biographical information for each of the other translators as does BL Add. 17148 and therefore does not include all of the criticisms that Epiphanius gives of Aquila, Symmachus, and Theodotion. Further, BnF syr. 27 lacks the critical remarks of Epiphanius concerning the value and quality of their work.

disparaging remark concerning Origen is not mentioned in BnF syr. 27. In fact, Epiphanius's well known dislike of Origen has no counterpart in this colophon in BnF syr. 27; BnF syr. 27 appears to be generally well disposed toward Origen.

#### **BnF syr. 27, lines 76b-86**

This material is compared with *Synopsis Scripturae* in the previous chapter. BL Add. 17148 makes no mention of Lucian or his biography. The scribe of BnF syr. 27 departs from Epiphanius's *On Weights and Measures* here.

## BnF syr. 27, lines 87-88a

This heading is the first explicit mention of Epiphanius, and the following material contains the largest sections most directly related to *On Weights and Measures*.

## **BnF syr. 27, lines 88b-93a**

Here begins the discussion of Origen's text-critical sigla in BnF syr. 27, which follows Epiphanius's text more closely than the preceding material. BnF syr. 27 reads:

תלד אמלו האביו הישור סאכיונה סויים המפועות הל העד המשל בענה הישור בהול בא הוישאי

א גאשלים שריך – מישיולים שלים אישיים שלים אישיים שלים אישיים שלים אישיים שלים אישיים שלים אישיים אישיים אישיים

ەتھەمەرىمىسىمەن مەرەبى دىچەردىن

ححةحك متعكم

BL Add. 17148 in column 47b, lines 26 through 30 reads:

actory/ack 1/2

രഗ്യമാച്ചാവര രവപ്പാപ്പര

വന . ഇവരണമ്പുവട്ടെ വര

שאטאיר ביו

«.دعیاد دعیامه:

Foremost among the differences to be noted are the repeated lists of the text-

critical sigla in BnF syr. 27 and the variations in quantity and spelling of those sigla both between the texts and within BnF syr. 27 itself. In the first case, BnF syr. 27 lists out the text-critical sigla twice, once in the heading proper, and immediately after to begin the discussion of the sigla. With regards to variations in quantity and spelling: In the first listing of the text-critical sigla, BnF syr. 27 uses plural forms for the sigla except the hypolemniscus employing the mater lectionis o for the Greek nominative plural ending -ot, and then uses singular forms in the next listing. BL Add. 17148 only uses the singular forms here. Further, BnF spells the sigla in these ways: 1) the *asteriscus*: യവയാട്ട് യം (internally consistent); 2) the obelus: യപ്രാഹ/പ്രാഹ (internally inconsistent with مرح interchange); 3) the *lemniscus*: محسمه المحسمه المحسمة inconsistent with absence of a or any phonetic representation of the vowel in the singular version); and 4) the hypolemniscus: ממפלבנישמם (internally inconsistent with the second occurrence including phonetic representation of all vowels; incidentally, note the consistency between and and as concerns the lack of a mater lectionis in the على syllable). BL Add. 17148 spells the sigla in these ways: 1) the asteriscus: was it was the insertion of the first a is distinct from the spellings in BnF syr. 27); 2) the *obelus*: walks (note the second k, which is similar to the plural occurrence in BnF syr. 27, but not the singular); 3) the lemniscus: ωρωμικώ (the insertion of the first a is similar to the plural occurrence in BnF syr. 27, but not the singular); and 4) the hypolemniscus: همامحمامع (the initial معالم is distinct from the spellings in BnF syr. 27).8

<sup>&</sup>lt;sup>7</sup> It is probable that variations in spelling in BnF syr. 27 have to do with line-length considerations. The instances where the spellings of the text-critical sigla are shortened occur near the end of the line. However, the ⊲/≺ interchange in the *obelus* lacks a convenient or ready explanation. Henceforth, since spelling inconsistencies—particular in the representation of vowel sounds—occur throughout both texts, no further inconsistencies in the spelling of the text-critical sigla will be explicitly mentioned; such inconsistencies can be readily observed in the transcriptions.

<sup>&</sup>lt;sup>8</sup> Incidentally, these spelling variations also demonstrate the linguistic value of analyzing and comparing texts like these.

Further differences include: 1) BnF syr. 27 includes the a particle with each sigla in the second listing whereas BL Add. 17148 lists them consecutively with a, which accords more with BnF's first listing; 2) in the second listing, BnF syr. 27 includes the sigla alongside the second mention of the *asteriscus* and *lemniscus* whereas BL Add. 17148 does not yet use the sigla; 3) BnF uses a participial form of war in both listings, a root absent here in BL Add. 17148, which instead uses the particle and the inseparable preposition to achieve nearly the same semantic sense; and 4) the different adjectives modifying "books"; was in BnF syr. 27 and was in BL Add. 17148.

#### BnF syr. 27, lines 93b-129

While BnF syr. 27 makes clear that the following information concerning Origen's text-critical sigla is taken in abridged form from Epiphanius's material, the scribe follows Epiphanius's text fairly closely. Lines 93b through 129 are devoted to the *asteriscus* and are presented below in subsections to better display the similarities between the two texts while also noting some substantial differences.

#### BnF syr. 27, lines 93b-100a

BnF syr. 27 reads:

... מנא אנים במסנבא אים לישמם

א מנא איל המא במסנבא אים לישמם

המנה בבולבא ובביל מלחל אמחלא המחבהם

המנה בבולבא ובביל מלחל אמחלא המחבהם

איל וין וללאיל מלחל לאומלים בבבין וין מלוין

מפשמוא שבמה מלא פשמה אוני איץ כל וכך ולווליא

מכן נלנים כלמין לשמהלא וין ואולאכין

אילו אילו ביו כללא עוא ובסולא איבא

הכנה בובלא ניף מפלך ושובא

הכנה בובלא ניף מפלך ושובא

In comparison, the relevant section from BL Add. 17148 column 47b, line 30 through column 47c, line 11a reads:

make ware it was \* אישא גשיע גשיע אישי معهدد لحلهم ص المعمي بحداثه المعمد كرممه لاما كمنعه معمحمه والماء فمعممهم alok Karafis our دع عجم ۱۹۵۰م جمعه خدون محمدة سه در درد دردد مدیر حلت رتصدهای صلن محمد الحر ملانه מאטנים איש גלמושאא יל גשרא יאאאמני אאאמי ביו מלאא ובסולא. איש לב וביו m.> حله حلك مل Later 1612.

The similarities here demonstrate a more exact reliance of BnF syr. 27 on Epiphanius's text. Even so, some differences of note include: 1) the variations in the opening word order introducing the *asteriscus* (note as well the differences in the use of mater lectionis between the two versions; BnF syr. 27: and BL Add. 17148:

Somewiken

as well as the placement of the critical sigla in the text; 2) some slight vocabulary differences, including the absences of the noun and the participle

<sup>&</sup>lt;sup>9</sup> As well, note the double occurrence of the *asteriscus* in both BnF syr. 27 and BL Add. 17148. Both texts employ this double occurrence of the text-critical sign when they introduce the form and function of each of the text-critical sigla.

syr. 27 prefers אבה versus BL Add. 17148's אבה, as well as מבה versus BL Add. 17148's מבה, and אבה, and אבה in BnF syr. 27 as compared to BL Add. 17148's אונה אונה שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה אונה שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה שווא שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה שווא שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה שווא שווא in BnF syr. 27 as compared to BL Add. 17148's אונה אונה אונה שווא שווא in BnF syr. 27 whereas BL Add. 17148 uses an impersonal form שווא and is written to a 2<sup>nd</sup> person audience:

#### BnF syr. 27, lines 100b-103a

While the following lines begin in similar fashion, it is here that BnF begins to truly summarize much of Epiphanius's material. BnF syr. 27 reads:

תשאם: תצים

תלמסת שתו מביל אביל בבולש בשלם האום אלוים

سه: معنص اليحمص معل مد مهر عدم الالمانية

مست مرحمعهم برلايع علله مرحمه علم

BL Add. 17148 in column 47c, line 10b through 19 reads:

صمع دومعک

אות תותם תשים:

تحمله عددمه

שאמשאמ שנא מי,

ימרן עדיע עסיפאיטיי

حسه عمد حاممح

برمع مهله عدم

الالمعمد لالمعمد

#### BnF syr. 27, lines 103b-107a

Here, the dissimilarities between the two versions becomes more striking. BnF syr. 27 reads:

BL Add. 17148 contains more biographical information as a means of supporting the translation technique of the seventy-two translators. BL Add. 17148 in column 47c, line 19 through line 30a reads:

حدیک هندی محدد مهاتم تحدیک احداد بافته احدده احداد ملک احداث کهداد

رح

\_

Moutsoulas has in lines 22-23: «οὐαεεεὶ Αδὰμ σαλωεὶμ σανᾶ οὐαθεσὰ μηὼθ σανᾶ».
Εριphanius, Το "Peri Metrōn Kai Stathmōn" Ergon Epiphaniou Tou Salaminos: Eisagōgē, Kritikē Ekdosis, Echolia, 142.

Here, the differences are impractical to enumerate. Instead, the main distinctions are the more extensive biographical information recorded in BL Add. 17148 concerning the seventy-two translators—that while being Hebrew they were instructed in Greek from "tender youth"—and the different way BnF summarizes their translational activity. Whereas BL Add. 17148 here includes Epiphanius's judgment that the seventy-two translated "with insight," and makes no mention of the seventy-two translators omitting words, BnF syr. 27 simply states that the seventy-two "left out and did not write" the superfluous and unnecessary words.

#### BnF syr. 27, 107b-112a

Again, BnF appears to summarize Epiphanius's information; BnF syr. 27 reads:

BL Add. 17148 in column 47c, line 30a through column 48a, line 7 reads:

ددهیهم دوحیهم صنع בנא וצעא. בו כעודא ومحروب مالاسعسة المن המשעבוא בתאוסאא rompy sules as المنع لالمععم بالماله בו מלא במבוא מנמ حراد نديههم وبصح modur Khajimila لمنعب م، تحدثما יבי הביש נכזי ملعلالهم لحلامحته למשו איע יקדש عتم ملاتع محنن באלא אינע הרחיז عد نجمة برجمعهاه الاعمدة مهد المعامنة الحا وغف ده لموصمه مخذ مبع عدد لامعمد حبه مهرهم حسم س, کین که نشر Khare Kli : Khlo מים ב הלאשו בו לה בשיניטא ייבקאא תאישישים עלת יוֹתה יישוא אטריישיי ריש אָיביאָסעט

لتابعب المله بح عتب האוץ מבהיאית מימאי אמן ביז אמן معمدحمه مجعلمتهم אעונעלא ולא מכבן ואשל Klaki, on Koras منه من عصع مالة حضی کم ملح برنے וכבול אסטרא בת מו, בא משט שרא מבן مهنهه هبعه دلاتهم دەحتىلى سلى سى من العسام من العسام 4.100 The Kyrso Kyrs תיווז תאוצו תשבן להשה למיש עקשיטיו رسامه حلان ماد بلداه : بحاممه لابء נבל שוח שבה טוף בינה معلعد هنهامد حعملادت شهر الماتمه بهنة مهنة الم

Once again an enumerated list of the differences between these two texts is impractical. Clearly the scribe of BnF syr. 27 is summarizing much of the material here; the way in which the scribe summarizes Epiphanius, however, leads to some observable differences. BnF syr. 27 does not include Epiphanius's insistence that the seventy-two did

not really omit any words.<sup>11</sup> Instead, BnF syr. 27 immediately says that the seventy-two were "omitting the words since they were superfluous." Very little else is said, then, about the matter of omission in BnF syr. 27 except to note that in Hebrew, such repetition of the words is not considered superfluous.<sup>12</sup> BnF syr. 27 also does not include Epiphanius's judgment that Aquila and the other translators "translated superficially" by keeping the word "year" twice in their translations.<sup>13</sup>

## BnF syr. 27, lines 112a-122a

Here, both texts mention Origen and his use of the *asteriscus*. BnF syr. 27 reads:

בל מובא בו או שנת משלביטוא אר בים אינן מוד מאטיני מאשבע בלט אינן וביביוס מלון מיש יליבילט אינן וביביוס מלון אישי ולאמילוא אישי יליבילט אינן יליבילט אישי יליבילט אישי ולעוב ליט ליבילא אישי ולעב ליט ליבילא אישי ולי וליביל מובא יליביל מובא יליביל אישי בו לב אישי וליביל יליביל יליביל אישיל בליביל אישיל בליביל אישיל בליביל אישיל בליביל אישיל בליביל אישיל וליביל יליביל יליביל וליביל וליביל

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<sup>11</sup> Dean translates column 47d, lines 26b through 28a: בבא סמה מולה לא מיטה אבל אל מיטה אבל אל מיטה מולה "However, there has been no (real) omission by the seventy-two" noting that Epiphanius cannot really mean without qualification "no omission." Dean, ed., Epiphanius' Treatise on Weights and Measures: The Syriac Version, 17.

Epiphanius does indeed in the end say that the seventy-two omitted the superfluous second "year" in column 47d, line 36b through column 48a, line 1a: מוֹה שבא מאוֹה מיה.

<sup>&</sup>lt;sup>12</sup> It should be noted that this recognition of the idiomatic differences between Greek and Hebrew is a shared concern, then, of Epiphanius and the scribe of BnF syr. 27.

<sup>&</sup>lt;sup>13</sup> While throughout this section in *On Weights and Measures* Epiphanius is concerned to demonstrate the higher quality and validity of the translation of the seventy-two over against Aquila and the other translators, the scribe of BnF syr. 27 does not appear to share that concern in this colophon. This is not to say the scribe endorses any particular translation; rather, the scribe seems to be interested in relaying just the list of text-critical sigla and their functions.

הבין איש השטני היא גאיש ביכויאי טיקוישטי ציברא שב אשלו שטי

BL Add. 17148 in column 48a, line 8 through column 48b, line 2 reads:

المناكبية با حد دون

ملع بهر ملم

لحل دەحمى حلمى

מי נעשיו אי שב די להאמי

who of ware it wan

بعد العسم

המולבש בבר הטומש

نه, حلمه: مهنهم بع

الم حراد نهمد

الك بعدهم لمنهوات

ملعمة بدقعهاه

حديب بحريب برعياب

בו שמבוש

מות מלידימה ביום

איני אך שימושאי

حجله هلع المحقحك

جسهد بد دهيه

סינבל נימונים בינים בינים

איזים לאז אנדיא

سه حلل محمد مسم

בידש שיבוא ואפ מנים

العرام احماله المعالمة

ملته، مدنعا عد، مام

لحدة حن لملا صلع

معجهم لا تصوبه هموری معروبه الله مورد الله مورد الله مورد المارد مورد المارد مورد المارد الله عدد الله عدد الم

Here, several differences should be enumerated. First, Origen's activity is more specific in BnF syr. 27: אובא בעם משלהיש פעל, "Origen compared the versions with each other," ביזאם בבבר עלה עוד משפה הלם מז בולה הלא שבצה, and "found words that the seventy-two omitted and did not translate." BL Add. 17148 instead simply mentions that Origen "coming after" restored the "missing word" in "every place." Second, for the placement of the asteriscus BnF syr. 27 prefers the prepositional phrase בלבחה versus BL Add. 17148's האם, which, incidentally, also shows BnF's continued preference for the plural in relation to "words" and any pronominal/object references versus BL Add. 17148's preference for the singular. Third, and most signficantly, BnF syr. 27 does not include Epiphanius's proposed reason for Origen's use of restoring the missing word(s) and the use of asterisci: حيل ولا المتعادة المتعاد אביזה אביבות, "because he would not permit the Jews and Samaritans to reproach the Holy Scriptures in the holy churches."<sup>14</sup> The closest comment the scribe in BnF syr. 27 makes is: תשלבו הי, בשלבו הי, בשלבו היא השלבו היא השלבו היא השלבו היא השלבו היא But so השבבש ובש איתו בשמל בל איש ואשל בברוא הבלוח שב איתו בבל שם איתו בשום "But so that it does not seem that the version of the seventy has translated too little what is in the Hebrew, he placed *asterisci* by the words."

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<sup>&</sup>lt;sup>14</sup> Once again, the scribe in BnF syr. 27 appears not to share most of Epiphanius's concerns, preferring rather to focus on the most immediate information concerning the text-critical sigla as well as idiomatic differences between Greek and Hebrew.

#### BnF syr. 27, lines 122b-129a

Here, both texts finish the discussion of the asteriscus. BnF syr. 27 reads:

איא גאונאיביון בי בייטורי

עס: אביבטי בישיאיע אישהי ארייין אויאיי

בל אודי שיבא האבאה לא לעט עודי לא

معلانهمه دهبعه حلة على معمدتهمه

שבה לב במשלמוחלא ושבוא איא בבבא

באומיא בברבי ליו גאמיאן אי ניברבי ביים אומיאן שלים ולבים א

لمب به مدم بهد عدید مدر بها

«cooritor Ha

BL Add. 17148 in column 48b, lines 3 through 19 reads:

מה אות סט שות הזי

אבאבו הביסוםו הבמשב

حده خومه مهم برععوم

که حره نجست که

במשא נושיים בשרא

سمعتمعاء من سلامه

בו ממל לבו איכוא ולא

سه به حلته بحمس

دمنع حسلام حصنه

حەققەلىن مقىم بخ

בבופרא לבניאי איכוא

. הבהבא בים בים השמשא

rigues is a evany.

العصد فالإنام محمد

لامت حم حمعاء:

מאמפשי מינא מי

The expansion

#### BnF syr. 27, lines 129b-159

The scribe in BnF syr. 27 continues to follow Epiphanius's material, transitioning now to the discussion of the *obelus*; lines 129b-159 are compared with relevant sections from BL Add. 17148 in subsections below.

#### BnF syr. 27, lines 129b-134a

In both texts, the sign of the obelus is introduced and described; BnF syr. 27 reads:

BL Add. 17148 in column 48b, lines 20 through 36a reads:

مملعمة بع محمدها

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 $<sup>^{\</sup>rm 15}$  BnF syr. 27 avoids addresses throughout the summary of Epiphanius's material.

של איע עו עם 'യാും \_ പ്രത മേയ്യാം — שיש בייבישא בייבישא معن حداجد درهه יבר אשני משילאשיו سرد برنف مه محمل יאיייילע עשייהיי וס בו השאסו المهمين بمعمدة مههممر الم حقهم ماه ملته لهما بحقام دیمه مححم مهیم יבי מב<u>יי</u>טה מייבי במלה אמלה בה בלמם מטשטשט עלטטע אים: كم خناهم.

The latter portions of these two texts are in closer alignment than the beginning portions. Some notable differences in the first portion include: 1) the variation in *mater lectionis*; BnF syr. 27 spells *obelus* here שמלה while שמלמה is the spelling preferred in BL Add. 17148 and 2) the words chosen to represent in Syriac the meaning of *obelus*; BnF syr. 27 relates that אונים אינים א

While the latter portions of both texts are generally synonymous and share similar syntax at times, a few differences are worth noting: 1) the participle באלשם in BnF syr. 27 versus BL Add. 17148's finite verb, אלאשת, though both are from the same root; 2) the synonymous terms for the "Holy Scriptures"; מגישה מגישה in BnF syr.

27 versus אַמֹּגְא in BL Add. 17148;<sup>16</sup> 3) the judgment here in BnF syr. 27 that the seventy-two considered the (added) words "necessary" whereas BL Add. 17148 has yet to make a judgment concerning the added words; and 4) the references to the "followers" (בּבא) of Aquila and Symmachus absent in BnF syr. 27. Finally, though not a difference, an interesting similarity should be mentioned: While BnF syr. 27 has generally preferred the plural خلك versus the singular خلك in BL Add. 17148, here BL Add. 17148 also uses the plural خلك.

#### BnF syr. 27, lines 134b-142a

Here, both texts provide context for why the seventy-two translators added words in their translation. BnF syr. 27 reads:

BL Add. 17148 in column 48b, line 36b through column 48c, line 24a reads:

سائے کی مصحب الجاب مصحب الجاب مصحب الجاب مصحب الجاب مصحب الباب الباب الباب الباب الباب الباب الباب الباب الباب

<sup>16</sup> Relatedly, BL Add. 17148 uses the *syame* more consistently than BnF syr. 27 throughout.

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ماء حام برلامه بعامه لعملانه دو بعن التخلم المحدبة بمعه المعام المعام مهموم بايد معموم لعنه ممامد معديم وملع بعدة حليمه والم Kuais Kahaza Kl ندر ساما مومه محديه Khuzu Kan bek Kli יבל ניפינים רבאיבי אביני אירא ניבמשעכוּ אילי שישיע עודיהאיז שישישי מסח בל האלא בד לחוף حدلكه مسه حلالهم لاحك إلاهمهم حدده معد من منه عل מנא מלם העלים booker. Alx without برسام کی: برهامه المرسم بالمن مناهم بمواحد ്യയ **പ്രചു** യ

In both texts, the initial clauses are closely related, but with variation in word order and the addition of the verb מבים in BnF syr. 27 (note as well the variation in construction for the reflexive phrase: מוֹס מוֹס in BnF syr. 27 and מבים in BL Add. 17148). The next clauses are also strikingly similar: מוֹס מבים מוֹס מבים מוֹס וֹח בוֹס מֹב מבים in BnF syr. 27 versus מוֹס מוֹם מבים וֹס in BnF syr. 27 versus מוֹס מוֹס מֹב מבים in BnF syr. 27 versus מוֹס מוֹס מֹב מבים in BnF syr. 27 versus מוֹס מֹב מבים in BnF syr. 27 versus מוֹס מֹב מבים וֹס וֹס מֹב מַב מֹס וֹס מֹב מַס וֹס מֹב מַב מֹס וֹס וֹס מֹב מַב מַס וֹס וֹס מִבְּטְּיִם וֹח BnF syr.

27 versus the noun used in the adverbial phrase جمعند مل.

#### BnF syr. 27, lines 142b-151a

In this closing discussion of the *obeli*, the scribe in BnF syr. 27 simply summarizes much of Epiphanius's material. BnF syr. 027 reads:

Nichts of the stands highway stands highway and stands here and here and here and here and here and here as the stands and here and the stands and here and and here

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<sup>&</sup>lt;sup>17</sup> Recall that earlier in this colophon the scribe does relate that the seventy-two received the Holy Spirit while translating the Hebrew text (see BnF syr. 27 lines 32-39) and is positive towards their translation (see lines 49-50).

<sup>&</sup>lt;sup>18</sup> The translations of the two lines transcribed in this paragraph are pulled directly from Dean, ed., *Epiphanius' Treatise on Weights and Measures: The Syriac Version*, 18.

Because much of the preceding material from BnF syr. 27 is summarizing Epiphanius, the following transcriptions from BL Add. 17184 will only include the most relevant sections for the purposes of this comparison.<sup>19</sup>

Mentioning Origen in relation to the *obelus*, BL Add. 17148 in column 50c, lines 9 through 18 reads:

EW I'S CITY DOWN

WELL STEEN I'S CATT

WOODLINGTON SEI

WELL STEEN TON

THOULTS SEI

THOUSE SEI

WELL SEI

WELL

WEL

Here, Epiphanius notes how well Origen made use of the *asteriscus* and *obelus*, but laments, "Oh that he had done the other things as well!" Then later, after Epiphanius acknowledges—indeed praises—Origen's *Hexapla* or *Octopla* as increasing knowledge, he makes his criticism more explicit; BL Add. 17148 in column 50d, lines 6b through13a reads:

רט, ניא במאמבוא ניקש בט אלטן בי בט אלטן בי בישונאיין ארט מקט בישונאיין

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<sup>&</sup>lt;sup>19</sup> In fact, before even mentioning Origen, several columns in BL Add. 17148 tell the story of the seventy-two translators, outlining their living arrangements and the methodology of their translation—particularly that they translated in thirty-six pairs, each pair working through one book at a time—in much more detail than the scribe relates in BnF syr. 27.

وم محمده المادم المادم

"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."<sup>20</sup> In contrast, the scribe in BnF syr. 27 makes no such evaluative comment concerning Origen's work and legacy.

When discussing the appropriateness of the form of the symbol of the *obelus*, BL Add. 17148 in column 50d, lines 13b through 30a reads:

Alx

ALL MEDDO ROE

MINT CHELDO ROER

WELL L'MEDDO DOERD

MADON, OND ADOLD

ALL L'ASARCHAN

ALL L'AS

 $<sup>^{20}</sup>$  Translations from Dean, ed., Epiphanius' Treatise on Weights and Measures: The Syriac Version, 21-22.

או במ הבאבאה בהסבאה הבאבא בבואה הבאבא בבואה

While both texts note the likeness of the form of the *obelus* to a lance, BnF syr. 27 does not include BL Add. 17148's reference to the "sword" as حكمك, nor does it use BL Add. 17148's imagery of the *obelus*, as a sword, signifying the lifting up of a word from the "soil of the Scriptures." Instead, BnF syr. 27, perhaps expanding on حكمكم, analogizes the *obelus's* function to the destruction that a lance makes to the object it passes through.

#### BnF syr. 27, lines 151b-157a

Here, the scribe in BnF syr. 27 summarizes the story and methodology of the seventy-two translators as outlined by Epiphanius; BnF syr. 27 reads:

eth ry row, sery obje; er eson

Leken arish: 10 / 10 / 10 / 10 eson: han rhing lende et heart receive at he eson hand large hand heart receive hashed rhosen eth ether osak lenden frak ry onsaken eth erec eno, eensah recept rethen ether eno, eensah recept rethen ether ende enden end

It is impractical to transcribe the relevant section from BL Add. 17148, which extends throughout columns 48c through 50c. In this material, BL Add. 17148 records *inter alia* Epiphanius's outline of the living and working arrangements of the seventy-two translators, their daily habits, their methodology—particularly that they worked in thirty-six pairs, each pair translating each of the books one book at a time—and their total agreement when the final translations were read before the king. The number "thirty-six," of course, is the main touchstone between both texts. The major distinction between both

texts is that BnF syr. 27 does not take the same pains as Epiphanius does, in the text recorded in BL Add. 17148, to declare that the work of the seventy-two resulted in total agreement.<sup>21</sup> Nor does the scribe in BnF syr. 27 give an example of the places where a word might be different in morphological form or sense as does Epiphanius as recorded in BL Add. 17148 in a later section, column 51b.

#### BnF syr. 27, lines 157b-161a

In this section, BnF syr. 27 describes the *hypolemniscus*; also, it should be noted here that BnF syr. 27 discusses first the *hypolemniscus* and then the *lemniscus*, which reverses the order found in BL Add. 17148. BnF syr. 27 reads:

مانیس در فید دهم دهای مستم مست مید در میدادیمه مستم است او که حلسه معدادیمهمه مید مید در میلی تعادیم اید حلین مودادیمهمه

The first selection is found in BL Add. 17148 column 50b, lines 1b through 7a:

المرسم الم المراجعة المرسمة المرسمة المرسمة المرسمة المرسمة المرسمة المربعة ا

"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. . ."

Then, when discussing the *lemniscus*, Epiphanius says (BL Add. 17148 column 51b, lines 29 through 37a):

"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. . ."

Both translations are from Dean, ed., *Epiphanius' Treatise on Weights and Measures: The Syriac Version*, 21 and 23. In the end, of course, Epiphanius must admit some slight variation between the translations due to his discussion of the existence and nature of the *lemniscus* and *hypolemniscus* but note how strongly he continues to speak of the sameness of the translations of the seventy-two. Dean is probably correct to insert "(in meaning)" into his translation.

<sup>&</sup>lt;sup>21</sup> Earlier in BnF syr. 27, the scribe certainly says that the seventy-two translators agreed in everything (see BnF syr. 27 lines 47b through 50), but here, the scribe more quickly states that there were minor differences, without the same level of nuance in BL Add. 17148. Compare Epiphanius's statements throughout *On Weights and Measures*; below is a selection.

The most similar section in BL Add. 17148 in column 51c, lines 8 through 29a

reads:

מראד \_ מטפט \_ דיבומסטסי حس در صاب محر صەقەرلىقىنىقىمە ھەدىنى لاعمرة خنها لاعمر תאת שבצא תו יט ייר צייים איי טיי المربع مرائمه بهدي אייא עט אייעי מא משמו בי שמשאה حملا ممرحمه مح للاسلا תאת תום מן שת Tioses kases שבות ולבות מבש ومعلامة ومعم حل לאי עדיישי עמן בי ست ۱۱۰ کی حده کی تحصی مع مدر ندهها بوء .යා යා යන්න ජනයෙ ... යන්

من عد ،ممهدره

حلعن

مىر خويۇرىمى مىرىمى

الغلم لحلم مر المسم

Several main differences are worth noting. Once more, BnF syr. 27

#### BnF syr. 27, lines 161b-164a

Here, the scribe briefly discusses the *lemniscus*; BnF syr. 27 reads:

محمد بن بالمعدد معلم الهناء الأب المام ال

Once again, the scribe of BnF syr. 27 skips over much of Epiphanius's material, at least as compared to BL Add. 17148; two different comparable passages from BL Add. 17148 are transcribed below. Corresponding to the first part of the section from

rests." Henry Barclay Swete, An Introduction to the Old Testament in Greek, 71.

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<sup>&</sup>lt;sup>22</sup> Swete summarizes the view of Epiphanius here as, of course, untenable: "Epiphanius indeed fancies that each dot represents a pair of translators, so that the *lemniscus* means that the word or clause which the LXX. adds to the Hebrew had the support of two out of the thirty-six pairs which composed the whole body, whilst the *hypolemniscus* claims for it the support of only one pair. This explanation, it is scarcely necessary to say, is as baseless as the fiction of the cells on which, in the later Epiphanian form, it

BnF syr. 27—and coming later in the order of discussion in BL Add. 17148—the relevant section in column 51a, line 33 through column 51b, line 13a reads:

Kinga Kin Its תוח תביוסתביו תשבשת حلایمالا حلت کے שבה בלל גאבא, الناكمية حده به العجد بعصع باسء محمع مهة حله مله وتهاء له دے دحنے کم کمامن حلتما معممت محام ددد لن هدج دد س ہے مد مر ما תאלם תיום על פו مهونعمة حبل لهتم بقمائم المعبحب حلمص حلامة ع دع مرابي. מה הון משארומש ומבעשאי.

The most important differences between these two texts are: 1) the איז איז בי מו אוֹן בי מו הוא בי מו הוא בי מו ביוא in BL Add. 17148 versus only the בי מו ביוא in BnF syr. 27 (note as well the difference in the spelling of "pairs") and 2) the understood, specific indication of the sign: whereas BL Add. 17148 does say that the sign indicates a peculiar translation of one or two pairs, it also includes the further qualifying phrase באסיב בי מו בי

<sup>23</sup> The last two words of this clause, connected by ard, have the marginal notes

"translated it differently."

Then, after providing an example—not included or referred to in BnF syr.

27—illustrating from Psalm 70 and 71 the kinds of translations warranting a *lemniscus*,

BL Add. 17148 includes another section explaining the symbol. The section in column

51b, line 29 through column 51c, line 5a reads:

Once again, one of the main differences is the mention of the unique translation warranting the *lemniscus* of "one or two pairs" as in the previous section. As well, and as mentioned before, note how the text in BL Add. 17148 records Epiphanius's concern to drive home the essential sameness (,, ,, ) of the texts even where some textual difference occurs; BnF syr. 27 does not here record Epiphanius's concern.

CYNANOTEPA and HOMOIA, to be translated in the clause "differently" and "similarly" respectively.

Corresponding to the second part of the section from BnF syr. 27—coming first in BL Add. 17148—the relevant section in column 51a lines 1 through 9, reads:

Hermano wo rwery;
 expert: who rwery
 rwer: wo rwery
 rwer: wo rwery
 rwer: wo rwery
 worth mr represent
 ext party no
 ext party no
 ext party no
 ext party ex
 frequency

With abbreviated syntax, BnF syr. 27 details more efficiently the form of the lemniscus than does BL Add. 17148. Again, BnF syr. 27 prefers the term יובע versus BL Add. 17148's בשל and does not include the term הבעלה, nor the specifying מבל One spelling variation is of interest: בשל in BnF syr. 27 versus בשל in BL Add. 17148; the asteriscus above the latter form corresponds to the marginal note, CTIΓΜωΝ.

#### BnF syr. 27, lines 164bff.

From this point forward, the scribe in BnF syr. 27 closes out the discussion of the text-critical sigla used by Origen, once again attributing the list to Epiphanius, and closing with an invitation to add to the body of knowledge concerning the text-critical sigla.

#### **CONCLUSION**

This thesis has provided a transcription and translation of the colophon at the end of Fourth Kingdoms in BnF syr. 27 as well as a comparison of the colophon with other known texts from which it derives much of its information. While scholars have noted this text, this thesis provides the first translation into English, and shows the relationships the several sections of the colophon have with other texts. In the first main section, the scribe copies a note from Eusebius that records a short discussion from Origen concerning the problem of the dates of Jeroboam's reign. None of Origen's extant texts contain the exact same information. In the second and third main sections, the scribe summarizes and records the list of the Greek versions of Holy Scripture in Pseudo-Athanasius's Synopsis Scripturae Sacrae and Epiphanius's discussion of the versions of Holy Scripture, Origen, and Origen's text-critical sigla from *On Weights and Measures*. At times, the scribe copies very closely from these texts, at other times, he summarizes considerably. In all cases, this comparison provides data for the scholar interested in, inter alia, Eusebius, Origen, Lucian, Pseudo-Athanasius, Epiphanius, and the various Syriac recensions of their writings, as well as the texts related to these figures, particularly Origen's Hexapla and the Syrohexapla.

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#### **ABSTRACT**

# THESE ARE THE WORDS OF EUSEBIUS: A TRANSLATION AND ANALYSIS OF THE COLOPHON AT THE END OF FOURTH KINGDOMS IN BNF SYR. 27

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Over three chapters, this thesis studies the colophon at the end of Fourth Kingdoms in BnF Syr. 27, which is divided into several main sections. Chapter 1 provides a transcription of the colophon, analysis of the main paratextual features, and a first-time translation into English. Chapter 2 compares the first main section of the colophon with a similar extant text from Origen, noting that no known extant text matches the material in the colophon. Then, it compares the second major section with Pseudo-Athanasius's *Synopsis Scripturae Sacrae* and, to some extent, Epiphanius's *On Weights and Measure*, noting where the colophon relies on and is different from these texts. In Chapter 3 the third major section is especially compared with Epiphanius's *On Weights and Measures* as it is contained in BL Add. 17148 to demonstrate BnF syr. 27's reliance upon this text.

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