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THE APOCALYPSE OF ST. JOHN,

IN

A SYRIAC VERSION HITHERTO UNKNOWN;

EDITED,

(FROM A MS. IN THE LIBRARY OF THE EARL OF CRAWFORD AND BALCARRES),

WITH

CRITICAL NOTES ON THE SYRIAC TEXT,

AND AN

ANNOTATED RECONSTRUCTION OF THE UNDERLYING GREEK TEXT,

BY .

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TO WHICH IS PREFIXED

AN INTRODUCTORY DISSERTATION

ON THE

SYRIAC VERSIONS OF THE APOCALYPSE,

BY THE EDITOR.

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TO
THE PROVOST AND SENIOR FELLOWS
OF
TRINITY COLLEGE, DUBLIN,
THIS EDITION OF THE APOCALYPSE IN SYRIAC,
BEING
THE FIRST SYRIAC BOOK ISSUED FROM THE
DUBLIN UNIVERSITY PRESS,
Is Dedicated,
IN ACKNOWLEDGMENT OF THEIR LIBERALITY IN UNDERTAKING
THE COST OF ITS PUBLICATION,
BY
THE EDITOR.

TRINITY COLLEGE, DUBLIN,
November, 1896.

PREFACE.

IN preparing for publication this edition of a Syriac version of the Apocalypse distinct from that which has hitherto been the only one known, I have judged it best to reproduce the text *paginatim et lineatim* as it stands in the manuscript from which I derive it. I have merely restored a few letters and points which were illegible or doubtful in the original, usually marking such restorations with square brackets, and in every case indicating them in the Notes which I have added after the text. The Ms. has happily reached us in such good preservation, that the instances in which this has been needful are very few. The Syriac text, and following Notes, form Part II of this volume. My aim has been to place any Syriac scholar who may consult it, as nearly as may be in the same position as if he had the Ms. itself before him. This I believe has been substantially effected, so far as is practicable in a typographical reproduction; though here and there, in the placing of points, slight variations have occurred,—probably immaterial, for in this respect the usage of the scribe seems to have been arbitrary. The prefixed autotype Plate gives a perfect representation of two columns of the Ms.; and a comparison of these with the corresponding columns of the printed text will show exactly the degree of faithfulness which has been attained in the latter.

In Part I, I have given a reconstruction of the Greek text on which the translator may be supposed to have worked. From it, a student of

the New Testament who is unacquainted with Syriac, will be able to ascertain the textual evidence of this version less indirectly, and more surely, than through the medium of a rendering into Latin or English. At the points where doubt exists as to the underlying Greek, I have added such footnotes as may enable the reader of it to judge for himself; but, thanks to the fidelity and clearness of the translator's work, such points are not many, and none of them is material. I may safely affirm that on every textual question of interest or importance, this version bears its testimony without ambiguity, and my Greek text conveys that testimony with precision. At p. cxlv will be found an exact statement of the limits within which it may be relied on as a textual authority.

To this text I have prefixed a Dissertation, in which I have fully discussed the Syriac text, and its underlying Greek. I have endeavoured to lead to the conclusion that this Apocalypse is a portion of the original "Philoxenian" New Testament, as translated A.D. 508, for Philoxenus of Mabug, by Polycarpus "the Chorepiscopus." I have endeavoured to show, farther, that the other version of the Apocalypse, first printed by De Dieu in 1627, is a revision of this, and belongs probably to the Syriac New Testament of Thomas of Harkel, of A.D. 616.

Whether I am right or not in these views, I think it will be admitted by competent critics that the version now printed is older than the other, is superior to it in linguistic purity and in textual value, and is therefore more worthy of being printed in future Syriac New Testaments as a supplement to the Peshitto, in company with the text of the four non-Peshitto Catholic Epistles, first edited in 1630 by Pococke. The affinity between that text of the Epistles and this of the Apocalypse is evident; whereas the De Dieu Apocalypse, alike in diction and in method, is Harkleian, harmonizing neither with the Pococke Epistles nor with the Peshitto.

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In the Chapters of the Dissertation which relate to the Greek text, I have judged it most fitting to treat of the authorities—manuscripts or versions—apart from all textual theories, and simply in view of the facts presented by them when independently studied. I have therefore refrained from using the terms “Neutral,” “Western,” “Alexandrian,” “Syrian,” and so forth, as designating types of text.

I gladly take this opportunity of acknowledging the great liberality of the Earl of Crawford in giving me permission to borrow from his Library and to retain for many months this unique Ms.

I have also to express my thanks to the Rev. G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford, for the information which led me to the discovery of this version, and for much valuable advice and assistance in the course of the present work,—especially for his efficient help in deciphering the defaced colophon: to Mr. J. P. Edmond, Librarian to Lord Crawford, for many verifications of the readings of the Ms.: to Dr. Karl Hörning, late of the Ms. Department of the British Museum, for collation with the original of my transcript of the extract from Ms. Add. 17193, page 35, Part II: to the Rev. H. Jackson Lawlor, B.D., Senior Chaplain of St. Mary's, Edinburgh, and to the Rev. A. Edward Johnston, B.D., Assistant Lecturer in Divinity, Dublin, for careful reading and correction of the proofs of the Syriac text and matter pertaining to it, and for helpful suggestions, some of which are specially acknowledged in the Notes: to Mr. John I. Beare, M.A., Fellow of Trinity College, Dublin, for similar services in the revision of the Greek text and appended Notes: to the Rev. John H. Bernard, D.D., Archbishop King's Lecturer in Divinity and Fellow of Trinity College, Dublin, for useful criticisms and advice on the investigations contained in Chapters III and IV of the Dissertation: and to Mr. John B. Bury, M.A., Fellow of Trinity College, Dublin, for valuable help in the topographical and historical inquiries, of which the results are summed up in Chapter VIII.

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I desire to record, farther, the advice and encouragement which, in the progress of this work, I received from two eminent scholars whose loss, within the last few years, all who are concerned in Semitic studies have to deplore—Dr. William Wright, Professor of Arabic in the University of Cambridge, whose judgment guided me in the paleographic questions discussed in Chapter VII of the Dissertation; and the Very Rev. Dr. R. Payne Smith, Dean of Canterbury, to whom I frequently had recourse—and never without a satisfying response from his ready kindness and great learning—in doubtful points of Syriac scholarship. At his request I placed in his hands the sheets containing the Syriac text when first printed (in 1892), and references to them will be found in the latter part of his *Thesaurus*.

* It only remains that I should express my obligations to Mr. Weldrick, of the Dublin University Press, and to his staff, for the care they have bestowed on the printing of the work, especially of the Syriac text.

JOHN GWYNN.

November, 1896.

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THE APOCALYPSE.



PART I.

INTRODUCTORY DISSERTATION, AND GREEK TEXT WITH FOOTNOTES.

INTRODUCTORY DISSERTATION.

THE SYRIAC VERSIONS OF THE APOCALYPSE.

CHAPTER I.

PREFATORY.

I.—*Plan and Contents of the present Work.*

THE Syriac version of the Apocalypse, which I now introduce to the knowledge of Biblical scholars, forms part of a Ms. of the New Testament in Syriac belonging to the Library of the Earl of Crawford. This Ms. was purchased in London by the late Earl in or about the year 1860, but no record has been preserved of the seller's name, nor is it known how or at what time it was brought to Europe. In a Memoir published by the Royal Irish Academy, in vol. xxx of their *Transactions* (pp. 347 *sqq.*), I have already given a full account of it and of its contents, and an investigation into its date and history; and have also discussed the character, and endeavoured to determine the authorship, of the version of the Apocalypse which it contains. In the present Dissertation my principal object is to enter more fully than I have done in that Memoir into the consideration of this version: at its close I propose to give a summary of the results I have arrived at with regard to the Ms. itself. For the present it suffices to say of it that, among Syriac Mss. of non-European origin, it is unique, as being the only one that exhibits the entire New Testament—the Peshitto text supplemented not only by the four minor Catholic Epistles (2 Peter, 2 and 3 John, and Jude), but by the Apocalypse,—that it was written in a Jacobite monastery of north-eastern Mesopotamia, and that its age has been variously estimated at from seven to eleven hundred years.

Immediately after the present Dissertation, forming with it Part I of the present volume, I have given (pp. 1-48) for the convenience of students of the New Testament who do not read Syriac, in lieu of the usual Latin translation, a reconstruction of the Greek text of the Apocalypse which may be presumed to underlie the Syriac, with footnotes appended dealing with the relations of agreement and disagreement that subsist between that text and the other chief authorities. In Part II (pp. 1-29), I have printed the Syriac text complete, reproducing it page for page and line for line, exactly as it stands in the Ms.; followed (pp. 37 *sqq.*) by a body of Notes, in which I have indicated the chief points of interest in it, and the emendations required by it here and there.

II.—*The Syriac Versions of the extra-Peshitto Books of the N. T.*

It is generally known that the Apocalypse and the Four Epistles above specified are not acknowledged as part of the Peshitto Canon; and that the Apocalypse is wanting from all, and the Four Epistles from all the earlier, and nearly all the later, Mss. hitherto described of the New Testament in Syriac, as well as from all the earlier printed editions, beginning with the *Editio Princeps* of Widmanstad (1555). These Books were for the first time edited as part of the Syriac New Testament by Sionita in the Paris Polyglot of 1633, in a form substantially identical with the Syriac texts which had been separately issued—of the Apocalypse, by De Dieu in 1627,^a and of the Four Epistles, by Pococke in 1630.^b Thence they passed into the Syriac columns of Walton's Polyglot (1657), and into all subsequent Syriac New Testaments. This text of the Four Epistles ("Pococke's," as it is commonly called) is the one exhibited in our Ms.; but of it I do not propose to treat except incidentally, my present business being with the Apocalypse. As regards the commonly printed text of the Apocalypse (known as "De Dieu's"), there is no room to question that it is the work of an age much later than that of the Peshitto, and is formed on different principles. Its date and authorship are undetermined, but its affinity to the New Testament version of Thomas of Harkel is unmistakable. Of the few Mss. which contain it, however,

^a From the Leyden University Ms., Cod. Scalig. 18 (Syr.).

^b From the Bodleian Ms., Bod. Or. 119.

not one exhibits it as part either of the Harkleian version or of the Peshitto. Yet if not actually the work of Thomas of Harkel, it is wrought so strictly on the lines of the rigid and peculiar method introduced by him, that it cannot be placed earlier—or (probably) much if at all later—than his time; and it may be provisionally assigned to the first half of the seventh century.

It may naturally be—and in point of fact has been^a—questioned whether Sionita, and (after him) Walton and subsequent editors, have not judged amiss in thus deviating from the practice of the Mss., and using as a supplement to the Peshitto, a version so widely remote from it in method and diction, as well as in probable age. In reply it may be fairly urged, that the object of these editors being to present a Syriac New Testament in all parts corresponding to the Greek and the Latin, they were justified in adopting the only version of the Apocalypse that was forthcoming, so as to give completeness to their publication even though homogeneity was unattainable.^b Nor was there any reason to apprehend that students of the Syriac New Testament might be misled by this arrangement; for even a superficial knowledge of the language would make it impossible for a reader to mistake this supplement for an integral part of the version to which it is appended. Nor again (it may be added with hardly less confidence) could any competent scholar suppose it to come from the same translation as the other portion of extraneous matter above referred to—that which comprises the four non-Peshitto Epistles. These two supplements, though together included in the printed editions, were derived, as above stated, by two different editors, from two independent sources, and are associated in no known Syriac Ms. of the New Testament^c of Eastern

^a As, *e.g.*, by Scrivener, *Introduction*, Chap. III, § 3, p. 315 (3rd edition).

^b In like manner, but with some (though very recent) Ms. authority, Walton includes with the Peshitto Old Testament, 3 Esdras and part of Tobit in a version evidently Hexaplar.

^c The Paris Ms., Biblioth. Nat., *Supplément 79* (No. 5 of Zotenberg's *Catalogue*), though it incorporates the supplementary Books with the Peshitto, is no exception to what has been stated above. It was written in Paris, in 1695, sixty-two years after the printing of the Paris Polyglot.

These Books are found together in one Ms. of Oriental origin only—the Dublin Ms., B. 5. 16 (Trinity Coll.). But this Ms. (see *Transactions, Royal Irish Academy*, vol. xxvii, pp. 271, 283), is a transcript made in 1625 by a monk of the Lebanon for Archbishop Ussher; and it is not a Syriac New Testament, but a supplement to the Syriac New Testament. The combination of its contents (Apocalypse, *Pericops de Adultera*, Four Epistles) is but the reflex of Ussher's desire to

origin. They have nothing in common save the negative fact that they do not belong to the Peshitto. The Syriac of the Apocalypse of the printed editions is unsparingly graecized, and its method is severely (even servilely) literal. The Syriac of the Four Epistles is idiomatic, and its method combines faithfulness with freedom. In both respects—diction and method—the former portion (as has been above said) bears the artificial character of the Harkleian; while the latter follows the lines of the Peshitto and makes a near approach to the excellence of that admirable version. Critics of experience and acuteness may perhaps detect shortcomings on the part of the translator of these Epistles, and may fix on points in which he falls short of the Peshitto standard: but the ordinary Syriac student is conscious of no marked change of style when he passes in reading from 1 Peter to 2 Peter, from 1 John to 2 and 3 John. In the Ms. from which Pococke's *Editio Princeps* of the Four Epistles was printed, they stand, not as in most earlier copies postponed to the Three Epistles of the Peshitto, but in their usual Greek order. I suspect that if the first editor of the Syriac New Testament in 1555 had had in his hands this or a similar Ms., these Epistles would have been unhesitatingly included by him, and accepted by Biblical scholars without question, as an integral part of the Peshitto. Or if questioned, they would have been questioned on grounds of external evidence—for, from the time of Cosmas Indicopleustes* (sixth century), it has been known that the Peshitto Canon lacks these Epistles—not of internal discrepancy of style and language, or of inferiority of execution.

procure the Syriac text of the portions of the New Testament that were wanting from Widmanstad's edition; and it gives no sure ground for presuming that the scribe found them in one and the same Ms.

* In his *Topographia Christiana*, lib. vii, p. 292 D.

CHAPTER II.

THE PRESENT VERSION.

I.—*Its Character and Merits.*

WHAT has been said, in the previous Chapter, of the resemblance to the Peshitto borne by the "Pococke" Epistles, may be affirmed, with at least equal confidence, of the Apocalypse in the version which I now publish. Lord Crawford's Ms., whence I derive it, was (see pp. cx, cxi, *infr.*) in the possession of an Eastern—probably Jacobite—Patriarch in 1534. The Ms. on which Widmanstad's *Editio Princeps* of the Syriac New Testament was mainly based, was sent from Marde, in Mesopotamia, in or before 1549, by the then Jacobite Patriarch, through the hands of Moses, one of his priests, who became Widmanstad's helper in preparing that edition.^a This Ms. is not now forthcoming, but is known to have contained the whole Peshitto New Testament, and no more.^b Had that Patriarch, instead of this copy, possessed, like the Patriarch of fifteen years earlier, and sent to Europe, the Crawford Ms., or one of equivalent contents, it may safely be presumed that Widmanstad would have, on its authority, given to the world, without doubt and in all good faith, a Syriac New Testament complete in all parts and commensurate with the Greek canon as commonly received. Thus the *Editio Princeps* would have exhibited, with the Peshitto and distinguished from it by no external indications, not only the Four Epistles, but the Apocalypse, in a version

^a For the history of Widmanstad's edition, see the prefixed *Dedicatio ad Div. Ferdinandum Imperat. Design.* (a * * *, fo. 3 *v*°, *et sqq.*); and for the date of the mission of Moses see the Syriac Note appended to the Gospels (fo. 131 *v*°), which states that he was sent to Pope Paul [III], who died, November, 1549;—See also Wright's *Catalogue of Syriac Mss. in British Museum*, pp. 215, 216, for evidence that he reached Rome before Pope Paul's death.

^b See the prefatory Note to the Catholic Epistles (Widmanstad's edition), BB. fo. 1, *v*°; and the appended *Epistle to Gienger* (KK. fo. 3, *v*°).

so closely akin in style and language to the Books of the Peshitto proper, that even an accomplished Semitic scholar might readily fail to discover in the supplementary matter the traces of a later hand. Widmanstad seems to have been unaware that the Canon of the Peshitto fell short of the completeness of the Greek, and to have supposed that the absence of the Apocalypse and Four Epistles from the copy brought by Moses was a mere defect of that Ms.* Better-informed critics would, no doubt, have challenged the Four Epistles on the grounds of external evidence above referred to; but as regards the Apocalypse no such evidence was then forthcoming, and the supplementary character of the version of that Book might readily have escaped detection. For, in point of internal evidence, it might well pass muster. The merits which I have above attributed to the version of the Four Epistles, distinguish—as it seems to me, in a degree even higher—the version of the Apocalypse which the Crawford Ms. associates with it. The Greek of the Apocalypse, above all other New Testament writings, has a Semitic cast, and therefore is capable of idiomatic, while exact, reproduction in a Semitic tongue, such as no effort of a translator could attain in rendering the Epistles in question, or any other part of the New Testament. Compared with the Peshitto proper, it will be found to rival it in vernacular propriety, while giving a closer rendering of the Greek: compared with the Apocalypse of the printed texts, its superiority in purity of idiom, maintained without sacrifice of fidelity to its original, will be apparent.

That the present version deserves the twofold praise I claim for it—of faithfulness at once to the Greek original and to the Syriac idiom—will, I believe, be agreed by all competent critics who examine its text as printed at the close of the second Part of the present volume. It is so exact, that in comparing it with the original, no difficulty will be found in determining what reading of the Greek the translator had before him, except in cases where the deficiencies of the Syriac language—its want of case-endings, its poverty of verbal forms, or the like—make the discrimination between two or more rival readings impossible: while at the same time it is so idiomatic, that no instance will be met with in which he has

* See the references cited in the notes to last page.

sacrificed vernacular propriety for the sake of precise literalness of rendering. His scrupulous fidelity to the substance of the Greek has nowhere betrayed him into the adoption or imitation of Greek constructions, by which the Syriac of the other version of the Apocalypse (in common with the Harkleian) is systematically debased. With him, every word, as well as every phrase, is, with rare exceptions, represented by a purely Syriac equivalent; and the expedient of naturalizing Greek words, adapted or transliterated, is resorted to only in the two extreme cases—of words which have absolutely no Syriac equivalent, such as χρυσόπρασος (xxi. 20)—and of words which, by the usage of good writers, have been admitted into the Syriac vocabulary, such as διαθήκη, στάδιον, στολή (xi. 19, xiv. 20, vi. 11); to which are, perhaps, to be added some words of doubtfully Greek origin, such as ἄψυθος, κιβωτός (viii. 11, xi. 9) and some names of precious stones in xxi. 19, 20, and elsewhere. But this practice is with him less frequent than even in the Peshitto New Testament.* It is to be added, that he steadfastly avoids the fault of most Syriac translators—the only one justly chargeable as habitual against the Peshitto, of a tendency to amplification and paraphrase. The result is, that it would be difficult for a reader unacquainted with the Greek of the Apocalypse to discover that he had here before him a translation, and not an original document. This is so partly, no doubt, in consequence of the character, already noticed, of the Greek, which being of Semitic rather than Hellenic cast, passes naturally, and without reluctance, into Syriac. But any scholar who compares this with the other Syriac version of the Apocalypse, marked as the latter is by a perpetual graecizing of diction and construction, will soon satisfy himself that the purity and idiomatic propriety which, in this version, are combined with close fidelity of rendering, are largely due to the happy method and skill of the translator, and not by any means altogether to the character of the Book with which he had to deal.

II.—*Its general Affinity to the Peshitto.*

Although, as I have said, even a practised Syriac scholar might well have been misled into accepting this version as belonging to the Peshitto,

* See below, p. xxx.

if the Syriac New Testament had first reached him in a Ms. like Lord Crawford's, in which this is incorporated with the acknowledged Peshitto Books, I do not suggest it even as a possible hypothesis that it may be an integral part of that great version. Its affinity to the Peshitto is far from being so close as that of the other version to the Harkleian: it is such an affinity as bespeaks a translator not identical, or even contemporaneous, with the person (or any of the persons, if there were more than one) to whom we owe the Peshitto; but rather one who had made that version his study, and so imbued himself with its manner and spirit, that, in this his work supplemental to it, he naturally and without effort reproduces in the main its diction and idiom, and in great measure follows its method, though aiming at stricter adherence to his original.

III.—*Its special Affinity to the O. T. Peshitto.*

Careful scrutiny discloses a further characteristic of this version. Among the Books of the New Testament, the Apocalypse is not only the most Semitic in form, phrase, and spirit, but it is the one in which, though by indirect citation, the language of the Old Testament is most freely appropriated. No reader can fail to observe how it reproduces the imagery and the visions—often almost in the words—of the Hebrew Prophets, especially of Daniel and of Ezekiel. For adequately rendering such a Book into Syriac, therefore, an intimate knowledge of the Peshitto Old Testament would be invaluable—almost indispensable. This qualification our translator proves to have possessed in an eminent degree. His work has some closer affinities, bespeaking a more habitual familiarity, with the Peshitto of the Old Testament than of the New.

This is not the place to discuss the question whether the Old Testament Peshitto is, in whole or part, an earlier work than the New (earlier even, as some Syriac writers claimed, than the Christian era),—or a later work, as J. D. Michaelis and other critics of the last century held;—or whether they were contemporaneous and in fact parts of one great work of one translator, or company or series of translators, which opinion Gregory Barhebraeus, the great scholar of the Jacobite Church of the thirteenth century, was disposed to adopt;—following (as it seems) the still higher authority of Jacob of Edessa, six centuries earlier, and followed by

(I believe) the majority of Biblical scholars who have studied the matter.^a For my present purpose it suffices to note the fact, which is beyond question, that, while the diction of the Peshitto Bible as a whole is fairly homogeneous, it is more purely Aramaic in the Old Testament than in the New. Some may see in this a mark of higher antiquity; others (as it seems to me, with better judgment) may regard it rather as a necessary result of the fact that in the Old Testament the basis on which the Peshitto rests is Hebrew, while in the New Testament it is Greek. Hence the task of translation, in case of the Old, was simpler and easier than in that of the New. The former passed readily and without effort into a cognate Semitic tongue: in the latter, the translator (whether we are or are not to suppose one translator to have dealt with both), however steadfast in his adherence to the Syriac idiom, could hardly avoid occasionally introducing Greek words,—such as, in point of fact, are not infrequent in his work.^b Now in this respect, as I have said, the Crawford Apocalypse follows a stricter usage than that of the Peshitto New Testament; it conforms more nearly to that of the Old, now and then even adopting from the Old a Syriac equivalent for a word (as *εὐαγγέλιον, θρόνος, κυβερνήτης, χιλιάρχος*) which, in the New, is (at least sometimes) represented by a transliteration. And, more generally, whenever its vocabulary passes outside the range of the Peshitto New Testament, it proves in most cases to have borrowed from the vocabulary of the Old. In the instances, not of frequent occurrence, where it uses words that are not to be met with at all in the Peshitto, Old or New Testament, it will be found usually to have the authority of one or more good Syriac writers of the best period of the language. The very few words employed in it which are unknown to Syriac literature and lexicography, are correctly formed, and from known roots.

^a See the passages cited from Barhebraeus on Ps. x, and from the *Preface to his Horreum Mysteriorum*, by Walton, *Prolegomena*, § 13, par. 16;—also by Wiseman, *Horae Syriacae*, II, § ii, pp. 87, 103. See also the citation from Soaded [Jesudad] in the *Praefatio ad Libr. Psalmorum of Sionita (Ad Lectorem, p. 3)*.

For J. D. Michaelis, see his *Introduction to the N.T.*, vol. II, pt. I., ch. vii. § 2 [Marsh's Translation].

^b See below, p. xxx.

IV.—*Instances illustrative of the foregoing Sections.*

I proceed to offer examples in illustration of the above statements; referring for fuller details to the Notes appended to the Syriac text.

i. The following words, so far as I know, are peculiar to this version (S).^a

ܟܘܟܐ = *ποιηρός* (xvi. 2; for the usual **ܟܘܟܐ**,—but see note in loc.); **ܟܘܟܐ** = *μουσικά* (xviii. 22; from **ܟܘܟܐ**,—probably a coined word, ingeniously conformed to the sound of the Greek); **ܟܘܟܐ** = *δειλοί* (xxi. 8); **ܕܟܘܟܐ** = *τετραγώνως* (xxi. 16). Also **ܟܘܟܐ** in **ܟܘܟܐ ܟܘܟܐ** = *χαλκολιβανός* (i. 15).

With these are to be reckoned, as uses or combinations elsewhere unknown of familiar words:

ܟܘܟܐ ܐܘ = *συγκοινωνός* (i. 9); **ܐܘ** = *ἀδικούμαι* (ii. 11); **ܐܘܐ** = *δεῖ* (iv. 1, and thenceforward); **ܐܘܐ** = *εἰσί* (v. 6, xvi. 14).

ii. The following lie outside the Peshitto vocabulary, whether of Old or of New Testament, but are otherwise sufficiently authenticated. Those marked *, here and under head iii., occur (some in slightly different forms) in Σ.^b

ܟܘܟܐ* = *ιερός, ιερατικός* (i. 6; see note there); **ܟܘܟܐ*** = *χλιαρός* (iii. 16); **ܟܘܟܐ*** = *κολλούριον* (iii. 18); **ܕܟܘܟܐ** = *κυκλόθεν* (iv. 8); **ܟܘܟܐ** = *σεισμός* (vi. 12, where see note; and elsewhere); **ܟܘܟܐ** = *ὀδηγῶ* (vii. 17); **ܟܘܟܐ**, **ܟܘܟܐ*** = *ἄψινθος* (viii. 11); **ܟܘܟܐ** = *βιβλαρίδιον* (x. 2); **ܐܘܐ*** = *μυκῶμαι* (x. 3); **ܐܘܐ** = *σύρω* (xii. 4); **ܐܘܐ*** = *κεχρυσωμένος* (xvii. 4); **ܐܘܐ*** = *μύρον* (xviii. 13); **ܟܘܟܐ** = *ναύτης* (xviii. 17); **ܟܘܟܐ** = *ἐνδῶμησις* (xxi. 18); **ܟܘܟܐ** = *βδέλυγμα* (xxi. 27); **ܐܘܐ** = *ῥυπαρός* (xxii. 11). I forbear to enter here the equivalents for *χρυσόπρασος, ὑάκινθος, ἀμέθυστος* (xxi. 20).

To these may be added the following words used in forms or combinations, or with meanings, unknown to the Peshitto (O.T. and N.T. alike):

ܐܘܐ, **ܐܘܐܐ** = *σαλπίζω* (viii. 6 and after); **ܐܘܐ**, **ܟܘܟܐ**, = *κατηγορῶ, κατήγορος* (xii. 10); **ܐܘܐ** for **ܐܘܐ** (xiii. 18); **ܟܘܟܐ*** (pl. *emphat. masc.*)

^a Henceforth, for brevity's sake, I use (as in my Notes) S to designate this version, and Σ for the version commonly printed.

^b Some of the words entered under ii. and iii. occur in the Syro-Hexaplar.

= παρθένοι (xiv. 2); ܐܘܢܝܘܢ = ἀποθνήσκω (xiv. 13); ܐܠܝܘܢ = βάπτω (xix. 13).
ܟܝܘܢܝܘܢ (= onyx) in ܟܝܘܢܝܘܢ ܘܢܝܘܢ = σαρδόνυξ (xxi. 20).

iii. The following words, forms, and combinations, of words, *belong to the vocabulary of the Peshitto Old Testament*; but not of the New, though some (but not all) of them might naturally have found a place in it.

ܟܝܘܢܝܘܢ = ποδήρης (i. 13); ܟܘܢܝܘܢܝܘܢ* = φλόξ (vi. 14); ܟܘܢܝܘܢܝܘܢ* = δεύτερος (ii. 11); ܟܘܢܝܘܢܝܘܢ* = νεφροί (ii. 23); ܟܘܢܝܘܢܝܘܢ* = ἐξαλείφω (iii. 5); ܟܘܢܝܘܢܝܘܢ* = ἡ οἰκουμένη (iii. 10); ܟܘܢܝܘܢܝܘܢ* = ἐγχρίω (iii. 18); ܟܘܢܝܘܢܝܘܢ* = ἰασπις (iv. 3); ܟܘܢܝܘܢܝܘܢ* = σάρδιον (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢ* (ܟܘܢܝܘܢܝܘܢ ܐ, x. 1) = ἴρις (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢ* = σμάραγδος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ὕαλος (iv. 6); ܟܘܢܝܘܢܝܘܢܝܘܢ* = κρύσταλλος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ὄνυξ (iv. 8); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* (in Psh. only in titles of Pss.) = εὐχαριστία (iv. 9); ܟܘܢܝܘܢܝܘܢܝܘܢ* = σφραγίς (v. 1); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ἰσχυς (v. 12, vii. 12); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ἵππος (vi. 2); ܟܘܢܝܘܢܝܘܢܝܘܢ* = πύρρος (vi. 4); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ζύγος (vi. 5); ܟܘܢܝܘܢܝܘܢܝܘܢ* = χοῖνιξ (vi. 6); ܟܘܢܝܘܢܝܘܢܝܘܢ* = ὄλυνθος (vi. 13); [ܟܘܢܝܘܢܝܘܢܝܘܢ* = τήκω (vi. 14),—see note in loc.]; ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = χεῖλαρχοί (vi. 15, xix. 18); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = μέτωπον (vii. 3); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = καῦμα (vii. 16); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = πηγή, πηγαί (vii. 17, xxi. 6); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = σιγή (viii. 1); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = λιβανωτός (viii. 3); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = καπνός (viii. 4); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = χάλαζα (viii. 7); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = μεμιγμένος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = καίω (ix. 2); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = οὐρά, οὐραί (ix. 10, xii. 4); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ὑάκινθος (ix. 17), = χαλκηδών [? καρχηδών] (xxi. 19); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = εὐφραΐνομαι (xi. 10 et bis); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = θεωρῶ (xi. 12); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = δράκων (xii. 3 et passim); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = διάδημα (ib., et bis); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = σωτηρία (xii. 10); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = πάρδαλις (xiii. 2); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ἄρκος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = αἰχμαλωσία (xiii. 10); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = χάραγμα (xiii. 16); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* [= κρᾶμα] (xiv. 10); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = βοτρυς (xiv. 18); [ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = παύομαι (xvi. 11)]; ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = βάτραχος (xvi. 13); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = βδέλυγμα (xvii. 4, 5); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = μακρόθεν (xviii. 10, 15); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = σιρικόν (xviii. 12); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = μάρμαρος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = κιννάμωμον (xviii. 13); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = σεμίδαλις (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = λίβανος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ὀπώρα (xviii. 14); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ὄρμημα (xviii. 21); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ἀλληλουΐα (xix. 1); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = μηρός (xix. 16); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ὄρνεον (xix. 21); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = κρύσταλλος (xxi. 11); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = σάπφειρος (xxi. 19); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = χρυσόλιθος (xxi. 20); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = βήρυλλος (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = τοπάζιον (ib.); ܟܘܢܝܘܢܝܘܢܝܘܢܝܘܢ* = ἀφαιρῶ (xxii. 19).

* Found once or twice in Peshitto N. T., but only in O. T. citations.

^b Found in the "Pococke" Epistles.

^c Written somewhat differently in Psh.

Also, for **ܟܘܒܪܢܗܝܬܝ** = *κυβερνήται* (xviii. 17), compare 2 Chron. viii. 18.

This list is, if not exhaustive, at least sufficient to make good what has been above said of our translator's familiar knowledge and use of the Peshitto Old Testament. Instances are to be found also in which he employs words in senses for which Peshitto authority is not forthcoming until from the New Testament we pass to the Old;—**ܥܘܕܐ** = *ἐπιστρέφω* (i. 12); **ܥܘܒܝܢܐ*** = *ζεστός* (iii. 15); **ܥܘܕܐ** = *ἐμῶ* (iii. 16); **ܥܘܕܐ** = *γεγραμμένος* (v. 1, xx. 15); **ܥܘܕܐ*** = *σφραγίζω, κατασφραγίζω* (*ib.*, xx. 3); **ܥܘܕܐ** = *πλύνω* (vii. 14); **ܥܘܕܐ*** = *μετρῶ* (xi. 1); **ܥܘܕܐ*** = *μέμνημαι* (*passive*, xvi. 19); **ܥܘܕܐ** = *τίμιος* (xvii. 4); **ܥܘܕܐ** [= *ἐλέφας*] (xviii. 12); **ܥܘܕܐ*** = *ἀφαιρῶ* (xxii. 19). With these may be classed the use of **ܥܘܕܐ** = *υἱὸς ἀνθρώπου* (i. 13, xiv. 14), as in Peshitto Ezekiel *passim*; instead of the more adequate **ܥܘܕܐ ܘܘܝܐ** of Peshitto N.T., Σ, Harkleian, and Hexaplar.

Moreover, it appears that certain idioms, apparently Hebraic, which in the Peshitto distinguish the Syriac of the Old Testament from that of the New, have passed into the version S (but not into Σ). Such are, the gerundive use of the infinitive with **ܐ** prefixed, in rendering *λέγων* (introductory to a speech, i. 17 *et passim*) by **ܐܘܕܐ** (= *λαλῶν*); and the representation of the adjective *ὅμοιος* (as if *ὁμοίωμα*, or *ὡς ὁμοίωμα*), by the *construct* noun **ܘܘܕܐ** (iv. 3), or by **ܐܘܕܐ** (i. 13), or the like, (*דמות, דמות*). In like manner, it is observable that S adheres to the usage of the Peshitto Old Testament as against that of the New (if the existing text may be trusted) and of Σ, in its frequent retention of the *absolute* forms of nouns usually met with only in their *emphatic* state; also, of the characteristically Semitic mode of expressing the genitive-relation between two nouns by changing the primary noun (as in Hebrew) into the *construct* state, instead of prefixing **ܐ** to the secondary noun.

Thus, in place of the *emphatic* forms used in the Peshitto N. T., and in Σ, it borrows from the Peshitto O.T. the *absolute* forms—

ܘܘܕܐ (i. 16); **ܘܘܕܐ** (iv. 6); **ܘܘܕܐ** (iv. 8); **ܘܘܕܐ** (vii. 1); **ܘܘܕܐ** (*ib.*); **ܘܘܕܐ** (vii. 9); **ܘܘܕܐ** (ix. 18); **ܘܘܕܐ** (xi. 4); **ܘܘܕܐ** (xi. 10); **ܘܘܕܐ** (xii. 14); **ܘܘܕܐ** (xv. 3); **ܘܘܕܐ** (xvii. 9); **ܘܘܕܐ** (xvii. 12); **ܘܘܕܐ** (xviii. 12); **ܘܘܕܐ** (*ib.*); **ܘܘܕܐ** (xxi. 17).

The same is to be said of the use of the *construct* form in the expres-

sions—כִּי־חַדָּשׁ (ii. 28, xxii. 16); כִּי־חַדָּשׁ (iv. 4); חֲדָשׁ (vii. 2, xvi. 12); חֲדָשׁ חֲדָשׁ (ix. 20); חֲדָשׁ (xi. 18); חֲדָשׁ (xiv. 6); חֲדָשׁ (xvii. 14).

Other phrases may be added, derived from the same source, such as the frequent כִּי־חַדָּשׁ (for οἱ κατοικοῦντες ἐπὶ τῆς γῆς, *passim*); a few, even, which are actual citations of it:—as כִּי־חַדָּשׁ (v. 11; from Psh. Dan. vii. 10); חֲדָשׁ (xii. 14; Psh. Dan. vii. 25). Nay, in one or two places, the close following of the Peshitto Old Testament has drawn our translator aside from his usual path of literal exactness:—as vi. 11, where ἔτι (usually = כִּי־חַדָּשׁ) is expanded into חֲדָשׁ (= ἕως καιροῦ), after Psh. Dan. vii. 12; and xviii. 22, where for αὐληταί (כִּי־חַדָּשׁ) he substitutes כִּי־חַדָּשׁ (= γένη μουσικῶν [or αὐλητικῶν]),—a rendering so wide of the mark that it would be unaccountable, were it not an evident reminiscence of Psh. Dan. iii. 5; all the more notable, therefore, as an indication of the model on which his diction was shaped.

To show fully the extent to which the manner and language of the Peshitto Old Testament, as distinguished from the manner and language of the New, have influenced the version of the Apocalypse now before us, it would be necessary to make a more detailed and systematic comparison than present conditions of time and space allow. But any student of the Peshitto, by a single careful reading of certain chapters of Ezekiel (such as i. and x.), or of Daniel (such as vii.), side by side with the parallel passages of the Apocalypse (in chapters i., iv., xiii.), as they appear in this version, may sufficiently satisfy himself that those Books, in their Peshitto form, were familiar to our translator, and are reproduced in the words, the grammatical forms, and the phrases, of his work.

But though the points, such as I have indicated above, are not few, in which the version S follows the precedents of the Old rather than of the New Testament Peshitto, there remains, after allowing for these, a residuum of general and intimate affinity between it and the latter, in degree and extent far exceeding the diversity. The instances of the diversity do not strike one at a single reading, but are detected by

* Found once or twice in Peshitto N. T., but only in O. T. citations.

painstaking examination ; it is a diversity limited,—I may say exceptional : the affinity is habitual ; it exists throughout ; it is so obvious that no reader could fail to notice it from the first. Or rather, it is so close that (as I have already said) none but a careful reader and experienced Syriac scholar would be likely to discover from internal evidence that this Apocalypse was not part of the Peshitto, if it had chanced to be incorporated with the Peshitto in the copies of the Syriac New Testament which first reached Europe, as it has been in the Crawford Ms.

V.—*Contrast between its Diction and that of the Harkleian Version of N.T.*

We shall most readily satisfy ourselves how few and unessential are the points wherein the Crawford Apocalypse deviates from the Peshitto New Testament model, if for the Peshitto we substitute the Harkleian (seventh-century) version as the standard of comparison, and note how distinct are the marks which prove our version to belong substantially to the earlier, as distinguished from the later, school of translation. In the Notes appended (in Part II) to the Syriac text, I have gone into considerable detail in noting the instances of variation, whether in words, or in grammatical forms, or in idioms, between it and the other version (Σ) of the Apocalypse, testing each by the two-fold standard above indicated,—of the Peshitto (Old and New Testament) on the one hand,—and of the Harkleian and its cognate Hexaplar on the other. The result of this investigation proves to be, as a matter not of theory but of fact, that on the whole, and with but a few unimportant exceptions, our Apocalypse stands to the Harkleian in a relation of strong contrast, but to the Peshitto at large (putting aside the distinction between Old and New Testament) in a relation of no less strong resemblance : while the other version no less definitely (probably more definitely) parts company with the Peshitto, and sides with the Harkleian. And I venture to anticipate that the reader of those Notes will follow me in the conclusion I have been led to draw, that while the latter version is certainly Harkleianized, and may well be actually Harkleian,—the work of Thomas of Harkel himself, or at least of a disciple of his method,—the version I now present is the work of an able and industrious translator, trained in a different and earlier school;—as a Greek scholar, competent to represent the original with

faithful accuracy,—as a Syriac scholar, belonging indeed to an age later than that which produced the Peshitto, but deeply imbued with the spirit of the Peshitto, and with conscious and successful endeavour reproducing the idiomatic freedom of its diction.

VI.—*General Contrast between this Version (S) and the rival Version (Σ).*

The Notes, in which I have indicated the successive instances as they occur of contrast between these rival versions, S and Σ, will serve to bear out the comparison which I have above drawn between them; and they will, at the same time, supply the readiest illustrations of the character and method of the version S, its habitual conformity to Peshitto usage, and its exceptional deviations from the same. I proceed to summarize the main heads under which the points of contrast may be reduced. It will be seen that their nature may be briefly expressed by the statement, that *this* version is idiomatic, following in the lines of the Peshitto, while *that* is graecized, identifying itself with the Harkleian. And this is so, alike as regards their grammar and their vocabulary, and as regards their general method.

a. As to *grammar and grammatical forms**:—

(1). In Σ, the simple *status absolutus* of nouns is almost supplanted by the *status emphaticus* which is used indiscriminately: in S, the *absolute* forms are of frequent occurrence^b, especially in representing anarthrous nouns;—see the examples above given, p. xxiv, to which (over and above those which occur in Peshitto New Testament) many more may be added such as ܡܳܪܳܝܳܡ, ܳܘܳܕܳܝܳܢ, ܳܠܳܗܳܝܳܡ, ܳܡܳܝܳܢ, ܳܚܳܢܳܢ, ܳܩܳܕܳܝܳܫܳܘܳܬܳܗ, ܳܡܳܝܳܢ, ܳܚܳܢܳܢ, ܳܩܳܕܳܝܳܫܳܘܳܬܳܗ, ܳܡܳܝܳܢ, ܳܚܳܢܳܢ, ܳܩܳܕܳܝܳܫܳܘܳܬܳܗ.^c So too ܳܠܳܗܳܝܳܡ, ܳܡܳܝܳܢ, for ܳܠܳܗܳܝܳܡ, ܳܡܳܝܳܢ. A few of these, e.g. ܳܠܳܗܳܝܳܡ, seem to be peculiar to S.

* Skat-Rördam, in the *Dissertatio* prefixed to his *Libri Judicium et Ruth, sec. Vers. Syr.-Hex.*, has given a very complete and valuable account of the grammatical characteristics of the Syro-Hexaplar version, which may be profitably compared with the above notes on those of Σ.

^b A very few instances of the reverse may be found; see, e.g., iii. 1, xiv. 17, xix. 9, and notes.

^c Even after a cardinal number, Σ employs *stat. emph.* against rule; S usually *stat. absol.*, except where the Greek has the article.

(2). The place of the lacking definite article is filled in Σ by the personal or demonstrative pronoun (as օօ֫ , օֹ֫ , ֲ֫ , ֳ֫): in S by the legitimate use of the *status emphaticus*.

(3). The use of the *status constructus* in Σ is limited for the most part to a few fixed expressions, such as ܠܝܢܝܘܢ , ܠܝܠܝܢܝܘܢ , ܠܝܠܝܢܝܘܢ ܕܝܢܝܘܢ , and its renderings of compounds, such as ܐܝܕܘܠܘܠܘܬܝܘܢ , $\text{ܐܝܕܘܠܘܠܘܬܝܘܢ ܗܝܡܝܘܪܝܘܢ}$, ܟܝܠܝܘܪܝܘܢ : in S, it is much more extensively used;—see the examples of this given above, p. xxv; to which are to be added some which are common to S with the Peshitto New Testament.*

(4). Greek adjectives denoting *quality* or *material* in Σ are often rendered by adjectival forms, as $\text{ܠܝܢܝܘܢ} = \text{πρωϊνός}$ (ii. 28), $\text{ܠܝܢܝܘܢ} = \text{πύρινος}$ (ix. 17): in S, as if they were substantives in the genitive case.

(5). The ordinal numbers are in Σ normally represented by numeral adjectives; in S by the cardinals with ܐ prefixed,—with one exception, four times recurring, for which see note on ii. 11; also p. xxiii, below.

(6). The possessive pronouns are in Σ normally rendered as separate words, formed by attaching pronominal suffixes to the syllable ܠܝܢ : in S, except where special emphasis is required, by the true Semitic mode of attaching the suffixes to the nouns denoting the object possessed.

(7). The prefix ܐ , when it stands for the relative pronoun, or for the article before a participle, is in Σ generally preceded by a demonstrative: in S, it frequently stands alone.

(8). In such cases, Σ prefers to use օօ֫ , օֹ֫ , ֲ֫ , ֳ֫ : S for the most part, ܐܝܢ , ܐܝܢܝܢ , ܐܝܢܝܢܝܢ , which Σ avoids.

(9). The reflexive pronouns (ἐαυτόν and the rest) are in Σ imperfectly represented by ܠܝܢ օօ֫ , ܠܝܢ օֹ֫ , ܠܝܢ ֲ֫ , and such like combinations: never, as always in S, by ܐܝܢ with suitable suffix of person.

(10). The indefinite τις , in εἶ τις , and sometimes in ὅστις , is in Σ rendered by ܐܝܢ : S treats both as equivalent to the simple ὅς , and uses $\text{ܐܝܢ} = \text{τις}$, only in rendering ἐάν τις .

(11). Οὐδείς in Σ appears as ܐܝܢ ܠ : S renders it by ܐ ܕܠ (this contraction, ܕܠ , is avoided in Σ , but frequent in S).

* Three instances occur in S of the anomalous construction in which the governing noun in *stat. constr.* is followed by a preposition standing before the other noun (xiv. 3 [also Σ], xvii. 8, xviii. 17).

(12). In Σ , ܕܘܪ usually appears with pronominal suffix : in S it is often used impersonally without suffix ; and sometimes (as xvii. 4) we find even ܕܘܪ impersonal, with ܕܘܪ uninflected.

(13). Σ prefers to express the substantive verb by ܕܘܪ , or ܕܘܪ , rather than by the characteristically Syriac use of the personal pronouns (enclitic) in this capacity : the latter use is frequent in S.

(14). Where Σ , in expressing the present tense, cannot avoid the use of participle with enclitic pronoun, the latter is written separately (as ܕܘܪ ܕܘܪ , i. 11) : in S, in case of the second person, the participle and pronoun are contracted into one word (ܕܘܪܐܘܪ , ܕܘܪܐܘܪ).

(15). The infinitive, expressing purpose or result, is in Σ usually expressed by infinitive with prefix ܕ ; as ܕܘܪܐܘܪ ܕܘܪܐܘܪ = $\mu\epsilon\lambda\lambda\epsilon\iota \beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ (ii. 10) : in S often by future with prefix ܐ ; as ܐܘܪܐܘܪ ܕܘܪܐܘܪ (*ib.*).

(16). Ὅσοι, ὅσα , in Σ , are rendered by ܐܘܪܐܘܪ ܕܘܪܐܘܪ , ܐܘܪܐܘܪ ܕܘܪܐܘܪ : in S, less exactly, by ܐܘܪܐܘܪ , or ܐܘܪܐܘܪ .

(17). For $\text{οἱ λοιποί, τὰ λοιπά}$, Σ writes ܕܘܪܐܘܪ ܕܘܪܐܘܪ : S dispenses with the demonstrative pronoun, and sometimes also with the prefix.

(18). For ἵνα (with subjunctive following) Σ has ܐܘܪܐܘܪ : in S, the simple ܐ usually suffices.

(19). For ὄτι , in *causal* sense, Σ always has ܐܘܪܐܘܪ : S sometimes ܐܘܪܐܘܪ .

(20). For ἐὰν μὴ , Σ gives the exact rendering ܐܘܪܐܘܪ : S often ܐܘܪܐܘܪ .

(21). Σ habitually prefixes ܕ to the object of a transitive verb : S does so sparingly ; and only in cases where it is needed to prevent ambiguity.

(22). In Σ the preposition ܕ is used after the participle ܕܘܪܐܘܪ (= $\gamma\acute{\epsilon}\mu\omega\nu$) : never in S.

b.—As to idiom and vocabulary :—

Instances occur where a Greek idiom is retained by Σ in the shape of a literal translation ; while S represents it by an equivalent Syriac idiom. Such are :

Ἐν γαστρὶ ἔχουσα (xii. 2) ;—in Σ , ܕܘܪܐܘܪ ܕܘܪܐܘܪ : in S, ܕܘܪܐܘܪ . Χρείαν ἔχω (iii. 17 ; cp. xxi. 23, xxii. 5) ;—in Σ , ܕܘܪܐܘܪ ܕܘܪܐܘܪ : in S, ܕܘܪܐܘܪ ܕܘܪܐܘܪ (or ܕܘܪܐܘܪ). Μακάριος (of felicitation, xiv. 13, &c.) ; in Σ , ܕܘܪܐܘܪ ܕܘܪܐܘܪ : in S, ܕܘܪܐܘܪ ܕܘܪܐܘܪ (see note on i. 3).

With these are to be associated the transliterations of Greek words above noted (p. xxi) as a Harkleian habit of Σ , avoided in S. The following are so dealt with in Σ (those marked †, also in the Syro-Hexaplar) :—

ἄκρατον (xiv. 10; S, ܐܩܪܐܬܘܢ): ἀπολ[λ]ύων (ix. 11; S, ܐܝܢܘܢ):
 γωνία† (vii. 1; S, ܩܘܢܝܐ): ζώνη† (i. 13; S, ܩܝܘܢܐ): κρύσταλλος (iv. 6;
 S, ܩܪܝܫܬܐ,—but see xxi. 11, where S expresses this word by transliteration):
 λίβανος (xviii. 13; S, ܩܘܒܐܢܘܨ): ναύτης (xviii. 17; S, ܩܝܠܐܩ):
 ποδήρης† (i. 13; S, ܩܝܪܝܬܐ): σαρδόνυξ (xxi. 20; S, ܩܝܪܝܬܐ ܫܝܘܢܐ):
 τετραγώνως† (xxi. 16; S, ܩܘܪܝܘܢܘܨ): φιάλη† (v. 8; S, ܩܝܐܠܐ):
 χοϊνιξ† (vi. 6; S, ܩܘܢܝܐ): χρυσόλιθος (xxi. 20; S, ܩܘܪܝܬܐ ܩܝܠܐ). In many of these
 cases it will be observed that Σ has Hexaplar precedent. For γωνία, ζώνη,
 λίβανος, ναύτης, it has also that of the Harkleian; for κρύσταλλος and
 φιάλη, that of the Old Testament Peshitto. In a few more, it is countenanced
 by the Peshitto New Testament; as γένος (xxii. 16; S, ܩܘܢܝܐ):
 εὐαγγέλιον (xiv. 6; S, ܩܘܢܝܐ): θρόνος (iv. 4; S, ܩܘܢܝܐ): κατήγορος,
 κατηγορῶ (xii. 10; S, ܩܘܢܝܐ, ܩܝܠܐܩ): κυβερνήτης (xviii. 17; S, ܩܘܢܝܐ ܩܝܠܐ):
 λαμπάς (iv. 5, viii. 10; S, ܩܝܠܐ, ܩܘܢܝܐ): πρόσωπον (iv. 7; S, ܩܘܢܝܐ).
 In these last instances, however, as well as in some of the former, Σ
 proceeds by assimilation rather than mere transliteration of the Greek. But
 S, as well as Σ, borrows the Greek ἄψινθος, ἀψίνθιον (viii. 11), the Syriac
 ܩܝܠܐܩ being from its plural form unsuitable; and likewise κιθαρωδός (xiv. 2),
 ὑάκινθος (xxi. 20), χρυσόπρασος (*ib.*); as well as ἀήρ, δηνάριον, διαθήκη,
 κιβωτός, στάδιον, στολή, which may be set down as adoptions. Other
 seeming examples, such as μύρον (xviii. 13), σεμίδαλις (*ib.*), are rather Semitic
 words reclaimed from the Greek; and possibly some of those instanced above
 may have been borrowed from an Oriental, rather than a Greek source.

Passing from these cases of graecism to the more general vocabulary of
 Σ, the materials for farther working out the contrast between it and its
 rival version will be found to abound. An examination of the examples
 (above collected) of words, forms of words, and phrases, borrowed by S
 from Old Testament Peshitto usage, will show that for a considerable
 number of them, Σ substitutes words, forms, and phrases belonging to
 Hexaplar, or other later and less classical Syriac usage. It would be
 easy, but it seems superfluous, to compile further lists of instances
 illustrative of the general proposition, which I have above laid down, and
 now repeat—referring the reader for the detailed proof of it to my Notes
 on the Syriac text in Part II—that, on the whole, S closely follows the
 usage of the Peshitto Old and New Testament, and Σ, more closely, that
 of the Hexaplar and Harkleian. A few instances will suffice for the
 present. Such are:—

ܘܘܗܐ = μετανοῶ (ii. 15 *et passim*; Σ, ܘܘܗܐܝܬ): ܠܒܥܥܥ = ῥάβδος (ii. 27; Σ, ܠܒܥܥܥ): ܠܘܫܐ = ἱμάτια (iii. 4 *et passim*; Σ, ܠܘܫܐ): ܠܘܫܐ = εἰρήνη (vi. 4; Σ, ܠܘܫܐ,—see note on i. 4 and compare Esai. xlv. 7, in Hexaplar; and in Philoxenian,—see p. xcvi): ܠܘܫܐ = δύναμαι (vi. 17 *et passim*; Σ, ܠܘܫܐ, ܠܘܫܐܝܬ): ܠܘܫܐ = ἀποκρίνομαι (vii. 13; Σ = ܠܘܫܐ): ܠܘܫܐܝܬ = διάβολος (xii. 9 *et passim*); Σ, ܠܘܫܐܝܬ): ܠܘܫܐ = ὧδε (xi. 12; Σ, ܠܘܫܐܝܬ): ܠܘܫܐ = ἀνὴρ [*husband*] (xxi. 2; Σ, ܠܘܫܐ).

c.—As to general method:—

The contrast between S and Σ, as regards use of words, shows itself in another point—important as illustrating their difference of aim and method. The translator Σ is controlled in his work by a rigid rule of equivalents in translation, and aims therefore habitually, though not with perfect consistency, at rendering each Greek word, with mechanical uniformity, by a fixed and invariable Syriac representative: the translator S, on the contrary, guides himself by his own perception of fitness and adequacy, and freely varies his rendering of a word, as the varying sense of the original seems to him to require. I subjoin a list of such varied renderings in S, adding [Σ] to the renderings of the rival version.

Ὅπισω (i. 10, = *behind*, ܐܘܫܐ [Σ]: xii. 15, xiii. 3, = *after*, ܐܘܫܐ).—μέλλω (i. 19 *et passim*, = to be *about to*, ܘܘܗܐ [Σ]: x. 4, = to be *preparing to*, ܘܘܗܐ).—φυλακή (ii. 10, xx. 7, = *prison*, ܠܘܫܐܝܬ [Σ]): xviii. 2, = *den*, ܠܘܫܐܝܬ [Σ].—διδασχά (ii. 14, = *teaching*, ܠܘܫܐܝܬ [Σ]: ii. 15, 24, = *doctrine*, ܠܘܫܐܝܬ).—γεγραμμένος (i. 3, xiv. 1, *et passim*, = *written* [of the contents of a book], ܘܘܗܐ [Σ]; v. 1, = *written on* [of a roll]; and xx. 15 [of a name] = *inscribed*, ܠܘܫܐܝܬ).—θρόνος (iv. 2 *et passim*, = *throne*, ܠܘܫܐܝܬ [Σ]; or ܘܘܗܐܝܬ): xx. 4 = *seat* [of judgment], ܠܘܫܐܝܬ).—πρόσωπον (iv. 7 *et passim*, = *face*, ܠܘܫܐܝܬ: x. 1, = *aspect*, ܠܘܫܐܝܬ, [Σ, ܠܘܫܐܝܬ]).—σφάζω (v. 6, vi. 9 *et passim*, = to *slay*, ܘܘܗܐ [Σ], ܠܘܫܐ: xiii. 3, = to *wound*, ܘܘܗܐ).—τόπος (vi. 14 *et passim*, = *position, abode*, ܠܘܫܐܝܬ [Σ]: xvi. 16, *space, region*, ܠܘܫܐܝܬ).—καῦμα (vii. 16, = *hot wind* [= καύσων], ܠܘܫܐܝܬ: xvi. 9, = *heat*, ܠܘܫܐܝܬ [Σ]).—τελῶ (x. 7, xx. 7, = to *complete*, ܠܘܫܐܝܬ: xi. 7 *et passim*, = to *fulfil*, ܠܘܫܐܝܬ [Σ varies]).—σκηνή (xiii. 6, xxi. 3, = *abode*, ܠܘܫܐܝܬ, [connected with ܠܘܫܐܝܬ = σκηνῶ]: xv. 5, = the Tabernacle, ܠܘܫܐܝܬ [Σ]).—μακάριος (xiv. 13 *et passim*, of *felicitation*, ܠܘܫܐܝܬ: xx. 6, *predication of felicity*, ܠܘܫܐܝܬ [Σ, ܠܘܫܐܝܬ]).—λαμπρός (xv. 6 *et passim*, = *shining*, ܠܘܫܐܝܬ: xviii. 14, = *sumptuous*, ܠܘܫܐܝܬ; [Σ, ܠܘܫܐܝܬ]).—ἐρημοῦμαι (xvii. 16, xviii. 19, to be

forsaken, אֶזְבַּח [Σ]: xviii. 16, to be *emptied*, אֶזְבַּח). Elsewhere too, S shows finer discrimination of meanings than Σ ; as in restricting the combination אֶזְבַּח to the rendering of *ἐάν τις*, while Σ uses it also for *εἴ τις*,—which latter S, with better judgment, represents by אֶזְבַּח , אֶזְבַּח . So again, S consistently takes advantage of the doubtful gender of אֶזְבַּח , to distinguish between the *visible sky* (x. 6, xxi. 1 *bis*, *feminine*), and *Heaven* the divine Abode (*passim*, *masculine*): Σ makes it masculine, except x. 6, where it is feminine,—(inconsistently, see note *in loc.*).

It is not to be denied, however, that our translator not seldom varies capriciously, and without apparent purpose (perhaps with a feeling like that which was expressed by the English translators of 1611, that every available word in the language was alike entitled, without “unequal dealing,” to “have a place in the Bible”)—sometimes even to the detriment of the sense. In a few cases he seems to have intended a distinction, but to have failed to keep it in mind. Thus *βίβλος*, *βιβλίον*, usually represented by סֵפֶר , are rendered סֵפֶר , only (but not uniformly) where the Book of Life, or of Judgment, is spoken of. So again (see note on v. 1) there is an apparent endeavour to express *σφραγίζω*, *σφραγίς*, by סֵפֶר , סֵפֶר , where the seal *closes*; by סֵפֶר , סֵפֶר , where it *confirms*: but it is not consistently carried out. But it is hard to imagine any reason why in one verse (i. 12) *ἐπιστρέφω* should first be rendered סֵפֶר , and then סֵפֶר ; or why *λέγω*, at the close of each of the Epistles to the Seven Churches, should be סֵפֶר (the usual equivalent of *λαλῶ*), and everywhere else סֵפֶר ; or why *σφάζω* should be sometimes סֵפֶר and sometimes סֵפֶר ; or why *ἔδε* (= *hither*) should be סֵפֶר in iv. 1, and סֵפֶר where it recurs, xi. 12; or why *λαμβάνω* should be סֵפֶר in v. 7 and 9, but סֵפֶר in the intervening verse 8; or why the rendering of *θέλω* should be first סֵפֶר and then the more usual סֵפֶר in xi. 5; or why *ἀπήνεγκε* should be סֵפֶר in xvii. 3, but סֵפֶר in the closely similar verse, xxi. 10. Nor can it be said that there is any advantage in rendering *φυλή* (v. 5, xxi. 12) by סֵפֶר (elsewhere used for *ράβδος*), instead of סֵפֶר , as elsewhere; or in the almost alternate use of סֵפֶר and סֵפֶר to represent *σεισμός*. And further, something is lost when the rendering of *βάλλω* changes in xviii. 21 from סֵפֶר , for the *casting* of the stone, to סֵפֶר , for the *casting* down of Babylon; and again when the title *ἡ ἀρχή*, twice assumed as His own by the Lord (xxi. 6, xxii. 13), is in the first instance translated סֵפֶר ; in the

second, **ܠܝܐ**. In rendering all the Greek words above cited, except *σφραγίς*, *σφραγίζω*, **Σ** consistently employs a single equivalent.

On the other hand, though **Σ** in these cases has avoided the needless variations of **S** in using two different Syriac equivalents for one Greek word, it is sometimes unhappy, when the Syriac has but one equivalent to represent two distinct Greek words, in its attempts to supply the defect;— as in the instance of the clumsy **ܠܝܐ ܕܥܐܘܐ** (lit., *beast-of-fang*), *beast of prey*, by which (masculine), after Hexaplar and Harkleian precedent, it renders *θηρίον*, reserving the simple **ܠܝܐܘܐ** (feminine) to render *ζῶον*. **S**, like the Peshitto, forbears to put violence upon the language, and is content to represent both words indifferently by **ܠܝܐܘܐ**. And instances are not wanting where it is **S** that shows consistency, and **Σ** caprice. Thus, in both the places (viii. 7, xv. 2), where *fire* is spoken of as *mingled* (*μεμιγμένον*), **S** renders the participle by **ܠܝܐܘܐ**: **Σ** agrees in the former place, but in the latter changes to **ܠܝܐܘܐ**. So too *πόρνος* is in **S** **ܠܝܐ** in both instances of its occurrence (xxi. 8, xxii. 15): in **Σ**, it is **ܠܝܐ** in the latter only, **ܠܝܐܘܐ** in the former.

d.—As to *accuracy* :—

A few faulty or even mistaken renderings of the translator **S** may be noticed here. For *ὄφελον* (iii. 15), he has **ܠܝܐܘܐ ܠܝܐܘܐ**, which rather represents *ἔδει* (as in Peshitto): **Σ**, with Old Testament Peshitto and Hexaplar authority, gives a better rendering, **ܠܝܐܘܐ**. For *ἀσχημοσύνη* (xvi. 15), **S** has **ܠܝܐܘܐܘܐ**, which would better stand for *αἰσχύνη*,^a *rudor*, than (as here required) for *pudendum*: **Σ**, again from the Old Testament versions, finds a truer equivalent, giving the required shade of meaning, in **ܠܝܐܘܐܘܐ**. A grave and misleading fault in **S** is, that (following the Old Testament Peshitto, as above noted, p. xxiv) he fails to distinguish between *υἱὸς ἀνθρώπου* (i. 13, xiv. 14) and the ordinary *ἄνθρωπος*, but renders both indiscriminately by **ܠܝܐܘܐ**.^b Again, the rendering of *τήρει* (iii. 3) by **ܠܝܐܘܐܘܐ** (intransitive), “take heed,” instead of **ܠܝܐܘܐ** (transitive), “keep,” as **Σ**, almost amounts to a mistranslation. Misunderstanding of the Greek appears also in the renderings (above noted, pp. xxiii, xxv) of *κρύσταλλος* (iv. 6, xxii. 1), and *αὐλητῶν* (xviii. 22). Where he gives **ܠܝܐ** for *ἀρχαῖος* (xii. 9; but not xx. 2), he obviously supposes it to

^a But see note on Greek text, *in loc.*

^b See note on Syr. text, *in loc.*

mean "chief," and not "ancient." And in three of the places where the preposition *διά* is followed by an accusative, he renders it by **בְּ** (iv. 11, xii. 11, xiii. 14), as if it were followed by a genitive, instead of (as elsewhere) by **בְּ**. None of these errors is shared by Σ . Again, of the two words in the Apocalypse which claim to be Hebrew, *ἀβαδδών* (ix. 11), and *[ἀρ]μαγεδών* (xvi. 16), while he represents the latter correctly by **אֲרַמְיָא**, he goes wrong when he writes for the former, **אֲבַדְדָּא** (= *bondage*), instead of **אַרְמְיָא** (= *destruction*), or (as Barsalibi *in loc.* in his *Commentary*,—see below, p. lxxxiii, note ^a) **אַרְמְיָא** (= *destroying*),—confusing the roots **אֲבַד** and **אַרַם**; a mistake into which Σ likewise falls. But the more serious error which Σ commits in translating *κατάθεμα* (xxii. 3) by **קִיָּדָא**, "deciduous," is avoided by S, which gives correctly **קִיָּדָא**, "curse." S is free also from the still grosser blunder, often noted as the chief blot in Σ , by which the last five syllables of *μεσουρανῆματι* (viii. 13) are torn from the word and perverted (as if *οὐραν [ἐν] αἵματι [ἔχοντος]*) into **אֲדָרְכָא קִיָּדָא קִיָּדָא**, "which had a tail of blood." Of this I shall have more to say farther on (p. lxxxii).

With these may be noted a few instances where the renderings of S, though not wrong, fall short of his habitual level of exactness. Such are—

For *βλέπει* (i. 12), **בְּרִיָּא** (= *γινώσκειν*): *ἵνα μετανοήσῃ* (ii. 21), **קִיָּדָא** (= *εἰς μετάνοιαν*): *ἀριθμῆσαι αὐτόν* (vii. 9), **אֲרַמְיָא** (= *εἰς ἀριθμὸν αὐτοῦ*). Of these, the second and third may perhaps be due to error of transcription; but they are akin one to another, so as rather to suggest a tendency in the translator to use a verbal noun in place of the infinitive (or equivalent future with *α*) of the verb. *E contra*, for *εἰς βλασφημίαν* (xiii. 6), he writes **אַרְמְיָא** (= *βλασφημεῖν*). (See further, p. lxxvi). Such instances are seldom to be found in Σ , a version which tends to overstrictness rather than laxity of rendering.

On the whole, and notwithstanding these blemishes, which are neither numerous nor (for the most part) serious, I am confident that any competent scholar who carefully examines our version will satisfy himself that it is one that does credit to the skill of its author, and to his knowledge and command *utriusque linguae*. The evidences above adduced will be found amply sufficient for my purpose in collecting them,—namely, to illustrate its character, method, and merits by a detailed comparison between it and its rival version. As regards Σ , our examination shows it to be a work industriously faithful and laboriously exact; but with an

exactness that is pedantic rather than scholarly, and a fidelity that is to the letter rather than to the spirit. In strong contrast with it, our version is seen to aim at accuracy in substance rather than in form; its *diction*, as regards grammar as well as vocabulary, to be vernacular Syriac of the best period; its *manner*, to combine idiomatic freedom with truthful reproduction of its original.

VII.—*Affinity as well as Diversity between the Versions.*

But this contrast is only one aspect of the relation between the two versions, as disclosed by a comparative analysis of both. Side by side with it will be found a close affinity,* of which I now proceed to treat.

a.—In variations of rendering :—

Among the groups above collected of notable words in S, derived from the Old Testament Peshitto or elsewhere, it will have been observed that, after setting aside those which belong to S alone, there remains a large proportion of instances found in Σ as well as S. And this fact, of the existence to an appreciable though limited extent of peculiarities of diction common to S and Σ, proves to extend beyond the groups in question, and to pervade the two versions throughout. My Notes in Part II, though directed primarily to the points where S and Σ differ, record incidentally many points where they coincide: and anyone who reads the two texts together will note very many more which the Notes pass over without remark. In illustration of the affinity between the versions thus indicated, I proceed to adduce some instances in which Σ, deviating from what has been shown to be its habit, varies in its rendering of a word, and in so varying coincides with a like variation (even where it is to all appearance an arbitrary one) in S.

Of this class of cases, the most noticeable is that of *δεύτερος*, usually rendered by S, ܦܝܕܐ; by Σ, ܦܝܕܐ: but where it is an epithet of *θάνατος*, in ii. 11 and three other places, ܦܝܕܐ by both. Again, both render *βάλλω* usually by ܦܝܐ; Σ once only, vi. 13, by ܦܝܐ, with S. Both render *σκηνώ* usually by ܦܝܐ: once only, vii. 15, by ܦܝܐ. Both render *καπνός* usually by ܦܝܐ: once only, viii. 4, by ܦܝܐ. Both

* Coincidences within i. 1-8 are not to be relied on in this argument, that passage (see note *in loc.*, Part II, p. 37) being apparently borrowed from Σ by the scribe of S.

render *καίω* usually by **ܟܘܘܐ**: once only, ix. 2, by **ܟܘܘܐ**. Both render *θεραπεύω*, xiii. 3, by **ܟܘܘܐ**: but in the one place where it recurs, xiii. 12, by **ܟܘܘܐ**. Both render *δίκαιος* usually by **ܟܘܘܐ**: twice only, xv. 3, xix. 2, by **ܟܘܘܐ**. Both render *κόκκινος* usually by **ܟܘܘܐ**: once only, xvii. 3, by **ܟܘܘܐ**. Both render *ἵνα μή* usually by **ܟܘܘܐ**: once only, xviii. 4, by **ܟܘܘܐ**. Both render *κρατῶ* usually by **ܟܘܘܐ**: once only, xx. 2, by **ܟܘܘܐ**. Both render *σφραγίζω* usually by **ܟܘܘܐ**: once only, xx. 3, by **ܟܘܘܐ**. Both render *ἀδικῶ* usually by **ܟܘܘܐ**: twice only, xxii. 11 *bis*, by **ܟܘܘܐ**.

b.—In *grammatical* variations:—

To this list may be subjoined the following collection of coincidences between S and Σ in variation of grammatical form or construction. Thus, in one place, i. 16, both make **ܟܘܘܐ** feminine: elsewhere (wherever the gender is shown) masculine. In four places only, ii. 13, ix. 6, x. 7, xi. 6, S uses the form **ܟܘܘܐ** for the plural *emphatic* of **ܟܘܐ**: Σ agrees in these places, though elsewhere it usually writes **ܟܘܐ**, a form unknown to S, and rare in Peshitto. In iii. 18, four verbs occur in the subjunctive mood dependent on *ἵνα*: of these the second only is, in both versions, rendered by an infinitive with prefix **ܟܘܘܐ**; the rest by futures. Once only in S do we find a cardinal number with pronominal suffix, **ܟܘܘܐ**, iv. 8: the same form occurs in Σ in the same place (else only vi. 6, where S omits). Once only, x. 6, is **ܟܘܘܐ** feminine in Σ: as it is likewise there in S (see above, p. xxxii). Once only, xi. 13, both denote a fractional part by writing **ܟܘܘܐ** before the cardinal number that expresses the integer (**ܟܘܘܐ** **ܟܘܐ** = "one out of ten"): instead of by a substantive formed from the cardinal, as elsewhere (e.g. **ܟܘܘܐ**, "a third"). Once only, xvi. 19, both exhibit the very rare use of **ܟܘܘܐ** in passive sense.

Of some of these examples I shall have more to say, under another head: for my present purpose they suffice, as evidence of an affinity subsisting between the two versions. For some of the variations above noted reasons may be assigned; others seem merely arbitrary. As regards the former class, it is unlikely that two translators, working (as we have seen) on very different and even opposed principles, should be independently guided by the same reasons for varying: as regards the latter, it is inconceivable that they should independently light on the

same casual changes of rendering. It remains, therefore, that the above coincidences prove some relation of dependence to have existed between them; either, that the author of S had Σ in his hand, or that his work was in the hands of the author of Σ . Which of these two hypotheses agrees best with the whole facts of the case, we shall see presently.

VIII.—*Affinity between S and the "Pococke" Epistles.*

To what has been said of the relation borne by the diction of S to that of the Peshitto on one hand, and on the other to that of the Harkleian and Harkleianizing Σ , it is important to add a short notice of the affinities traceable between it and that other version of which I have above spoken as being in vocabulary and general manner intermediate between the Peshitto and Harkleian—the "Pococke" text of the Four Minor Catholic Epistles.

One obvious feature of resemblance is the use of the particle Δ with personal suffixes (p. xxviii (6)). Both employ it where emphasis requires it; both avoid the indiscriminate use of it as an equivalent for the possessive pronoun, or the possessive genitive of the personal pronoun, which is a Harkleian characteristic. Another is the preference for ܕܠܝܢ rather than ܕܠܝܢܐ , &c., preceding ܐ , as = *oi, ai, a* (*ib.* (8)). Again, in the Pococke ܕܠܝܢܐ is preferred to ܕܠܝܢܐܐ (2 Joh. 9, 10), and ܕܠܝܢܐܐ to ܕܠܝܢܐܐܐ (2 Pet. i. 19) on the same principles as we have found (p. xxxi) to guide the author of S. They agree also (and with them the Philoxenian *Esaias*, see above, p. xxxi) in rendering *εἰρήνη* by ܕܠܝܢܐ (*passim* in Poc.), instead of its Harkleian and Hexaplar substitute ܕܠܝܢܐܐ . Another like example is the unusual ܕܠܝܢܐ , xi. 5, for *θέλω*, instead of ܕܠܝܢܐܐ (3 Joh. 13); and a more notable one is ܕܠܝܢܐ for *τίμιος*, instead of the usual ܕܠܝܢܐܐ (2 Pet. i. 4). So, too, ܕܠܝܢܐ , which is a favourite word in S, standing in place of the usual ܕܠܝܢܐܐ , for *ρομφαία* and *μάχαιρα* alike, appears, though in the abstract sense of *ἄλωσις*, in the Pococke text of 2 Pet. ii. 12. Also the remarkable use in S of ܕܠܝܢܐ , xiv. 13, = *ἀποθνήσκω* (one of the few tokens it shows of an age later than that of the Peshitto), is paralleled by the Pococke rendering of *ἀπόθεσις* (= *θάνατος*) in 2 Pet. i. 14 by ܕܠܝܢܐܐ . A still more striking point of coincidence is the abuse of

the adverb $\delta\kappa\acute{\iota}\delta\epsilon$, xix. 10,* which S interpolates without authority, as does the Pococke, 3 Joh. 5.

In all these instances, the Pococke rendering differs from that of the Harkleian version of the same Epistles, and thus emphasizes the fact of the coincidences with S. Further, they serve to make it probable that other instances, in which the Harkleian as well as the Pococke shows like agreement with the diction of S (mostly against the ordinary Harkleian usage), are really cases in which the Harkleian has simply retained the language of the other, which (as I have elsewhere shown and shall presently have occasion to repeat) is certainly its parent version as regards these Epistles. Such instances are:—the employment of the unusual $\kappa\theta\iota\omega$ (for $\delta\psi\iota\varsigma$, Apoc. i. 16; for $\beta\lambda\acute{\epsilon}\mu\mu\alpha$, 2 Pet. ii. 8); of $\kappa\lambda\lambda\upsilon\sigma$ (for \acute{o} $\pi\lambda\alpha\nu\acute{\omega}\nu$, Apoc. xx. 10; for $\pi\lambda\acute{\alpha}\nu\omicron\varsigma$, $\pi\lambda\alpha\nu\acute{\eta}\tau\eta\varsigma$, 2 Joh. 7, Jude 13); of $\kappa\iota\alpha\epsilon$ (for $\acute{\alpha}\rho\chi\acute{\eta}$, Apoc. xxii. 13, 2 Pet. iii. 4, 2 Joh. 5, 6, Jude 4). Compare also $\kappa\sigma\kappa$ (instead of $\kappa\omega\kappa$), for $\delta\pi\acute{\omega}\rho\alpha$ (Apoc. xviii. 14, Jude 12 [implicitly]); and note that $\epsilon\pi\lambda$ ($\beta\lambda\alpha\sigma\phi\eta\mu\acute{\omega}$) is followed in both by ω , instead of the usual λ (Apoc. xiii. 6; 2 Pet. ii. 12, Jude 10).

It is to be added that, of the words above noted as common to the Pococke Epistles with S, none is met with in Σ , except $\kappa\theta\iota\omega$, by which Σ (but not S) renders $\delta\rho\alpha\sigma\iota\varsigma$, iv. 3 (*bis*).

* This interpolation in xix. 10, and the attempts to get rid of the $\delta\rho\alpha$ $\mu\acute{\eta}$ in that verse, and again in xxii. 9, may indicate theological bias; and a like cause may possibly account for the twice-repeated omission (perhaps more probably due to homœoteleuton) of the $\chi\acute{\iota}\lambda\iota\alpha$ $\acute{\epsilon}\tau\eta$ of xx. 3, 5. The rendering of $\acute{\alpha}\pi\omicron\theta\eta\acute{\nu}\iota\sigma\kappa\omega$ (xiv. 13) above noted, and that of $\acute{\eta}$ $\kappa\upsilon\rho\iota\alpha\kappa\acute{\eta}$ $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$, i. 10, may be instances of the language of later ecclesiastical usage.

CHAPTER III.

PRELIMINARY STUDY OF THE GREEK TEXT OF THE APOCALYPSE.

I NOW proceed to consider our version in its relation to the original—in other words, to investigate the character of the Greek text on which it is based, which is, no doubt, the most important aspect in which it can be regarded.

I.—*The Authorities for the Text.*

The materials for the critical determination of the text of the Apocalypse are, indeed, far from deficient in amount or in variety. Early versions are forthcoming—Latin, Ethiopic, Coptic, and (of perhaps questionable antiquity) Armenian; besides early citations, considerable in number and extent, in writers Greek and Latin, Eastern and Western, ranging from Irenæus to Augustine. Five uncial manuscripts are extant (known as \aleph , A, C, P, Q^a), and about one hundred and eighty cursive—numbers far short (no doubt) of those by which the copies of other parts of the New Testament are reckoned, yet seemingly enough for adequate attestation. But of the cursives, though not a few (perhaps a larger proportion than in case of any other New Testament Book) give important textual evidence, the majority contribute little or nothing towards establishing the best text: and of the uncials, the total available is weaker, in evidential value as well as in number, than elsewhere in the New Testament. Of the five, Q (Cod. Basileensis) is of the eighth century; but its text, as we shall see presently, is hardly to be distinguished from that of the average cursives of late date—inferior to not a few of them. P (Cod. Porphyrianus), though not earlier, but probably later, presents a

* Designated B by Tischendorf; B₁ by Westcott and Hort. I prefer, with Tregelles and Weiss (see p. li), to avoid the confusion to which this designation tends, and to call it Q, as above.

better text; yet in value falls somewhat short of the earlier three. Of these, however, C (Cod. Ephrem Syri) is very defective, nearly two-fifths of the text of the Apocalypse being lost; while \aleph (Cod. Sinaiticus), though entire, exhibits a text of this Book of quality distinctly below the normal standard of the MS.* A (Cod. Alexandrinus), on the contrary, in this Book rises above its usual level so as largely to make amends for the deficiencies of the other two, and is thus to be accepted as the main authority for the text; taking in some measure the place which, in the greater part of the New Testament, is by consent of most critics accorded to B (Cod. Vaticanus), and going far to compensate for the absence here of that great authority.

Of the versions, I pass over the Ethiopic, Coptic, and Armenian, not in disparagement of their value, but merely because I am unacquainted with the languages in which they are written, and I distrust the second-hand knowledge of them which can be acquired through the medium of a Latin or other translation. Of the three, the Ethiopic Apocalypse is the one of best attested antiquity; on the age of the Coptic a doubt seems to rest. If the Armenian New Testament (ascribed to the fifth century) is rightly believed to be based, in the main, on the Peshitto, it follows

* Some facts which have been noted concerning \aleph may, perhaps, serve to account for the inferior character of its text of the Apocalypse.

Tischendorf assures us (*Prolegomena to N.T. Sinait.*, pp. xxii, xxiii; 4to edition of 1863) that no contemporary corrections, made by the diorthote whose hand appears in the emendations of the text of the rest of the New Testament, are to be found in the Apocalypse. In it, therefore, we have, as it seems, the text copied by the scribe from a single exemplar; not revised, as in the preceding Books, by a second person using a second exemplar. Moreover, there is reason to surmise that the single exemplar so used was not part of the same MS. as that from which the scribe derived his text of the previous Books of the New Testament. In the very opening of it, we are met by the singular fact that the heading and some part of the first column (thirty-two lines) are written (*ib.*, p. xx, and note 1) by the person who in the rest of the New Testament acted as diorthote, but who wrote some Books of the Old Testament part of the MS. This may be accounted for by supposing that the New Testament scribe came to a standstill when he had completed the Epistles (on *recto* of fo. 126), his archetype (or archetypes—for he may have had three; (1°) Gospels, (2°) Paul, (3°) Praxapost.) containing no more; that his colleague, the diorthote of the other New Testament Books, having a copy of the Apocalypse, began (on fo. 126 *verso*) to write it as a supplement to the work of the former which he was engaged in revising;—but that, after writing these thirty-two lines, he transferred his exemplar and the task of transcribing it to the other.

that the Apocalypse is not to be accepted as an integral part of it, but must have been added as a supplement. It will be interesting, therefore, to investigate whether any relation of dependence, or at least of textual affinity, can be traced between the Armenian and either of the Syriac versions of this Book.* Textual affinity may also be looked for between the Coptic and Syriac versions, inasmuch as the Coptic Church, being Monophysite, was in close communion with the Monophysite Syrian Church, from which, as I hope to show, both the Syriac versions proceed.

Under the head of Versions, therefore (apart from the Syriac Σ , of which I have already treated, and to which I shall revert further on), I confine myself to dealing with the Latin.

It is a happy circumstance, and a partial compensation for the comparative paucity of Greek manuscript authority, that the Latin attestation is, for the text of the Apocalypse, stronger and more varied than for any other part of the New Testament, except of course the Gospels. Besides the Vulgate, which gives valuable evidence, there is an almost complete text preserved in the Commentary of Primasius on the Apocalypse (*pr*), which, by comparison with the extensive citations of the Apocalypse in the writings of Cyprian, is proved to be (in the main) an "African" Old Latin text not later than the third century. Moreover, a large part of a text closely akin to, though not identical with, that of Primasius, has been recovered from a Paris Ms., the *Codex Floriacensis*, or Fleury palimpsest (*h*). Another version, quite distinct from these, and complete, has been found in the great Ms. (Vulgate, except as to Apocalypse and Acts) known as "*Gigas*," of Stockholm (*g*), which is presumably of the "European" type.

These then are the authorities—the Greek manuscripts, the Latin versions, and the Syriac version Σ , by comparison with which I seek to determine the affinities and estimate the value of the Greek text which underlies the version S.

Even a superficial inspection of the notes attached to the Greek text in Part I, *infr.*, will suffice to prove that the text represented by S

* If any such relation exists, it cannot be more than partial in extent; as is proved by the many instances in which the Armenian implies a Greek text different from that of S or of Σ . *E.g.* the word $\iota\rho\iota\varsigma$ (iv. 3), which they render correctly, was read and rendered by the Armenian (and also by the Ethiopic) in the false form $\iota\rho\epsilon\iota\varsigma$ (as by \aleph A and two mss.).

contains a large element common to it with that which distinctively belongs to the better uncials, combined with an admixture, large, but not so large, of readings attested by less ancient authority. The greater part of the textual criticism of the Apocalypse takes the form (as every student of it knows) of the question, whether to accept, or to reject, the evidence of \aleph A C P, or three, or two or even one, of them, against that of Q and the bulk of the cursives. In this conflict of evidence it will be found that our translator—or the editor of the Greek text he used—though too often led aside to follow the many, adhered in the main to the tradition represented by the earlier and presumably more authentic few.

II.—*Method adopted, and Objects pursued, in this Chapter.*

As a preparation for an inquiry into the character and composition of the text on which our translator worked, it is important that we should enter into a detailed examination of the uncials severally; in order to enable ourselves to measure (1) the value of each of them as a standard, and (2) the affinity subsisting between the text of each and that of S. This examination, though a digression from our immediate subject, is really essential as preliminary to an investigation into the relations of the S-text; and it will moreover be found to possess some independent value as a study of the texts of the extant MSS. of the Apocalypse.

I have, accordingly, judged it necessary (and I believe it will be sufficient), for a satisfactory comparison—(1°) of each MS. severally with the rest, (2°) of S with each of them, and with each combination of them (binary, ternary, or quaternary)—to form a full list of *all* the places having more or less divided MS. attestation, where the evidence of S is available. This list contains over 850 words or sentences, in all of which one MS. (at least) varies from the rest: it excludes instances where all MSS. agree, as well as instances where S is indecisive (as in case of grammatical or orthographical variation, ambiguity, conflation, or the like).

But of the variants affecting these places, a large proportion are not only trivial in themselves, but are weakly attested—by a single MS. with little or no support. Such variants are plainly worthless as materials for the criticism of the text—the mistakes of a scribe writing carelessly, or following a damaged archetype which he was incompetent to decipher; they are of use only in so far as they serve to mark the character of the MS. in which they occur. For the purpose, therefore, of a comparison

of S* with the MSS., it is clearly needless to encumber our inquiry with a multitude of what are not in any proper sense to be counted as variants, but merely as blunders—instances not of divergency in the normal text, but of aberrancy from it. For that purpose, accordingly, I have reduced the list by striking out all such instances—where a MS. stands alone, or supported only by two or three mss. of no special authority, in a reading of no intrinsic interest or value; retaining, however, all readings that have the authority of one MS.—*either* if (1°) commended by internal probability, *or* if (2°) confirmed by the approval of weighty critical authority, or by any appreciable support from mss., or by any of the Latin or either of the Syriac texts. In this reduced form I print the list in the Appendix to this Dissertation, below, pp. cxxi, *sqq.*

III.—*Character of the MSS. severally, as regards clerical Accuracy.*

Before laying aside, however, the list in its longer or unreduced form, it is worth while to ascertain what is to be learned from it that may be of service in a preliminary study of the individual character, and comparative accuracy, of each of the MSS. It will show us (1°) in how many readings each of them stands alone, thus giving a measure of the independence of each; and (2°) what proportion of such readings, for each MS., is negligible or valueless, thereby testing the amount of error affecting each.

The total number of readings recorded in the long list must, of course, be more than double the number of passages entered on that list—there being always two, and often three (or more) readings for each passage; they, in fact, amount to nearly eighteen hundred. Of these, about 790 are readings of single attestation. On examination, these prove to be very unequally distributed, as follows. Much the largest proportion belongs to **N**, over 300. **Q** comes next, though far behind, with more than 200. **A** follows, but not closely, with 150 or 160. **P** shows the comparatively small number of 60 or 70. **C** stands last with between 40 and 50; but if the MS. were complete (see p. xl), its number would presumably be higher than that of **P**.

Of the five MSS., therefore, **N** is the one that diverges most independently. The divergency of **Q** is not much more than two-thirds, that

* In this Chapter, I shall use **S** henceforth to denote *the Greek text that underlies the Crawford Syriac*.

of A not much more than half, and that of P not much more than one-fifth, of the divergency of \aleph ; while that of C is presumably about one-fourth of the same. Again:—

Of the singular readings of \aleph :

Over 190 prove to be negligible; leaving 115 to be retained.

Of those of A:

Nearly 80 prove to be negligible; leaving 81 to be retained.

Of those of P:

Nearly 20 prove to be negligible; leaving 46 to be retained.

Of those of Q:

About 35 prove to be negligible; leaving 178 to be retained.

Of those of C [probably over 70, if the MS. were complete]:

About 30 [50] prove to be negligible; leaving 17 [26] to be retained.

The total of these noteworthy singular readings is therefore 437. Thus the order of the MSS. in point of actual number of worthless singular readings to be neglected as blunders, is different from their order in point of divergency—except that \aleph still heads the list. A now stands second to it, but very far off; C (probably) third; then Q; and P last. But when the number of these blunders for each MS. is compared with its total number of singular readings (which is the true test of the clerical accuracy of each), the result proves to be as follows:—

Of the singular readings found in \aleph , nearly two-thirds ($\cdot 62$) are negligible; of those in C, (probably) a slightly smaller proportion; and of those in A, rather less than one-half ($\cdot 49$): while for P the proportion is but $\cdot 28$; and for Q (lowest of all) but $\cdot 17$.

It follows, therefore, that, as regards clerical accuracy, the two more recent MSS. stand higher—are more carefully executed and freer from errors of transcription—than the three older. More particularly:—

\aleph is, of all the five MSS., far the least worthy of regard as representing a defensible form of the text; it is aberrant rather than divergent from the rest, to the point of eccentricity. Not only does the number of its singular readings far exceed that of any of its brethren, but of these the proportion of quite worthless readings, set aside by consent of all critics (including even Tischendorf, notwithstanding his natural bias towards the MS. of his discovery,—see below, p. li), is much greater than

in any other MS. So many of its variants in fact are unquestionably mere scribe's blunders, as to cast a doubt on some of the 115 which I retain; and I should hardly feel justified in retaining so many, even of those that seem possible readings, were it not that in each one of this latter class **N** has support, though scanty yet appreciable, from some one or two cursives of credit, or from a Latin version, or (as we shall find to happen in not a few notable cases) from S. I conclude, therefore, (1) that the text of the Apocalypse presented by **N** is one executed by a scribe who, through haste or incompetence, was careless in his work; and moreover, (2) that the exemplar which he followed contained a textual element foreign to the normal uncial text, which element now finds only a rare and partial support in secondary authorities, mss. and versions.

A also has a text seriously affected by inaccuracy. Yet the number of its singularities, though large, is little more than half of that which **N** shows; and of these the greater part (81) are worthy of consideration—many of them (see below, p. lii) being accepted as certainly right by the best critics. Even of the rejected ones, few are absurd or impossible; in fact, some of those which I exclude from consideration have been more or less confidently approved by Lachmann (though by him alone)* I conclude (1) that the scribe of A was superior in carefulness, and still more in intelligence, to the scribe of **N**; and (2) that he had before him an exemplar embodying a purer text.

C shows a much smaller amount of divergency than either of the former. Even allowing for the lost portion of it, we cannot suppose it probable that the number of singular readings exhibited by its text, when entire, was half as large as for A. But though C, thus regarded, appears in strong contrast with **N** (which has, probably, not less than four times as many), in another aspect it comes very close to **N**—as regards the large proportion of singular readings of the worthless sort, which for C as for **N** is, as we have seen, little short of two-thirds. This MS., therefore, presents a text deviating less than that of **N**, or A, from the presumable uncial standard; yet, where it deviates, deviating in such wise, and in so

* It is to be borne in mind that when Lachmann constructed his text (first published in 1831), A was the only MS. fully accessible to him; **N** and P were as yet undiscovered; Q was unknown to him, and C but imperfectly known. It was inevitable therefore that, resting as he did solely on uncial authority, he should follow A too implicitly.

large a proportion of cases, as to bespeak the hand of a scribe who was less intelligent than industrious, though careful and painstaking, and provided with a good exemplar.

P stands well; both as to the fewness of its singular readings (less than the probable corrected number for C, not nearly half of the number of that for A, and little over one-fifth of that for **N**), and as to the small proportion of them (much less than one-third) that consists of mere blunders or oversights. But here a new fact (to be considered more fully further on) is noticeable, that of the retained singular readings (46 in all), a large number prove to be singular only relatively to the uncial standard, nearly half being attested by ample cursive evidence; a thing which seldom occurs in case of **N**, and more seldom in case of A, or C,—the singular readings of those MSS. having, for the most part, little support from mss. It thus appears (1°) that P is a carefully written MS.; and (2°) that, though later by three or four centuries than **N**, A, or C, it keeps close in the main (but not altogether), to the text represented by their consent. It represents, apparently, an archetype akin to them, but admits (though sparingly) an element akin to the common cursive text.

Q on the contrary stands widely remote in text from all the other MSS. Its singular readings are more in gross number than those of P, or C, or A, though not so many as those of **N**. But the proportion of negligible ones among them is much less than even for P. And it is so much less than for **N** (for which the proportion has been shown to be exceptionally large), that the residue retained for consideration is much larger for Q than for **N** (178 against 115), very much larger (therefore) than for any other MS. For Q, as for P, I reserve these singular readings for subsequent examination, stating merely for the present that of the total 178, very few are truly singular, nearly all being supported by many, often a majority, of the mss. Q is thus shown (1°) to be a MS. more carefully executed even than P; but (2°) to tend much more strongly into deviation from the normal uncial towards the normal cursive text. To this tendency, which is the characteristic predominant in Q, and not to any want of skill or care on the scribe's part, the wide divergency of this MS. from its brethren is in the main due.

Thus our results are, that—

(i) Of the three greater MSS., C is the most carefully, though not the

most intelligently, written; and comes nearest to giving a true presentation of the normal uncial text. The other two are more extensively affected by inaccuracy,* to a degree which, in case of \aleph , seriously impairs the authority of the MS. (as regards the Apocalypse), by reason of the nature as well as the number of the errors which disfigure its text. In case of A, the errors are not only fewer but far less grave; and though it is not so free from blemishes as C, yet (and as we shall see further on) it exhibits other characteristics which more than redeem its credit, and add to its readings a value beyond that which attaches to those of the rest.

(ii) To the two later MSS., P and Q, two characteristics belong in common:—(1°) that compared with the elder group, they are little blemished by mere copyists' blunders; (2°) that each, where it stands apart from its fellow-MSS.—but Q much more than P—tends towards the common cursive text. They belong to a later age, when mere errors of transcription had (probably by a tacit and gradual process) been weeded out, and when, moreover, a second form of text, amounting to a distinct recension, originated we know not how, or how early, had asserted its place beside the presumably older text, which in process of time it in great measure superseded. To that older text P, in the main, adheres: the extent to which it was affected by the later text is measured by the number of readings (some 30) where in separating from the MSS. it is supported by many mss., together with more (some 15) where the combination P Q is so supported. Q, on the other hand, in its singular or quasi-singular readings, is (not, like P, exceptionally, but) habitually on the side of the cursives, showing in all only some 35 (barely one-sixth of its total) that can be reckoned even as subsingular.

IV.—*Character of the MSS. severally, as regards textual Value.*

Dismissing now the long list, with its encumbering detail of readings which attest hardly anything except the shortcomings of the several scribes, I proceed to consider our reduced list, as printed below, pp. cxxv, *sqq.*

This list, though it still includes many readings of no avail towards the determination of the true text, exhibits (I believe) none that will not serve in this inquiry, as indicating the affinities of the attesting MSS., *inter se*, or with the mss., or the versions, whose readings I have compared. The passages entered in it, as reduced, are 538 in number, and the MS. variants recorded exceed 1100.

1. *Divergence of each MS. from the rest.*

Our first inquiry must be, What does this list show to be the amount, numerically stated, of *bona fide* textual divergence (as distinguished from mere clerical inaccuracy) of each MS. from the consent of the rest?

For Q it is large—markedly larger than for any of the others; the number of variants in which it stands apart from them being (as above) 178.

Its contemporary (or perhaps junior) P, shows in strong contrast to it in this respect, standing apart in but 46 variants.

For C the amount is less than for any other—but 17. If, however, the MS. were entire, the total would probably amount to 25 or even 30; but, even then, it would be the least divergent of the MSS.

For A the amount is 81; largely in excess of that recorded for its contemporary C, and considerably above the record for P.

Yet higher than A, but still below Q, ranks N in this comparison; the amount recorded for it being 115.

To bring out yet more definitely the character of Q through the contrast between it and P, we may assume that the consent of N A C, the three oldest MSS., represents the consent of the uncials, and use it as our standard by which to compare P with Q. This combination, N A C, occurs 122 times in our list. The result proves to be that P is with N A C 87 times; Q but 26 times; while P is opposed to N A C but 34 times*; Q, 96 times.

Or, again, to avoid the uncertainty attaching to the combination N A C by reason of the imperfect state of C, we may take as our standard of reference the consent of N and A, which will be a fairly true standard, inasmuch as these two MSS., though each of them deviates largely from the normal text, deviate usually in different directions; so that the readings in which they agree form a text nearly free from the divergent element of each. This combination occurs 239 times; and on comparison

* Not, as might have been expected, 35 (= 122 - 87); for in one place where N A C concur, P *deficit*. So again, P *deficit* in eleven places where N A concur, and therefore opposes them not 79 (= 239 - 160) times, but 68 (as next page).

we find that P agrees with it 160 times; Q but 58: while P opposes it but 68 times;^a Q, 181 times.

Thus the isolation of Q among the MSS., already indicated in the earlier stage of our inquiry, becomes more pronounced as we study it farther. For we find (1) the *bona fide* variants in which it stands alone are half as many again as those recorded for \aleph , eccentric though the text of that MS. is; they are much more than double the number for A; not far from four times the number for P; and probably six times that for C. And (2) it turns out that when we compare Q with P, taking the combination \aleph A C as standard of reference, the deviation of Q is over 78 per cent., while that of P is under 28. Or, if we prefer \aleph A as standard, the deviation of Q is still over 75 per cent.; that of P barely exceeds 28.

2. *Tendency of each MS. towards, or away from, the cursive text.*

Yet these numerical results, striking as they are, give but an inadequate representation of the character that belongs to Q relatively to its brethren.

In order to appreciate that character, we must recall the fact, above touched on, that, far from being truly singular in the 178 places where it stands apart from the other MSS., it has in most of these places the support of some cursives,—usually of many, sometimes of nearly all, of them. Even if we turn back to our original unreduced list, which shows over 200 places where Q so stands (including the rejected readings), the total number of variants of Q in which it has little or no cursive support is but 40,—less than one-fifth; whereas for P it is 35 out of some 65, more than half—a proportion largely exceeded in case of each of the older uncials. The characteristic fact disclosed by a study of the singular readings of Q is, then, that the position of standing as sole uncial at the head of a train of cursive authorities for a variant—a position not frequently held by P, very rarely by C, A, or \aleph ,—is usual, indeed habitual, in case of Q.^b The quality, as well as the quantity, of these instances, compels us to regard them as a transition on the part of Q (appearing

^a See note ^a, last page.

^b The readings where one MS. deviates from its brethren with large cursive confirmation are—for Q, 173 out of a gross total exceeding 200 (see p. xliii); for P, 30 out of between 60 and 70: while for the older MSS. such instances are so rare as to be hardly worth notice or reckoning—for C, 2 out of 40 or 50; for A, 14 out of about 150; for \aleph , but 22 out of over 300.

in P only as a tendency) towards a type of text distinct from that of its elder brethren—the text of the ordinary cursives. It is hardly an exaggeration to say of the isolation attributable to Q, that it is not merely a distance removing it from the other MSS. in degree, but a difference separating it from them in kind, such that Q (if considered irrespectively of age) is to be classed in text with cursives, in script alone with uncials. Whatever value attaches to it lies mainly in the fact that it is, by some two hundred years, the earliest manuscript witness to the normal cursive text of the Apocalypse as a whole.

Of P it may be affirmed, in view of the contrast between it and Q, that it presents, in the main, a substantially ancient text, far though the MS. itself fall short of \aleph AC in age. Its late date, no doubt, makes itself felt in the tendency (above noted) of its singular readings towards the cursive type, to which nearly half of them approach. But the total number of such readings is not great, and the tendency so manifested does not appreciably affect the general character of the text; which, considering the late date of the MS., is surprisingly true to the uncial consent.

Of the singular readings of C, there is little to be said. They are fewer than for any other MS.; they show no appreciable leaning towards the cursive text; they present no character of special interest.

Neither of the two remaining MSS. is so free as C, though both are more free than P, from traces which may be due to the influence of the rival text. A, and in a less degree \aleph , deviates now and then in directions whither many cursives go with it. But of the singular readings of \aleph on our reduced list, some few are worthy of notice; while those of A are very seldom such as may safely be let pass without consideration. Indeed, the question not seldom arises, whether, in some at least of the cases where \aleph , and (still more) where A, has for its singular readings extensive cursive support, it may not be concluded—not that the sole uncial errs in company with many cursives; but rather, that some (now and then, most) cursives have retained a right reading in common with the sole uncial.* It is also noteworthy that now and then \aleph , and A perhaps more frequently, is corroborated in a singular reading by two or three only—sometimes but one—of the exceptional cursives whose text is found else-

* See *e.g.* v. 11, where \aleph with most mss. reads $\acute{\omega}\varsigma$ before $\phi\omega\nu\eta\nu$: and again, xx. 6, where A with most mss. omits $\tau\acute{\alpha}$ before $\chi\acute{\iota}\lambda\iota\alpha$ —in each case, without farther uncial authority.

where to tend against the rest, from the cursive to the uncial type, such as the remarkable mss., 36, 38, 79, 87.^a Moreover, Latin attestation in many instances confirms the singular readings of **N**, A, C, and P, even where cursive confirmation is scanty: in case of **N** or A more frequently than of C or P.^b

3. Value attached to each MS. by critical Editors.

In order to test farther the comparative value of the five MSS., as inferred from the character of the singular readings of each, it is worth while to inquire, Of which of them have the singular readings most frequently commended themselves to the judgment of the best textual critics? To answer this question, I refer^c to the Greek Testaments of Tischendorf (8th edition), and of Westcott and Hort; and with them to the more recent and very carefully considered text appended to Bernhard Weiss's elaborate textual study of the Apocalypse.^d The results are as follows:—

From **N** sole, Tischendorf adopts its reading of i. 11 (*Zμύρναν*; also ii. 8); i. 15 (*πεπυρωμένω*); ii. 19 (om. σου); v. 11 (ins. *ώς*); v. 13 (om. [*ἃ*] *ἔστι*); vi. 13 (*βάλλουσα*); ix. 11 (ins. *ᾤ*); xiii. 2 (*λεόντων*); xvi. 6 (*αἵματα*); xviii. 12 (*μαργαριτῶν*); xxi. 27 (*ὁ ποιῶν*); xxii. 8 (*βλέπων καὶ ἀκούων*); xxii. 15 (*ποιῶν καὶ φιλῶν*); xxii. 18 (*ἐπ' αὐτὸν ὁ Θεός*). Of these, one only (*μαργαριτῶν*) is accepted by Westcott and Hort (not without doubt), and by Weiss (undoubtedly).^e Apart from these places, Weiss admits into his text *ποιήσει* (for *ποιήση*, xiii. 15) from **N** alone, with confidence (as in the former case)^e; Westcott and Hort, to their margin only; and with the same or similar uncertainty they give the above readings of v. 11, v. 13, xiii. 2, xxi. 27; and also read with **N**, xi. 4 (*ἐνώπιον* without art.); xiii. 10

^a Such instances are:—for **N**, with 36, xix. 17; with 38, xvi. 15:—for A, with 36, xvi. 4; with 38, xvi. 12; xxi. 6:—for P, with 79, xix. 10. See farther, p. lxiv, *infra*.; and Appendix, List II, 1 and 2.

^b See *e.g.*, for **N**; i. 15; ii. 21; iii. 3:—for A, ii. 22; iv. 7; vii. 9:—for C, xiii. 17; xviii. 23; for P, xviii. 11. So also in some of the places in last note. See farther, p. lxiv.

^c For the reasons stated, note to p. xlv, I do not refer to Lachmann's edition. Those of Griesbach (1774—1806) and Scholz (1830—36) were likewise formed too early for our purpose.

^d *Die Johannes-Apokalypse* (in Gebhardt and Harnack's *Texte u. Untersuchungen*, VII. Band, Heft i.), Leipzig, 1891.

^e See Weiss, pp. 129, 131.

(ἀποκτείνει); xiv. 8 (om. ἄγγελος). But they adopt unreservedly, xxii. 21 (τῶν ἀγίων without πάντων).

From A sole, Tischendorf adopts ὡς ἀνθρώπου, iv. 7; omission of ἡμᾶς, v. 9; ἄξιος, v. 12; ἔξωθεν (for ἔξω), xi. 2; repetition of εἰς αἰχμαλωσίαν, xiii. 10; ἄνθρωπος ἐγένετο, xvi. 18; αὐτῆς, xvii. 4; μεθύουσιν ἐκ, xvii. 6; ἔπεσεν (bis), xviii. 2; omission of ἀπὸ τοῦ Θεοῦ, xx. 9; γέγοναν, xxi. 6; πάντων without τῶν ἀγίων, xxii. 21; omission of ἀμήν, xxii. 21. In all these places Weiss concurs, except xi. 2 (where he prefers the reading of Q); and he adopts moreover from A the omission of αὐτοῦ, ii. 18; ἐστί without ἄ, v. 13; omission of the second διά, vi. 9; ἀνατολῶν, vii. 2 and xvi. 12; καί for the first μήτε, vii. 3; εἶδον ὄχλον πολύν, vii. 9; καί for ὄν, *ib.*; ἀστραπαί before φωναί, viii. 5; omission of αὐτοῖς, xi. 12; ἰσχυσεν, xii. 8; βασανισθήσονται, xiv. 10; ὑπάγει, xvii. 8; οἱ ἀληθινοί, xix. 9; omission of τά before χίλια, xx. 6; insertion of αὐτῶν Θεός, xxi. 3; ἐγώ εἰμι, xxi. 6; δυσμῶν before νότου, xxi. 13; insertion of καί after ὄσον, xxi. 16; ἐν for ἐπί, xxii. 16. Westcott and Hort agree with Tischendorf as to xi. 2, and with both Tischendorf and Weiss as to iv. 7, v. 9, xiii. 10, xvii. 4, xvii. 6, xviii. 2, xxi. 6 (γέγοναν), xxii. 21 (om. ἀμήν); also (doubtfully) v. 12, xvi. 18, xx. 9. They admit moreover, but with doubt, the readings accepted by Weiss (as above) of ii. 18, vii. 2, vii. 3, viii. 5, xii. 8, xvi. 12, xvii. 8, xix. 9, xx. 6, xxi. 3, xxii. 16. Of the A-readings which the other two editors reject, they adopt τῶ for τῆς, ii. 8, ii. 18; omission of τεσσάρων, ix. 13: and they mark in their text as doubtful, or place on their margin, about a dozen more.

From C sole, but two readings appear to have been received, and that into but one edition (Westcott and Hort's), and with doubt:—omission of final ἀμήν (vii. 12), and οὐ (for οὐτε) μετενόησαν (ix. 20). In the margin of the same edition two C-readings also are noticed:—ἔχετε (ii. 10); omission of ὅτι (ii. 14).

From P sole, no variant has been received into any of these three editions, except (doubtfully) by Westcott and Hort, the omission of ἐπ' (xxii. 5): but all three adopt the interpunction after ἀπ' ἄρτι (xiv. 13),* and after οὐκέτι (xviii. 11), for which it is the only uncial authority.

From Q sole, Tischendorf adopts αἵματα, xviii. 24; αὐτῶ, xxi. 6; Weiss, ἔξω, xi. 2; ἔχον, xvii. 3; μαργαρίταις, xviii. 16; ὁ Θεὸς ἐπ' αὐτόν, xxii. 18:

* In this place, \aleph A C stand neutral, and Q alone opposes P.

Westcott and Hort, the last only; but (doubtfully) *μου*, ii. 7; *ἐγώ*, v. 4; *ὁ* (before *μετ' αὐτοῦ*), xix. 20; *Χριστοῦ*, xxii. 21; and a few other Q-readings. In nearly all these, Q has large cursive support.

It is clear then that A is, from this point of view, pre-eminent among the MSS. Of its 81 singular readings, Westcott and Hort adopt 13, and admit with reserve more than twice as many more. Weiss adopts 31. Even Tischendorf accepts 13,—a larger proportion than of those of his own MS., *Σ* (15 of 115). The other two editors, as we have seen, admit hardly any reading on the sole testimony of *Σ*, or of C, P, or Q. In eight places, A stands as the sole MS. witness for readings, including some of the highest importance, which all the critical editions above cited concur in accepting; whereas not one place can be found in which any other MS. holds such a position of authority. In three other places there is a like unanimity in its favour, qualified only by notes of doubt in the edition of Westcott and Hort. But one such instance appears where *Σ* is the sole witness, and not one for any of the other three. Thus it is from A alone of the five that the text has received independent contributions towards its rectification, appreciable in number and in value.* Of it alone we can affirm that, where it stands as sole witness, it is signally right so often as to indicate the presence in it of an element of peculiar value and of probably primitive authority.

4. *Summary of results as to the MSS. severally.*

To sum up:—

Of the three older MSS., C, and of the two later ones, P, exhibit on the whole a more fairly normal uncial text than the others do; the deviations of C being due mainly to deficiencies on the part of the scribe; those of P mostly to the influence of a distinct type of text. The remaining three deviate much more largely. Q is a late MS. with a text studiously conformed throughout by a careful hand to that cursive type which in P appears only to a limited extent, and from which A and *Σ*, and still more, C, are in the main free. *Σ*, over and above its abounding errors of negligence, presents a text, ancient undoubtedly, but far from being

* It is to be borne in mind that I restrict our examination to the variants which are perceptible in S. If I were to include variations in orthography and grammar, the case for A would be still stronger. It exhibits many archaic forms, evidently retained from the primitive text, which the other MSS. have lost.

purely representative of the uncial consent,—debased, rather, by admixture of an alien element of unknown but early origin. A excels the rest in this, that it alone is characterized by singular readings which are to be accepted, not as divergencies from a standard text, but as survivals of the primitive and authentic text whence its brethren have diverged.

NOTE PREFATORY TO CHAPTER IV.

If the missing part of C were recovered, it is presumable that most, if not all, of the numerical details of the following Chapter would be modified.

(1) The readings attested by C alone would be probably increased from 7 to 11 or 12.—(2) Of the 72 attested by \aleph alone, 32 occur where C fails; some of these, therefore, would probably be transferred to the group $\aleph C$. Similarly; of the 27 of A, of the 18 of P, and of the 40 of Q, many would pass to AC, CP, CQ, respectively.—(3) Of the groups $\aleph A$ (13 instances), $\aleph P$ (11), $\aleph Q$ (21), AP (13), AQ (14), PQ (15), for like reasons as above, many would be transferred to $\aleph AC$, $\aleph CP$, $\aleph CQ$, ACP, ACQ, CPQ.—(4) The groups $\aleph AP$, $\aleph AQ$, $\aleph PQ$, APQ, number respectively 45, 10, 20, 12. Many transfers would be made from these to $\aleph ACP$, $\aleph ACQ$, $\aleph CPQ$, ACPQ.—(5) An instance of the group $\aleph APQ$, in a place where C fails, might be changed into an instance of all MSS. concurring, and would thus pass out of our total list. But in point of fact, no such instance occurs.

Hence it follows:

(1) That the total number of 538 instances would probably be increased by a few singular readings of C; possibly to 542 or 543.—(2) That, as regards head δ , against this small increase in it, due to C, would be set a decrease under each of the other heads; the result being that the instances under head δ would be on the whole diminished in number.—(3) That, as regards head γ , the four binary groups containing C would each receive an increase (corresponding to the decrease affecting \aleph , A, P, Q, severally, under head δ); while the remaining six groups would be diminished. Under this head, then, as under δ , there would probably be a decrease on the whole.—(4) That, as regards head β , the decrease under the six binary groups which exclude C would appear in the form of an increase in the six ternary groups containing C; while each of the remaining four ($\aleph AP$, $\aleph AQ$, $\aleph PQ$, APQ) would be diminished. But the range of probable diminution is very large in APQ, and much larger in $\aleph AP$; and it is therefore doubtful whether, on the whole, the number of ternary groups would be increased or decreased.—(5) That, as regards head α , there would be an increase in the four groups which include C; and against this increase there would be no counter-decrease under $\aleph APQ$ (see above).

Thus (finally), the total number of cases would be increased, to a possible maximum of nearly 545; the distribution under each head would be altered, with the general result that the number under each of the heads δ , γ , (β doubtful) would be decreased, but under head α largely increased; and the position of C, as the most frequent constituent of the groups, especially the quaternary, and as the most constant representative of the normal uncial text, would be rather strengthened.

CHAPTER IV.

THE GREEK TEXT UNDERLYING THE VERSION S.

I now apply myself to test the text that underlies S by comparing it with the text of the MSS., collectively in groups, and severally, by means of the appended collection of readings (list I, Appendix, pp. cxxv, *sqq.*) on which this investigation is based.

This list enables us to exhibit the facts of the case in a numerical form. It sets forth (as above stated, pp. xlii, xliii) in 538 places where the evidence of S is available, all the noteworthy variants which have more or less divided uncial evidence, none being omitted which even one uncial attests, if corroborated by any appreciable evidence of cursives, or by a Latin or Syriac version, or if approved by sufficient critical authority.

I.—*Numerical Expression of Amount of Agreement between S and each MS.*

I find that in these 538 places—

S agrees with Q 218 times: so that in nearly three-fifths (320) of the cases before us it is opposed to Q.

S agrees with P 285 times; so that the cases where it is opposed to P are but 253—considerably less than half ($\cdot47$) of the whole number.*

S agrees with A 290 times; the cases of agreement being very slightly more, and those of disagreement (248, being $\cdot46$ of the whole) as slightly less, than are shown by P.

S agrees with \aleph 330 times. Here, therefore, S finds most support, and the cases of disagreement are 208, less than two-fifths of the whole.

S agrees with C (which I take last in order because of the rectification needed by its figures) 198 times. But inasmuch as in 196 of the places in our list C is wanting, and is forthcoming therefore for but 342

* These figures require slight correction, inasmuch as P is wanting in rather more than twenty of the 538 places.

of them, it appears that we are to compare these 198 cases with a total of 342 only; in other words, that if the MS. were entire, the 198 would be increased to something over 310. The proportion of agreement with S, therefore (so far as can be judged from the extant part of C), is considerably higher (about 58 per cent.), and that of disagreement correspondingly lower (about 42 per cent.), for C than for any of the others, except \aleph , which it closely approaches.

This result is not, however, to be absolutely relied on, for we cannot be sure that the amount of agreement with S was as great in the lost parts of C as in the extant parts (see above, p. liv).

The result, then, of the comparison of S with the uncials (setting C aside for the moment because of the uncertainty that attaches to its statistics) is, that S has the *maximum* of uncial support from \aleph , and the *minimum* from Q: the instances of agreement being over 61 per cent. for \aleph , and under 41 for Q, out of the total list of 538 readings; while the percentage for P is nearly 53 and that for A a shade higher—nearly 54. [That for C is probably intermediate between that for \aleph and that for A.] Thus Q is the only MS. for which it is under 50 per cent.

II.—*Variation of this Amount according to Group-distribution of the MSS.*

This comparison may be pressed farther, and fuller results may be obtained, by examining our list, and classifying the readings it records according as they are severally attested by one, two, three, or four MSS.

The 538 places on the list, when thus classified, fall into four divisions, as follows* :—

CLASS (α).—*Where four MSS. agree with S, i.e., where it is supported by quaternary groups; of which places there are, in all, 141.*

Of these, the largest proportion, 66 (nearly one-half of the whole number) belong to the group $\aleph A C P$, *i.e.*, the one group which excludes Q; leaving 75 to the groups into which Q enters, of which 18 belong to $\aleph A C Q$, 9 to $\aleph A P Q$, 26 to $\aleph C P Q$, 22 to $A C P Q$.

CLASS (β).—*Where three MSS. agree with S, i.e., where the groups are ternary; of which cases there are, in all, 127.*

Under this head the figures yield a result similar to (but more marked

* The reader who is not disposed to go into numerical details may omit this section (II.), and pass on to section III., in which he will find the results summed up.

than) that found under (*a*), so far as this, that much more than half—almost three-fifths—belong to groups which exclude Q, as follows.—To group $\aleph A C$, 7 belong; to $\aleph A P$, 45; to $\aleph C P$, 5; to $A C P$, 18; in all, 75: as against 52 belonging to groups containing Q, *viz.*, 10 to $\aleph A Q$; 2 to $\aleph C Q$; 20 to $\aleph P Q$; 4 to $A C Q$; 12 to $A P Q$; 4 to $C P Q$.

CLASS (γ).—Where two MSS. agree with S, *i.e.*, where they give it their support in *pairs*; of which there are, in all, 106.

Here we are met by a different result. Of these pairs, those into which Q enters are not far from equal in number with those which exclude it, 51 against 55. Of the latter class, the pair $\aleph A$ numbers 13; $\aleph C$, 5; $\aleph P$, 11; $A C$, 12; $A P$, 13; $C P$, 1. Of the former, $\aleph Q$, 21; $A Q$, 14; $C Q$, 1; $P Q$, 15.

CLASS (δ).—Where but one MS. agrees with S, of which the instances are 164 in all.

Here, as under (γ), Q stands high, the readings which it alone of the MSS. supports being 40, largely exceeding those supported by A, which are but 27, or by P and C, which are but 18 and 7 respectively. But a new fact comes now to light as regards \aleph , which under this head proves to stand highest, supporting S in no less than 72 instances.

Reverting now to the totals (as given above, p. lv) of agreements between S and $\aleph A C P Q$ severally, we find that the figures, when rearranged in view of the group-distribution, yield for each MS. the following results:—

Of the 218 readings in which S agrees with Q: 75 belong to the quaternary groups ($\aleph A C Q$, 18; $\aleph A P Q$, 9; $\aleph C P Q$, 26; $A C P Q$, 22): 52 to the ternary ($\aleph A Q$, 10; $\aleph C Q$, 2; $\aleph P Q$, 20; $A C Q$, 4; $A P Q$, 12; $C P Q$, 4): 51 to the binary ($\aleph Q$, 21; $A Q$, 14; $C Q$, 1; $P Q$, 15). In 40, Q stands apart from the rest.

Of the 285 agreements of S with P: 123 are in the quaternary groups ($\aleph A C P$, 66; $\aleph A P Q$, 9; $\aleph C P Q$, 26; $A C P Q$, 22); 104 in the ternary ($\aleph A P$, 45; $\aleph C P$, 5; $\aleph P Q$, 20; $A C P$, 18; $A P Q$, 12; $C P Q$, 4); 40 in the binary ($\aleph P$, 11; $A P$, 13; $C P$, 1; $P Q$, 15). In 18, P stands alone.

Of the 290 agreements of S with A: 115 are in the quaternary groups ($\aleph A C P$, 66; $\aleph A C Q$, 18; $\aleph A P Q$, 9; $A C P Q$, 22); 96 in the ternary ($\aleph A C$, 7; $\aleph A P$, 45; $\aleph A Q$, 10; $A C P$, 18; $A C Q$, 4; $A P Q$, 12); 52 in the binary ($\aleph A$, 13; $A C$, 12; $A P$, 13; $A Q$, 14). In 27, A stands alone.

Of the 330 *agreements of S with N*: 119 are in the quaternary groups ($\mathfrak{N}ACP$, 66; $\mathfrak{N}ACQ$, 18; $\mathfrak{N}APQ$, 9; $\mathfrak{N}CPQ$, 26); 89 in the ternary ($\mathfrak{N}AC$, 7; $\mathfrak{N}AP$, 45; $\mathfrak{N}AQ$, 10; $\mathfrak{N}CP$, 5; $\mathfrak{N}CQ$, 2; $\mathfrak{N}PQ$, 20); 50 in the binary ($\mathfrak{N}A$, 13; $\mathfrak{N}C$, 5; $\mathfrak{N}P$, 11; $\mathfrak{N}Q$, 21). In 72, \mathfrak{N} stands alone.

Of the 198 *agreements of S with C*: 132 are in the quaternary groups ($\mathfrak{N}ACP$, 66; $\mathfrak{N}ACQ$, 18; $\mathfrak{N}CPQ$, 26; $ACPQ$, 22); 40 in the ternary ($\mathfrak{N}AC$, 7; $\mathfrak{N}CP$, 5; $\mathfrak{N}CQ$, 2; ACP , 18; ACQ , 4; CPQ , 4); 19 in the binary ($\mathfrak{N}C$, 5; AC , 12; CP , 1; CQ , 1). In 7, C stands alone.

[The probable corrected totals will be (see above, p. liv)—Agreements, 311: quaternary, 207; ternary, 63; binary, 30; solè, 11.]

If, again, we examine our four classes, α , β , γ , δ , to ascertain how the five MSS. severally stand in each class, we find the following results:—

For the above 141 cases *where the groups are quaternary* (class α): Q agrees with S in but 75 cases; P in 123; A in 115; \mathfrak{N} in 119; C in 132. Thus in this class, \mathfrak{N} and A are nearly on a par as supporters of S ; P but a trifle above them; Q is considerably the lowest of all, and C the highest, even in its incomplete state [if it were complete, the figure would presumably exceed 200, as above].

For the above 127 cases *where the groups are ternary* (class β):—

Q agrees with S in but 52 cases; P in 104; A in 96; \mathfrak{N} in 89; C in 40 [corrected, 63]. Thus \mathfrak{N} and A change places, but keep pretty close together, and P not much above; Q being still distinctly the lowest: but C now falls below \mathfrak{N} , A , P , the highest place belonging in this class to P .

For the above 106 cases *where the groups are binary* (class γ):—

Q in this class stands among the first, agreeing with S in 51 cases; P in 40; A in 52; \mathfrak{N} in 50; C in 19 [corrected, 30]. Thus \mathfrak{N} and A are even closer together than before; but P is now distinctly below them, and C still lower than in class β ; while Q has passed from the lowest to almost the highest place,—by a shade higher than \mathfrak{N} and lower than A . In this class the figures for the several MSS. are less unequal than in α or β , except for C , which even as corrected is far behind the rest; but A is slightly first.

For the above 164 cases *where the MSS. stand single* (class δ):—

Q appears in this class as agreeing with S in 40 cases; P in 18; A in 27; \mathfrak{N} in 72, far exceeding the rest; C in but 7 [corrected, 11],

far the lowest number. Thus \aleph has in this class parted company with A, and now heads the list; Q following, though at a long interval; then A; then P; and finally C.

III.—*Analysis of the Figures arrived at in II.*

We are now in a position to analyze the figures above arrived at, and thus to prepare for interpreting their import as regards the relation borne by the MSS. severally to S.

In the case of Q, the total of its agreement with S, which as we have seen is much less than for any one of the other MSS. (218 instances), would be small indeed, if it were not more strongly represented (relatively to the others) in classes γ and δ than it is in classes α and β . In other words, S tends towards Q with greater relative frequency where Q stands alone or as one of a pair of MSS., than where it stands in a ternary or quaternary group. ←

In the case of P, the results stand in sharp contrast to those arrived at for Q. Not only does the total of its agreement with S (285 instances) largely exceed that of Q, but it shows its highest figures where Q is lowest, in the ternary and quaternary classes, and its lowest where Q is highest, in the class of pairs and in that of single instances,—dropping very abruptly as one passes from the two former classes to the two latter. Thus the support of P to S is relatively much more frequent where P is one of a ternary or quaternary group, than where it stands apart, or paired with one other MS.

The case of A yields results numerically akin to those found for P. The figures are nearly the same as regards the total (290), and are similarly distributed, though not so unevenly, among the four classes, with a drop in passing from α and β to γ and δ , in the same direction as in case of P, but less in amount.

The case of \aleph stands by itself, differing in more than one respect from the rest. For it the total of agreement with S (330) is higher, as we have seen, than for \aleph , A, P, or Q,—higher probably than even for C; but the distribution of its instances of agreement among the four classes is less unequal than for any other MS. It alone cannot be said to stand low in any one of the four classes; though not first in α , β , or γ , it keeps close to A in all three classes, and rises far above A and all the rest in the ←

fourth; its preponderance in that class being so great as to overbalance the higher figures attained by other MSS. in the other classes.

In the case of C, taking the MS. in its imperfect condition as it stands, the actual amount of agreement with S is, as might be expected, less than for any other (198): but if we assume that in the lost parts of it the proportion of agreement was the same as in the extant parts, the corrected total (as above, pp. liv, lv, lvi) will be about 311, little short of the total shown by \aleph , and greater than for any of the rest. As the MS. stands, the distribution of the 198 instances, though similar to that in A and P, shows a more rapid diminution in passing from the quaternary class (*a*) downwards, than in A or even P. And when we rectify the figures for C, this unevenness of distribution will be enhanced; for the probable increase of the total number of instances, from 198 to 311, will, as has been shown, fall presumably in class *a* mainly. Thus for C, if entire, it would probably be found that its agreements with S, which in class δ are fewer even than for P, would in class *a* be almost as many as for \aleph .

IV.—*Interpretation of numerical Results.*

These numerical results, thus analyzed, give us an insight into the relation borne by S to the text of the five MSS. severally.

1. S *with* Q.—The text of this MS. is, as has been shown above, of a type distinct from that in which the other four uncials tend to consent, and coincides largely with what may be styled the cursive text. The facts now established, of the relation between Q and S, are:—That S agrees less frequently with Q than with any of the other four; that with Q alone its agreements are less numerous than its disagreements; that this comparative infrequency of agreement lies chiefly in the classes where Q occurs in combination with two or three of its brethren; but that, where Q stands alone among the MSS., or with but one other of them, S shows a relatively larger tendency to side with Q, and that the number of cases where S thus sides with Q (usually supported by many mss.) against the rest is considerable. It follows, therefore, that, on the whole, the text of S is mainly of the uncial type; that its adhesion to this type is most manifest where the MSS. are most agreed *inter se*; but that into it there enters an admixture, of secondary but appreciable amount, of a text of the Q-type.

2. S *with* P.—The text in this case we have found to be of normal

uncial type, with but few individualisms. To it, therefore, as such, S in the main keeps pretty close; closest where the uncial consent approaches most nearly to unanimity. Where P stands alone, S is but seldom with it.

3. *S with C*.—The text of C is, as we have seen, more purely representative of the average uncial than even P, or any other; and it is, of the five, marked by the least proportion of individualisms. In the class of instances where four MSS. concur, C is the one which supports S more fully than any other MS.; less fully than any other (very rarely indeed) in the class where the MSS. stand singly. Thus the case of C is similar to that of P, but more strongly marked. As a MS. representative of the average uncial text, it supports S more strongly, as an individual MS. less strongly, than any other of the five.

4. *S with A*.—Numerically, the results in this case are closely akin to those we have found for the two preceding, except that the coincidences of S with the singular readings of A, are less infrequent than with those of C or P. And when we recall the fact (see above, pp. lii, liii), that many of these singular readings of A are of special value, tending, not as in case of Q, downward in the direction of a more recent form of the text, but upward towards a form more archaic than that of the average uncial, and presumably primitive, we are led to inquire whether S has retained any of these important readings. On examination, it proves to exhibit the following:— $\tau\hat{\omega}$ for $\tau\hat{\eta}\varsigma$, ii. 8 and ii. 18; omission of $\alpha\upsilon\tau\hat{o}\upsilon$, ii. 18; $\acute{\omega}\varsigma$ $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$, iv. 7; $\acute{\alpha}\xi\iota\omicron\varsigma$, v. 12; $\acute{\alpha}\nu\alpha\tau\omicron\lambda\hat{\omega}\nu$ (plural), vii. 2 and xvi. 12; $\epsilon\iota\delta\omicron\nu$ $\delta\chi\lambda\omicron\nu$ $\pi\omicron\lambda\upsilon\nu$, vii. 9; $\epsilon\zeta\omega\theta\epsilon\nu$, xi. 2; $\epsilon\iota\varsigma$ $\alpha\iota\chi\mu\alpha\lambda\omega\sigma\iota\alpha\nu$ repeated, xiii. 10; $\alpha\upsilon\tau\hat{\eta}\varsigma$ (for $\tau\hat{\eta}\varsigma$ $\gamma\hat{\eta}\varsigma$), xvii. 4; $\mu\epsilon\theta\upsilon\omicron\upsilon\sigma\alpha\nu$ $\acute{\epsilon}\kappa$, xvii. 6; $\upsilon\pi\acute{\alpha}\gamma\epsilon\iota$, xvii. 8; $\epsilon\pi\epsilon\sigma\epsilon\nu$ repeated, xviii. 2; insertion of $\omicron\iota$ before $\acute{\alpha}\lambda\eta\theta\iota\nu\omicron\iota$, xix. 9; omission of $\tau\acute{\alpha}$ before $\chi\acute{\iota}\lambda\iota\alpha$, xx. 6; $\gamma\acute{\epsilon}\gamma\omicron\nu\alpha\nu$, xxi. 6;—also (nearly) insertion of $\alpha\upsilon\tau\hat{\omega}\nu$ $\Theta\epsilon\acute{o}\varsigma$, xxi. 3. S thus goes with A in an appreciable number of its most notable and approved singular readings (see especially note on xxi. 6, p. 49 *infr.*).

5. *S with N*.—This is, as we have seen, an exceptional MS.; and we have seen that its relations with S are exceptional likewise. It exhibits a text fundamentally at one with the consent of A C P, yet with a large alloy of foreign and inferior metal. And S, as has been shown, agrees with it, on the whole, more extensively than with any other, the excess of agreement lying chiefly in the class of cases where N diverges in a direction away from the rest. That is to say, S agrees with N, not only in so far as N represents the average uncial, but (largely) in the individualisms, often

eccentric, which characterize \aleph . In fact, there are a few instances where the singular readings of \aleph would hardly be worth recording, were it not that, though otherwise unsupported, or nearly so, they reappear in Σ : such as—insertion of $\epsilon\iota\nu\alpha\iota$, ii. 20; insertion of $\lambda\upsilon\sigma\alpha\iota$, v. 5 [also Latin Vulgate]; $\psi\upsilon\chi\acute{\eta}\nu$ (for plural), viii. 9; $\mu\upsilon\rho\iota\acute{\alpha}\delta\alpha\varsigma$ (for nominative), ix. 16 [also Σ]; $\acute{\epsilon}\nu\ \phi\acute{o}\beta\omega$ for $\acute{\epsilon}\mu\phi\omicron\beta\omicron\iota$, xi. 13 (also lat. of Primasius); omission of $\kappa\alpha\iota\ \acute{o}\ \acute{\alpha}\rho\iota\theta\mu\acute{o}\varsigma\ \acute{\alpha}\upsilon\tau\omicron\upsilon$, xiii. 18; $\delta\iota\alpha\kappa\omicron\sigma\iota\omega\nu$ for $\acute{\epsilon}\xi\alpha\kappa\omicron\sigma\iota\omega\nu$, xiv. 20 [also ms. 26]; insertion of $\acute{\alpha}\upsilon\tau\omicron\upsilon$, xxi. 12. I omit many examples where the variation is more minute, or where it is supported by one or two mss., or by Σ , or by a Latin version, or by some combination of such. None of the above has been adopted from \aleph by any editor: but of the few other singular readings of \aleph so adopted, with or without doubt (see p. li), Σ agrees in Ζμύρναν (for $\Sigma\mu.$), i. 11, ii. 18; $\pi\epsilon\pi\upsilon\rho\omega\mu\acute{\epsilon}\nu\omega$, i. 15; insertion of $\acute{\omega}\varsigma$, v. 11; $\beta\acute{\alpha}\lambda\lambda\omicron\upsilon\sigma\alpha$, vi. 13; insertion of ϕ , ix. 11; $\lambda\epsilon\acute{o}\nu\tau\omega\nu$, xiii. 2; $\acute{\alpha}\pi\omicron\kappa\tau\acute{\epsilon}\iota\upsilon\epsilon\iota$, xiii. 10; $\pi\omicron\iota\acute{\eta}\sigma\epsilon\iota$, xiii. 15; $\mu\alpha\rho\gamma\alpha\rho\iota\tau\acute{\omega}\nu$, xviii. 12; $\acute{o}\ \pi\omicron\iota\acute{\omega}\nu$, xxi. 27; $\beta\lambda\acute{\epsilon}\pi\omega\nu\ \kappa\alpha\iota\ \acute{\alpha}\kappa\omicron\upsilon\omega\nu$, xxii. 8; $\acute{\epsilon}\pi' \acute{\alpha}\upsilon\tau\omicron\nu\ \acute{o}\ \Theta\epsilon\acute{o}\varsigma$, xxii. 18. In some of these, \aleph has considerable support also from mss., Latin versions, or Σ .

To sum up:—

Σ is in the main a witness to the normal uncial text; but not altogether such. It is a mixed text, into which two main components enter, in unequal proportion: the larger component being a text adhering to the consent of \aleph A C P (or the majority of them), and the smaller component a text agreeing with Q and the cursives. But in the larger component there is not uniformity in its adhesion to the uncials severally. In so far as it is simply normal, it keeps closest to C and P, especially the former; but it is now and then abnormal in a direction where A, or more frequently \aleph , leads it. Thus, where it leaves \aleph , A, C, and P for Q, it passes from the uncial to the cursive type; where it leaves A, C, P for \aleph , it tends to an aberrant form of text, and is so far discredited as sharing in the eccentricity of \aleph ; where it leaves \aleph , C, P for A, it often appears to revert to a more authentic and probably primitive tradition, and shares, so far, in the credit that attaches to A as the MS. that on the whole preserves most faithfully the archetypal text.

V.—*Further Examination of the comparative Relations of S with Greek Texts.*

The comparison in value between the attestation of S by \aleph and by A may be carried further by examining the \aleph Q and A Q groups.

Of the 21 \aleph Q readings of S, Weiss accepts but five. Of these, Westcott and Hort admit but two, certainly; the other three (with four more), doubtfully—nine in all. Tischendorf, biassed (as before noted) in favour of \aleph , accepts eight of these nine with three more—eleven in all. There remain nine, unanimously rejected from all three editions.

But of its A Q readings, but 14 in all (all having ample cursive or Latin support), one only (the second insertion of $\tau\acute{\alpha}$ $\delta\nu\acute{o}\mu\alpha\tau\alpha$ in xxi. 12), though supported by good mss. and by the Vulgate, is unanimously and without question rejected by our editors. Weiss rejects two more, adopting eleven in all. These two, with a third, Westcott and Hort mark as doubtful, adopting nine with certainty. Tischendorf adopts six in all.

So far, then, as these instances go, the contrast established between the \aleph Q and the A Q groups points the same way as the contrast previously shown to exist between the class of cases where \aleph , and the class where A, is the sole uncial support of S. On the one hand, the 21 \aleph Q readings of S indicate that it goes with \aleph in deviating towards the text of Q and the cursives; on the other hand, its rarer A Q readings (14) represent, for the most part, the exceptional retention by S, together with Q and its satellites, of the authentic text, for which A is the main authority.

Again, comparing *inter se* the binary groups in which S has P for one of its supporters (\aleph P, A P, P Q), we find further confirmation of the above results.

The P Q readings of S are 15. Tischendorf adopts five of these, of which two only are received into Westcott and Hort's text; but they admit besides (with doubt) three of those which Tischendorf passes by. Weiss adopts four, agreeing with Tischendorf as to two only; with Westcott and Hort only as to one of those two, and one which they place on their margin. Thus the three editions concur in rejecting six; in absolutely accepting only one. It follows, therefore, that P, even more decidedly than \aleph , so far as it sides with Q, is somewhat disparaged as a supporter of the text of S. *

The readings of \aleph that are confirmed by combination with P meet with more approval from our critics. There are 11 such readings. Of

these, three are adopted by Weiss (the omission of ἐγώ, v. 4; βασιλεύσουσι, v. 10; μετ' αὐτοῦ ὁ, xix. 10), the first and third of which Westcott and Hort also admit, but doubtfully. Four more they admit also doubtfully, absolutely rejecting the remaining five. Tischendorf rejects three of these five, with one other, and adopts seven in all, including Weiss's three. Thus, there are three of these readings which all agree in rejecting; and there is not one accepted without reserve by all. Some of them have Latin support.

But as regards the readings of S that belong to group AP (13 in all), the critics approach much more nearly towards agreement. Two of them they all reject (ψυχρός before ζεστός in iii. 16; the insertion of καὶ μεμισημένου after πνεύματος ἀκαθάρτου in xviii. 2). All the remaining eleven, Weiss accepts; as do Westcott and Hort (with doubt as to three of them): Tischendorf rejects five of them. Thus there remain six unanimously accepted.

The conclusion yielded by the above comparison is, then, that P, as a supporter of S, is strongly accredited so far as it is confirmed by A; but less strongly where it is confirmed by N; and that it is, on the whole, discredited by the more frequent instances where it agrees with Q.

The relation borne by the S-text to that of the uncials, collectively, in groups, or severally, might be discussed farther; but enough has been now said to establish the general conclusions above stated as to the text which our translator had before him, or formed for himself.

It is to be added that, of the cursives 36, 38, 79, 87 above referred to (p. li), with which may be joined 1, 7, 28, 35, 49, 91, 95, 96, 152, some support S in conjunction not only with N or A, but with some other one of the MSS., or with one or more Latin texts, against the remaining MSS., and all or nearly all mss. Sometimes S stands with one or more of these against all other Greek copies, or even against all other authorities, Greek and Latin.* Of this perhaps the most notable instance is its agreement with 152 in the interpolation in ii. 13, for which see note in *loc.*

* The relations of S with these mss., especially 36, 38, 95, deserve to be examined more fully. And if the text to which the *Commentary* of Andreas is attached, were available in a trustworthy form, a comparison with it too would be important (see note on Greek text of viii. 12).

I have noticed nine cases where 38 is the sole Greek supporter of S, seven where 95, three where 36; also twenty where 38 and S have with them but a few mss. and no MS.; twenty-three

VI.—*Relations of S with the Latin Versions severally.*

In pursuing this investigation, it is important to examine the support which the S-text finds in the Latin versions—Old, and Vulgate.

1. *S with Latin and MS. support.*—On this part of the subject I have touched more than once in the preceding discussion; and in list I (Appendix, pp. cxxv, *sqq.*), the Vulgate (both Amiatine and Clementine), and both forms of the Old Latin, appear throughout among the textual witnesses cited. Without going into detail, or classifying the Latin texts into groups, as I have done in examining the evidence of the Greek MSS., it will suffice in the first instance to state summarily that, out of the 538 instances entered in this list, S has the support of the Vulgate in more than 300 (in 317 if we take as standard the Amiatine text, as I shall do throughout; if the Clementine, in 332); of the European Old Latin (*g*) in nearly as many (304); of the African (*pr*) less frequently (in 267).^a In nearly 100 of them none of these Latin texts is with S.

2. *S with Latin support against all MSS.*—Again, in the 215 instances of list II (pp. cxli—cxliii) in which S is against all MSS., there are 124 (II, 1 and 3) in which it is supported by one or more of the Latin texts. The Vulgate is with it in about 50 of these (*am*, 44; *cl*, 55). But for the Old Latin the facts are noteworthy. In list II, *pr*, which we found to be lowest in list I, stands far ahead of the others, supporting S in 82 instances (two-thirds of the entire number); while *g* stands much on the same level as the Vulgate, supporting S in but 47. Farther; of these instances, the number in which *pr* is the *only* Latin text that agrees with S, amounts to 36: while for *g* it is but 9, for the Vulgate, but 10 or 12. Moreover, of these 36, there are but 10 in which *pr* has any Greek support (that of a few mss., sometimes of but one); but 6 in which Σ is with it; and there remain 20 in which the combination *pr* S stands alone, opposed to the consent of all

where 36 and S. Of the uncials, \aleph is found with 38 and S, against all else, four times; with 36 and S three times: A with 38 and S once. Both \aleph and A now and then have some other sole ms. with them and S.

^a It is to be borne in mind that no comparison can properly be made between these figures and those which show the amount of agreement between S and the MSS. severally (above, p. lv). In the 538 cases here used as basis of calculation, no account is taken of the cases where S differs from the Latin texts, with or against the consent of the uncials. Within the range of these 538, we may safely compare MS. with MS., or Latin text with Latin text, but not MS. with Latin, as regards extent of agreement with S.

other authorities—Greek, Latin, and Syriac: whereas the like combination *g S* occurs unsupported but 4 times, and *vg S* but 3 times. In other words, the Vulgate and *g*, though they agree very largely with *S* in company with one or more of the uncials, very seldom do so when it has little or no Greek support: while *pr*, though it stands markedly below the other forms of the Latin in amount of agreement with *S* in the former class of cases, is far above them in the latter class—the class, namely, of subsingular readings. It thus appears that *pr*, standing thus lowest in the one class, and highest in the other, tends farther than do *g* and the Vulgate to deviate from the uncial text, or any uncial-attested form of text, into a line of its own; and moreover, that in this line it has, to an appreciable extent, *S* as the companion of its deviations.

The interpretation of the facts thus ascertained seems to be: on the one hand, that (1) the coincidences between *S* and the Vulgate, or the European (*g*) type of Old Latin, form (for the most part)* no reliable addition to the results already obtained from our examination of *S* in its affinities with the MSS.; but may be illusory, resulting merely from the common relation borne by the Syriac and the Latin to known forms of Greek text, represented in one or more of the extant uncials. And, on the other hand, that (2) the coincidences between *S* and the African (*pr*) type of Old Latin, are real tokens of affinity traceable to a common source apart from all known MSS., a very ancient type of text, attested often by no extant Greek copy, or at most by one, two, or three cursives, of which type, in not a few cases, *S* and *pr* are thus the sole surviving representatives.

3. *S with each several combination of MS. with Latin version.*—It is worth while, however, to revert to list I, in order to ascertain how far each Latin text shares with *S* its inclination towards, or against, this or that form of text as presented by the uncials severally.

The figures prove to be as follows, for each MS. so far as it agrees with *S*:—

For *℞*; the combination *vg ℞* occurs 202 times, *g ℞*, 200; *pr ℞*, 175. For *A* the figures are: *vg A*, 222; *g A*, 197; *pr A*, 176. For *P*, *vg P*, 208; *g P*, 201; *pr P*, 169. For *Q*: *vg Q*, 131; *g Q*, 133; *pr Q*, 115.

* I have said, "for the most part," because in a few instances the unsupported coincidences of *g* at least with *S*, seem to betoken a common source distinct from all extant Greek. See especially xii. 10, and notes on Greek text there; and xviii. 12 (*τίμιον*).

I proceed to consider the questions which are suggested, and may be answered, by these figures.

We have seen above that Q represents to a great extent a type of text distinct from that of the other MSS., and that S tends to the latter rather than to the former. The question then arises, Do the Latin texts tend towards the Q-type, or (like S) away from it?

Let us compare the cases of Q and A. We have seen (p. lv) that, out of the 538 instances of list I, S is with Q three-fourths as often as with A. If then the tendency of the Latin texts was uniform as between A and Q, in supporting S, the combinations *vg* Q, *g* Q, *pr* Q would be three-fourths of the corresponding combinations *vg* A, *g* A, *pr* A. But the proportion actually found to subsist is much less than three-fourths, about two-thirds; and for *vg* Q especially, it is under three-fifths the amount for *vg* A.

A comparison of the cases of N and P with that of Q leads to similar results somewhat less marked in degree.

We infer then that the Latin texts, especially the Amiatine Vulgate, within the range of the agreement of S with the uncials, tend to follow the Q-type to a less extent than the type of the other uncials, especially the type represented by A.

We have seen (p. lxi) that N contains an aberrant element, shared to an appreciable extent by S. Does this N-element appear in the Latin texts?

S, as has been shown, is much more frequently with N than with any other MS. Then, as before, if the tendency of the Latin, in supporting S, were uniform as between N and the other MSS., we should find *vg* N, *g* N, *pr* N, far outnumbering the like combinations for A and P severally, as well as for Q. But the above figures show that *vg* A largely and *vg* P slightly outnumber *vg* N, while *g* N, *pr* N, are about on a par with *g* A, *pr* A, *g* P, *pr* P. It is probable, therefore, that the Latin texts, while sharing with S its general affinity to the normal uncial text, tend, not like S, towards the N-type of that text, but rather towards that of P; or, still more, towards that of A—the tendency towards the A-type being most marked in the Vulgate.

The relation of the Latin texts to N, A, and Q, severally (putting aside P as less important and showing fewer characteristic features), will be more distinctly discerned if we confine our observation to the cases where one of these MSS. is the sole uncial supporter of S. These cases number 72 for

Ⲛ; 40 for Q; 27 for A:—that is, the concurrence of S with the subsingular readings of A is little more in amount than one-third of its concurrence with the subsingular readings of Ⲛ, and barely over two-thirds of its concurrence with those of Q. But when we examine how far the Latin, Old or Vulgate, goes with S in this respect, we find—

In the 72 subsingular Ⲛ-readings: *vg* Ⲛ, 9 times; *g* Ⲛ, 13 times; *pr* Ⲛ, 12 times.

In the 27 subsingular A-readings; *vg* A, 14 times; *g* A, 7 times; *pr* A, 12 times.

In the 40 subsingular Q-readings; *vg* Q, 12 times; *g* Q, 15 times; *pr* Q, 13 times.

It thus appears from this comparison that none of the Latin texts concurs, as they might all have been expected to do, nearly three times more frequently with Ⲛ than with A. On the contrary, the Vulgate tends largely towards A rather than Ⲛ; the African Old Latin (*pr*) equally towards both; while the European Old Latin (*g*), which alone inclines to Ⲛ, does so in a ratio of less than two-fold. As to Q, all the Latin texts agree with it rather more frequently than with Ⲛ.

As between Ⲛ and A, then, our conclusion is, that, within the range of the readings attested by S, when those which are peculiar to A among MSS. are compared with these peculiar to Ⲛ, a much larger proportion of the former than of the latter prove to have Latin support, that of the Amiatine Vulgate most frequently—of the European Old Latin least frequently. The Latin texts therefore, and especially the Vulgate, share more or less in the credit which (as above shown, pp. lxi, lxii) pertains to S by reason of its concurrence in some of the most distinctive readings of A. And, on the other hand, the Vulgate and the African Old Latin partake very little—and the European Old Latin in no great degree—in the aberrant element akin to Ⲛ which discredits S, and which (we conclude) was derived from some text unrelated to any known form of the Latin.*

A remark of some importance here arises as regards the relation borne by S to the Ⲛ-text on one side, and on the other, to that represented by *pr*. We have seen that, as regards concurrence with S in subsingular

* A few interesting and notable examples will be found in list I, and in II, (1 and 3), where the Latin texts (or at least one of them—usually *pr*) stand with S in company with one MS. (see p. li, note ^b), or with one or two important mss., or with no Greek support. See, *e.g.*, iii. 1; v. 4; xiii. 10; xvii. 8; xviii. 12, 14, 20.

readings, \aleph stands first among the MSS., and *pr* among the Latin texts. Now, of the 72 readings in which \aleph is the sole MS. supporter of S, *pr* concurs in but 12; and of the readings in which *pr* is the sole Latin supporter of S, 51 in all (15 of list I, 36 of II), \aleph concurs in but 9 (all of course belonging to the 15, the 36 being non-uncial readings). And it proves on examination that, of these 12 \aleph -readings, but one is found among the 9 *pr* readings. Thus, there is but one reading, among all the 753 (538 + 215) places of lists I and II (1, 2, 3), in which *pr* alone of Latin texts, and \aleph alone of MSS., concur in supporting S. This reading is a very trivial one—*βλέπων καὶ ἀκούων* for *ἀκούων καὶ βλέπων*, xxii. 8; but is confirmed by a few cursives.^a From these facts it follows that the two elements of aberrancy by which we have found the text of S to be affected, one shared by it with \aleph and the other with *pr*, prove to be distinct, each from the other.

With regard to Q, when we inquire how far the Latin texts support it in the 40 readings where it stands with S sole among MSS., it is to be borne in mind that none of these readings is even subsingular in the full sense, but all are largely confirmed by cursive evidence. Comparing these 40 readings, however, as regards their Latin attestation, with the like 27 readings of A, we find that the former are not in any considerable degree more largely supported than the latter, except as regards the *g*-text—and that A, in fact, exceeds Q in point of concurrence with the Vulgate text. We may with some probability infer hence that the Vulgate (in its Amiatine form) admits less, and that the European Old Latin admits more, of the Q-type into its text than is to be found in S.^b

It is hardly necessary to explain that, in thus tracing out the extent of

^a Also by the Coptic, and by some texts of Andreas, and by Dionysius Alex. (ap. Euseb. *II E.*, vii. 25).

^b It may be presumed that the Vulgate, in the Apocalypse as elsewhere, is the result of Jerome's revision of a form (perhaps "European") of the Old Latin. With the African (or Primasian) text it has no special affinity; and a comparison of it with *g* shows an extent of deviation such as to prove, either, that the Old Latin known to Jerome differed materially from the type (presumably European) presented by *g*, or, that he must have remodelled it largely into conformity with his Greek MS. or MSS. The result has certainly been that the Vulgate comes closer than either form of Old Latin to the uncial text. The facts and figures given above, as resulting from the comparison between A and \aleph , A and Q, lead us to suppose Jerome to have used a text of the Apocalypse akin to A in revising his Old Latin: while *g*, on the other hand, seems to have been somewhat conformed to the Q-type.

the textual affinity that subsists between our Syriac and the Latin texts, I am not to be understood as suggesting it as, even in the lowest degree, probable that our translator was acquainted with any Latin version. There are, no doubt, 75 readings, out of the whole 753 which lists I and II (1, 2, 3) exhibit, for which there is no Greek evidence, but Latin—chiefly that of *pr*—in many cases unconfirmed by other versions than S. But these instances can be satisfactorily accounted for by supposing that the Greek texts which the translator chiefly followed (if he had in his hands more than one), or the chief factor in his Greek text (if he had but one), contained certain elements in common with the Greek text, or texts, underlying the Latin versions.

VII.—*Hypotheses to account for the Facts of the S-text.*

If then we desire to frame a theory of the formation of the S-text, we shall find that (so far as concerns its relations with the Greek and Latin texts—without taking account of a large amount of aberration, not yet treated of, which is peculiar to S) the facts as above stated will be sufficiently accounted for by either of two hypotheses:

i. We may suppose our translator to have formed the text for himself, taking as basis one main exemplar, the text of which he modified at his discretion, to the extent of about one-third, by the introduction of readings from a second subsidiary exemplar. Or:—

ii. He may have followed the text of a single exemplar, which text was a composite one—of two factors, a primary and a secondary, the former predominating in the ratio of nearly two to one.

In either case, the secondary text was of the common cursive type with Q as its uncial representative: the primary, a text of the normal uncial type, in character intermediate between N and A, partaking to some extent in the peculiar aberrancies of the former, and to a less but appreciable extent in the special excellence of the latter; and, like both N and A, exhibiting extensive affinity with the texts represented by Latin evidence, but inclining towards the African Latin in its deviations from all uncial, and even from all Greek, authority.

To go further back—to inquire how the supposed primary source of the S-text came into close relations with texts of Latin attestation, or how it came to share in the divergencies of N, or in the peculiarities of the

African Latin where it departs from the Greek and from the other Latin texts—would, I apprehend, be fruitless, or at least premature, in the absence of fuller material for investigation.

Of the alternative hypotheses above suggested, I incline to the former. The admixture of the secondary element in S is not only, as I have said, unequal in amount to the other, but is uneven in distribution; readings of the Q-type tending to occur in patches, and then not to recur till after a not inconsiderable interval. This fact looks like the work of a translator with two copies in his hands: one used habitually; the other for occasional reference only, and unsystematically,—perhaps capriciously, perhaps to clear up places where the sense presented difficulty. It is even an admissible conjecture that he may have noticed passages quoted from a text of the Q-type in some authoritative Greek divine of the fourth or fifth century (in which period that text had become prevalent), and may have endeavoured to conform his text accordingly* in such passages. The admixture of the secondary element, if due to a scribe, would probably have been more uniform, as being more mechanical.

VIII.—*Relation between the S-text and the Σ -text.*

I now pass on to consider the text of S in its relation to that which underlies Σ .

1. *Their extensive agreement.*—Directing our examination, in the first instance, to the first list (of the 538 places where the uncial evidence is divided), we find that S is supported by Σ in about 350 of these—not far from two-thirds.^b Now, although this list has been made primarily with a view to S, yet in making it I have throughout compared the Σ -text as well as that of S with the uncials, as regards both differences and agreements; and moreover, it is as regards the uncial evidence a complete list. We may, therefore, safely accept it as an adequate basis for a comparison

* Thus, as we learn from Moses of Aghel (*Assemani, Biblioth. Orient.*, tom. II, p. 83), it was the observation of discrepancies between the Peshitto text and that of the citations of Cyril of Alexandria from LXX and N.T., that led to the revision which bears the name of Philoxenus. See p. xcvi, *infr.*

^b I take no account here of agreements occurring in i. 1–8, for the reason given above, p. xxxv, note: nor in places where the rendering of Σ is indecisive, or its text uncertain.

between S and Σ, (1) *inter se*, and also (2) as regards the relation which each bears to the uncials, severally or collectively.

We learn then from list I that S has an extensive textual affinity with Σ, and is nearer to it than to any one of the Greek MSS.; the number of the agreements of S with Ν (the one which comes closest to it) being but 330, with A 290, and with P 285, against the above 350. This extensive, though by no means universal, textual agreement between the two versions, is of itself sufficient to suggest the idea that they are textually akin—that, as has already been shown to be on other grounds probable, one of them is in part founded on the other. This inference is confirmed when we turn to list II, 1, 2, 3, (of the 215 readings which have only cursive or Latin attestation), and observe that even in this region where no uncial confirms S, Σ is with it 52 times. And not only so, but of the readings (nearly 150; see below, p. lxxvi) where S has neither Greek nor Latin support, there are 27 (see list II, 4) where Σ alone stands by it. Of these 27, few are of textual value; the most notable being, the substitution of ὕδατι for αἵματι (viii. 7), of the passive δοθῆ for δῶσω [δώσῃ] (xiii. 16), and of the accusative feminine τὰς πεπελεκισμένας [*sc.*, ψυχάς] for the genitive masculine (xx. 4). Of the instances in list II, 1, 2, 3, a few are remarkable, such as τῷ ἐν for τῇ ἐν (iii. 1), τούτῳ inserted (xiii. 4), ἀπάγει for συνάγει (xiii. 10), τίμιον for τιμίον (xviii. 12), ὡς omitted (xix. 1). The rest, though in themselves sometimes uncertain and not seldom trivial—such as the substitution of plural for singular noun, present for past or future verb (or *vice versa*)—are collectively of appreciable weight as evidence of affinity between the texts represented by the two versions.*

2. *Their differences.*—The relation, then, between S and Σ is on the whole one of unmistakable textual affinity. But it is by no means one of simple affinity. Out of the total range of the passages included in lists I and II (780 in all), they read alike in nearly 430, and differ in more than 350 (about 45 per cent.): or, if we confine ourselves to the main list (I), the coincidences are, as we have seen, under two-thirds; the differences exceed one-third. Judged by either method of testing, the figures compel us to

* The evidence of a Syriac version is apt to be precarious as to the *number* of a noun, or the *tense* of a verb, inasmuch as the distinction in the Mss. as written is often made merely by a point or points.

conclude that the texts, though not independent, are far from being identical. A natural explanation of this mixed relation is to be found in the hypothesis that one of the two translators, having in his hands the work of the other, and using it as his main basis, yet revised its text at his discretion into partial accordance with some other text or texts—presumably of one or more Greek copies;—in other words, that the later of the two translators of the Apocalypse dealt with the version of his predecessor, as Thomas of Harkel is known to have dealt with the Philoxenian version.

If this be so, we may restate the above numerical results as follows. Within the range of the 780 instances collected in our two lists, probably fairly representative of the total text of the Apocalypse as affected by variation, the later translator has retained without change, to a large extent amounting to more than one-half, the text followed by the earlier, but has introduced changes also large, though less large, from another source.

3. *Comparative extent of agreement of S and Σ severally with each MS.*—The questions then naturally follow: What is the character of the text of each? Which of the two is the more archaic? And the answers are to be found by instituting the comparison above proposed, between S and Σ in respect of the affinity borne by each to the uncials severally.

The result then proves to be, that out of the total 538 places of list I., Σ agrees with Q in nearly 300; with P in a number slightly less; with A in a number slightly greater; with ℵ in but 270 or under. With C the agreements exceed 200 [probably to be corrected, as before, to a number exceeding 300].

Comparing then these figures with those already ascertained (p. lv, *sqq.*) for S, we learn that, in their relations to A, C, and P, the two versions do not materially differ *inter se*. But with regard to ℵ and Q the case is very different. Q, which stands markedly below the rest in the scale of agreement with S, is nearly on a par with A [and C], and above P, in the scale of agreement with Σ. On the other hand, ℵ, to which S approaches nearest in text, is the one from which Σ is most remote. The exact facts are as follows, as regards Q, ℵ, and A.

As regards Q:—

Σ is with Q (singly, or in groups including Q) in 298 instances; against Q (with the other MSS., singly, or in groups excluding Q) in 223;

in the remaining 17 it is ambiguous, or deviates from all the MSS. Thus its agreement with Q is over 55 per cent.; while that of S is but 40.

In nearly every one of the groups which include Q, with few and slight exceptions, the agreements with Σ are more numerous than with S; whereas in those which exclude Q the reverse holds good. In the two most important groups, \aleph A C P, \aleph A P, especially, this fact is conspicuous, the numbers being for Σ : \aleph A C P, 54—against 66 for S; \aleph A P, 35—against 45 for S. Thus the affinity between the Σ -text and Q is pretty uniformly distributed among the groups.

In the class of cases which yields the surest test, that of agreement with one MS. against the rest, the result is even more plainly conclusive: Σ is with Q alone 63 times; S with Q alone 40 times.

From these figures then we draw the inference, that, while Σ resembles S in having a mixed text, partly agreeing with the normal uncial, partly with that represented by Q against the rest, the admixture of the Q-element is considerably larger throughout in Σ than in S.

As regards \aleph :—

Σ is with \aleph (singly or in groups) in 267 instances; against \aleph (with the others as before) in 254 (the remaining 17 being set aside as above). Its agreement with \aleph is therefore under 50 per cent.; as against 61 for S.

This deficiency for Σ occurs for the most part in the groups into which \aleph enters without Q, and appears in hardly any group which contains Q.

Σ is with \aleph alone but 21 times; whereas the figure for S is 72.

The inference here is, accordingly, that in most of the places where Σ seems to agree with \aleph , its agreement is really with Q, and that the aberrant \aleph -element which marks the text of S is absent, or present in very much diminished amount, in Σ .

As regards A:—

The total number of agreements with A is (as has been above stated) somewhat greater for Σ than for S (301 for 290). But—

This excess is due entirely to the groups in which Q enters with A, notably A C P Q (where Σ agrees 44 times; S, 22); A P Q (Σ , 26; S, 12); A Q (Σ , 23; S, 14).

Σ is with A alone 18 times; S, 27 times.

The inference then is, that though A is with Σ to an extent somewhat greater numerically than with S, the advantage of Σ is but apparent: in the class of readings specially characteristic of A, S comes closer to it than Σ .

As regards P and C:—

For P, and (so far as can be judged) for C, the facts are similar to those for A, but exist in a markedly less degree. They are not sufficient to supply grounds for distinguishing between S and Σ as regards their textual relation to these two MSS.

4. *Probable Method by which one Text was formed from the other.*—In the case of Σ then, we are led by the above facts to conclude that the underlying text is one which, if we are to regard Σ as the derivate version and S as the primary, has been altered from that of S so as to bring it nearer to the Q-type of text, and to set it therefore farther from the text attested by the consent of the better group, \aleph A C P,—altered, that is, in the direction of deterioration. The author of Σ , therefore, on this hypothesis, had S before him, and modified it extensively into conformity with a Greek copy not much differing from Q.—If on the other hand we accept the converse hypothesis, and regard S as a revised and corrected recension of Σ , we must suppose a basis-text akin to Q, revised and corrected in the authority of a copy such as \aleph , A, C, or P—probably approaching nearest to \aleph , the MS. which shows the closest affinity of text with S, but retaining some important traces of A. The process under this theory must be admitted to have been, on the whole, one of textual improvement.

Yet the transformation, under the latter hypothesis, of Σ into S, was not altogether for the better; nor, if the former hypothesis be preferred, was the transformation of S into Σ altogether for the worse. For, as we have seen, Σ does not follow as S does the aberrancies of \aleph ; nor do I find that it has, like S, a considerable number of hardly defensible readings peculiar, or nearly so, to itself. If then S is a revision of Σ , we must own that along with a large amount of better readings it has admitted a considerable, though smaller, amount of worthless ones; if Σ is a revision of S, it is undeniable that, in parting with much that ought to have been retained, it has rejected not a little that deserved rejection. The total of aberrant element that can be held (on this latter supposition) to have passed from S into Σ , is represented by 73 instances where Σ concurs

with S in readings which are weakly attested (*i. e.*, without MS. evidence, or by **Σ** only;—of which readings S contains 287* in all)—together with the 27 readings in which **Σ** alone is with S (out of nearly 150 where S has no Greek or Latin support).

IX.—*The Divergencies of S from all other Texts.*

It remains that I should treat of the singular readings of S.

These form a large—but, I apprehend, by no means important—element in its text. Their total number is not accurately determinable. But it appears that there are over 120 instances of variations probably belonging to the underlying Greek; setting aside many more which seem due to carelessness, conjecture, or caprice on the part of the translator; and some which may be set down as errors of the Syriac scribe—especially such as affect a prefix consisting of a single letter, as for example (what seems to have frequently occurred), the omission or insertion of the copulative *vau*. All that seem worth noticing are recorded (*in loco*) in the notes on the subjoined Greek text.

1. The following may be deserving of mention here as examples.

Some are *substitutions*, of which a few evidently represent etacistic or other orthographic mis-readings in the Greek: as *συντρίβετε* [or *-ψετε*], for *συντρίβεται* (ii. 27); *πέση ἐπ' ἄνθρωπον* for *παίση . . .* (ix. 5); *ἐπὶ τὰ πρόσωπα* for *ὅτι τὰ πρῶτα* (xxi. 4); and perhaps *δι' αὐτῆς* for *διανγῆς* (xxi. 21). Others again may, perhaps, be due to laxity of rendering; as *εἰς μετάνοιαν* for *ἵνα μετανοήσῃ* (ii. 21); and so again the passive *ἠνοιγή ἢ σφραγίς* for *ἠνοιξε τὴν σφραγίδα* (vi. 5); and (conversely) the active *οὐ μὴ εὐρήσεις* for *οὐ μὴ εὐρεθῆ* (xviii. 21); *ἐπλάνησας* for *ἐπλανήθησαν* (xviii. 23); *δεῖ αὐτὸν λῦσαι* for *δεῖ αὐτὸν λυθῆναι* (xx. 3). Again, we have *ὅτι ἐπικράνθησαν τὰ ὕδατα* for *ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν* (viii. 11); and as a

* These are—(1) Attested only by **Σ**, 72; (2) by a few mss. with or without Latin support, 140; (3) by Latin only, 75. S and **Σ** concur in 21 of (1); in 33 of (2); in 19 of (3). In this reckoning I do not include the Q-readings. They cannot be supposed to have been derived by **Σ** from S; and most of them have strong cursive attestation.

It is noteworthy that as regards **Σ** (the MS. with which S has the maximum and **Σ** the minimum of agreement), **Σ** rarely agrees with its singular readings except in company with S. A similar observation holds good, though not so extensively, with respect to the 36 (p. lv) singular readings of *pr*. In 6 of these 36, **Σ** concurs.

parallel instance, *στρέφειν τὰ ὕδατα* for *ἐπὶ τῶν ὑδάτων στρέφειν αὐτά* (xi. 6). But the brief *οἱ οὐ γεγραμμένοι* for *ὧν οὐ γέγραπται τὰ ὀνόματα* (xiii. 8) is balanced by the expansion *οἱ φοβούμενοι τὸ ὄνομα αὐτοῦ*, of *οἱ φοβούμενοι αὐτόν* (xix. 5). Other notable instances are:—*τὰς ψυχὰς τὰς ἐσφαγμένας* for *τὰς ψυχὰς τῶν ἐσφαγμένων* (vi. 9);* *ἐπὶ ζωὴν καὶ ἐπὶ πηγὰς* for *ἐπὶ ζωῆς [ζώσας] πηγὰς* (vi. 17); *θαλάσσης* for *ἀβύσσου* (xi. 17; xvii. 8); *μετὰ τῶν μεγάλων* for *καὶ τοῖς μεγάλοις* (xi. 18, and so xix. 5); *τὴν σκηνὴν . . . τῶν σκηνοῦντων* for *τὴν σκηνὴν αὐτοῦ [καὶ] τοὺς . . . σκηνοῦντας* (xiii. 6); *δεσπότας* for *ἐλευθέρους* (xiii. 16); *καὶ αἱ ἑκατόν* (with altered punctuation) for *εἰ μὴ αἱ ἑκατόν* (xiv. 3); *δίκαια καὶ ἀληθινὰ τὰ ἔργα* for *δίκαιαι καὶ ἀληθινοὶ αἱ ὁδοί* (xv. 3); *βιβλίον . . . τῆς κρίσεως* for *β. τῆς ζωῆς* (xx. 12); *μέτρον κάλαμον* for *μέτρον καλάμου [κάλαμον]* (xxi. 15); *τὰ γεγραμμένα* for *οἱ γεγραμμένοι* (xxi. 27); *βασιλεὺς αὐτῶν* for *βασιλεύουσιν* (xxii. 5). More deserving of consideration are the substitution of *κεχρυσωμένα* for *καὶ κεχρυσωμένη*, so as to relate to the “purple and scarlet,” not to their wearer (twice, xvii. 4, xviii. 16); and of *ἐπὶ τὰ ἱμάτια αὐτοῦ ἐπὶ τοὺς μηρούς αὐτοῦ* for *ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ*, so that the Name of Him who sat on the white horse is written “on the garments [that were] on his thighs”, not “on His garment and on His thigh.” One reading stands by itself—the unmeaning compromise (between *ἔμελλες ἀποβάλλειν* and *ἔμελλεν[-ον] ἀποθανεῖν*), *ἔμελλες ἀποθανεῖν* (iii. 2). A few others may be more or less plausibly accounted for as due to errors of the Syriac scribe (see notes *in loc.* on the Syriac text); as *ἰδοὺ αἱ οὐαὶ αἱ δύο ἀπῆλθον* for *ἡ οὐαὶ ἡ δευτέρα ἀπῆλθε* (xi. 14); *ἐγένετο θάλασσα ὡς νεκρός* for *ἐγένετο αἷμα ὡς νεκροῦ* (xvi. 3); *υἱοῦ* for *ἀρνίου* (xxi. 14); *βλέπων* for *φιλῶν* (xxii. 15).

Of the *omissions* a few are considerable in point of extent. Thus (to pass by some instances which may be accounted for by homœoteleuton in the Syriac) the following sentences, or parts of sentences, are wanting: *τοῦ κάθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς* (before *τοῦ ἀρνίου*, vi. 16); *καὶ προσεκύνησαν τῷ θεῷ* (before *λέγοντες*, vii. 11); *καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὀράσει* (beginning of ix. 17); *αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφάλαια, καὶ ἐν αὐταῖς ἀδικοῦσι* (end of ix. 19); *καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ* (xii. 10); *τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν* (xiv. 13); *ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς* (xiv. 15).^b In one

* Cp. xx. 4 for a similar reading, in which Σ alone concurs.

^b Many minor omissions will be found pointed out in my notes on the Greek text.

instance, where but one word is left out, *ὄρα* (before *μή*, which is made to belong to what follows, xix. 10), it seems impossible to doubt that doctrinal bias has been at work; and perhaps the same cause may have excluded *ἄχρι τελεσθῆ τὰ χίλια ἔτη* from xx. 3.* This latter instance, however, may be accounted for by homœoteleuton in the Greek; as may also those noted above in vi. 16, xiv. 13.

Of *insertions*, the most remarkable are: *τοῦ ἐβδόμου* [*ὁρ τὴν ἐβδόμην, scil., φωνήν*], after *τοῦ οὐρανοῦ* (x. 4); *καὶ ὁ δράκων* before *καὶ τὸ θηρίον* (xviii. 11); *βλέψεις· καὶ αὐτά* between *οὐκέτι* and *οὐ μή* (xvii. 4); *καὶ ὁ λαὸς αὐτοῦ* after *Δαυὶδ* (xxii. 16). Also on the margin, beside ii. 23, is added, *καὶ παιδεύσω ὑμᾶς κατὰ τὰ ἔργα ὑμῶν*. A few others, which might be added under this head, belong rather to the category of double renderings or conflate readings:—

v. 10, *βασιλείαν καὶ ἱερεῖς* [*καὶ βασιλεῖς*].

vi. 2, *νικήτης* [*καὶ νικῶν*] *καὶ ἵνα νικήσῃ*,
(*ὁρ, νικῶν καὶ ἐνίκησε* [*καὶ ἵνα νικήσῃ*]).

xi. 11, *πνεῦμα ζῶν . . . εἰσῆλθεν ἐν αὐτοῖς . . . καὶ* [*πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς*].

xviii. 17, *ἐπὶ τῶν πλοίων* [*ἐπὶ τόπον*] *πλέων*.

xix. 19, *καὶ τὰ στρατεύματα αὐτοῦ . . .* [*καὶ τὰ στρατεύματα αὐτῶν*].

But it is not certain that any one of these represents a conflate reading in the Greek original of S. All of them may have been introduced into the Syriac by the translator, whether hesitating between two texts, or between two renderings of one and the same text; or possibly by a scribe interpolating S with readings from Σ or from some other quarter. In each case these possibilities have to be considered; and they will be found fully discussed in the notes appended to the Syriac text, and (more briefly) in those at the foot of the Greek text. Here, it will suffice to say that vi. 2 and xi. 11 seem to be examples of double rendering, but that each of them is capable also of being accounted for as produced by a scribe's interpolation from Σ: and that in case of xviii. 17 the conflation may be apparent only (arising from the lack of a proper equivalent in Syriac for *πλέω*). In the remaining two instances (the first and the last of the above

* But see note on Greek text *in loc.*, and cp. xx. 5, where a like omission is countenanced by many Greek authorities.

five) conflation properly so called indisputably exists; but whether derived by the Syriac translator from his Greek copy, or due to interpolation by him of a variant from a second copy, or by the scribe from Σ or some other version, is open in each case to question.*

2. It will be convenient here to deal with certain *apparent singular readings* of S, which are really corruptions of the Syriac text due to clerical errors of the scribe; though that subject more properly belongs to Chapter VIII. The following is a sufficiently complete list of the errors of this nature (certain or highly probable), which I find in it:—

כְּוַי for כְּוַי (i. 16); ܫܘܒܝܗ for ܫܘܒܝܗ (ii. 13); ܫܘܒ for ܫܘܒ (ii. 17); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (*ib.*, context correspondingly modified, and words omitted); ܫܘܒ for ܫܘܒ (iii. 17); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (vi. 12); ܟܘܘ for ܟܘܘ (*ib.*); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (vi. 14); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (ix. 11); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (x. 2); ܟܘܘ for ܟܘܘ (x. 7); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xi. 6); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xi. 19); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xii. 1); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xii. 7, context correspondingly modified); ܟܘܘ for ܟܘܘ (xii. 10); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xiii. 2); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xiii. 3); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xiii. 12); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xiii. 14); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xv. 1, xxi. 9); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xv. 11); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xvii. 12); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xvii. 14); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xvii. 16); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xviii. 8); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xix. 9); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (*ib.*); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xix. 17); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xx. 3); ܟܘܘܗܘܘ for ܟܘܘܗܘܘ (xx. 6). See also notes on the Syriac text, xviii. 3, 7, 9; xxi. 11.

Of the above, a few (as i. 16, xii. 1, xvii. 14) may possibly represent Greek variants. Two or three (as vi. 14, xiii. 3) are plausible readings; and might well be judged worthy of adoption if there were any ground for supposing the Apocalypse to have been originally written, or to be based on a document written, in an Aramaic idiom. Especially may this be affirmed of the ܟܘܘܗܘܘ (= *ἐτάκη*) of vi. 14, which not only suits the context, but agrees with the *τακῆσονται* (LXX) of Isaiah xxxiv. 4, which this passage follows closely (compare the unusual *ὀλύνθους* of vi. 13,—in S ܟܘܘܗܘܘ, the word by which the Peshitto renders the ܟܘܘܗܘܘ (= *falling* [fig] of the passage of Isaiah, where LXX merely has *ὡς φύλλα πίπτει*).

* Instances of conflation are to be found also ii. 13, ix. 2; but for each of these there is Greek authority, as shown in the notes on the Greek text. See also xvii. 17, xx. 9, xxii. 6.

CHAPTER V.

REASONS FOR ACCEPTING S AS THE PRIOR VERSION.

I RETURN now to the question, What is the relation subsisting between our version and the version usually printed?

Above, pp. xxxv—xxxvii, I have shown that, *in diction*, there is a close and unquestionable affinity between S and Σ in point of vocabulary, widely though they differ in method and in idiom. And we have now ascertained farther (pp. lxxi, *sqq.*) that, *in text*, there is affinity likewise. Thus by two distinct and independent lines of inquiry, we have been led to the conclusion that the two versions are not unrelated *inter se*,—that one is based on the other. Which, then, is the original, and which the derivate? Is Σ a remodelled form of S, with its idiom graecized, its freedom reduced into literal and uniform servility, and its text modified on the authority of a text of the Q-type? Or is S a revision of Σ , rewritten into idiomatic Syriac, and textually emended by the help of a Greek exemplar not distantly akin to \aleph ?

The latter seems at first sight an admissible hypothesis. It supposes a reviser working on the basis of Σ in much the same way as Symmachus appears to have worked on the basis of the Old Testament version of Aquila, or Jerome on the basis of the Old Latin New Testament.

But I do not believe it possible for any competent scholar who examines the two versions side by side, to hesitate in deciding in favour of the former hypothesis. The literalness of Σ is not like that of the Old Latin—the barbarous simplicity of an early and unlearned translator,—it is the studious and pedantic literalness of conscious effort. It is thus, no doubt, like the literalness of Aquila, but of Aquila as the reviser of the work of the LXX, not as the precursor of Symmachus; still more, it is like—rather, it is essentially the same as—the literalness of Thomas of Harkel contrasted with the freedom of the Peshitto.

In confirmation of this judgment, I offer the following :—

I. *Analogy of the "Pococke" and Harkleian Versions of the Four Epistles.*

—One part, especially, of the Harkleian version enables us to bring the matter to a definite test. Let anyone first compare a chapter or two of S with the corresponding portion of Σ , and then proceed to compare, in like manner, one of the "Pococke" Epistles with the same in its Harkleian rendering; and he cannot fail to convince himself that the mutual relations, and probably therefore the history, of these two versions of the Epistles are precisely analogous to the mutual relations and history of these two versions of the Apocalypse;—so that if we can solve the questions of relative priority and dependence between the Pococke and the Harkleian, we shall have at the same time obtained a probable solution of the same questions as between S and Σ .

But, as regards the Pococke and the Harkleian, it may fairly be claimed that the solution is clear beyond reasonable doubt.* The Harkleian is known to be—in fact, professes to be—a derivate version formed from a prior one by a twofold process, of forcing the diction of the basis-version closer to the Greek idiom, and of revising its text by the help of one or more Greek exemplars. A mere comparison of the two will satisfy any student, that in the Pococke Epistles we have the prior version on which the Harkleian was formed. Analogy, therefore, points to the conclusion that, similarly, we have in S the basis-version of Σ .

This argument rests on the general relation borne by S to Σ , and the parallelism between it and the relation borne by the Pococke to the Harkleian version of the Minor Epistles. I proceed to show, farther, that it is amply confirmed by many particular facts and classes of facts.

* II. *Traces of S betrayed by Σ .*—Some such facts Σ itself yields, as follows:

a. It has been shown (p. xxxi) that uniformity of rendering is prominent among the characteristics which distinguish Σ from S. It has been shown, too (pp. xxxv, xxxvi), that to this uniformity there are some exceptions; and instances have been given where Σ , in varying its rendering of certain words, follows an identical variation in S. Of such instances no explanation seems possible, except that the version which is habitually uniform is here retaining the language of the version which habitually varies.

* See *Transactions of Royal Irish Academy*, vol. xxvii, pp. 297, 298; also the article POLYCARPUS (5), in *Dictionary of Christian Biography*, vol. iv, p. 432.

b. Again: we have seen (p. xxviii (3)) that, for the most part, Σ avoids the *status constructus*, which S not infrequently employs. In the few instances where Σ deviates into the use of this form, it coincides (or nearly so) with S. Thus we have in both $\text{קָטִיבַּתְּ אֶתְּ הַחֲבִיתִּים}$ (ii. 14, 20); $\text{אֵתְּ הַחֲבִיתִּים הַלֵּלֵךְ}$ (v. 11); and $\text{אֵתְּ הַחֲבִיתִּים}$ [or $\text{אֵתְּ הַחֲבִיתִּים}$] (vi. 15, xix. 18) in Σ , where S has $\text{אֵתְּ הַחֲבִיתִּים}$, for $\chi\lambda\iota\alpha\rho\chi\omicron\iota$. Each of the two latter instances contains a further point of deviation on the part of Σ from its own usage into that of S. In the first of them we have the two plurals *absolute* (see p. xxvii (1)); in the second, the avoidance of the Græco-Syriac ܠܝܠܝܟܝܢ which even the Peshitto New Testament sanctions. In v. 11 the coincidence may, no doubt, be due to the Peshitto of Daniel, vii. 10, whence Σ might have derived it directly; but then again it is to be noted that the adoption of the language of the Old Testament Peshitto is habitual in S, not in Σ . On the whole, the inevitable inference from these and like examples seems to be, that the influence, and therefore the priority, of S is manifested in exceptional departures such as these, and those noted in paragraph a, from the usual method and diction of Σ .

c. In rendering the name Ἄβαδδών (ix. 11) by ܐܒܘܕܘܢ , the versions show their interdependence by falling alike into the mistake of referring it to the root ܐܒܘ instead of ܐܒܘܢ . But to *render* such words is the habit of S: to *transliterate* them of Σ . Thus for Ἀπολλύων (in same verse) S writes ܐܘܠܘܢ ; Σ , ܐܘܠܘܢ ; compare also xvi. 16, where for Ἀρμαγεδών , S writes ܐܘܪܘܩܝܢ ; Σ , ܐܘܪܘܩܝܢ . It follows, therefore, that Σ is to be presumed to have derived its misrendering from S.

III. *Forecast fulfilled by S.*—Again: in S we have the fulfilment of a memorable critical forecast, suggested more than a century ago to the acute mind of J. D. Michaelis by a singular blunder in Σ . He notes^a that in it the words $\text{ἀετοῦ πετομένου ἐν μεσουρανήματι}$ (viii. 13) are ludicrously misrendered, $\text{ܐܠ ܕܘܟ ܕܘܪܐܢ ܕܘܪܐܢ ܕܘܪܐܢ ܕܘܪܐܢ ܕܘܪܐܢ ܕܘܪܐܢ}$ = “an eagle flying in the midst *which had a tail of blood*” (μεσουρανήματι being read and rendered against sense and grammar alike, as $\text{μέσῳ οὐρανῷ αἵματι}$); and he points out that in the like passage, xiv. 6, this gross error is corrected.^b Hence he infers “that there were two or more translations, and that one

^a *Introd. to N. T.*, vol. II, pt. i, ch. vii, s. 10 [Marsh's Translation].

^b Only in part, however; μεσουρανήματι being here rendered as if οὐρανῷ, αἵματι . Where the words again recur, xix. 17, they are rightly rendered.

was interpolated from the other; and, if I am not mistaken, the proper translation of *μεσουράνημα* may be referred to the more ancient version, and the false one to that of Philoxenus" [*i.e.* to Σ, which Michaelis supposed to belong to the Philoxenian version]. Now in S the words are correctly rendered in all three places. Seeing then that the discovery of S proves Michaelis to have been right in divining the existence of an earlier Syriac version of the Apocalypse, free from this blunder, it is presumable that he is likewise right in his judgment that the version which translates the words in question correctly throughout is the earlier version.

IV. *Traces of S in the Apparatus attached to Σ.*—In the few available Mss. of Σ (but three in all),^a the remains appear of an *apparatus* attached to the text, of asterisks and marginal notes, similar to what is found in many Mss. of the Harkleian. In the Harkleian this is admittedly an integral part of the translator's work, and includes (*inter alia*) references made by him to the readings of the version on which his was based. If, therefore, it can be shown that some of the marks or notes in the Mss. of Σ refer to the text of S, it follows as a probable inference that S was the basis of Σ. Now we find (*a*) in the Leyden Ms. (Σ*l*) some forty asterisks; (*b*) some Harkleian-like marginal notes in the Dublin Ms. (Σ*d*), and one in the Nitrian (Σ*n*).^a These asterisks and notes are, in each Ms., by the same hand as its text. Of the asterisks, as being most important in view of their known Hexaplar use, I treat first.^b

a. In much the greater part of the places where the asterisk occurs in Σ*l*, it can be understood as referring to something inserted in, or omitted from, the text of Σ as compared with that of S. In one or two of these places it cannot be accounted for by comparison with any other known textual authority. One such place is viii. 9, where S and Σ render without Greek authority as if πάντων (S, ܡܢ ܕܢܗܘܢ; Σ, ܡܢ ܕܢܗܘܢ) stood before κτισμάτων, an asterisk being set in Σ before the inserted word. Of this no explanation is to be found, except that the translator of Σ, finding in S this

^a See Part II, p. 36, for these Mss. There is also in the Bodleian an incorrect copy of part of Σ (Thurston, 13, fo. 75). Part of its text is embodied in the *Commentary* of Barsalibi (on Apocalypse, followed by the Harkleian Acts and Epistles) in the Brit. Mus. Ms., Rich. 7185; for which see *Hermathena*, vol. vii, pp. 409, 410; vol. viii, pp. 145, 146, and Plate.

^b The Florentine Ms. (Σ*f*), which is missing, is known to have been marked with asterisks. One instance (i. 2) is recorded by Adler, *N. T. Versiones Syr.*, p. 78; but I do not make use of it in this argument, for the reason stated above, p. xxxv, note.

insertion, adopted it (with a slight change) and marked it as such with *. Thus again, xix. 16, an asterisk stands before כאִלּוּ (= *καὶ ἐπί*), for which no reason can be imagined except that it points to the small but highly significant variation of S (and S alone) in omitting אִלּוּ (= *καί*), so as materially to change the description contained in this passage, as noted above (p. lxxvii).^a Since then in these two cases the asterisk can only refer to S, it becomes highly probable that it refers likewise to S in many of the other places in which some slight and obscure Greek authority may be found for the variant noted by it—as for example, v. 5, where for the *ἀνοῖξαι* [or *ὁ ἀνοίγων*] of the Greek copies, S, with one ms. (13) only, reads *ἀνοίξει* (= אִנּוֹיֵי), as does also Σ , but with the pronoun אִנּוֹ (= *αὐτός*) prefixed and marked *. It seems likely that the translator of Σ retained the אִנּוֹיֵי from S, inserted the pronoun to make the meaning clear, and noted by the * the deviation from the Greek. We conclude, therefore, that the asterisks, which in two cases certainly, and very probably in many more, refer to the S-text, prove the version to which they pertain to be posterior to S.

b. None of the side-notes in Σd (which are but five or six in all, and occur within the first nine chapters) is available for our present inquiry. They throw light on it only in so far as they help to show that probably Σ was originally equipped with a full Harkleian *apparatus*. But the one note on the margin of Σn is quite to the purpose. It stands over against i. 10, and consists of the letters כאִלּוּ אִנּוֹ (*i.e.* כאִלּוּ אִנּוֹ), which is the rendering in S of *τῆ κυριακῆ*, as if *τῆς μιᾶς σαββάτου*, a gloss recorded from no other authority.

V. *Like traces in Barsalibi's Commentary on Σ .*—Further evidence, tending to show that many more such notes relating to S were formerly to be found attached to Σ , is yielded by the (inedited) *Commentary* of Barsalibi (see p. lxxxiii, note *) on the Apocalypse, which he cites according to Σ . Following it he writes אִלּוּ אִנּוֹ for *κρύσταλλο* (iv. 6), אִלּוּ אִנּוֹ for *φιάλας* (v. 8), אִלּוּ אִנּוֹ [אִלּוּ אִנּוֹ] for *χαλκηδών* (xxi. 19), and אִלּוּ אִנּוֹ [אִלּוּ אִנּוֹ] (xxi. 20). But he explains the first by אִלּוּ אִנּוֹ , the second by אִלּוּ אִנּוֹ , the third by אִלּוּ אִנּוֹ , and the last by אִלּוּ אִנּוֹ ,—in each case by the rendering of S. Now of these three,

^a The obelus † would more properly be used here than the *; but the two signs appear to have been confused, and used indiscriminately by scribes in noting variations of text.

the second (at least) is a rare word, and (what is specially notable as evidence) the first is a mistranslation, unlikely to have been happened on by two translators independently. Again, though (as above noted) he writes Ἀπολλύων, as Σ, in the transliterated form אלאק (ix. 11), he gives as one interpretation of it, רז ("Looser," "Releaser"), which is the rendering of S (after the reading Ἀπολύων). These instances go far to prove that Barsalibi had some knowledge of S; but their infrequency looks as if he knew it but partially and indirectly, and suggests the probability that his copy of Σ may have been furnished with a series of *marginalia* which survive in these glosses of his, and in the single gloss attached to Σⁿ.

VI. *Conflations in Σ embodying Renderings of S.*—Then, further, in view of these facts, all tending to prove that Σ was originally furnished by its author with marginal variants and other signs indicating its relation to a prior version, which presumably was S, it becomes highly probable that certain examples of conflation exhibited by Σ, in which one member of the conflate reading agrees with the reading of S, are due to the transference of such *marginalia* into the text, and thus serve to reinforce the evidence showing the dependence of Σ on S. It is true that, on the other side (as shown above, p. lxxviii), S also has its conflate readings, of which two or three may possibly be due to interpolation from Σ. But in case of S there is no ground for surmising that it was issued by its author (as Σ apparently was) with the appendages of side-notes and asterisks of the Harkleian fashion; and (as we have seen) every one of the S-conflations may have been (as some of them certainly were) in the underlying Greek; or (if belonging to the Syriac text) may have been introduced by the translator from some source other than Σ, or from Σ by a subsequent transcriber.

Three or four such examples of conflations in Σ, due presumably to the influence of S, may be pointed out.

Διὰ τὸ θέλημα σου ἦσαν (iv. 11). S (see p. xxxiv) misrenders this, ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ (= διὰ τοῦ θελήματος . . .). Σ (which nowhere falls into this mistranslation of διὰ) has here ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ . ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ ܘܘܩܘܪܘܢ (v); of which sentence the first member has no authority except the misrendering of S, out of which it has no doubt been formed.

1 ἵνα σκοτισθῆ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φάνη (viii. 12). Σ renders **ἵνα κτλ κτα αααα αααα κτλ κτα κτα**; where the **αααα** makes the passage unintelligible as well as ungrammatical. But **αααα** has its proper place in S, which follows a variant **καὶ ἐσκοτίσθησαν . . . οὐκ ἔφαινε**,—in which it is to be noted that **καὶ ἐσκοτίσθησαν** is a reading peculiar to S, supported only in part by a very few authorities which read **καὶ ἐσκοτίσθη**. The above Σ-rendering is that of Σ*ln*, where **αααα** appears as a crude interpolation; but Σ*d* attempt to shape the sentence into sense and grammar by reading **ἵνα κτλ κτα αααα**. Here we detect the actual process of conflation, carried out by the omission of a final **α** and the insertion of the prefix **α**; and we can hardly avoid the conclusion that its first stage was a marginal **αααα** (= **καὶ ἐσκοτίσθησαν**), as alternative for **αααα** (= **ἵνα σκοτισθῆ**), inserted by the translator to signify that he found the former in S, but substituted the latter in his text on the authority of his Greek exemplar. (See note on Greek text *in loc.* for **ἐσκοτίσθη**).

Καὶ τὸ ὁμοίωμα τῶν ἀκρίδων ὅμοιον [-α, or οἱ] ἵπποις (ix. 7). Here S renders **κατὰ κθααα ααα . . . κθαααα** as usual: while Σ has **κατὰ κθααα ααα ααα . . . κθαααα** (= **καὶ τὸ ὁμοίωμα . . . ὅμοιοι ὡς ὁμοίωμα**). Thus Σ (adopting the reading **ὅμοιοι**) renders the adjective twice over,—first (*more suo*) by **αααα**, then by **α κθααα ααα**, which is the rendering of **ὅμοιος** characteristic of S (see p. xxiv). Here again we detect conflation in Σ, and trace it to S, whence it may easily have been derived by a process like that which Σ betrays in viii. 12.

For ἀπήλθον (xxi. 4) Σ gives **حجيت** (rather = **παρήλθον**). S, treating the verb as first person singular, gives **αααα**. In Σ*d* we find a conflate reading **حجيت αααα** [*sic*], of which the former word indicates that a former copy of Σ bore on its margin the reading of S.

Thus the asterisks of Σ*l*, the side-note extant in Σ*n*, and the side-notes which probably are represented by the glosses of Barsalibi, and in the above-cited conflate readings of Σ,—all presumably due to the author of Σ,—alike evince his knowledge of S.

VII. *Renderings borrowed from S, and imperfectly assimilated, by Σ.*—Finally, to complete the evidence for the priority of S, I have to point out that, in some places, the dependence of Σ on it is betrayed by the inadvertence of the translator in so imperfectly assimilating what he has retained of S, as to leave traces of its origin. Thus—

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In rendering *ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ* (i. 16), S has for *φαίνει*, the feminine **כִּי־אֵשׁ**, thus treating **כִּי־אֵשׁ** (= ἥλιος), which is of common gender, as feminine; and (consistently) for *αὐτοῦ*, the feminine **אֵלָּהּ**. Σ likewise has the feminine verb; but the following pronoun appears as **אֵלָּהּ** (masculine) in all the copies. Elsewhere in both versions, **כִּי־אֵשׁ** is masculine. Apparently the author of Σ has altered the pronoun into the more usual masculine, but overlooked the verb.

For *ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης* (iii. 10), S has **כִּי־אֵשׁ כִּי־אֵשׁ**, = *ἐκ τοῦ πειρασμοῦ τοῦ μέλλοντος*,—omitting *τῆς ὥρας* and changing the participle from feminine to masculine, so as to agree with *πειρασμοῦ* (the former noun being feminine and the latter masculine in Syriac, as in Greek)—a reading unattested otherwise, but consistent and intelligible. Σ, after the Greek, replaces *τῆς ὥρας* (**כִּי־אֵשׁ**), but leaves the participle in the masculine, thus representing a reading *ἐκ τῆς ὥρας τοῦ πειρασμοῦ τοῦ μέλλοντος*,—also unattested otherwise. The probability is, that this arose from an oversight on the part of the author of Σ, who, when he corrected the S-text by inserting **כִּי־אֵשׁ** before **כִּי־אֵשׁ**, forgot to conform the gender of **כִּי־אֵשׁ** to that of **כִּי־אֵשׁ**.

For *κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος* (vii. 1), Σ writes **כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ**. Now that **כִּי־אֵשׁ** (= ἄνεμος), though usually feminine, should thus be masculine at the end of this sentence, as it is also in S, is not without precedent: but that it should be, as here, feminine in the first part and masculine in the second, is so strange as to lead us to ask how it is to be explained. The explanation is found when we turn to S, in which, instead of **כִּי־אֵשׁ כִּי־אֵשׁ** we find **כִּי־אֵשׁ כִּי־אֵשׁ**, a form of expression which leaves the gender indeterminate, so that the following **כִּי־אֵשׁ** involves no incompatibility. Apparently, the author of Σ replaced the **כִּי־אֵשׁ כִּי־אֵשׁ** (properly = *τὴν τετράδα τῶν ἀνέμων*) of S by the more literal **כִּי־אֵשׁ כִּי־אֵשׁ** (feminine), but neglected to change the gender of the following masculine verb **כִּי־אֵשׁ**.

Σ renders *ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι* (xiii. 17), by **כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ**, without the usual and (almost) indispensable prefix **כִּי־אֵשׁ** before **כִּי־אֵשׁ**. This is at once accounted for by comparison with S, which writes **כִּי־אֵשׁ כִּי־אֵשׁ כִּי־אֵשׁ** after an

* See Skat-Rördan, *Dissertatio*, § 34, Annot. 1 (in his edition of the Hexaplar *Judges and Ruth*).

unattested reading *ἵνα μή τις ἀγοράσαι ἢ πωλήσαι* (verbs in optative, without *δύνηται*). The author of Σ inserts *καὶ* after his Greek; but omits to supply the *καὶ* to connect its dependent verbs.

In xviii. 4, *ἵνα μὴ συγκοινωνήσητε καὶ ἵνα μὴ λάβητε*, both versions (as noted above, p. xxxvi), vary the rendering of the recurring *ἵνα μὴ* (*καὶ* *καὶ*). In S, there is a valid reason for this: *καὶ* is omitted (against all other authorities) from before the second *ἵνα*, so as to make the second clause subordinate to, instead of co-ordinate with, the first. In Σ, the copulative conjunction is restored; and yet the varied rendering of the second *ἵνα μὴ*, which has significance only in the absence of that conjunction, is retained,—and retained contrary to the uniformity which is with Σ the normal practice.

Thus, in our comparative survey of S and Σ, considered simply as versions representing substantially the same original,—we are led, (1) by the analogy of the relation borne by the “Pococke” to the Harkleian version of the Four Epistles, and (2) by the tendency of Σ to betray its dependence on S, by occasional lapses from its own artificial, exact, and rigid manner into the variations, the idioms, the errors, and (in general) the peculiarities, of S—to conclude that S is the prior version, and Σ a revision of it.

VIII. *Textual Affinities of each Version.*—When we revert to our comparative study of the Greek texts underlying each version, we find no lack of independent evidence to confirm this conclusion. For—

It has been shown (pp. lxxiii, *sqq.*) that, comparing the texts of the two versions, S proves to tend, in general, more decidedly than Σ does, to the more archaic type of text,—to that which I have called the “normal uncial” type (of *ⲛ A C P*), as opposed to the type represented by Q and the bulk of the cursives. And this archaic character of S appears farther, in a special way, in the fact that its special affinities are (pp. lxi, lxii; pp. lxv, lxvi),—(1) among the uncials, with *ⲛ* the oldest Greek MS.; and (2) among the Latin versions, with the Primasian, the earliest known form of the old Latin,—probably the oldest version extant of the Apocalypse.

It has been shown, farther (pp. lxxv, lxxvi, notes), that Σ is to a great extent free from such singular and subsingular readings as are largely present in S—(of three main classes, (1) 72 readings attested by *ⲛ* alone of MSS.; (2) 36 readings attested by *pr* alone of Latin texts; (3) nearly

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150 readings which have neither Greek nor Latin attestation),—yet that it shares to a limited but appreciable extent in the aberrancies of S. It concurs in 21 out of the 72 \aleph -readings, in 6 out of the 36 *pr*-readings, and in 27 of the readings in which S is unsupported by Greek or Latin. Thus it appears that three distinct elements, characteristic of S, occur likewise, in a less degree but in a form identical so far as they occur, in Σ .

These elements then—the readings of these three aberrant types in which Σ concurs with S,—are in S normal and characteristic, in Σ exceptional.

Hence the inference is (as before, pp. lxxxi, lxxxii, in the matter of peculiarities of diction), that the version in which such readings exceptionally occur, has borrowed or retained them from the version in which they are habitually present:—in other words, that the text of Σ , as well as its diction, shows signs of dependence on that of S.

CHAPTER VI.

DATE AND AUTHORSHIP OF S.

I NOW enter on the questions of the probable date, and authorship, of the version S.

I.—ITS DATE.

1. *Direct Evidence of Brit. Mus. Ms., Add. 17193.*

As to its date, we have one certain fact to limit our inquiry: it is earlier than the year 874 A.D. For though the Crawford Ms., whence I derive the text I now publish, was probably (see below, pp. cxiii, *sqq.*) written late in the twelfth century, a considerable extract from the Apocalypse (vii. 1–8), which when examined proves to belong to S, is included in a volume of Miscellanies (Brit. Mus., Add. 17193, fo. 14 *b*), bearing date A. Gr. 1185 (= A.D. 874).^a So far, but no farther, the external and direct evidence carries us.

2. *Indirect Evidence of Crawford Ms., Syr. 2.*

But the Crawford Ms., when we turn back to it, will be found to contain internal and indirect, but cogent, evidence of the antiquity of the text of the Apocalypse exhibited in it. The very blunders which disfigure the text (see p. lxxix), serious as they are and far from infrequent, cannot be reasonably set down to carelessness or stupidity on the part of the scribe, who seems to have done his work accurately and with intelligence, as is shown by its comparative freedom from such blunders in the rest of

^a For this extract see Appendix to Part II, p. 35, where it is printed in full as it stands in Add. 17193. This Ms. is fully described by Wright, *Catal.*, pp. 989, *sqq.*; who notes that the extract is "not according to the ordinary version" (*i.e.* Σ).

the New Testament. They are probably to be accounted for by supposing either that the text had passed through many stages of transcription before it reached him, or that the exemplar whence it was derived by him, was one much damaged by time or mischance.^a The latter supposition agrees well with the fact, elsewhere pointed out, that it appears to have lost its first leaf, so that he has been obliged to supply the first eight verses of chapter i. from a copy of Σ.^b In farther confirmation of this explanation it is to be noted that these blemishes in the text do not appear with any uniformity of distribution, nor yet are they scattered at random: they tend to occur in groups,—three or four in a page, preceded and followed by many pages free from flaw, in such wise as to suggest that the archetype had suffered from injury or decay in places corresponding to these groups. The other supposition—of repeated transcription, is also confirmed by the state of the text of our Ms. in the passages where the blunders occur; for in some of them (see, *e.g.*, notes on the Syriac text, ii. 17, xii. 7), particles or points have been inserted with the effect of forcing some meaning on the misreadings, so as to betray the care of a scribe not content to copy merely, but bent on editing his text into intelligibility. It is clear that the text, needing to be so edited, cannot have been recent when it came into his hands. Either supposition, if admitted, would go far to account for the state of our text; and either of them implies the lapse of generations, perhaps centuries, between the translator and the twelfth-century scribe. Neither of them excludes the other, and it may well be that both are true. On the whole it seems probable that two or three (if not more) transcripts stand between our Ms. and the original; and that some one of them was separated from its successor by a long interval.

3. *Inference from Comparison of Texts of vii. 1–8, given in above Mss.*

A comparison of vii. 1–8 in our Ms. with the Nitrian copy of the same, enables us to carry the matter farther back. The two texts vary slightly *inter se*. One point of difference is, that, while our Ms. misplaces the “sealing” of Levi in verse 7, postponing it to that of Issachar, the other Ms. omits it from the text but has it on the margin, supplied in a different

^a Frequent use cannot be supposed as a probable cause of the damage, for the Apocalypse was not included in any Syriac Lectionary system.

^b See the notes on Syr. text, i. 1–8; also *Transactions, R.I.A.*, vol. xxx, p. 414.

script, and apparently by a second hand. The inevitable inference is, that both represent an older copy which passed it over altogether. Of the other differences, some are in matters of grammatical form, as follows. For **ܩܠܩܡ** (verse 1), **ܩܘܝ ܕܘܕܝܩ** (*ib.*), **ܕܐ ܕܐ** (*ib.*), **ܕܐ ܕܐ** (verse 4), of the Crawford text, the Nitrian has—**ܩܠܩܡ**, **ܩܘܝ ܕܘܕܝܩ**, **ܕܐ ܕܐ**, **ܕܐ ܕܐ**;—so that in each case it substitutes a less archaic form for a more archaic. So too, as to orthography, it writes (verses 2, 3) **ܐܘܢܐ**, **ܐܘܢܐ**, for **ܐܘܢܐ**, **ܐܘܢܐ**, of our Ms. We are thus led to the important conclusion, that our Ms., though probably three centuries later in date than the Nitrian book of Extracts, represents an earlier form of the text;—in other words, is derived, immediately or mediately (and if mediately, then through a line of accurate transmission), from an ultimate exemplar older than the Nitrian,—so much older as to belong to an earlier stage of the language than that which prevailed in the age to which the Nitrian Ms. belongs,—the latter half (namely) of the ninth century.

4. *Internal Evidence of the Version.*

We should, therefore, be obliged to ascribe a considerable antiquity to this version, even if we had no grounds to rely on save those that are yielded by the Crawford Ms. whence we derive it, and by the older Nitrian Ms. which preserves a fragment of it. And in this ascription we are confirmed by the internal evidence of the version itself. For, as has been shown in detail in Chapters II and III, on the one hand its *diction* is that of the earlier stage of Syriac literary use in translations from the Greek, before the Syriac language had been debased by the alloy of græcism; and, on the other hand, its *text* appears to have had as its prepollent element a Greek basis conformed in the main to the earlier type represented by the agreement of the ancient uncials **Ⲙ A C**, with **P** following—which type is known to have passed more and more out of currency among Biblical students as generation followed generation. In the eighth century, or even in the seventh, a text of such type would be unlikely to be adopted by a translator; and a translator of that age would hardly rival, in his language and style, the purity and ease of the Peshitto. Thus we have here two lines of argument, each confirming the other, both tending alike to the common conclusion that, for a version of such quality, based on a text of such character, an earlier date must be assumed than the eighth or seventh century.

5. *Inference from probable Date of Σ.*

A more definite approach to its date may be made by means of its relation to the other version (Σ), of which, as has been shown, it must be regarded as the predecessor. The date and authorship of Σ, indeed, are not known with certainty. But we are assured that the missing Florence Ms. (Σ^f, stated to be written by one Jacob of Hesron, A.D. 1582) had a colophon describing Σ as the work of Thomas of Harkel.* This description is confirmed by the fact that while Barsalibi, in his *Commentary* on the Apocalypse, Acts, and Epistles, makes Σ his basis (see pp. lxxxiii, note *, lxxxiv) in the Apocalypse, which he places first, he comments on the following Books in the Harkleian; thus as it seems treating Σ as part of that version. And the internal evidence amply bears out what these authorities thus affirm or imply. Apart from all external testimony, we find the method and diction of Σ to be beyond dispute Harkleian; so that it may without impropriety be designated the Harkleian Apocalypse, in this sense that, whoever be the translator, the translation is Harkleian in its manner and language—the production, if not of Thomas himself, then of a disciple and continuator, belonging to his age, trained in his school, a rigorous adherent of his system. Now the date of Thomas is accurately recorded; he did his work A.D. 616. If then we may assume that the Σ-version of the Apocalypse was part of the Syriac New Testament as revised by him, or at least a supplement appended to it not long after his time, it follows that the S-version, being prior to it, cannot be reasonably assigned to a period later than the sixth century.

No later period, as has been shown above, would suit the facts of the character of the version, whether viewed on the Syriac side, in its grammatical and literary aspect,—or on the Greek side, as a witness to the text of its original. And this concurrence of evidence, internal with external, textual with linguistic, seems sufficient to warrant us in accepting the conclusion to which we are led by the facts and inferences above stated.

* These statements as to the Florence Ms. are made by Lelong (*Biblioth. Sacra*, tom. I, p. 191 [Boerner's edition, 1709]), on the authority of a Catalogue communicated by Montfaucon. It is to be hoped that this Ms. may be recovered and the above account verified. It was missing when Bernstein sought for it at Florence in or before 1854 (Bernstein, *De Harkl. Transl.*, p. 8).

II.—ITS AUTHOR.

It remains to examine whether we can with any probability trace its origin and conjecture its author.

1. *Not Jacob of Edessa.*

One negative conclusion we may, in the first instance, lay down with confidence, and thus narrow the field of inquiry. Putting aside for the moment the reasons above given for assigning it to a date earlier than the seventh century, we may unhesitatingly affirm that neither our version nor the rival one can be the work of Jacob of Edessa, whom, as a Biblical scholar and translator, high in repute in the Jacobite Church, one might naturally suggest as the probable author of one or other. His manner is known to us, from his version of the Septuagintal *Esaias*, extant in a Nitrian Ms. (Add. 14441) in the British Museum;* and it is unmistakably distinct alike from the manner of S and from that of Σ. His date, moreover (seeing that his activity covered the second half of the seventh century and passed into the eighth, ending in his death, A.D. 708), would oblige us to assign Σ to a period so improbably late as the eighth century, if we supposed him, in the latter years of the seventh to have produced S. But we have, farther, direct evidence to the same effect in a Syriac rendering of Apoc. xvii. 3-6 (contained in a Syriac *Catena* on Genesis, compiled by the monk Severus, appended to the Commentary of Ephraim on that Book), ascribed (apparently with good reason) by the editor of the Roman edition of Ephraim, to Jacob of Edessa,^b—as follows :

ܠܗܘܐ ܟܘܢ ܕܗܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ 3.
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ 4. ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ 5. ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ 6. ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Here, after making all allowance for looseness of citation (such as is shown in the transference of ܕܥܘܠܡܐ ܕܥܘܠܡܐ from verse 4 to verse 3),

* Printed by Ceriani, in *Monumenta S. et P.*, tom. v, fasc. i, pp. 7 *et* sqq.

^b Ephraim S., *Opera Syr.*, tom. i (Roman ed.), p. 192.

we find on comparison with the corresponding passage in S and Σ , that we have a version materially different from both, alike in diction and in text.*

2. *Presumably identical with Translator of "Pococke" Epistles.*

But in endeavouring to reach a positive conclusion which may be accepted as at least provisional, it is necessary to proceed gradually. As a first step in our inquiry, it is to be observed that the combination in which S comes before us, and its accompaniments, are at least suggestive of its probable authorship. It has reached us as an integral part of a New Testament in Syriac,—Peshitto, supplemented by the addition of the Books which lie outside of the Peshitto Canon. It may fairly be presumed that when the scribe and his fellow-workers or directors arranged the contents of the volume, the supplementary matter which they incorporated in it with the Peshitto, was borrowed by them all of it from one and the same source: that is, that this version of the Apocalypse comes from the same hand as the version of the Four Minor Epistles.

3. *This Presumption confirmed by Internal Evidence.*

For so far, this is a mere presumption, arising out of the external fact that the S-version of the Apocalypse and the Pococke version of the Four Epistles are associated in the same Ms., in the same supplementary relation to the Peshitto New Testament. But when we follow up the clue thus put into our hands, and examine the two versions side by side, the presumption becomes materially strengthened. I have already noticed (pp. xvii, xviii) the internal resemblance that subsists between them. In method and in diction alike, they are similar works: they belong to the same stage of the language, they occupy the same midway position as regards their literary character—more exact in rendering than the Peshitto, more free than the Harkleian. They are, to all appearance, products not only of the same age, but of the same school,—it may well be, of the same hand. This general similarity, moreover, between the two versions, includes (as pointed out above, pp. xxxvii, xxxviii) some special points of coincidence in diction, which raise to a high degree the probability of their common authorship.

* Thus, e.g., S and Σ read $\pi\omicron\rho\nu\omega\nu$ in verse 5, with all Greek authorities; whereas in Jacob's rendering, as in the Latin, a reading $\pi\omicron\rho\nu\epsilon\iota\omega\nu$ is followed.

If then we assume on these grounds that this version of the Apocalypse is by the same hand as the version of the Four Epistles with which it is associated in the Crawford Ms., and to which it bears a close affinity alike in general character and in particular details, we arrive at a determined date, and a known name. For it is certain, as I have shown,^a that these Epistles are part of the version made A. D. 508, by Polycarpus, "the Chorepiscopus," under the direction of the famous Philoxenus of Mabug, after whose name it is styled the "Philoxenian" version,—to be distinguished as the "Philoxenian proper" or "unrevised Philoxenian" from the Harkleian, which (though too commonly confounded with it) was really the result of a revision of it in which its text and its diction were largely modified, more than a century later, by Thomas of Harkel. That Polycarpus included the Apocalypse in his work, may be assumed in the absence of evidence to the contrary. We are told by Moses of Aghel, that he translated "the New Testament"^b (no Book or Books being excepted); and inasmuch as his translation of the Four Epistles proves that "the New Testament" is not to be here taken as limited to the Books of the Peshitto Canon, there is no reason to suppose that he did not—but every probability that he did—translate the Apocalypse likewise.

4. *Also by analogous Case of Σ and Harkleian.*

A second, and quite independent, line of probable inference leads to the same result. The version Σ , as we have seen, is either a part of the Harkleian New Testament (which, for the like reason as has been above assigned in the case of the Philoxenian, may be presumed to have included the Apocalypse), or a supplement to it, wrought in sedulous imitation of its method. It is probable therefore that, like the rest of the Harkleian, Σ was constructed on the basis of a prior version forming part of the New Testament as translated by Polycarpus. It is therefore also probable, and in the same degree, that S, which is unmistakably the basis of Σ , is to be identified as the Apocalypse of which Polycarpus was the translator.

It is to be observed, that each of these chains of probability holds good apart from the other. The former depends on the affinity between S and the "Pococke" Epistles; the latter on the relation of S, as basis-version,

^a See reff., note ^a, p. lxxxii.

^b *Ap. Assemani, Biblioth. Orient.*, tom. II, p. 83.

to Σ . If either of our two distinct lines of argument be accepted as valid—if we admit it as probable, either that the S-Apocalypse is from the same hand as the Pococke Four Epistles,—or that the Σ -Apocalypse is a part (supplemental at least if not integral) of the Harkleian New Testament,—on either assumption (and the probability of each rests on a sufficient basis of its own), it follows as an almost inevitable inference, that our Apocalypse is the work of Polycarpus, and belongs to his version of the whole New Testament into Syriac, the Philoxenian proper of A.D. 508.

5. *Also by Affinity between S and Philoxenian Esaias.*

Of this inference, confirmation is forthcoming from yet another quarter. Moses of Aghel (*ut supr.*) states that “David” was translated for Philoxenus from the Greek by Polycarpus, along with the New Testament; and a note appended to the great Ambrosian Ms. of the Syro-Hexaplar version (Esai. ix. 6), informs us that the Philoxenian version extended to Esaias also. This version of the Psalms is not recorded as extant, but that of Esaias (after the LXX) survives in some large fragments, identifiable as Philoxenian beyond all reasonable doubt, preserved in the Ms., Add. 17106 of the Nitrian Collection in the British Museum, which has been printed by Dr. Ceriani in his *Monumenta Sacra et Profana*^a (cited by me as “Phx.,” see Pt. II, p. 36). The internal evidence of these fragments shows that the version to which they belong was in style and language closely akin to S;^b and also that, though based on the LXX, it bespeaks an author to whom the Peshitto Isaiah was familiar,—a note of identity with the author of S, of whom, as we have seen, familiarity with the Peshitto diction, especially that of the Old Testament, is a marked characteristic, preparing us to find in him an Old Testament translator. It is a noteworthy fact, moreover, and one that serves to reinforce the preceding arguments, that this Philoxenian Esaias bears to the Syro-Hexaplar Esaias of Paul of Tella a relation closely parallel with the relation borne by the Pococke version to the Harkleian of the Four Epistles, or by S to Σ .

^a Tom. v, fasc. i, pp. 9, *sqq.*—On the authorship of these fragments, see Ceriani, p. 5; and *Dict. of Christian Biogr.*, vol. IV, *s.v.* POLYCARPUS (5), pp. 430–433. See also Wright, *Catal.*, p. 28, for his account of the Ms., which he assigns to the seventh century.

^b See the points of affinity between S and Phx., recorded *passim* in my Notes to Part II.

On all those grounds we are, I venture to think, entitled to claim this Polycarpus as the author of the version of the Apocalypse herewith printed,—at least until some more probable theory shall have been advanced.

6. *Objections answered.*

(1.) To authorship suggested for S:—

Against this theory of the authorship, one argument (and I know of no other) may be urged. Barsalibi, the great teacher of the Monophysite Church of the twelfth century, in commenting on the Apocalypse, follows (as we have seen, pp. lxxxiii, note^a, lxxxiv) the version Σ ; and though a few tokens appear of his knowledge of S, they are doubtful, and, even if certain, could be accounted for by the very probable supposition that he derived them from marginal notes attached to his copy of Σ . Is it likely (it may be asked) that so learned a scholar as Barsalibi should be ignorant or negligent of a version of this Book bearing a name so great and so revered in his Church as that of Philoxenus? This objection (it is to be observed) is raised—not with regard to the existence of S in the time of Barsalibi (for of that we have found Ms. evidence dating three centuries before him,—see p. xc), but with regard to the view that it belongs to the Philoxenian New Testament. And as so raised, it admits of a complete answer. Barsalibi, in the same work in which he comments on the Apocalypse according to the Σ -text, not only comments on the Four Epistles according to the Harkleian text, but states^a expressly that he knows of no other. If, then, we are to conclude that S cannot be Philoxenian because Barsalibi ignores it, we must extend the same conclusion to the Poccoke text of the Four Epistles, which he likewise ignores. But that text is demonstrably Philoxenian, notwithstanding Barsalibi's negative witness to the contrary. His negative witness, therefore, against the claim advanced for S, that it too is Philoxenian, may be safely set aside.

(2.) To authorship suggested for Σ :—

So again, the theory which makes the Σ -Apocalypse part of the Harkleian New Testament is open to an objection,—a serious one, though

^a Ap. Poccoke, *Præf. ad Lectorem*, prefixed to his edition (1630) of these Epistles.

of negative character. This Book is absent not merely from the New College Ms. (No. 333) of the Harkleian (which supplied the text of White's edition, but is defective at the end, and therefore inconclusive as a witness), but from the Cambridge Ms. (Add. 1700), the only known un-mutilated copy professing to be complete.^a In this matter, Barsalibi is a witness on our side; for (as noted above, pp. lxxxiii, note ^a, xciii) he seems, in the *Commentary* above referred to, to have known it as associated with the Harkleian version of the Four Epistles,—probably deriving it from a Ms. of the Harkleian, in which the Apocalypse stood, as in S, before the Acts, the Epistles following after.^b That the Apocalypse is wanting from the Cambridge Ms. may be a fact of no farther significance than is its absence from many Greek cursives;—to be accounted for simply by the prevalent custom of most Churches of excluding the Apocalypse from their lectionary systems.^c

In estimating the weight of the above considerations, it is to be borne in mind that the argument for accepting S as Philoxenian, and the argument for accepting Σ as Harkleian, are in the main independent each of the other, each resting on sufficient grounds of its own. They may therefore be regarded as mutually confirmatory; and to argue that if Σ be the work of Thomas, S is probably the work of Polycarpus, or *vice versa*, is valid reasoning, and not a vicious circle.

^a Except these two, no known Harkleian Ms. exhibits the Acts and Epistles.

^b Thus the copy used by Barsalibi would be similar in arrangement to the Crawford Ms., only with the supplementary Books derived not from the Philoxenian proper but from the Harkleian.

^c For the adverse opinion of Adler, who denied (*Versions Syr.*, p. 78) that Σ could be Harkleian, and for the grounds on which that opinion is to be rejected, see *Transactions, R.I.A.*, vol. xxvii, p. 304.

CHAPTER VII.

THE APOCALYPSE IN THE SYRIAN CHURCHES.

IN the course of the preceding inquiry, it has distinctly appeared that the Apocalypse was not only unread in public, but had no great currency even among students of Scripture, within the Jacobite communion,—the body which, though lying under the reproach of heresy, unquestionably represents the national Syrian Church, and is honourably distinguished by its zeal for Biblical literature. To the divines of the rival Nestorian Church, and to its Biblical scribes, the Apocalypse, and with it the Four Epistles, appear to have been absolutely unknown.

It seems worth while to put together the facts, so far as I have been able to ascertain them, which indicate the extent of knowledge of this Book, existing among Christians who studied the Scriptures in Syriac, traceable back from the latest point at which that knowledge may reasonably be presumed to have been acquired in or from the East, and independently of printed editions of the Syriac New Testament.

I.—*The Apocalypse known to certain Members of Syrian Churches.*

1. *Of the seventeenth and sixteenth centuries.*—In the seventeenth century the Apocalypse, in the version Σ , is known to have been in the hands of three persons belonging to Syrian Churches;—of a priest of Amid (Diarbekr) 'Abdul Aḥad, who transcribed it with the rest of the Scriptures in Paris, A.D. 1695;^a of Gabriel Sionita, who edited it from a Ms. or Mss., no longer forthcoming, for the Paris Polyglot, 1633; and of Joseph, a monk of Kenobin, in the Lebanon, who transcribed it for Archbishop Ussher, in 1625^b—the two last-named being Maronites, the first no doubt a Jacobite.

^a This copy is numbered 1 to 5 in Zotenberg's *Catalogue*, *q. v.*

^b See *Transactions of R.I.A.*, vol. xxvii, p. 283.

To these, the sixteenth century adds two more—Jacob of Hesron (in the Lebanon country), who wrote the Florence copy in 1582, and (as it seems) Caspar, whose name appears in the colophon of the Leyden copy, described as “from the land of the Hindus” (ܠܘܕܝܐ, —not ܠܘܕܝܐ, as printed by De Dieu).^a Thus, of these five, the last was apparently of the Syro-Indian Church of Malabar; three were Maronites; and one only was of the Jacobite Church of Mesopotamia—the other four belonging to communities subject to the See of Rome. All five, however, worked merely as transcribers,—in Europe, or for European scholars; and it was, no doubt, under European influences that their transcripts were made: but the fact that they had, or had access to, Mss. whence they transcribed the text, proves that, in the sixteenth and seventeenth centuries, copies of the Book in this version were still preserved among Syrian Christians in three regions so remote one from another as Mesopotamia, the Lebanon, and Malabar,—not only in the Jacobite Church whence it sprang, but in two other Churches ecclesiastically and doctrinally distinct from it. As regards the Apocalypse, therefore, Widmanstad was no doubt correctly informed by Moses of Marde, in 1554–5,^b that the non-Peshitto Books in Syriac were then extant in Mesopotamia.

For so far, the evidence points to Σ as the form in which the Apocalypse was known in the places named; but the version S, too, is proved, by a note entered in the Crawford Ms. (see pp. cx, cxi, *infr.*), to have been in the hands of two successive owners in the same Mesopotamian region, in 1534,—of one Şaliba, and of a Patriarch (probably Jacobite but possibly Nestorian) Simeon of Hatacha,^c to whom he sold the Ms.

2. *Of the twelfth, eleventh, and ninth centuries.*—For three centuries before that date I am unable to adduce any evidence of knowledge of either version; but when we go back to the twelfth century, both come again into view. Shortly before the year 1200, as I hope to show in the following Chapter, the Crawford Ms., in which the Apocalypse in the version S is, as we have seen, ranked high among the New Testament Books, and ascribed to the Fourth Evangelist, was written in the very heart of the Jacobite Church, in a convent of Şalach, in Tur'abdin. Not many years earlier is to be placed the composition of the *Commentary*^d of

^a See De Dieu's *Apocalypsis*, p. 164.

^b See *reff.* in note ^b, p. xvii, to Widmanstad's *Epistle to Gienger*.

^c See below, pp. cx, cxi.

^d See above, p. lxxxiii, note ^a.

Barsalibi (the leading divine of the Jacobite Church of this century), who died Bishop of Mabug, A.D. 1171,—in which the Apocalypse is ascribed to St. John and expounded after the Σ -version. An earlier Commentary (of unknown authorship and date), contained in the Ms. Add. 17127 (Brit. Mus.), embodying the text I have designated as Σn , written A.D. 1088 in a convent near Alexandria, proves that Syrian monks of the eleventh century, settled among their Monophysite brethren in Egypt,^a—the country in which the Harkleian New Testament was produced, A.D. 616, by a Syrian Bishop,—knew the Apocalypse in the Harkleian or Harkleianized Σ -version. This is at once the earliest Syriac Commentary on the Book,^b and the earliest evidence of the existence of Σ . For S, we are enabled to bring proof two centuries earlier, in the shape of the fragment of it (Rev. vii. 1–8), included in the collection of extracts, Ms. Add. 17193 (Brit. Mus.), written A.D. 874. This Ms. is no doubt Jacobite, and was in Tur'abdinese hands A.D. 1493, but its place of origin is uncertain (the second part of its name, which began with **ح**, being illegible^c).

3. *Of the seventh and sixth centuries.*—About 200 years before the date of this Ms., Jacob of Edessa, as we have seen, knew and cited the Apocalypse, but in a rendering of his own. It is uncertain, however, whether he translated the whole Book, or merely the passage from Rev. xvii. (see above, p. xciv); and we can only infer from it that he did not know, or did not care to quote, S or Σ . The latter, as I have endeavoured to prove, is to be regarded as a work of Thomas of Harkel or a continuator in the earlier part of his century, the seventh; and the former is to be placed still earlier, as part of the Philoxenian New Testament, in the sixth. I am unable, however, to point to any evidence in the writings of Philoxenus to show that he knew the Apocalypse in any form.^d

4. *Of the fourth century.*—In the fourth century, however, we find it distinctly cited, and ascribed to St. John, by the greatest of Syriac divines, Ephraim, in one of his *Sermones Exegetici*, as follows:—

^a The Coptic Church was in close communion with the Syrian Jacobite Church, both being Monophysite.

^b The Commentary may be considerably earlier than the date of this Ms.; but that it is of Syriac origin, and not a translation from the Greek, is proved by the fact that the author cites, and explains, the verse viii. 13 as mistranslated in Σ , attributing a “tail of blood” to the eagle.

^c Wright's *Catalogus*, pp. 989, 992. See also p. xc, *supr.*; and p. 35, Pt. II, *infr.*

^d No citation of it is recorded in Dr. Budge's edition (1894) of Philoxenus.

the numerous translations of the writings of the Greek Fathers, with which Syriac scholars of the sixth century (and perhaps earlier) sought to compensate for the dearth of original Syriac theology, the points of difference between the Greek and Syriac Scriptures must have been noticed by Syrian readers;—and above all, the absence from the Syriac of whole Books which stood unquestioned in the Greek. In the account of the origin of the Philoxenian version, given (see note ^a, p. lxxi) by Moses of Aghel, it is plainly suggested that the object of Philoxenus, in issuing that version, was that his people should learn to know the Scriptures in a form assimilated to that in which their Greek-speaking brethren of Alexandria and elsewhere knew them.

Yet it is plain that the Apocalypse never became familiarly known in the Jacobite or any other of the Syrian Churches. It was rarely transcribed, rarely commented on, had little influence on their religious mind, and contributed little if anything to their religious thought or phraseology. The hymns and liturgies, in which alone Syriac religious literature is rich, are with hardly an exception devoid of all such Apocalyptic imagery and language as we meet at every turn in the hymnology of the West,—whether of the medieval Latin Church, or of English Christendom, Anglican and Nonconformist alike.

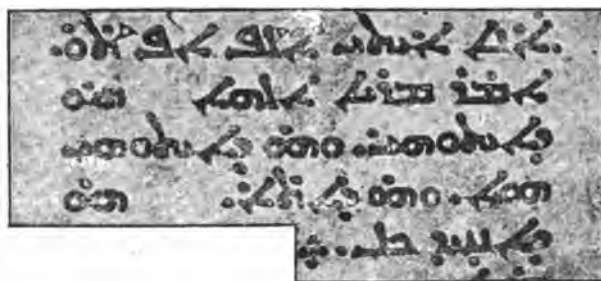
III.—*Value of the Versions S and Σ.*

But if, as it seems we must admit, both the Syriac versions of the Apocalypse have failed to commend the Book to Syriac readers, neither of them is therefore to be lightly esteemed: each has a value of its own. The one which has now been for more than two centuries and a-half known to scholars, is interesting in its capacity as a supplement to the Harkleian version, and shares with it the merit of usefulness for critical purposes by reason of the very literalness which is, from a literary point of view, its fault. The other, which I now give to the public, is to be prized as being, together with the Four Epistles published by Pococke, the total of what time has spared to us of the Philoxenian version, once famous but now surviving only in these remnants,—small in bulk, yet constituting the portion of it best worth preserving, inasmuch as in these Books alone the translator worked directly on the Greek before him, without having (as in the other Books) the Peshitto to draw him aside from the faithful rendering of his original. This Apocalypse therefore, and the Four Epistles, come to us as a monument of the learning and industry of

the Syrian Monophysite Church of the early sixth century. They are valuable alike in their literary aspect, as a successful presentation of the Greek original in a Syriac version of adequate exactness, without sacrifice of idiomatic purity,—and from the point of view of the textual critic, as reproducing the text (or perhaps a combination of two or more texts) that was accessible to a scholar in the Euphratensian province immediately after the close of the fifth century.

In closing this investigation, I may be permitted to quote the concluding sentences of the Memoir I have already referred to^a :—

“We justly claim [for this Version], as regards its general tone and manner, that it approaches the excellence of the Peshitto; and in point of force, directness, and dignity, that it gives worthy expression to the sublime imagery of the Apocalyptist. It has strength and freedom such as few translations attain; such, in fact, that it would not be difficult to make out a plausible case for accepting it as the Aramaic original, or a close reproduction of an Aramaic original, of the Book. In it, far more fully than in the cramped and artificial diction of its reviser, the Aramaic idiom asserts its power to supply for the burden of the divine visions an utterance more adequate than could be found for them in the Greek which is their actual vehicle. From it, as a comparison of the two versions shows, the latter one has borrowed the touches of simple majesty which ever and again raise it out of its usual level of painstaking and correctness: in it, I may almost venture to say, more perfectly than in the written Greek, we may read ‘the things which shall be hereafter’, well-nigh in the form in which St. John first apprehended the divine word that came to him, and inwardly shaped into speech the revelation of ‘the Lord God, which is and which was and which is to come, the Almighty.’”



(Apoc. i. 8.)

^a *Transactions, R. I. A.*, vol. xxx, p 398.

CHAPTER VIII.

ACCOUNT OF THE CRAWFORD Ms. (SYR. 2).

To the preceding study of the version S, I deem it fitting to append a brief account of the Ms. in which it has reached us,* and of my reasons for believing it to have been written in the latter years of the twelfth century.

I.—*Description of the Ms.*

The Ms. must have consisted, when entire, of twenty-four quinions (240 leaves), with a single sheet (2 leaves) subjoined. It contained the whole New Testament, with the Pauline Epistles placed last. Four leaves have been lost (the first of the first quinion, the first and tenth of the twenty-fourth, and the former of the final pair), and with them the first twelve verses of St. Matthew i, the greater part of the Epistle to Titus, and Hebrews xi. 28 to end, have disappeared. Otherwise the sacred text is complete, except that a few more verses of St. Matthew, and a few of the Acts, have perished owing to the mutilation of two or three leaves. Besides the 238 leaves which remain, eleven have been inserted immediately after the Fourth Gospel, exhibiting a Harmony of the Passion-narratives. Thus the Ms. has now 249 leaves. The last leaf contains the Subscription and Colophon.

That leaf alone is (on both sides) written in single column, the rest in double columns throughout. The last page alone is in a cursive hand: the preceding one, in common with the rest of the Ms. (including the eleven inserted leaves) is in a clear and regular estrangelo, of a well-

* For fuller details, see the *Memoir* above cited (*Transactions of R.I.A.*, vol. xxx, p. 347). This Ms. is No. 12 of the *apparatus* attached to Mr. Gwilliam's forthcoming edition of the Peshitto Gospels; also of my list of Mss. of Poc., in *Hermathena*, vol. vii, pp. 285, 286.

marked but not archaic type. Here and there a word is interlined (*prima manu*) in cursive. The cursive *olaph* (ⲓ) appears not infrequently, especially when final; also the cursive *tau* (Ⲛ), especially before final ⲓ. In the text, the vocalization is sparingly indicated—usually by the simplest method—of points above or below, now and then by Greek vowels attached to unusual words, or to such as would be ambiguous if without vowels. On the whole, the Ms. is in good condition, and hardly any part of its contents is illegible, except in the last leaf, which (especially its latter page) has been so damaged as to be decipherable with difficulty and (in a few places) not with absolute certainty.*

II.—*Its Contents.*

It comprises the New Testament, in the Peshitto version, supplemented by the Apocalypse (as now for the first time printed, Part II., pp. 1–29), and the Four Minor Catholic Epistles (in the version known as “Pococke’s text”). Its contents are thus unique in two respects. *First*, it exhibits the Apocalypse in a version which is (as above shown in detail) quite distinct from the version hitherto included in printed Syriac New Testaments, from the Paris Polyglot down to the latest. And *secondly*, it is the only Syriac Biblical Ms. (excluding from that title such transcripts made from European libraries, as *e.g.* the Ms. No. 5 of Zotenberg’s *Catalogue, Bibliothèque Nationale*) that presents to the student a complete New Testament, according to the canon ordinarily received, whether Greek or Latin;—including with the Peshitto not only, as a few other Mss. do, the four non-Peshitto Epistles, but the Apocalypse,—of which Book the few extant Syriac copies exhibit it in the other version, and apart from the Peshitto.^b The Books are continuously arranged; each Book, after the first, beginning in the same column in which the preceding Book closes, with but a narrow interval of separation. The order is, I believe, unexampled: Gospels, Apocalypse, Acts and seven Catholic Epistles, Pauline Epistles.^c It is remarkable that the supplementary Books

* See the autotype reproduction of two columns of the Ms., in the Plate facing title; also the photographic facsimile at foot of p. cv, *supr.*

^b In the copies *l* and *n* it stands alone; and so also, we are told, in the lost copy *f*. In *d*, it is associated only with the “Pococke” Epistles. See p. xv, note ^c, *supr.*; and Part II, p. 36, *infra*.

^c See however *Hermathena*, vol. vii, p. 410, note †; vol. viii, p. 145, note ².

thus interpolated into the Peshitto are in no way distinguished by the scribe from the others. The Apocalypse follows St. John's Gospel, and is in turn followed by the Acts (see Plate), as closely as St. John follows St. Luke. And in like manner, the Four Epistles are placed—2 Peter after 1 Peter and before 1 John, which last-named Epistle is succeeded by 2 John, 3 John, and Jude,—as in Greek and Latin Bibles: whereas in the few other Syriac Mss. which exhibit these non-Peshitto Epistles, they are mostly subjoined (as, *e.g.*, in the great Cambridge Syriac Bible, Oo. I, 1, 2) as a sort of appendix to the New Testament. Nor do the notes prefixed or appended to these interpolated Books distinguish them in any way from the rest. On the contrary, the superscription of the Apocalypse assigns it to "St. John the *Evangelist*," and the subscription to "St. John *Apostle and Evangelist*," as if to assert its equality in the canon with the Gospel that immediately precedes: and in like manner the subscriptions of 1 Peter and 1 John are "*the first Epistle of Peter*", "*the first Epistle of John*", thus connecting them respectively with 2 Peter, 2 and 3 John, which follow; whereas in purely Peshitto Mss. they are usually described as "*the Epistle of Peter*", "*the Epistle of John*"; and so even in our Ms. in the superscriptions.

Our Ms., however, contains clear indications of the supplementary character of these Books. Its margin bears two distinct series of numbers, both of which are usually found in Syriac New Testament Mss. Of these, one series divides each Book into the *قسمة* or Sections peculiar to Syriac usage, 165 in number: the other into Lessons, for the Sundays and Holydays of the year,—nearly three times as many as the Sections. To each Lesson is prefixed (in the text) a rubric indicating the day to which it is assigned.* These two systems of division, however, relate to the Peshitto text only. The supplementary Books are passed over in the marginal numeration of Sections and of Lessons alike. In the Four Epistles a few lesson-rubrics are inserted; but none in the Apocalypse. The exclusion of all these Books from the division into Sections amounts to a negative intimation that they were not known to the Syrian Church when that division was made. Of the Four Epistles, the same may be said with regard to their exclusion from the Lectionary series; but hardly

* See Plate, second column, for numerals of both series, and a rubric, prefixed to Acts i.

of the Apocalypse, inasmuch as many Churches which know it and accept it as canonical have judged it to be unsuitable for public reading.

But when from the text of our Ms. we turn to the Subscription which occupies the *recto* of its final leaf, we find a direct and positive statement that none of these Books lay within the scope of the sectional division,—as follows: “The Book of the New Testament; in which there are 165 sections; *besides the Revelation and the four Epistles.*” Of these last, the verses, or *ρήματα* (ܪܗܡܬܐ) are numbered, 1373 in all; and the Subscription then goes on to reckon the verses of the Gospels, Acts, and Pauline Epistles. The rest of the page records the number of Chapters or *τίτλοι*, Eusebian divisions or *κανόνες*, Parables, Miracles, and Testimonies (Old Testament citations), contained in each Gospel severally. I have printed this Note in full (line for line) in Part II, p. 31, and have added a translation, p. 95.

The Colophon written on the *verso* of the same leaf gives us the name of the scribe, Stephen, a monk; of the person for whom it was written, Gabriel, also a monk; and of various fellow-monks, relatives, and friends, to some of whom he professes himself indebted for instruction or for assistance, and for whom he asks his readers' prayers. He also names the place where he wrote,—“the monastery of Mar Jacob the recluse of Egypt and Mar Barshabba, beside Şalach, in Tur'abdin, in the dominion of Hesna Kipha.” I have reproduced this Colophon in Part II, p. 32, and have given a translation of it (pp. 98, 99). Of the persons and places named in it I shall have more to say farther on.

It is unnecessary to describe the contents of the eleven inserted leaves which precede the Apocalypse, farther than to state that the Passion-Narrative contained in them is compiled from the Harkleian Gospels, and is portioned out into lessons for Good Friday. Though written by a hand probably identical, certainly contemporaneous, with that which wrote the New Testament, they form no part of the Ms. proper. It is complete without them; and not only so, but they are intruded into one of the quinions of which it is composed—the eleventh, between its eighth and ninth leaves. The *verso* of the eighth leaf breaks off in the last verse of St. John's Gospel, and the rest of that verse (four lines) runs over into the *recto* of the ninth, where it is followed by three lines of subscription; so that, if these eleven leaves were removed, the Fourth Gospel would appear in unbroken integrity, and the New Testament would be complete and

continuous. But by a peculiar arrangement, such as I have not met with in any other Ms., Syriac, Greek, or Latin, these seven lines, needed to complete St. John after fo. 8 of quinion 11, are repeated at the head of the first column of the *recto* of the first intruded leaf, and then followed by the Harmony headed by its superscription, occupying ten leaves and the *recto* of the eleventh. The result is, that the Four Gospels with this Harmony admit of being separated from the following Books so as to form a volume complete in itself.

The *verso* of the eleventh of these leaves, originally left blank, now exhibits a record, in a much later and very inelegant cursive hand, of the purchase of the Ms. by "Simeon of Hatacha, Patriarch, named Taibu," in A. Gr. 1845 (A.D. 1534) from a deacon named Şaliba, the price being "one hundred and twenty 'athmanih (~~ⲁⲩⲙⲁⲛⲏⲥ~~);—probably equal to about £3 15s. sterling.*

Of the origin, history, and age of the Ms., our knowledge is limited to the facts stated or implied in the Colophon, and in the memorandum of sale above described, together with such inferences as may be drawn from the contents of the volume, and the handwriting. I have discussed these facts and inferences at length in the *Memoir* already referred to: here I propose to give a summary of the results arrived at in that discussion, adding a few points which I have noticed since it was published.

III.—*Its Place of Origin.*

The region of Tur'abdin^b (now *Jebel-Tûr*), where the Ms. was written, is a hilly district in the north-east part of Mesopotamia, for centuries the headquarters of Jacobite monasticism, and still the chief centre of the dwindling Jacobite Church. The name of the scribe, Stephen, is not elsewhere met with, so far as I have ascertained, but "the monastery of Mar Jacob the recluse of Egypt, near Şalach," where he wrote, was a Jacobite house, and Şalach, in Tur'abdin, was the seat of a Jacobite Bishop. The first owner of the Ms., Gabriel, the monk for whom it was written, belonged to the town of Beth-nahle, also in Tur'abdin, of which district Hesn-Kipha (now Hasankef), was

* See Payne Smith, *Catal.*, col. 612, for 'athmanih.

^b See *Transactions, R.I.A.*, vol. xxx, pp. 356–358, for Tur'abdin, Şalach, and Beth-nahle; also for Hatacha, which lay some 50 miles outside Tur'abdin.

the chief stronghold, and for many generations the political capital. Of its contents, the parts supplementary to the Peshitto,—the Four Epistles, and (as I have endeavoured to show) apparently the Apocalypse, are of Jacobite origin; as is also the interpolated Harkleian Passion-Harmony. The modified form of the estrangelo character in which it is written, and the occasional Greek vowels inserted, are Jacobite likewise. Thus we may safely conclude that it is a Ms. in every sense Jacobite.

IV.—*Its History.*

Between the date, which I now seek to determine, of Gabriel, its first owner, and the date (some thirty or forty years ago), when it was purchased by the late Earl of Crawford, the only fact in its history known to us, is the above-mentioned sale of it in 1534. The seller, however, “Şaliba the Deacon” is an unknown person, and the purchaser, “Simeon Taibu [*or* Taibutho] of Hatacha,” cannot be identified with certainty. He is styled “Patriarch,” and if we may presume him to have been the head of the Jacobite Church, he was probably the prelate known officially as Ignatius XVI, otherwise ‘Abdallah of Hēsna d’Atta.’^a If so, the Ms. was presumably kept by him at Deir-Zaferan (the convent of Mar Ananias) near Marde,—then, as now, the seat of the Patriarchs. But seeing that, at the date specified, the Nestorian Church of the East had at its head a Simeon as “Catholikos,” for which title “Patriarch” was commonly used as equivalent,—and had a footing in the chief Jacobite centres, even in Marde,—it may be that by this sale the Ms. passed into Nestorian hands.^b How, or when, or by whom, it was brought to England, or from whom it was purchased for the Library where it now is stored among so many treasures of Oriental learning, is unknown.

V.—*Its Age.*

In the Colophon, it will be observed that, though the names of places and persons are fully recorded, no date is given^c; nor among the persons named is there one whose date is known. The age of the

^a See *Transactions, R.I.A.*, vol. xxx, pp. 359–360.

^b *Ib.*, p. 360, note †.

^c The date may have been noted on the lost penultimate leaf of the Ms. “

Ms. must therefore be inferred from such indications as are yielded by its handwriting and its contents. On the back of the modern English binding, the volume is lettered "Circ. A.D. 1000"; but on what grounds, or by what authority, this date was suggested, does not appear.

a. Arguments for and against an early date.—The experts in palæography to whom it has been submitted have given very various judgments on its age—some dating it as late as the twelfth century, some as early as the ninth, or even the eighth. A perfect idea of the handwriting and present aspect of the Ms. may be obtained from the Plate, which reproduces with absolute fidelity two columns of it as specimens. It will be seen that its estrangelo is not of the purest or earliest type. The *dolath* and *rish* are curved, not rectangular; the *he*, *vau*, and *mim* are closed, not open; the *semcath* is joined with the following letter. In all these respects, and in the occasional insertion (*prima manu*) of Greek vowels (see facsimile, p. cv), it deviates from the usage of Mss. prior to the seventh century. But the rounded *dolath* and *rish* have been relied on by some as tokens of a date not later than A.D. 1000, inasmuch as a reversion to the square archaic forms took place about that time, due (as is supposed) to the revival of estrangelo by John, Bishop of Kartamin in Tur'abdin (consecrated A.D. 988).

I am of opinion, however, that these tokens are unreliable. For—

(1). The revival of the square forms did not supersede the contemporaneous use of the curved forms, as is proved by Mss. which exhibit both. For example, in the Syro-Hexaplar estrangelo Ms. of Genesis, Brit. Mus., Add. 14442, ascribed to the seventh century, the text exhibits the square forms of these letters, but the curved forms prevail in the notes, which are unquestionably contemporaneous with the text.* Again, the Ms. Add. 12139 (Brit. Mus.), dated A. Gr. 1311 (= A.D. 1000), is written in its earlier part in the modified estrangelo of our Ms., and resembles it in the rounded forms in question and in other minor details,—but suddenly, in the middle of a page, changes to the square forms and adheres to them

* These notes are written, according to Ceriani, "characteres medio inter *estrangehelum* et *maroniticum*".—*Monumenta S. et P.*, tom. II, fasc. ii, p. xviii. The same is true of the notes in other like Mss.; *ſ.g.*, sometimes of those in the Ambrosian Syro-Hexaplar (eighth century).

for the rest; though the colophon testifies, and the uniformity of the handwriting in all else confirms, that one scribe wrote the whole. All these Mss. are Jacobite.

(2). The extent and permanence of the revival effected by John of Kartamin has been over-estimated. The statement of Barhebræus,* who is our authority in the matter, merely conveys that John restored and carried to perfection the use of the estrangelo among his own monks, so as to enrich his monastery with many volumes, and (no doubt) to organize for Tur'abdin an active and influential school of caligraphy. If his scribes preferred the square forms, the fashion did not last very long, even in his own monastery. In the Bibliothèque Nationale there is a Ms. (Zotenberg, No. 41), written by a monk of Kartamin, A.D. 1194, in which the estrangelo closely resembles that of our Ms., not only in general character, but in every characteristic peculiarity, including the curved *dolath* and *rish*, which have been relied on as arguments for an eighth- or ninth-century date.

b. Reasons for assigning Ms. to close of twelfth century.—After a careful comparison of a large number of Mss., especially those of the "Rich" collection in the British Museum, and of the Bibliothèque Nationale, Paris, and a full consideration of the evidence yielded by the Crawford Ms. itself, I have come to the conclusion that it belongs to the latter years of the twelfth century. This is the period to which, after inspection of some photographs taken from it, it was assigned by the person who was best qualified to speak with authority in such a matter—the late Dr. William Wright, of Cambridge. Another expert palæographer, Dr. Karl Hörning, late of the British Museum, to whom I showed the Ms. without informing him of Dr. Wright's judgment, at once pronounced the same opinion.

I will briefly state the grounds on which this judgment rests—

Evidence of handwriting.—The handwriting of the Ms., which as I have shown has been assigned to an earlier date only on grounds which are untrustworthy, bears a real and close resemblance to the estrangelo Mss. written about the year 1200—closer than to those of any previous or

* *Chron. Eccles.*, I, 76, col. 417 (ed. Abbeloos and Lamy).

following age. Dr. Wright and Dr. Hörning, independently, fixed on one Ms. of the Nitrian collection as especially like it in general character,—Add. 12174 (Brit. Mus.), a volume of *Lives of Saints*, written A.D. 1196 in the great Jacobite monastery of Melitene, a little north of Tur'abdin.

Farther research, especially among the "Rich" Mss. and those of the Bibliothèque Nationale,* disclosed to me the fact that nearly all the extant Biblical Mss. written (as this was) in or near Tur'abdin, present, more completely than those of any other origin, the peculiarities of handwriting and usage which characterize our Ms.,—the agreement in this respect being twofold, for it is observable in the cursive character in which (as in our Ms.) the colophon is usually written, as well as in the estrangelo of the body of the book. Moreover, all these Tur'abdinese Mss. of which the dates are known or probably assignable, prove to have been written within the period specified: whence it may reasonably be inferred that, as regards the production of such Mss., the activity of the Tur'abdinese monks began after the middle of the twelfth century, and did not continue far into the thirteenth.

I am thus enabled to affirm two propositions:—

(i). That the Biblical Mss. which are most clearly distinguished by the marks which are characteristic of the Crawford Ms., are Mss. written within the region, and the period, above indicated,—*viz.*, in Tur'abdin, in the latter part of the twelfth century.

(ii). Conversely, that a Biblical Ms. marked by such characteristics is presumably a Ms. of that region and that age.

Mention of Tur'abdin in the Colophon.—The above results (though the research which led to them was suggested by the local and ecclesiastical relation between Tur'abdin whence our Ms. comes, and Melitene, the home of Add. 12174) might have been arrived at even if the colophon which specifies the birthplace of our Ms. had perished or had never been written. On the mere evidence of the handwriting, with its accompanying peculiarities, I should have claimed it as belonging to Tur'abdin or some adjacent Jacobite centre. But when we call to mind the fact stated in the colophon—that the Ms. was written in a principal Tur'abdinese monastery,

* The detailed particulars as to these Mss. are given at length in my *Memoir* (in *Transactions, R.I.A.*, vol. xxx, pp. 364 *sqq.*).

by a Tur'abdinese monk, for another monk also Tur'abdinese;—it follows unquestionably that the twofold heads of evidence, of its characteristics in point of handwriting, and of its Tur'abdinese origin, give twofold force to the presumption raised above, that it belongs to the years just before, or the years just after, A.D. 1200.

The inferences which the colophon yields extend beyond the indication of the place of origin of the Ms. There are, farther, inferences from—

Structure and wording of Colophon; in which respects it closely resembles like notes appended to the other Tur'abdinese Mss. above referred to. Some of these come so near to it in their wording that much help is to be had from them in the difficult task of deciphering the nearly obliterated final page of our Ms.; whereas its fashion and diction differ widely from those of Mss. of earlier or later date, or of other regions. Here then we have the internal evidence of the scribe's language and matter, concurring with the external evidence of his handwriting, in determining the age to which he belongs.

Political situation implied in Colophon; in the mention of "the *كفلا* (= *dominion*, or *principality*) of Hesna Kipha." It appears from the *Annals* of Abu'lfeḍā^a (and is confirmed by the *Chronicon Ecclesiasticum* of Barhebræus) that Hesn-Kipha, a strong fortress on the Tigris,^b became for the first time the capital of a *كفلا* (i.e., of the dominion of a quasi-independent sovereign prince, *كفلا*) in the twelfth century, under the Turcoman chief Sokman, son of Ortok (A.D. 1101); by whose line, the Ortokids, it was ruled till 1221–2. Here then the evidence points, as before, to the twelfth century. Another authority supplies facts which serve to determine the date to the latter and not the former part of that century, and at the same time to account for the lack of Tur'abdinese Mss. of earlier date. From the Life of John, Bishop of Marde, based on his own autobiographic memoranda,^c we learn that when he was consecrated, A.D. 1125, he found that, in his diocese and the adjoining region of Tur'abdin, the monasteries were and had been for two hundred years deserted or even in ruins. This statement is no doubt exaggerated,^d

^a *Annals*, tom. III, p. 336; IV, pp. 192, 392 (Adler's edition, Copenhagen, 1790).

^b *Transactions, R.I.A.*, vol. xxx, p. 358.

^c Ap. Assemani, *B.O.*, tom. II, pp. 216, 220–223, 228.

^d The facts above stated as to Kartamin show that, there at least, there was a flourishing monastery little more than a century before John of Marde.

as to the duration or the extent (or both) of the desolation described; but we may safely accept it as evidence that a long period of violence and disorder had preceded the rise of the Ortokid dynasty,—as the authorities above referred to amply attest. And the restoration of monasticism which this John is stated to have effected, in the rebuilding of monasteries and the refurnishing of them with books, which appears to have been the employment of his forty years' episcopate, implies that he lived under a settled government and enjoyed from it some measure of protection. Indeed the narrative of Barhebræus records instances in which, towards the end of the century, the intervention of the Ortokid prince (though a Mohammedan) in the affairs of the Jacobite Church was sought and obtained.* Thus the monks of Tur'abdin and the adjoining region (for Amid was added to the Ortokid princes in 1183,^b and Marde was ruled by another branch of the same house^c) were free to follow the impulse towards sacred letters which seems to have been originally given by John of Marde, and which was carried on and enhanced by two more noted persons who came after him,—Barsalibi, who died Metropolitan of Amid, A.D. 1171, and Michael (the Great) his friend and supporter, who died Patriarch, A.D. 1199. Thus the historical indications implied in the word ~~κλίμα~~—of a monastic life in Tur'abdin pursuing its employments in something of security under the rule of a sovereign Prince—lead us, as the palæographical indications have already led us, to assign the Ms. to the latter rather than the earlier years of the twelfth century.

Personal statements of Colophon as to the scribe, and his uncles.—Stephen the scribe tells us that he was instructed in writing by his uncles, monks like himself. He is therefore not of the first, but of the second or a later generation, of the caligraphers of the Tur'abdinese school. That school can hardly have been in operation before the middle of the century: and he therefore (especially as three of the five uncles named are described as “deceased”) probably belongs to a time not earlier than its last quarter.

Farther: there is something to be said of the names of certain of these uncles; his “paternal uncles, monks: Mas'ud deceased and John and Simeon.” To these men, Stephen tells us, and to two “maternal uncles, monks and priests, deceased,” he owed his training “in the matter of

* *Chron. Eccles.*, I, 91, col. 607, 611, 613.

^b Abu'lfeda, *Annals*, tom. iv, 54.

^c *Ib.*, tom. iii, 350.

doctrine and of writing and so forth." He wrote, therefore, at a time when two of these five persons were still living—the brothers John and Simeon, both monks and (as is implied) scribes. Now in a Paris Ms. above referred to, No. 41 Zotenberg (Biblioth. Nat.)—a copy of the Gospels bearing in its handwriting and all its characteristics the closest possible affinity to our Ms.—there is mention of two brothers, John and Simeon, monks, born at Mido, in Tur'abdin, and trained at Kartamin: one of whom, Simeon, wrote the Ms., and died in November 1194, as is recorded in a note appended by John. If these brothers are the John and Simeon, "paternal uncles" of the scribe of our Ms., it follows that the Ms., having been written in Simeon's lifetime, cannot be later, but probably is not many years earlier, than 1194. The names are too common to permit us to regard the suggested identification as certain: but considering that the geographical area our inquiry deals with is a limited one,^a and the class of skilled Tur'abdinese caligraphers more limited still,^b it seems fairly probable that the monk Simeon, who died in 1194, after writing the Paris Ms. No. 41, and who had a brother John also a scribe, was the Simeon who, with his brother John, instructed Stephen in caligraphy, and lived to see him produce the Ms. whose date we are investigating.

Unless, therefore, we are prepared to go back to a date earlier than that of John of Kartamin—earlier than the period of ecclesiastical chaos that prevailed (as we are assured) for two centuries before the time of John of Marde—to go back, that is, to the opening years of the tenth century,—to an age when the type of estrangelo was not nearly so close to that of our Ms. as is the estrangelo of the late twelfth-century group,—an age in which we have no evidence that Tur'abdin possessed any caligraphers,—it seems that there is no date to which any Tur'abdinese Ms. can, with any plausibility, be assigned earlier than the middle of the twelfth century. And in the case of the Crawford Ms., the particulars stated in the

^a The greatest length of Tur'abdin is about one hundred miles. Marde adjoins its border, and Amid (Diarbekr) is less than one hundred miles from Şalach. For the topography of these regions, see Badger's *Nestorians* (1860), vol. i; Taylor's *Travels in Kurdistan*, in *Journal of Royal Geographical Society*, vol. xxxv (1865); Prym and Socin's *Der neu-aramäische Dialect des Tür-Abdîn* (1881), tom. i (*Einleitung*); Sachau's *Reise in Syrien u. Mesopotamien* (1883), also his review of the work of Prym and Socin, in *Zeitschrift der Morgenl. Gesellschaft*, Bd. xxxv, pp. 237 sqq.

^b See *Transactions, R. I. A.*, vol. xxx, pp. 370, 371.

colophon tend to place it in the fourth rather than in the third quarter of the century.

(6.) *Contents and arrangement of the Ms.*—An argument, moreover, which seems to preclude the assignment of an earlier date to the Ms., independently of paleographic considerations and of the evidence of the colophon, is to be drawn from the contents of the Ms. and their arrangement. As has been stated, it not only includes the four non-Peshitto Epistles, but reckons them among the Catholic Epistles, on a par with the three of the Peshitto, placing them in their usual Greek order, so that 2 Peter comes next after 1 Peter and before 1 John. Now, of the few other Syriac Biblical Mss. which exhibit these Epistles in combination with the Peshitto (less than a dozen in all), none is older than the eleventh century; only one (Add. 14473, Brit. Mus.) can be confidently counted older than the twelfth, and in that one they are a mere appendix added by a hand possibly of eleventh century to a much older copy of the Peshitto Acts and Three Catholic Epistles; in the remaining two (Cambridge Univ. Libr., Oo. i., 2; and Paris, Biblioth. Nat., Zot. 29) they stand all four together, after the three of the Peshitto. And a like arrangement is found in Mss. even as late as the fifteenth century—as in the Amsterdam Acts and Epistles (No. 184) in which the Four are separated from the Three by the interposition of the Pauline.* The earliest dated Syriac Biblical Ms. which places the Seven in their Greek order is a New Testament dated 1471 (now preserved at Utica, U.S.A.),^b but the British Museum copy of the Acts and Epistles (Rich. 7162), which follows the same order, is perhaps earlier.^c Thus it appears that our Ms., even if we date it, as I venture to do, about 1200, presents much the earliest Syriac example of this arrangement. It is improbable in the highest

* This Ms. (see *Transactions, R.I.A.*, vol. xvii, p. 313), now containing only the Acts and Epistles, appears to have been once a complete New Testament, of which the first 173 leaves are missing. I have elsewhere (*ib.*, vol. xxx, p. 378) shown it to be probable that in the lost leaves the Apocalypse followed the Gospels, as in the Crawford Ms. It may be confidently conjectured farther that, should those leaves be recovered, they would be found (after the analogy of the Crawford Ms.) to exhibit the Apocalypse in the version S, as the extant leaves exhibit the Four Epistles in the "Pococke" version.

^b Published in phototyped facsimile by Professor I. H. Hall: Baltimore, 1886.

^c Rosen and Forshall (*Catal.*, p. 25) assign it to fourteenth century: Wright corrects this to fifteenth (*Catal.*, p. 1203).

degree that a Ms. exhibiting the New Testament Books in such an order should belong to an earlier age. The Seven Epistles are indeed found arranged as of equal authenticity, in a peculiar order (1, 2, 3 John; 1, 2 Peter, James, Jude), in one Syriac Ms. dated as early as A.D. 823 (Add. 14623, Brit. Mus.). But this Ms. is not a Biblical one like the rest, but a mere volume of miscellanies; and does not therefore form a precedent for the order observed in our Ms., which is a complete New Testament, arranged for ecclesiastical use. It is, in fact, surprising that a Ms. of such contents and so arranged, rubricated for Church reading, and with one or two Lessons appointed from non-Peshitto Books, should belong to an age so early as even the end of the twelfth century; for the order in which the Epistles stand would incline us to place it rather in the fourteenth, were it not that the character of the handwriting forbids so late a date.

On the whole, we may with some confidence conclude that the Ms. was written in the latter half, probably in the last quarter, of the twelfth century; yet (we may perhaps add) not later than A.D. 1194.

APPENDIX TO DISSERTATION.

PRELIMINARY MEMORANDUM TO APPENDIX.

IN constructing the following Lists, and the footnotes to the Greek text, I have taken the evidence of the cursives chiefly from the *Apparatus Criticus* of Tischendorf's Greek Testament (eighth edition), with the corrections made by Dr. C. R. Gregory, *Prolegomena*, pp. 1298 *sqq.*; but have also used the editions of Griesbach, Lachmann, Scholz, and Tregelles, as well as the collections of the late Dr. Scrivener (*Codex Augiensis*, pp. 530 *sqq.*; *Adversaria Critica Sacra*, pp. 143 *sqq.*), and of the late Rev. W. H. Simcox (*Journal of Philology*, vol. xxii, pp. 285 *sqq.*). From the last, I derive the readings of mss. 68 and 152, including the very remarkable one of ii. 13, in which 152 is the sole supporter of S. In case of the alleged variant, γέγυνε for γέγωνα, xxi. 6, I have judged it necessary to ascertain the readings of mss. 10, 17, 41, 94, 95, with the results that 10 and 17 prove to have been wrongly alleged for the variant; 95 *deficit*; and 41 and 94 remain as its only authorities.*

For the evidence of the uncials, I have throughout collated the facsimile texts:—Of \aleph , Tischendorf's great edition, St. Petersburg, 1862; of A, the photographic reproduction, London, 1879; of C, Tischendorf's edition, Leipsic, 1843; of P, his edition in vol. VI of *Monumenta Sacra*, Leipsic, 1869; of Q, his edition in the *Monumenta Sacra*, Leipsic, 1846, with his revised text of same, *Appendix N. T. Vat.*, Leipsic, 1869.

For the Latin texts I have used the following editions:—Of "Gigas", Belsheim's (Christiania, 1891)^b; of "Fleury's Palimpsest", Berger's (Paris, 1889); of Primasius, Haussleiter's (Erlangen, 1891); of

* For these results, I have to express my thanks, as regards ms. 10, to Mr. F. J. H. Jenkinson, M.A., Librarian, Cambridge University; ms. 17, to Monsieur Omont of the Bibliothèque Nationale; ms. 41, to Professor Ignazio Guidi of the Royal University of Rome; and mss. 94, 95, to Mr. F. G. Kenyon, of the British Museum Library.

^b I am indebted to the Right Rev. John Wordsworth, Lord Bishop of Salisbury, for the use of a copy of this edition, carefully corrected from the Stockholm Ms.

the Vulgate, Tischendorf's *N. T. Amiatinum* (Leipsic, 1850) for the Amiatine, and a Paris edition (1877) for the Clementine. The few readings cited from Cod. Armachanus, I have derived from the Ms. in the Library of Trinity College, Dublin.

For the Syriac (Σ) I have used De Dieu's edition (Leyden, 1627) of Σl ; but have verified its readings by reference to the Leyden Ms. (Cod. Scalig., 18 (Syr.)), and to a collation of it for which I am indebted to the Rev. H. Jackson Lawlor: I have also used the texts given in the Paris and London Polyglots of Σp . For Σd and Σn I have used the actual Mss., B. 5.16 of Trin. Coll., Dublin, and Add. 17127 of Brit. Mus., p. 36.

ABBREVIATIONS, &c.

In the following lists, and in the footnotes to the Greek Text,

<i>pr</i>	stands for the text embodied in the <i>Commentary</i> of Primasius,
<i>g</i>	for that of the Ms. " <i>Gigas</i> " (Stockholm),
<i>h</i>	for that of the Fleury Palimpsest (Paris),
<i>vt</i>	for the consent of <i>pr, g, h</i> (or of <i>pr</i> and <i>g</i> where <i>h</i> <i>deficit</i>),
<i>am</i>	for the text of Cod. Amiatinus,
<i>cl</i>	for the Clementine, as printed,
<i>vg</i>	for the consent of <i>am, cl,</i>
<i>arm</i>	for the text of Cod. Armachanus,
lat.	for the consent of <i>vt</i> and <i>vg</i> .

The MSS. are \aleph A C P Q, as in Tregelles, and in Weiss (see pp. xxxix, xl, *supr.*).

The mss. are numbered as by Tischendorf and Gregory; "mss." stands for the consent of these.

By "nearly all", "most", "many", "some", "few", are to be understood "nearly all mss.", "most mss.", "many mss.", "some mss.", "few mss."

Σ , Σa , Σl , Σn , Σp stand for the commonly known Syriac version, and the various texts of it, for which see p. 36, Part II. Σl^* signifies that the reading of Σl is marked in the Ms. with * (see above, p. lxxxiii).

I.—The following is a collection of readings of S, which are attested by one or more, but not all, of the MSS.; showing in each case, how the Greek, Latin, and Syriac, evidence is divided.

READINGS OF S.	COUNTER READINGS.
i. 3, τοὺς λόγους, A C P, nearly all mss., lat., Σ:	Ν Q, few mss., sing.
4, ὁ ὦν, Ν A C P, 1, 7, 28, 38, 49, 79, 91, 96, 99, &c., g, h, vg, Σ:	Q, 36, 87, 95, 97, <i>pref.</i> Θεοῦ.
4, <i>om.</i> ἐστιν, Ν A C Q, many, Σ:	P, many, lat., <i>ins.</i>
5, λυ[ων, <i>or</i> -σας], Ν A C, 1, 7, 28, 36, 38, 79, h, pr, Σ:	P Q, most, g, vg, λου[σαντι].
5, <i>ins.</i> ἡμῶν, Ν C P Q, most, g, h, vg, Σ:	A, 1, 12, 16, <i>pr, om.</i>
6, ἐποίησεν, Ν A C P, most, (lat. ?), Σ:	Q, 7, 36, &c., ποιήσαντι.
6, ἡμᾶς, Ν P Q, most, g, pr, cl, Σ; (<i>or</i> ἡμῖν, A, 38, few):	C, h, <i>am, ἡμῶν.</i>
6, τὸν αἰῶνα, Ν:	A C P Q, mss., lat., Σ, pl.
6, <i>ins.</i> τῶν αἰώνων, Ν C Q, most, g, h, vg, Σ:	A P, 28, 79, 97, few, <i>om.</i> ; (<i>pr</i> ?).
7, ὄψονται, Ν, 1, 12, 152, Σ:	A C P Q, most, lat., sing.
8, <i>om.</i> ἀρχὴ καὶ τέλος, A C P Q, most, h, pr, Σ:	Ν, 1, 28, 35, 36, 79, 87, many, g, vg, <i>ins.</i>
9, ἐν Ἰησοῦ, Ν C P, 38, g, <i>am</i> :	Q, most, h, pr, cl, Σ, <i>add.</i> (A, 25, <i>substit.</i>) Χριστῷ.
9, καὶ διὰ, Ν P Q, most, h, Σ:	A C, many, g, pr, vg, <i>om.</i> διὰ.
9, <i>add</i> Χριστοῦ, Q, most, pr, Σ:	Ν A C P, 28, 36, 79, few, g, h, vg, <i>om.</i>
11, <i>om.</i> ἐγὼ εἰμι ἔσχατος, καί, Ν A C Q, most, lat., Σ:	P, 1, 7, 36, 38, &c., <i>ins.</i>
11, Ζμύρναν, Ν, <i>am</i> :	A C P Q, mss., <i>vt, cl, Σ, Σμύρναν.</i>
12, <i>om.</i> ἐκεῖ, Ν A C P, many, lat., Σ:	Q, most, <i>ins.</i>
12, ἐλάλησε, P, 1, 7, &c., many, Σ:	Ν C Q, most, lat., <i>impf.</i> ; (A, <i>pres.</i>).
13, <i>om.</i> ἐπτά, A C P, 1, 28, 38, 152, few, h, pr, <i>am, Σ:</i>	Ν Q, most, g, cl, <i>ins.</i>
14, λευκαί, Ν A C P, most, g, vg, Σ:	Q, many, λευκαὶ καί, (h, pr, <i>om.</i> λ.).
15, πεπυρωμένῳ, Ν, few, lat., Σ; (A C, -ης):	P Q, most, -οι.
18, ἀμὴν, Q, most, Σ:	Ν A Q P, 36, 38, lat., <i>om.</i>
19, <i>om.</i> δεῖ, A P Q, mss., lat., Σ:	Ν C <i>ins.</i>
20, ἐπὶ τῆς δ., Ν C P Q, mss., Σ:	A, lat., ἐν τῇ δ.
20, ἄς εἶδες, P, 1, 79, few:	Ν A C Q, most, lat, Σ, <i>om.</i>
ii. 1, τῷ ἐν, A C:	Ν P Q, mss., Σ, τῆς ἐν, (lat. ?).
2, κόπον σου, Ν Q, many:	A C P, many, lat., Σ, <i>om.</i> σου.
2, καὶ ὅτι, Ν C P Q, mss., lat., Σ:	A <i>om</i> καί.
2, εἶναι, Q, most, <i>vt, cl, Σ*</i> :	Ν A C P, few, <i>am, om.</i>
3, ὑπομονὴν ἔχεις before ἐβάστ., Ν A C Q, most, lat., Σ:	P, 7, 28, 38, 79, few, after.
5, ἐκπέπτωκας, P, 1, 7, 28, 79, some, g, vg:	Ν A C Q, most, pr, Σ, πέπτωκας.
5, <i>om.</i> ταχύ, Ν A C P, g, vg:	Q, mss., pr, Σ, <i>ins.</i>
7, <i>om.</i> ἐπτά, Ν P Q, mss., lat., Σ:	A C <i>ins.</i>
7, <i>om.</i> αὐτῷ, Ν, 91, 96, few, g, cl:	A C P Q, most, pr, <i>am, Σ, ins.</i>
7, <i>om.</i> μέσῳ, Ν A C Q, most, pr, vg, Σ:	P, 1, 28, 35, 36, 79, 91, 96, many, g, <i>ins.</i>

READINGS OF S—continued.

- ii. 7, *om.* μου, **N** A C P, 1, 28, 36, 79, &c. :
 8, τῆς, **N** C P Q, mss., (lat. ?), **Σ** :
 8, Ζμύρν., A, *am* :
 9, *om.* τὰ ἔργα σου καί, A C P, few, lat. :
 9, βλασφημίαν τήν, **N**, **Σ** :
 9, ἐκ, **N** A C Q, most, lat., **Σ** :
 10, μηδέν, **N** P, most, lat., **Σ** :
 10, *om.* δῆ, **N** A C P, many, lat. :
 10, ὁ διάβολος before ἐξ ὑμῶν, A C P Q, most, *pr, vg, Σ* :
 10, ἔχετε, **N** Q, most, *vg, Σ* :
 10, ἡμέρας, Q, many, *g, vg, Σ* :
 13, *om.* τὰ ἔργα σου καί, **N** A C P, 38, lat. :
 13, καὶ ἐν, A C, 91, *vg* :
 13, *om.* [ἐν] αἷς, A C, *pr, vg* :
 13, ἀντειπας, A, 97 and some, **Σ** :
 13, πιστός, **N** P Q, most, lat. :
 14, ὅτι, **N** A P Q, mss., *g, cl* :
 14, ἐδίδαξε, Q, most, **Σ** :
 14, φαγεῖν, **N** A C P, 1, 28, 36, 38, 79, 91, &c., lat. :
 15, *om* δ μισῶ, **N** A C Q, nearly all, lat., **Σ** :
 16, οὖν, A C Q, most :
 17, νικῶντι, **N**, 92, *g, cl* :
 17, *om.* φαγεῖν, **N** A C Q, most, *pr, vg* :
 17, ἐκ, **N**, 36, 91, *pr, Σ*; (P, 1, 7, 28, 79, 96, &c., ἀπό) :
 18, τῷ ἐν, A, *pr, Σ* :
 18, ὀφθαλμ., A, 36, 38, lat. :
 19, ἵπομονήν σου, A C P Q, nearly all, *vg, Σ* :
 20, πολὺ, **N**, 36, few, *g*, (πολλά, few, *pr*; ὀλίγα, 1, *cl*) :
 20, γυναικὰ σου, A Q, most, *pr, Σ* :
 20, ἐαυτήν, A C P, most :
 20, προφήτην, **N** A C, most, *g, Σ* :
 20, εἶναι, **N** :
 21, θέλει, **N** C P Q, mss., *g, vg, Σ* :
 22, βάλλω, A C, most, *pr, am, Σ* :
 22, αὐτῶν, A, 1, 36, 79, &c., *pr, am, cl* :
 23, ὑμῶν, A C P, nearly all, *vt, am, Σ* :
 24, βαθέα, A C Q, most, **Σ** :
 24, βαλῶ, **N** Q, 1, 14, 91, 92, few, *pr, vg* :
 25, ἂν ἤξω, **N** A C P, most, lat., **Σ** :
 27, συντριβεται[ε], **N** A C, 1, 7, 38, few, *g* :
 iii. 2, εἰ[ῆ]μελλες, Q, many :
 2, ἀποθανεῖν, **N** A C P, many, lat., **Σ** :

COUNTER READINGS.

- Q, most, lat., **Σ**, *ins.*
 A, τῷ.
N C P Q, mss., *vt, cl, Σ, Σμύρν.*
N Q, most, **Σ**, *ins.*
 A C P Q, mss., *om. τήν*, (lat. ?).
 P, 1, 28, 36, 79, 91, 96, few, *om.*
 A C Q, 38, few, *μή.*
 Q, many, **Σ**, *ins.*
N, many, *g*, after.
 A P, 46, *pr (g om.)*, ἔχητε; (C, ἔχετε).
N A C P, 1, 7, 28, 87, 91, &c., *pr, ἡμερῶν.*
 Q, nearly all, **Σ***, *ins.*
N P Q, nearly all, *vt, Σ, om.*
 P Q (**N**, ἐν ταῖς), mss., *g, Σ, ins.*
N C P Q, most, lat., ἀντειπας.
 A C, 14, 92, **Σ**, *add. μου.*
 C, *pr, am, Σ, om.*
N A C P, 1, 28, 79, few, lat., ἐδίδασκε.
 Q, many, **Σ**, *pref. καί.*
 P, few, *ins.*
N P, many, lat., **Σ***, *om.*
 A C P Q, all else, *pr, am, Σ, add. αὐτῷ.*
 P, 1, 7, 14, 28, 79, 91, &c., *g, Σ, ins.*
 A C Q, most, *om.* (Q with accus.).
N P Q, mss., *g, vg, τῆς ἐν*; (C *om.*).
N C P Q, mss., **Σ**, *add. αὐτοῦ.*
N, 49, *vt, om. σου.*
 A C P Q, nearly all, *am, Σ, om.*
N C P, 1, 7, 36, 38, 95, &c., *g, vg, om. σου.*
N Q, 7, 69, few, **Σ**, αὐτήν; (lat. ?).
 P Q, 7, 36, 87, 96, *pr, vg, προφήτην.*
 A C P Q, mss., lat., **Σ**, *om.*
 A, *pr, ἠθέλησε.*
 P Q (**N**, καλῶ), 38, few, *g, cl, βαλῶ.*
N C P Q, most, *g*, some *vg, Σ, αὐτῆς.*
 Q, 38, *cl, αὐτοῦ*; (**N** *om.*).
N P, 1, 28, 36, 79, &c., lat., βάθη.
 A C P, most, *g, Σ, βάλλω.*
 Q, 14, 93, 94, 95, 97, 98, few, **Σ** *d (mg)*, ἀνοίξω.
 P Q, most, *pr, vg, Σ, συντριβήσεται.*
N A C P, many, lat., **Σ**, ἐμελλον.
 Q, many, ἀποβάλλειν.

*

APPENDIX TO DISSERTATION.

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READINGS OF S—*continued.*

- iii. 3, *μνημόνευε*, **N**, 14, *vt* :
 3, *καὶ τήρει*, **N A C P**, 1, 7, 38, 87, 91, 96, &c.,
 lat., **Σ** :
 3, *γρηγορήσης*, **A C P Q**, mss., *g, vg, Σ* :
 3, *ἐπὶ σὲ ὡς*, **N Q**, many, *vt, am, cl, Σ* :
 5, *οὕτως*, **N A C**, many, lat., **Σ** :
 5, *περιβάλλεται*, **C, Σ** :
 7, *ἅγιος* before *ἄληθινός*, **C P Q**, mss., lat., **Σ** :
 7, *om. αὐτήν*, **N A C P**, many, lat., **Σ** :
 7, *om. εἰ μὴ ὁ ἀνοίγων*, **N A C P**, many, lat., **Σ** :
 7, *ἀνοίγει*, **A C P**, 1, 36, few, lat., **Σ** :
 8, *αὐτήν*, **A C P Q**, nearly all, **Σ** :
 9, *γνώσιν [γνώσονται]*, **A C P Q**, nearly all,
g, vg, Σ :
 9, *ἐγώ*, **N A C P**, many, *g, vg, Σ* :
 12, *ὄνομά μου*, **N A C P**, many, *vt, am, cl, Σ* :
 14, *καὶ ἡ*, **N** :
 16, *ψυχρὸς οὔτε ζεστός*, **A P**, few, *vg, (vt om.)* :
 17, *ὅτι πλούσιος*, **A C**, 1, 28, 35, 38, 79, 87, 95,
&c., g, vg, (pr om.) :
 18, *παρ' ἐμοῦ* before *χρυσίον*, **N A C P**, many, *g,*
vg, (pr om.), Σ :
 18, *αἰσχύνη*, **N A C Q**, nearly all, lat., **Σ** :
 18, *ἐγχεῖσαι*, **N A C** (**P, ἐγχεῖσον**), 7, 28, 36,
few, (lat. ?), (Σ ?) :
 20,* *καὶ εἰσελεύσομαι*, **N Q**, many, *pr* :
 iv. 1, *ἡ φωνή*, **A P Q**, mss., *g, vg, Σ* :
 2, *καὶ εὐθέως*, **P**, 1, 7, &c, *cl* :
 3, *ἴρις*, **P Q**, nearly all, lat., **Σ** :
 4, *καὶ κυκλόθεν*, **A P** (**N om.**), many, lat. :
 5, *ἐνώπιον τοῦ θρόνου αὐτοῦ*, **Q**, most, **Σ** :
 5, *αἶ*, **Q**, most, *g, am* :
 7, *ὡς ἀνθρώπου*, **A**, 11, 13, 36, *pr, vg, (g de-*
viates) :
 8, *ἐν ἑκαστον*, **N**, 38, **Σ**, (lat. ?) :
 8, *αὐτῶν*, **N A P**, many, *g, vg, Σ* :
 8, *ἅγιος ἰερ*, **A P**, most, lat., **Σ** :
 9, *ἀμήν*, **N**, 32, 95 :
 10, *ἀμήν*, **N**, 32 :
 10, *βαλοῦσι*, **A P**, many, *g, (pr ?), (vg ?), Σ* :
 11, *ὁ κύριος καί*, **N A Q**, most, *am, Σ* :
 11, *om. ὁ ἅγιος*, **N A P**, some, *pr, vg* :
 11, *ἦσαν*, **N A** (**Q, 14, 38, οὐκ ἦσαν**), most, *g,*
vg, (pr ?), Σ :

COUNTER READINGS.

- A C P Q**, nearly all, *vg, Σ, add οὖν*.
Q, many, *om.*
N, *pr, μετανοήσης*.
A C P, 1, 12, 28, *pr*, some *vg, om. ἐπὶ σέ*.
P Q, many, *οὔτος*.
N A P Q, mss., lat., fut.
N A, after.
Q, many, *ins.*
Q, many, *ins.*
N Q, most, fut.
N, 49, lat., *om.*
N, 14, *pr, γνώση*.
Q, many, *pr, om.*
Q, many, some *vg, om. μου*.
A C P Q, mss., lat., **Σ, om.**
N C Q, most, **Σ, ζ. οὔτε ψ.**
N P Q, many, **Σ, om. ὅτι**.
Q, many, after.
P, 7, 36, *ἀσχημοσύνη*.
Q, most, *ἵνα ἐγχεῖση [-ει]*.
A P, 1, 7, 28, 36, 38, 79, &c., *g, vg, Σ, om. καί*.
N, *pr, pref. ἰδού*.
N A Q, most, *vt, am, Σ, om. καί*.
N A, 28, 79, *ιερεῖς*.
Q, many, **Σ, om. καί**.
N A P, 1, 36, 38, few, lat., *om. αὐτοῦ*.
A P (**N om.**), 1, 36, 94, *pr, cl, Σ, ᾶ*.
P, many, **Σ, ὡς ἄνθρωπος**; (**N, ὡς ὅμοιον ἀνθρώπῳ**);
Q, most, *ἀνθρώπου*.
A P Q, most, *ἐν καθ' ἐν*.
Q, many, *pr, om.*
Q, many, *novies*; (**N, ooties**).
A P Q, nearly all, lat., **Σ, om.**
A P Q, nearly all, lat., **Σ, om.**
N Q, many, *pres.*
P, some, *vt, cl, κύριε*.
Q, many, **Σ, ins.**
P, many, *εισί*.

* *C hiat*, iii. 19—v. 14.

READINGS OF S—*continued*.

- v. 1, *ἔξωθεν*, P Q, most, lat. :
 2, *ἄξιος*, N A P, 38, few :
 3, *om. ἄνω*, N A P, 1, 28, 36, 49, 87, 91, &c.,
 lat. :
 4, *om. ἐγώ*, N P (A *om. vers.*), 1, 36, few, *g*, Σ :
 5, *ἐκ*, N, 14, (lat. ?) :
 5, *λύσαι*, N, *cl* :
 8, *αἱ εἰσιν*, A P, most, (lat. ?), Σ *ln* :
 9, *ἡμᾶς*, N P Q, nearly all, lat., Σ :
 10, *βασιλεύουσιν*, N P, 1, 36, 49, 79, 87, 91,
 96, 97, 98, &c., *g*, *am*, (*pr*, *cl*, *-σομεν*) :
 11, *ὡς φωνήν*, N, most, Σ :
 12, *ἄξιος*, A :
 13, *ὁ*, N A Q, 7, 14, 38, 87, 91–98, &c., *g* :
 13, *καὶ ὑποκάτω τῆς γῆς*, A P Q, most, *vt*, *am*,
cl, Σ :
 13, *θαλάσσης ἃ (ὁ) ἐστι*, P Q, many, *pr*, *vg* ; (A,
 most, *θαλάσσης ἐστί*) :
 13, *πάντα*, N A P, 1, 35, 36, few, *g*, Σ :
 13, *καὶ ἤκουσα*, N (Q?), 35, 36, 87, 98, &c., *g*, Σ :
 13, *λέγοντας*, N P Q, most, lat.; (Σ ?) :
 13, *καὶ τῷ ἀρνίῳ*, N P Q, mss., lat. :
 13, *om. ἀμήν*, N A P, 7, 35, 87, 94, few, lat., Σ :
 14, *λέγοντα*, Q, most :
 vi. 1, *ὄτε*, N A C P, 1, 7, 28, 38, 79, 91, &c., *vt*,
 some *vg*, Σ :
 1, *ἐπτά*, N A C Q, most, lat., Σ :
 1, *καὶ ἶδε*, N Q, many, *vt*, *cl*, Σ :
 2, *καὶ εἶδον*, N A C P, many, *g*, *am*, *cl*, Σ :
 3, *om. καὶ ἶδε*, A C P Q, most, *am*, Σ :
 4, *πυρρός*, N C, many, lat., Σ :
 4, *ἐδόθη αὐτῷ*, N C P Q, nearly all, *vg*, Σ :
 4, *ἐκ [ἀπό]*, N C P Q, most, lat., Σ :
 4, *ἵνα*, Q, most :
 5, *om. καὶ ἶδε*, A C P, many, *g*, *am* :
 5, *om. καὶ εἶδον*, Q, many, *g*, *cl* :
 6, *om. ὡς*, Q, most, *g*, *vg*, Σ :
 6, *κριθῆς*, Q, most, (lat. ?) :
 7, *φωνήν*, N A, 1, 28, 36, 49, 79, 91, 96, &c.,
am, *cl* :
 7, *om. καὶ ἶδε*, A C P, 1, 7, 28, 36, 38, 49, 79,
 91, 96, &c., *am* :
 8, *ἐπάνω αὐτοῦ*, N A Q, most, lat., Σ :
 8, *ἠκολούθει αὐτῷ*, N Q, most, lat. :

COUNTER READINGS.

- N A, 1, 14, &c., Σ, *ὀπισθεν*.
 Q, most, lat., Σ, *add. ἐστί*.
 Q, many, Σ, *ins*.
 Q, most, *pr*, *vg*, *ins*.
 A P Q, nearly all, Σ, prefix *ὁ*.
 A P Q, mss., *vt*, *am*, Σ, *om*.
 N Q, 36, few, Σ *dp*, *ἃ εἰσιν*.
 A, 44, *om*.
 A Q, 7, 14, 28, 35, 38, &c., Σ, *pres*.
 A P Q, 1, 14, 49, 79, few, lat., *om. ὡς*.
 N P Q, mss., (lat. ?), Σ, *neut*.
 P, 1, 28, 35, 36, 49, 79, 87, 96, &c., *pr*, *vg*, Σ, *ὁ ἐστιν*.
 N, 4, 95, few, some *vg*, *om*.
 N, 28, 38, 79, few, *g*, Σ, *om*.
 most, *pr*, *vg*, *πάντας* ; (Q, *πάντα καὶ πάντας*).
 A P, most, *pr*, *vg*, *om. καί*.
 A, 1, 12, *λέγοντα*.
 A, Σ, *om*.
 Q, most, *ins*.
 N A P, 1, 7, 28, 35, 36, 38, 49, 79, &c., lat., Σ, *ἔλεγον*.
 Q, most, *am*, *cl*, *ὄτι*.
 P, 1, 28, 79, few, *om*.
 A C P, many, *am*, *om*.
 Q, many, *pr*, some *vg*, *om*.
 N, few, *vt*, *cl*, *ins*.
 A P Q, many, *πυρός*.
 A, 31, *vt*, *om. αὐτῷ*.
 A, 7, few, *om*.
 N A C P, many, lat., Σ, prefix *καί*.
 N Q, many, *pr*, *cl*, Σ, *ins*.
 N A C P, 1, 7, 28, 36, 49, 79, 91, &c., *pr*, *am*, Σ, *ins*.
 N A C P, few, *pr*, *ins*.
 N A C P, 1, 79, few, Σ, *pl*.
 C P Q, most, *vt*, some *vg*, Σ, *om*.
 N Q, most, *vt*, *cl*, Σ, *ins*.
 C P, 1, 12, *om. αὐτοῦ*.
 ἦκ. *μετ' αὐτοῦ*, A C P, 1, 7, 28, 49, 79, 91, 96, 97,
 &c., (Σ, ἦκ. *μετ' αὐτόν*).

READINGS OF S—continued.

- vi. 8, ἐδόθη αὐτῷ, Q, most, lat., Σ:
 9, om. τῶν ἀνθρώπων, A C Q, most, lat., Σ:
 * 9, διὰ τήν, N C P Q, mss., *vg*, Σ:
 10, ἔκραξαν, N A C Q, most, *pr*:
 10, φωνῇ μεγάλῃ, N A C P, 1, 7, &c., lat., Σ:
 11, ἐκάστῳ, N A C P, 7, 14, 28, 35, 36, 38, 49,
 79, 87, 91, 92, 96, &c., lat., Σ:
 11, ἔτι χρόνον, C P Q (N, ἐπὶ χρ.), mss., *cl*, Σ:
 11, μικρόν, N A C P, 1, 28, 36, 38, 79, and few,
g, vg, (pr om. vers.), Σ:
 11, πληρωθῶσι, A C, 22, *g, vg*, (Σ?):
 11, καὶ οἱ ἀδελφοί, N A C P, mss., *g*, Σ:
 11, οἱ μέλλοντες, N A C P, many, *g, vg*, Σ:
 12, ὅτε, N A C Q, most, *g, cl*, Σ:
 12, μέγας ἐγένετο, N C P Q, nearly all, *pr, cl*, Σ:
 12, μέλας ἐγένετο, N Q, 7, 14, 35, 87, 91, 98,
 &c.:
 12, ὄλη, N A C Q, most, *g, vg*, Σ:
 13, ἐπί, N, 47, *vg*:
 13, βάλλουσα, N, 35, 87, 90, 97, &c., Σ,
 (βαλοῦσα, most):
 15, ἐλεύθερος, A C Q (N om.), most, lat., Σ:
 17, αὐτῶν, N C, 38, *g, vg*, Σ *lnp*:
 vii. 1, Καὶ μετὰ, N P Q, mss., Σ:
 1, ταῦτα, P, 1, 28, 36, 79, 92, 95, &c., lat., Σ:
 1, πᾶν, N P, 1, 28, 36, 49, 79, 91, 96, &c.; (A,
 Σ, om):
 2, ἀνατολῶν, A, 90:
 2, ἔκραξε, N C Q, mss., lat., Σ:
 3, μήτε [μηδέ] τήν, N C P Q, most, *vt*, some
vg, Σ:
 6, νεφθαλί, N, *cl*, Σ:
 9, om. καὶ ἰδοῦ, A, *pr, vg*; (C om. ἰδοῦ):
 9, ὄν, N C P Q, mss., lat., Σ:
 9, αὐτόν, N A C P, 1, 14, 36, 92, few, Σ:
 10, τῷ Θεῷ, N C P Q, nearly all, lat., Σ:
 11, ἐνώπιον τοῦ θρόνου, N A C P, many, lat.:
 12, αἰώνων ἀμήν, N A P Q, nearly all, *g, vg*, Σ:
 14, μου, N C P Q, nearly all, *vg*, Σ:
 14,* αὐτάς, N A P, 1, 49, 79, 91, 96, &c., *g*,
vg, Σ:
 16, πεινάσουσιν, N, 36, *pr, vg*, Σ:
 16, διψήσουσιν, P, 1, 35, 36, 38, 87, 152, *g*:

COUNTER READINGS.

- N A C P, 1, 28, 49, 79, &c., ἐδ. αὐτοῖς,
 N P, 1, 36, 49, 91, 96, few, *ins*.
 A, *vt, om. διά*.
 P, 1, 36, 38, 79, *g, vg*, Σ, *impf*.
 Q, many, *accus*.
 Q, many, *om*.
 A, *am, transp*.
 Q, most, *om*.
 N P Q, most, *active*.
 Q, *vg, om. καί*.
 Q, many, *prefix καί*.
 P, many, *am, pr, g, pref. καί*.
 A, 31, *g, am, transp*.
 A C P, 1, 28, 36, 38, 79, &c., lat., Σ, *transp*.
 P, 1, 35, 49, 87, 91, 96, &c., *pr, om*.
 A C P Q, nearly all, *pr, (g om.)*, Σ, *eis*.
 A C P Q, 14, 36, 49, 92, few, lat., βάλλει.
 P, 1, 28, 38, 49, 91, 96, &c., *pref. πᾶς*.
 A P Q, nearly all, *pr, Σ d, αὐτοῦ*.
 A C, lat., *om. καί*.
 N A C Q, most, τοῦτο.
 C Q, most, lat., *τι*.
 N C P Q, nearly all, (lat. ?), Σ, *sing*.
 A P, *impf*.
 A, 38, few, *am, cl, καί*.
 A P Q, mss., *vt, am, add. μ*; (C, *v*).
 N P Q, mss., *g, Σ, ins*.
 A, *καί*.
 Q, most, lat., *om*.
 A, 38, *genit*.
 Q, many, Σ, *add. αὐτοῦ*.
 C, 28, *pr, om. ἀμήν*.
 A, 1, *vt, om*.
 Q, most, (*pr?*), *om*.
 A P Q, nearly all, *g, add. ἔτι*.
 N A Q, most, *pr, vg, Σ, add. ἔτι*.

* C *hiat*, vii. 14-17.

READINGS OF S—*continued*.

COUNTER READINGS.

- viii. 2, ἐδόθησαν, **Ν** CP Q, most, lat., Σ *dlp* :
 5, * καὶ ἀστραπαὶ after βρονταὶ καὶ φωναί, A Q,
 (P, after φ. καὶ β.), many, lat., Σ n :
 6, ἐαυτούς, P Q, mss., Σ , (lat. ?) :
 7, μεμιγμένα, A Q, most, *g*, *vg*, Σ :
 8, om. ἄγγελος, **Ν** :
 8, om. πυρί, Q, many :
 9, om. μέρος, A P Q, nearly all, Σ :
 9, τῶν ἐν τῇ θ., **Ν** A P, many, *g*, *h*, (*pr*, *priscium*), Σ :
 9, ψυχὴν, **Ν** :
 9, διεφθάρη, Q, many, lat. :
 11, εἰς ἀψίνθιον, **Ν**, 7, 28, 49, 79, few, lat. :
 12, μὴ φάνη before τὸ τρίτον αὐτῆς, **Ν** A P, most,
vg, (*vt*?) Σ :
 13, ἐνός, A Q, mss., lat., Σ :
 13, ἀετοῦ, **Ν** A Q, most, lat., Σ :
 ix. 2, om. καὶ ἤνοιξε . . . ἀβύσσου, **Ν** Q, most, *am* :
 4, οὐδὲ πᾶν χλωρόν, A P Q, nearly all, *g*, *vg*, Σ :
 4, μετώπων αὐτῶν, Q, most, *pr*, *cl*, Σ :
 6, φεύζεται, Q, most, lat., Σ :
 6, ὁ θάνατος before ἀπ' αὐτῶν, **Ν** A P, 1, 28, 36,
 38, 79, &c., lat., Σ :
 7, ὁμοιοι χρυσοῦ, **Ν** A P, 1, 28, 35, 36, 79, 87,
 &c., lat., Σ :
 10, ἡ ἐξουσία αὐτῶν, **Ν** A P, 1, 35, 36, 87, &c.,
g, *pr*, *vg* :
 11, καὶ ἔχουσιν, P, 1, &c., lat., Σ :
 11, ἐπ' αὐτῶν before βασιλεία, **Ν** A P, 1, 14, 28,
 36, 79, 92, &c. :
 11, ψ̄, **Ν**, *h*, *pr*, *vg*, Σ :
 11, καὶ ἐν, **Ν** A P, 1, 36, few, *pr*, *vg* :
 12, ἔρχεται, **Ν** A, 7, 14, 49, &c., Σ :
 12, 13, οὐαί. Μετὰ ταῦτα ὁ, **Ν** :
 13, τεσσάρων, P Q, most, *pr*, *cl* :
 15, εἰς τὴν ἡμέραν, Q, many, Σ :
 16, δύο [δισ], **Ν** A P, 1, 28, 36, 79, &c., *g*, *vg*,
 (*pr*, ὀκτώ), Σ :
 16, μυριάδας, **Ν**, Σ *dlp* :
 18, ἐκ τοῦ καπνοῦ, CP, 1 few, *g*, *cl*, Σ :
 18, ἐκ τοῦ θείου, P, 1, 31, 79, &c., *g*, Σ :
 20, οὔτε [οὐδέ] μετενόησαν, **Ν** A P Q, many,
 lat., Σ :

- A, 35, 87, 93, 95, 96, Σ n, sing.
 A, 16, 28, Σ *dlp*, after β. before φ.
Ν A, αὐτούς.
Ν P, some, some *vg*, (*pr*?), sing. *
 A P Q, mss., lat., Σ , *ins*.
Ν A P, many, lat., Σ , *ins*.
Ν 35, 68, 87, (lat. ?), *ins*.
 Q, many, *cl*, om. τῶν, (*am* om. clause).
 A P Q, mss., *g*, *vg*, (*pr*?), Σ , plur.
Ν A P, 1, 28, 49, 79, 91, 96, &c., Σ , plur.
 A P Q, nearly all, Σ , εἰς ἀψίνθιον.
 Q, many, after.
Ν P om.
 P, 1, 7, 28, 36, 79, few, ἀγγέλου.
 A P, 1, 7, 28, 36, 38, 49, 79, 87, 91, 96, few, *vt*,
cl, Σ , *ins*.
Ν, 38, *pr*, om.
Ν A P, 1, 28, 79, few, *g*, *am*, om. pron.
 A P (**Ν**, φυγη), 1, 36, 38, few, pres.
 Q, most, after.
 Q, most, χρυσοῦ.
 Q, most, *h*, Σ , ἐξουσίαν ἔχουσιν.
Ν A Q, most, om. καί.
 Q, many, lat., Σ , after.
 A P Q, mss., *g*, om.
 Q, most, *gh*, Σ , ἐν δέ.
 P Q, most, lat., plur.
 A P, 1, 28, 49, 87, &c, lat., Σ , οὐαὶ μετὰ ταῦτα. Καὶ ὁ ;
 (Q, 14, οὐαὶ. Καὶ μετὰ ταῦτα ὁ).
 A, 28, 79, *g*, *am*, &c., Σ , om., (**Ν** om. clause).
 A P, many, om. εἰς τὴν, (**Ν** om. clause).
 Q, most, om.
 A P Q, mss., lat., Σ n, nominat.
Ν A Q, most, *am*, om. ἐκ, (*pr* om. clause).
Ν A C Q, most, *vg*, om. ἐκ, (*pr* om. clause).
 C, many, οὐ μετεν.

* C *hiat*, viii. 5—ix. 16.

READINGS OF S—continued.

- ix. 20, ξύλινα, before λίθινα, **Σ** :
 21, πορνείας, CPQ, mss., lat., **Σ** :
 x. 1, ἄλλον, **Σ** AC, 35, 36, 38, 87, few, lat., **Σ** :
 2, βιβλαρίδιον [-ιδάριον], **Σ** ACP, 1, &c., *vg*, **Σ** :
 3, ταῖς . . . φωναῖς, **Σ**, 7, *g*, (*pr om.*) :
 4, ὅτε, ACPQ, nearly all, *vg*, **Σ** :
 5, *om. τὴν δεξιάν*, A, 1, 36, few, *vg* :
 6, *om. καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ*, **Σ** A, 38, 49, 98, &c., *vt* :
 7, ἐτελέσθη, **Σ** ACP, most, **Σ** *dln* :
 7, δούλους αὐτοῦ, Q, many, (lat. ?), (**Σ** ?) :
 8, βιβλαρίδιον [-ιδάριον], **Σ** PQ, most, **Σ** :
 10, βιβλαρίδιον [-ιδάριον], ACP, 1, 14, 28, 36, 49, 79, 91, 96, &c., *pr*, (*g om.*), **Σ** :
 10, ὡς μέλι before γλυκύ, **Σ** CP, nearly all, *g*, *vg*, (*pr om.*), **Σ** :
 11, λέγει, P, 1, 7, 28, 38, 49, 79, 91, 96, &c., *vt*, *cl*, **Σ** :
 xi. 1, καὶ εἰστήκει ὁ ἄγγελος, Q, 14, 35, 36, 49, 79, 91, 96, &c., **Σ*** :
 2, τὴν ἔσωθεν, **Σ**, 1, 35, 87, few :
 2, ἔκβαλε ἔξωθεν, A, 1, 14, 28, 35, 36, 49, 79, 87, 91, 92, 96, **Σ** :
 4, δύο λυχναί, **Σ**, (**Σ** ?) :
 4, οἱ [αἰ] ἐνώπιον, ACPQ, most, *g*, **Σ** :
 4, ἐστῶτες, **Σ** ACQ, most, *vg*, **Σ** :
 5, θέλει (2), CPQ, nearly all, *pr*, **Σ** :
 5, αὐτοῦς (2) after θ. ἀδικῆσαι, **Σ** :
 6, τὸν οὐρανόν after κλείσαι, **Σ** ACP, 1, 28, 36, 49, 79, &c., lat., **Σ** :
 6, ἐν πάσῃ πληγῇ before ὁσάκις, **Σ** ACP, 1, 28, 36, 38, 49, 79, &c., lat., **Σ** :
 8, τὰ πτώματα, **Σ** P, 1, 35, 36, 38, 49, 79, 87, 91, &c., lat., **Σ** :
 9, φυλῶν καὶ λαῶν, **Σ**, *cl*, **Σ** :
 9, τὰ πτώματα (1), P, 1, 28, 36, 38, 49, 79, 91, 95, 96, &c., *g*, *vg*, (*pr om.*), **Σ** :
 9, καὶ ἡμῖν, **Σ** ACP, 28, 49, 79, 95, &c., *g*, *vg*, (*pr om.*), **Σ** :
 9, ἀφήσουσι, Q, most, *vt*, *cl*, **Σ** :
 10, εὐφρανθήσονται, Q, most, lat., **Σ** :
 10, πέμψουσιν, AC, 1, many, lat., **Σ**, (Q, many, δώσουσιν) :

COUNTER READINGS.

- ACPQ, mss., lat., **Σ**, after.
Σ A, πονηρίας.
 PQ, most, *om.*
 Q, most, *vt*, βιβλίον.
 ACPQ, mss., *vg*, **Σ**, accus.
Σ, 37, 79, *vt* (*quæ*), ὅσα.
Σ CPQ, nearly all, *vt*, **Σ**, *ins.*
 CPQ, most, *vg*, **Σ**, *ins.*
 Q, many, lat. (fut.), **Σ** *p*, τελεσθῆ.
 εἰντοῦ δούλους, **Σ** ACP, most.
 AC, 6, 14, lat., βιβλίον.
Σ Q, most, *vg*, βιβλίον.
 A Q, 36, after.
Σ A Q, most, *am*, &c., plural.
Σ AP, most, lat., *om.*
 APQ, most, lat., **Σ**, τὴν ἔξωθεν.
 Q, most, (*vg*?, *vt om.*), ἔκβαλε ἔξω ; (**Σ**, ἔκβ. ἔσω, P, ἔκβ. ἔσωθεν).
 ACPQ, mss., *pref. ai*, (lat. ?).
Σ, 7, 14, 35, 87, 82, 95, &c., *pr*, *vg*, *om.* art.
 P, 1, 7, 28, 36, 38, 49, 79, 91, 95, &c., *vt*, ἐστῶσαι.
Σ A, subj., (38, fut.), *g*, *vg*.
 ACPQ, many, *g*, *vg*, between ; (many, *pr*, **Σ**, before).
 Q, many, before ἔξουσίαν.
 after θελήσωσι, Q, most.
 ACQ, most, sing.
 ACPQ, mss., lat., **Σ**, *transp.*
Σ ACQ, most, sing.
 Q, many, *om. καί*.
Σ ACP, 1, 28, 36, 79, few, *am*, &c., pres.
Σ ACP, 1, 28, 36, 79, few, pres.
Σ P, 28, 36, 79, few, some *vg*, πέμψουσιν.

* C *hiat*, x. 10 (ἔφαγον)—xi. 3.

READINGS OF S—continued.

- xi. 11, *τρεις*, **N P**, 1, 14, 28, 35, 36, 38, 49, 91, 96,
152, &c., lat. ? :
- 12, *ἤκουσαν*, **N A C P**, few, *vg* :
- 12, *αὐτοῖς*, **N C P Q**, nearly all, *vg*, **Σ** :
- 13, *καὶ ἐν ἐκείνῃ*, **N A C P**, 1, many, lat., **Σ** :
- 13, *ἄρα*, **N A C P**, 1, 36, 95, few, *pr, vg*, **Σ** :
- 13, *ἐν φόβῳ*, **N**, 14, *pr*, (*vg, in timorem*) :
- 15, *om.*, **A C P Q**, most, lat., **Σ** :
- 16, *οἱ ἐνώπιον*, **N C P**, most, lat., **Σ** :
- 16, *κάθηνται* [-*μενοι*], **A C P**, most, lat. :
- 17, *ὅτι*, **A P Q**, most, lat., **Σ** :
- 18, *διαφθείραντας*, **C**, 7, 35, 45, 87, 91, 96, few,
lat., **Σ** :
- 19, *ἐν τῷ οὐρανῷ*, **N P Q**, most, *pr, vg*, **Σ** :
- 19, *αὐτοῦ*, **A C P**, 1, 28, 35, 36, 79, 87, 85,
&c., **Σ** :
- 19, *καὶ σεισμός*, **N A C P**, most, lat., **Σ** :
- xii. 2, *ἔχουσα καὶ*, **N C**, 95, *vt, am* :
- 2, *κράζουσα* [*κράζει*], **N A P**, some :
- 2, *καὶ ὠδίνουσα*, **A**, **Σ** :
- 3, *μέλας* before *πυρ.*, **A P**, 1, 28, 36, 49, 79,
87, 91, 95, 96, &c., *vg* :
- 3, *πυρός*, **C Q**, 1, many, **Σ** :
- 4, *ἔστηκει*, **C**, **Σ** ; (14, 92, *ἔστη*) :
- 6, *ἐκεῖ*, **N A P Q**, most, *g* :
- 7, *ὁ Μεγαλῆ*, **N C P Q**, mss., lat. :
- 8, *ἰσχυσαν*, **N C P**, 1, 28, 36, 79, many, lat., **Σ** ;
(**Q**, 14, *ἰσχυον*) :
- 9, *ὁ ὄφεις*, **A C P Q**, nearly all, *g, vg*, **Σ** :
- 12, [*κατα*] *σκηνοῦντες*, **A C P Q**, most, **Σ** :
- 14, *δύο*, **N Q**, most, (lat. ?) :
- 14, *ὅπως τρέφεται*, **Q**, most :
- 17, *ἐπὶ τῇ*, **N A P Q**, mss., lat., **Σ** :
- 18, *ἐστάθη*, **P Q**, nearly all :
- xiii. 1, *ὄνομα*, **N C P**, 1, 28, 79, 95, &c., *vt* :
- 2, *λεόντων*, **N**, 14, 92, **Σ** :
- 3, *ἐκ τῶν*, **N A C P**, most, lat., **Σ** :
- 4, *ὅτι* [*ὄς*] *ἔδωκε*, **N A C P**, 35, 36, 79, 87, 95,
&c., *pr, am*, **Σ** :
- 4, *δύναται*, **N A C P**, 1, 28, 35, 36, 38, 49, 79,
87, 95, 97, &c., lat., **Σ** :
- 5, *βλασφημίαν*, **P Q**, most, **Σ n** ; (*am, genit.*
sing.) :

COUNTER READINGS.

- A C Q**, many, **Σ**, *pref. art.*
- Q**, most, *g* (*pr om.*), **Σ** *ἀρ* [*l om.*; *n, ἤκουσε*], *ἤκουσα*.
A, 28, *g, om.*, (*pr om. clause*).
- Q**, many, *om. καὶ*.
- Q**, many, *ἡμέρα*.
- A C P Q**, nearly all, *g*, **Σ**, *ἔμφοβοι*.
- N**, 12, 18, 38, 40, *ins*.
- A Q**, 1, 7, 14, 92, 95, few, *om. οἱ*.
- N Q**, many, **Σ**, *pref. οἱ* [*οἱ*].
- N C**, some lat., *pref. καί*.
- N A P Q**, most, *pres. ptcpr.*
- A C**, 14, 35, 38, 87, 92, 95, few, *g, h, pref. ὁ*.
- Q**, most, *g*, (*pr hiat*), *vg*, *τοῦ Κυρίου* ; (**N**, 94, *h*,
τοῦ Θεοῦ).
- Q**, many, *om.*
- A P Q**, nearly all, *cl, Σ, om. καί*.
- Q**, some, *pr*, some *vg*, *ἔκραξεν* ; (**C**, some, *g, cl, Σ*,
impf.).
- N C P Q**, mss., lat., *om. καί*.
- N C Q**, most, *vt, Σ*, after.
- N A P**, many, lat., *πυρός*.
- N A P Q**, nearly all, *ἔστηκε*, (lat., *stetit*).
- C**, few, *h, pr, vg, Σ, om.*
- A**, **Σ**, *ὁ τε M.*
- A**, many, *ἰσχυσεν*.
- N**, 1, *pr, om. ὁ*.
- N**, few, lat., *κατοικοῦντες*.
- A C P**, 7, 28, 36, 79, 95, few, **Σ**, *pref. αἱ*.
- N A C P**, 1, 28, 36, 79, 94, 95, few, lat., **Σ**, *ὅπου*
τρέφεται.
- C**, *pr, om. ἐπὶ*.
- N A C**, 87, 92, lat., **Σ**, *ἐστάθη*.
- A Q**, most, *vg, Σ*, plur.
- A C P Q**, nearly all, lat., *sing.*
- Q**, few, *om. ἐκ*.
- Q**, most, *g, cl, τῷ δεδωκότι*.
- Q**, most, *δύνατος*.
- N C**, some, (*βλασφημίας*), **A**, some, (*βλάσφημα*), *cl*,
(*g ?*), (*pr om.*), **Σ** *ἀρ*, plur.

READINGS OF S—*continued*.

- xiii. 5, ποιῆσαι, A C P, 1, 28, 36, 79, 95, few, *g, vg*,
(*pr om.*), Σ:
7, καὶ ἐδόθη νικῆσαι αὐτούς, Ν Q, most,
lat., Σ:
10, εἰς αἰχμαλωσίαν βιά, A, *am* and some *vg*; (S,
with 33, 35, 87, *cl*, &c., Σ, *ins.* ἀπ [ἐπ]άγει):
10, ἀποκτείνει, Ν, 28, 35, 73, 79, 95, *g*, Σ:
12, θανάτου αὐτοῦ, Ν A C Q, nearly all, Σ:
13, ἵνα before καὶ πῦρ, Ν A C P, 1, 35, 38, 87,
&c., lat. (*pr om. καί*), Σ:
13, καταβ. before ἐκ τοῦ οὐρανοῦ, Ν P, 1, 95,
few, Σ:
13, καταβαίνειν, Ν A C P, 1, 28, 35, 38, 79, 95,
&c., *g, vg*, (*pr, pter.*), Σ:
13, ἐπί, Q, 7, 14, 38, 81, 92, &c., Σ:
14, διὰ τὰ σημεῖα . . . ἐπὶ τῆς γῆς, Ν A C P,
most, lat.:
14, ὁ, Ν, 1, many, *vg*:
14, ἔχει, Ν A C P, 1, many, lat.:
14, [ἀπὸ] τῆς μαχαίρας καὶ ἔζησε, Ν A C P,
many, lat., Σ:
15, δοῦναι before πνεῦμα, Ν A P, 1, many, lat., Σ:
15, *om.* ἵνα καὶ . . . ἡ εἰκὼν τοῦ θηρίου, C, 14,
28, 73, 79, few, Σ l:
15, ποιήσει, Ν, 14, 36, 73, 79, 92, 95, 98, (Σ ?):
15, ἵνα ὅσοι, A P, 7, 36, 95, few, *vt, cl*, Σ:
16, χάραγμα, Ν A C P, 1, 28, 35, 36, 38, 79, 87,
95, 97, 98, &c., lat., Σ:
17, ἵνα, Ν C, 28, 79, 96, few, *pr*, some *vg*, Σ:
17, τοῦ ὀνόματος, C, *pr*, some *vg*, Σ*:
18, *om.* [καὶ] ὁ ἀριθμὸς αὐτοῦ, Ν:
18, ἐξήκοντα, Ν A P Q, nearly all, lat., Σ:
xiv. 1, *om.* ἀριθμὸς, Ν A C P, many, lat.:
1, γεγραμμένον, Ν C P Q, mss., lat.:
2, ἡ φωνὴ ἦν, Ν A C Q, many, lat., Σ:
3, ὡς ψῆδὴν, A C, 1, 28, 36, 79, 95, &c., *vg*:
4, οὗτοί εἰσιν οἱ, Ν C P Q, most, *vt, am, cl*, &c., Σ:
4, οὗτοι οἱ, Ν A C P, 1, 28, 38, 152, *g, am, cl*,
&c.:
4, ὑπάγη, Ν P Q, most, *g, vg*:
4, ἠγοράσθησαν, Ν A C P, many, lat.:
4, ἀπαρχή, A C P Q, nearly all, *g, vg*, Σ:
5, οὐχ εὐρέθη after ἐν τῷ στ. αὐτῶν, Ν A C P,
1, 28, 36, 49, 79, 91, 95, 96, &c., lat., Σ:

COUNTER READINGS.

- Q, many, *add.* πόλεμον; (Ν, ὁ θέλει).
A C P, 1, 14, 92, few, *om.*
Ν C P Q, many (others vary), *semel.*
C P Q, nearly all, fut.; (A, ἀποκτανθῆναι).
P, 14, 92, lat., *om.* αὐτοῦ.
Q, most, after.
A C Q, most, lat., after.
Q, most, καταβαίνη.
Ν A C P, many, *g, vg, eis.*
Q, Σ, *om.*
A C P Q, 28, 35, 79, 87, 92, &c., *vt, ds*, (Σ ?).
Q, most, Σ, *impf.*
Q, many, καὶ ἔζησεν ἀπὸ τῆς μαχαίρας.
Q, many, after; (C *om.* δοῦναι).
Ν A P Q, most, lat., Σ *dnp, ins.*
A P Q, (C *om.* clause), most, lat., ποιήση.
Ν Q, 14, 28, 35, 38, 73, 79, 87, 92, 93, 94, 98, &c.,
am, om. ἵνα (1, 49, few, *ins.* ἵνα before ἀποκτανθῶσι).
Q, many, plur.
A P Q, most, *g, vg, pref.* καί.
Ν A P Q, mss., *g, am, cl*, [ἡ] τὸ ὄνομα.
A C P Q, mss., lat., Σ, *ins.*
C, 5, 11, δέκα.
Q, many, Σ, *ins.*
A, Σ, *pref.* τό.
P, some, φωνήν.
Ν P Q, most, *vt, Σ, om.* ὡς.
A, some *vg, om.* οὗτοί εἰσιν.
Q, most, *pr*, some *vg*, Σ*, οὗτοί εἰσιν οἱ.
&c.:
A C, 7, 28, 36, 87, few, *pr*, (Σ ?), ὑπάγει.
Q, 7, 14, 38, &c., Σ, *pref.* ὑπὸ Ἰησοῦ.
Ν, 16, 39, *pr*, ἀπ' ἀρχῆς.
Q, 7, 14, 35, 38, &c., before.

READINGS OF S—*continued*.

- xiv. 5, γάρ, **N** Q, nearly all, *cl*, Σ :
 6, ἄλλον, A C P, 49, 79, 91, 95, &c., *lat.*, Σ :
 6, ἐπὶ τοὺς, **N** A C P, 33, 35 :
 6, καθημένους, **N** C P Q, *most*, *lat.* :
 7, Θεόν, **N** A C P, 1, 28, 49, 79, 91, 95, 96,
 &c., *pr*, *am*, Σ :
 8, *om.* ἄγγελος, **N**, 95 :
 8, ἔπεσε *bis*, A P, 1, 28, 36, 49, 79, 91, 95,
 &c., *lat.*, Σ :
 8, ἦ, A C, 35, 38, 90, 95, &c., *vg*, Σ :
 8, αὐτῆς, A C P, *most*, *lat.*, Σ :
 9, αὐτοῖς, **N** C P Q, *mss.*, *g*, *vg*, Σ :
 10, ἐν τῷ ποτηρίῳ, **N** C P Q, nearly all, *lat.*, Σ :
 10, βασιανισθήσεται, **N** C P Q, nearly all, *lat.*, Σ :
 11, αἰῶνας, **N** A Q, *most*, *lat.*, Σ :
 11, αἰώνων, **N** A P Q, nearly all, *lat.*, Σ :
 13, ἐκ τοῦ οὐρανοῦ before λεγούσης, A C P Q,
 nearly all, *lat.*, Σ :
 13, Κυρίῳ, **N** A Q, *mss.*, *lat.* :
 13, ἀποθνήσκοντες ἀπάρτι., P, many, *am*, Σ :
 13, ναί before λέγει, A C P, many, *lat.*, Σ :
 15, [τοῦ] θερίσαι, A C P Q, nearly all, *lat.*, Σ :
 18, ἐξῆλθεν, **N** C P Q, *mss.*, *cl*, Σ :
 18, ὁ ἔχων, A C, *g*, *vg*, Σ :
 18, φωνῇ, **N** A Q, 38, 95, few, *g*, *h*, *vg* (*pr om.*) :
 18, τὸ δρέπανον before σου, **N** :
 18, ἤκμασαν αἱ σταφυλαί, **N** A C P, 1, 7, 28, 38,
 49, 79, &c., *g*, *h*, (*pr om.*), *vg*, Σ :
 18, αὐτῆς, **N** A C P, 1, 28, 38, 49, 79, &c., *g*, *h*, *vg* :
 19, ἐπὶ τὴν γῆν, **N**, 38, 97 :
 19, τὴν μεγάλην, **N**, 1, 7, 28, 35, 79, 87, 91, 94,
 95, 97, 98, &c. :
 20, διακοσίων, **N**, 26 :
 xv. 2, τοῦ θηρίου before τῆς εἰκόνας, **N** A C P, many,
lat., Σ :
 2, ἐκ τῆς εἰκόνας, A C P Q, nearly all, Σ :
 3, αἰώνων, **N** C, 18, 95, *vg* (*am*, *caelorum*), Σ :
 4, *add.* σε, **N**, 7, 38, 95, few, *cl*, Σ :
 4, ὄσιος, **N** A C P, &c., 1, 28, 36, 38, 79, *pr*, *vg*,
 Σ :
 4, πάντα τὰ ἔθνη, **N** A C P, many, *lat.*, Σ :
 6, οἱ ἔχοντες, A C, many, Σ :
 6, ἐκ τοῦ ναοῦ, **N** A C P, 1, 7, 28, 36, 79, 94,
 &c., *lat.*, Σ :
 6, *om.* οἱ ἦσαν, **N** A C P, many, *lat.* :

COUNTER READINGS.

- A C P, 12, *vt*, *am*, *om.*
N Q, many, *om.*
 Q, *most*, τοὺς; (38, 97, *lat.*, Σ ?, τοῖς).
 A, 14, 28, 79, 92, &c., Σ , κατοικούντας.
 Q, *most*, *g*, *cl*, Κύριον.
 A C P Q, nearly all, *lat.*, Σ , *om.* ^{ἴνδ}
 C Q (**N** *om.* clause), many, *semel*.
 P Q, *most*, *vt*, *om.*
 Q, some, ταύτης.
 A, *pr*, αὐτῷ.
 A, 7, 16, 39, ἐκ τοῦ ποτηρίου.
 A, 8, 14, 36, 92, plur.
 C P, 1, 7, 14, 28, 79, 92, sing.
 C, 28, 79, sing.
N, 38, after.
 C P, Χριστῷ (Σ , Θεῷ).
 Q, many, *vt*, *cl*, ἀποθνήσκοντες. ἀπάρτι; (**N** A C, ?).
 Q, many, after; (**N** *om.*).
N, 38, τοῦ θερισμοῦ.
 A, *vt*, *am*, *om.*
N P Q, *mss.*, *h*, *pr*, *om.* ὁ.
 C P, *most*, Σ , κραυγῇ.
 A C P Q, *mss.*, Σ , after; (*lat.* ?).
 Q, many, sing.
 Q, many, Σ , τῆς γῆς.
 A C P Q, nearly all, *lat.*, Σ , εἰς τὴν γ.
 A C P Q, 14, 38, 49, 90, 92, 96, &c., *pr*, Σ , τὸν
 μέγαν; (*g*, *vg* ?).
 A C P Q, nearly all, *lat.*, Σ , ἕξακ.
 Q, many, after.
N, 7, 38, few, *h*, *pr*, (*g*, *vg* ?), *om.* ἐκ.
 A P Q, nearly all, *vt*, ἔθνῶν.
 A C P Q, *most*, *vt*, *am*, &c., *om.*
 Q, *most*, *g*, ἅγιος.
 Q, 7, 14, &c., πάντες.
N P Q, many, (*lat.* ?), *om.*
 Q, many, *om.*
 Q, many, Σ , *ins.*

ἴνδ

READINGS OF S—continued.

- xv. 6, λίνον [λινοῦν, -οῦς], **N P Q**, nearly all, *vt*,
cl, **Σ** :
 7, ἐπτά φύλας, **A C P Q**, mss., lat., **Σ** :
 8, ἐκ τοῦ καπνοῦ, **Q**, many, **Σ** :
 xvi. 1, ἐκ τοῦ ναοῦ, **N A C P**, many, lat., **Σ dnp** :
 1, ἐπτά φιάλας, **N A C Q**, most, *g*, *pr*, *vg*, **Σ** :
 3, δεύτερος ἄγγελος, **Q** (**N om.**), nearly all, *cl*, **Σ** :
 3, ζῶσα, **N P Q**, nearly all, *g*, *h*, (*pr om.*), *vg* :
 3, ἐν τῇ θαλάσῃ, **N P Q**, mss., lat. :
 4, εἰς τοὺς, **A C P Q**, nearly all, lat., **Σ** :
 4, εἰς τὰς, **Q**, most, **Σ**, most *vg*, ἐπὶ τὰς :
 4, ἐγένοντο, **A**, 36, 95, *vt*, **Σ** :
 6, αἷμα, **A C P Q**, nearly all, lat., **Σ** :
 6, ἔδωκας before αὐτοῖς, **N**, 14, 92 :
 6, ἀξιοί, **A C P Q**, mss., *vt*, *cl* :
 8, ἄγγελος, **N**, 1, 28, 35, 36, 38, 49, 79, 91, 96,
 &c., *pr*, *cl* :
 8, τοὺς ἀνθρώπους before ἐν πυρί,^a **A C P Q**,
 many, lat., **Σ** :
 9, *om.* οἱ ἄνθρωποι, **N A C P**, 1, 36, 38, 79, 95,
 &c., lat. :
 11, ἐκ τῶν ἐλκῶν, **N A C Q**, nearly all, lat., **Σ** :
 12,^b ἀνατολῶν, **A**, 1, 28, 38, 49, 79, 91, 96, &c.,
 (lat. ?) :
 13, ἐκ τοῦ στόματος τοῦ δράκοντος καί, **A Q**, nearly
 all, lat., **Σ** :
 13, τρία before ἀκάθαρτα, **N A C**, 1, 7, 28, 36,
 38, 79, 91, 95, 96, &c., *pr*, *vg*, (*g om.*), **Σ** :
 14,^c ἃ ἐκπορεύε [-ον] ται, **A Q**, most, lat., **Σ** :
 14, ἐπὶ τοὺς, **A Q**, nearly all, lat., **Σ** :
 14, ἐκείνης, **Q**, most, *pr*, (**Σ ?**) :
 15, ἔρχεται, **N**, 38, 47 :
 17, μεγάλη, **N Q**, nearly all, lat., **Σ** :
 17, ναοῦ, **N A**, 14, 92, 95, few, *pr*, *vg*, **Σ** :
 18, σεισμὸς ἐγένετο μέγας, **N A**, 1, 14, 28, 36,
 49, 79, 91, 92, 95, 96, &c., *g*, *vg*, most, **Σ** :
 18, ἄνθρωποι ἐγένοντο, **N Q**, nearly all, *g*, *vg*,
 (*pr om.*), **Σ** :
 19, αἱ πόλεις . . . ἔπεσαν, **A Q**, mss., lat. :
 xvii. 3, γέμον, **Q**, most, lat. :
 3, ἔχον, **Q**, most :
 4, *om.* καὶ before κεχρυσωμ., **P Q**, many :

COUNTER READINGS.

- A C**, 38, 48, 90, *am*, &c., λίθον.
N, some *vg*, *om.* ἐπτά.
N A C P, many, lat., *om.* ἐκ τοῦ.
Q, many, **Σ l**, *om.*
P, 1, 28, 49, 79, 91, 96, &c., *h*, *om.* ἐπτά.
A C P, 18, 95, *vt*, *am*, *om.* ἄγγελος.
A C, 95, **Σ**, *om.*
A C, **Σ**, *pref.* τὰ, (**Σ p**, τῶν).
N, 18, 31, ἐπὶ τοὺς.
N A C P, 49, 79, 91, 95, 96, few, *vt*, some *vg*, *om.* prep.
N C P Q, nearly all, *vg*, sing.
N, 36, 39, plur.
A C P Q, nearly all, lat., **Σ**, after.
N, *am*, &c. ; (**Σ pref.** ὄπερ, or ὄτι).
A C P Q, many, *g*, *am*, **Σ**, *om.*
N, many, after.
Q, most, **Σ**, *ins.*
P, 38, *om.* ἐκ.
N C Q, most, **Σ**, (lat. ?), sing.
N C, three mss., *om.*
Q, many, after.
N, 1, 79, 95, few, ἐκπορεύεσθαι.
N, 38, εἰς τοὺς.
N A, 14, 38, 92, 95, few, *g*, *vg*, *om.*
A Q, nearly all, lat., **Σ**, plur.
A, 1, 12, 46, *om.*
Q, many, *add.* τοῦ οὐρανοῦ ; (1, 28, 36, 79, &c., *g*, *om.*
 ναοῦ).
Q, many, *pr*, some *vg*, *om.* verb.
A, 38, sing.
N, **Σ**, sing.
N A P, few ?, (**Σ ?**), masc.
N A P, few, (lat. ?), (**Σ ?**), masc.
N A, 1, 7, 36, 38, &c., lat., **Σ**, *ins.*

^a See note in *loc.*^b *P hiat*, xvi. 12—xvii. 1.^c *C hiat*, xvi. 13 (ὡς βάρβαροι)—xviii. 2.

READINGS OF S—*continued.*

- xvii. 4, (after *πορνείας*) αὐτῆς, A, 1, 7, 28, 35, 36, 38, 49, 79, 87, 91, 95, 96, &c., *vg* :
 6, ἐκ τοῦ αἵματος, A, 1, 7, 28, 36, 49, 79, 87, &c., *lat.*, Σ :
 6, καὶ ἐκ τοῦ αἵματος, Ν A P, many, *lat.*, Σ :
 6, θαῦμα μέγα before ἰδὼν αὐτήν, Ν, 38 :
 7, ἐρῶ before σοι, A Q, many, *g, cl*, Σ :
 8, ὑπάγει, A, 12, *pr*, (*g, vg, ibit*) :
 8, θαυμασθήσονται, A P, Σ :
 8, ἐπὶ τῆς γῆς, Ν A P, many, *g*, Σ :
 8, τὰ ὀνόματα, Ν P, many, *lat.* :
 8, τὸ θηρίον before ὅτι ἦν, Ν A P, most, *lat.*, Σ :
 10, δεῖ before αὐτὸν μείναι, Q, many, *lat.*, Σ :
 11, αὐτός, A P, many, *lat.* :
 12, οὐπω, Ν P Q, *mss.*, *et, am, cl*, Σ :
 15, εἶπε, A, *pr, vg*, Σ :
 16, καὶ γυμνῆν, Ν A P, most, *lat.*, Σ :
 17, καὶ ποιῆσαι μίαν γνώμην, Ν P Q, nearly all, (*pr* ?), Σ :
 18, τῆς γῆς, Ν A P, many, *lat.*, Σ :
 xviii. 2, ἔπεσεν *bis*, A, 1, 7, 36, 49, 79, 87, 91, 95, 96, &c., *lat.*, Σ ; (P, *ter*) :
 2, πνεύματος ἀκαθάρτου καὶ μεμισημένου, A P, 1, 36, 38, 73, 79, 152, &c., *g*, Σ :
 2, *om.* καὶ φυλακῆ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, P, 1, 7, 14, 36, 38, 73, 79, 87, 152, &c. :
 3, τοῦ οἴνου, Ν P Q, *mss.*, *et, cl*, Σ :
 4, ἐξέλθετε, Ν A P, 1, 49, 79, 91, 95, 96, few, *g, vg*, Σ :
 4, ἐξ αὐτῆς before ὁ λαός μου, A Q, nearly all, *lat.*, Σ :
 6, διπλώσατε αὐτῇ, P, 1, 7, 38, 91, &c., Σ :
 6, ποτηρίῳ, A C P, many, *lat.*, Σ :
 9, κλαύσουσιν [-ονται] αὐτήν, P, 1, 79, few :
 11, κλαύσουσι . . . πενθήσουσιν, Q, most, *vg*, Σ :
 11, οὐκέτι with preceding, P, 49, 79, 91, *lat.* :
 12, μαργαριτῶν, Ν, 35, 87, 95, *et*, Σ :
 12, ξύλου, Ν C P Q, *mss.*, *et.*, Σ :
 13, κιν[υ]άμμων, A C P, many, *lat.*, Σ :
 13, *om.* καὶ ἄμμων, Q, most, *pr, cl* :
 13, καὶ οἶνον, Ν A C P, most, *lat.*, Σ :
 14, ὀπώρα σου, Ν A C P, 35, 87, 95, *pr, am* :
 14, ψυχῆς σου, Q, 35, 87, many, *g, cl*, Σ :
 14, εὐρήσουσιν, Ν A C P, 35, 36, 87, few, *vg*, Σ :

COUNTER READINGS.

- Q, most, *et, τῆς γῆς*; (Ν, Σ, αὐτῆς καὶ τῆς γῆς; P *om.*).
 P Q, many, *om.* ἐκ; (Ν, 38, *dat.*).
 Q, many, *om.* καί.
 A P Q, nearly all, *lat.*, Σ, after.
 Ν P, 1, 14, 36, 49, 79, 92, 96, &c., *pr, am*, after.
 Ν P Q, nearly all, Σ, *infin.*
 Ν Q, *mss.*, θαυμάσονται; (*lat.* ?).
 Q, many, *pr, vg, τὴν γῆν.*
 A Q, many, Σ, *sing.*
 Q, many, after.
 A P, many, δεῖ after αὐτόν; (Ν after μείναι).
 Ν Q, many, (Σ ?), οὗτος.
 A, some *vg, οὐκ.*
 Ν P Q, *mss.*, *g*, λέγει.
 Q, 1, 36, 97, &c., *om.*
 A, 79, *g, vg, om.*
 Q, many *pref.* ἐπί.
 Ν Q, many, *semel.*
 Ν Q, most, *pr, vg, om.* καὶ μεμισο.
 Ν A Q, most, *lat.*, Σ, *ins.*
 A C, *am, om.*
 C Q, most, *pr, sing.*
 Ν C P, 38, after.
 Ν A C Q, most, *g, vg*, (*pr deviates*), *om.* αὐτῇ.
 Ν Q, 7, 14, 38, &c., *add.* αὐτῆς.
 Ν A C Q, most, *lat.*, Σ, *om.* αὐτήν.
 Ν A C P, 1, 49, 91, 95, &c., *et, pres.*
 A C Q, most, Σ, with following; (Ν *neutral*).
 Q, most, μαργαρίτου; (A, -ίταις; C P, -ίτας).
 A, *vg, λίθου.*
 Ν Q, many, *genit.*
 Ν A C P, 35, 36, 79, 87, &c., *g, am, Σ, ins.*
 Q, some, *om.*
 Q, nearly all, *g, cl, Σ, om.* σου.
 Ν A C P, 95, *pr, am, om.* σου.
 Q, most, *et, εὐρησ.*

READINGS OF S—*continued*.

- xviii. 15, κλαίοντες, **N** A C P, many, lat. :
 16, καὶ λέγοντες, P, many, *pr*, *vg* :
 16, οὐαὶ *bis*, **N** A C P, many, (35, 87, *ter*), lat., **Σ** :
 18, καπνόν, **N** C P Q, nearly all, *vt*, **Σ** :
 18, *om.* ταύτη, **N** A P Q, mss., *pr*, **Σ** :
 19, [ἐπ]έβαλον, **N** A C Q, nearly all, *vg*, **Σ** :
 19, ἔκραξαν, A C, 35, *vg*, **Σ** :
 19, καὶ λέγοντες, P Q, most, *g*, *am*, **Σ** :
 19, οὐαὶ *bis*, A C P Q, most, (36, 87, *ter*), lat., **Σ** :
 20, καὶ οἱ ἀπόστολοι, **N** A P Q, most, *pr*, *vg*, **Σ** :
 21, μύλον, P Q, most, *g*, (*pr* ?), **Σ** *dl* n :
 21, *om.* ἐν αὐτῇ, A C P, nearly all, lat., **Σ** :
 22, σάλπιγγος (**N**, 35, 87, **Σ**, plur.) :
 22, *om.* καὶ φωνὴ μύλου . . . ἔτι, **N**, 38, 87, 93,
 98, few, **Σ** :
 23, καὶ φῶς . . . ἔτι, **N** C P Q, nearly all, *vt*, *am*,
cl, **Σ** :
 23, φανῆ σοι, C, *vt*, *am* :
 23, φωνὴ νύμφης, C :
 24, αἷμα, **N** A C P, 1, 38, 79, few, lat., (**Σ** ?) :
 xix. 1, δόξα before δύναμις, A C P (**N** *om.* ἡ δόξα),
 few, *vg*, (*pr om.* ἡ δύναμις) :
 5,* καὶ οἱ φοβούμενοι, A Q, mss., lat., **Σ** :
 8, καθαρὸν καὶ λαμπρόν, 1, 36, few; (λ. καὶ καθ.,
 Q, many, *cl*, **Σ**) :
 9, τοῦ γάμον, A Q, most, *pr*, *vg*, **Σ** :
 9, καὶ λέγει μοι οὗτοι, A P Q, most, lat., **Σ** :
 9, λόγοι, A P Q, mss., lat. :
 9, οἱ ἄληθινοί, A, 4, 48 :
 9, τοῦ Θεοῦ before εἰσί, A P Q, most, lat., **Σ** :
 10, καὶ προσεκύνησα, P, 73, 79 :
 11, καλούμενος, **N** Q, most, *vt*, *am*, *cl*, **Σ** :
 12, ὡς φλόξ, A, 35, 36, 87, 91, 95, &c., lat., **Σ** :
 12, *om.* ὀνόματα γεγραμμένα καί, A P (**N** *om.*
 farther), 1, 7, 36, 79, &c., lat. :
 14, *om.* τά before ἐν τῷ οὐρανῷ [τοῦ οὐρανοῦ],
N Q, 1, 7, 35, 38, 79, 87, 97, &c., *g* :
 14, ἐνδεδυμένοις, **N**, 152 :
 14, καὶ καθαρόν, **N**, few, *g*, *cl* :
 15, *om.* δίστομος, **N** A P, 1, 36, 38, 79, &c., *g*,
am. :
 17, ἄλλον, **N**, 36; (A P, 1, 38, 49, 87, 91, 95,
 96, &c., lat., ἔνα) :

COUNTER READINGS.

- Q, many, **Σ**, *prof.* καί.
N A C Q, many, *g*, **Σ**, *om.* καί.
 Q, many, *semel*.
 A, 10, *vg*, τόπον.
 C, *g*, *vg*, *ins*.
 P, few, *vt*, *impf*.
N P Q, nearly all, *g*, (*pr* ?), *impf*.
N A C, 1, 35, 87, 95, &c., *pr*, *cl*, *om.* καί.
N, 36, 95, few, *semel*.
 C, few, *g*, *om.* καὶ οἱ.
 A (μύλινον), C (μυλικόν), *vg* (*molarem*), **Σ** *p*; (**N**, λίθον).
N Q, 14, 92, *ins*.
 A C P Q, mss., lat., σαλπυστων.
 A C P Q, most, lat., *ins*.
 A, 26, some *vg*, *om*.
N P Q, mss. *cl*, **Σ**, *ins.* ἐν.
N A P Q, mss., lat., **Σ**, *om.* φωνή.
 Q, most, plur.
 Q, many, *g*, **Σ**, after.
N C P, *om.* καί.
N A P, few, *vt*, *am*, *om.* καί.
N P, 1, 36, 79, few, *g*, *om*.
N, 36, 38, 98, few, *om.* καὶ λέγει μοι.
N, **Σ***, *add.* μου.
N P Q, nearly all, (lat. ?), **Σ**, *om.* art.
N, 1, 38, 49, 79, 91, after.
N A Q, nearly all, lat., **Σ**, προσκυνῆσαι.
 A P, 1, 79, &c., some *vg*, *om*.
N P Q, most, *om*.
 Q, many, **Σ***, *ins*.
 A P, many, *pr*, *vg*, **Σ**, *ins*.
 A P Q, nearly all, lat., **Σ**, nominat.
 A P Q, most, *pr*, *am*, **Σ**, *om.* καί.
 Q, most, *pr*, *cl*, **Σ***, *ins*.
 Q, many, **Σ**, *om*.

* C *hiat*, xix. 5 (καὶ οἱ μέγ.) *ad fin.*

READINGS OF S—continued.

- xix. 18, καὶ μικρῶν, **N** A P, most, lat., **Σ** :
 20, μετ' αὐτοῦ ὁ, **N** P (A, 41, *pref.* οἱ), 14, 38,
 49, 79, 91, 96, few, *cl.* (*pr*?, *am*?) :
 xx. 1, ἐν τῇ χειρὶ, **N**, 38, lat., **Σ** :
 2, *om.* ὁ πλανῶν τὴν οἰκουμένην ὄλην, **N** A, 1,
 79, 95, &c., lat. :
 4, χίλια, **N** A, 1, 49, 79, 91, 96, &c., (lat.?) :
 5, *om.* οἱ λοιποὶ . . . χίλια ἔτη, **N**, 7, 14, 92,
 &c., **Σ** :
 6, χίλια, A, most, (lat.?) :
 7, ὅταν τελεσθῇ, **N** A, most, lat., **Σ** :
 8, πάντα, **N**, 79 :
 8, ἐν ταῖς, **N**, 14, 35, 87, 92, few :
 8, καὶ συναγαγεῖν, **N**, 73, 79, 152, few, lat. :
 9, ἀπὸ τοῦ Θεοῦ, P Q, many, *g*, *vg*, **Σ** :
 10, ὅπου, **N**, some, some *vg* :
 11, ἐπάνω αὐτοῦ; **N**, 38, **Σ** :
 12, μεγάλους before μικρούς, **N** A P, most, lat., **Σ** :
 13, ἔργα αὐτῶν, **N** A P, most, *vg*, (*vt*?), **Σ** :
 xxi. 1, ~~ἠ~~πῆλθον [-αν], **N** A Q, 38, 92, 94, 97, &c.,
pr [Aug.], **Σ** :
 2, ἐκ τοῦ οὐρανοῦ before ἀπὸ τοῦ Θεοῦ, **N** A Q,
 most, lat., **Σ** :
 3, οὐρανοῦ, P Q, nearly all, *vt*, **Σ** :
 3, λαός, P Q, most, lat., **Σ** :
 3, μετ' αὐτῶν [καὶ] ἔσται, A Q, many, *g*, *vg*, **Σ** :
 3, αὐτοῖς [-ῶν] Θεός, A, *vg*, **Σ**; (P, 79, &c., Θεὸς
 αὐτῶν) :
 4, *om.* ἀπ' αὐτῶν, **N** A P, many, lat., **Σ** :
 5, καινά before πάντα, **N** A P, 1, 35, 38, 49, 79,
 87, 91, 96, &c., lat. :
 5, *ins.* μοι before γράψον, **N** P, many *cl* :
 5, πιστοὶ before ἀληθινοί, **N** A Q, many, lat., **Σ** :
 6, γέγοναν [-ασιν], A, 38, Iren.; (41, 94, γέγονε;
 lat., *factum est*) :
 6, ἐγώ, **N** P Q, nearly all, **Σ** :
 6, δώσω, **N** A P, many, lat., **Σ** :
 7, αὐτὸς κληρονομήσει, **N** A P, 1, 7, 38, 49, 79,
 91, &c., lat., **Σ** :
 7, ἔσται, A :
 7, μοι υἱός, A P Q, nearly all, lat. :
 8, καὶ ἁμαρτωλοῖς, Q, most, **Σ*** :
 9, τὴν νύμφην before τὴν γυναῖκα, **N** A P, 1, 35,
 38, 79, 87, few, lat., **Σ** :

COUNTER READINGS.

- Q, 14, 36, 38, 92, 98, *om.* καί.
 Q, most, *g*, **Σ**, ὁ μετ' αὐτοῦ.
 A Q, nearly all, ἐπὶ τὴν χεῖρα.
 Q, many, **Σ**, *ins.*
 Q, most, **Σ**, *pref.* art.
 A Q, many, lat., *ins.*
N Q, 14, 38, 92, few, **Σ**, *pref.* art.
 Q, many, μετὰ.
 A Q, nearly all, lat., **Σ**, *om.*
 A Q, most, lat., **Σ**, *pref.* τὰ.
 A Q, most, **Σ**, *om.* καί.
 A, 79, few, *pr* [Aug.], *om.*; (**N** *om.* clause).
 A P Q, most, *vt*, *am*, *cl*, **Σ** *add.* καί.
 A P Q, nearly all, lat., ἐπ' αὐτοῦ [-ῶ, or -όν].
 Q, few, after.
 Q, 7, 14, 92, &c., pron. sing.
 P, 35, 87, 98, &c., *g*, *vg*, sing.
 P, 1, 49, 79, 91, 96, &c., after.
N A, 18, *vg*, θρόνου.
N A, 1, 79, 92, few, plur.
N P, many, *pr* [Aug.], ἔσται μετ' αὐτῶν.
N Q, 1, 7, 38, 92, &c., *vt*, *om.*
 Q, many, *ins.*
 Q, many, **Σ**, after.
 A Q, many, *vt*, *am*, **Σ**, *om.*
 P, many, after.
N P Q, nearly all, **Σ**, γέγονα.
 A, 38, 39, lat., *add.* εἰμί.
 Q, many, *add.* αὐτῶ.
 Q, many, δώσω αὐτῶ.
N P Q, *mss.*, lat., **Σ**, *pref.* αὐτός.
N, 14, 98, few, **Σ**, μου υἱός.
N A P, 1, 49, 79, few, lat., *om.*
 Q, 7, 49, &c., after.

* P *hiat.* xix. 21—xx. 9.

READINGS OF S—*continued*.

- xxi. 10, ἀπὸ τοῦ Θεοῦ, **N** A P, many, lat. :
 12, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, **N** P Q,
 mss., *vt*, *am*, *cl* :
 12, ὀνόματα αὐτῶν, **N** :
 12, γεγραμμένα, **N**, *vt* :
 12, [τὰ] ὀνόματα τῶν δώδεκα, A Q, many, *g*, *vg*, **Σ** :
 13, ἀνατολῆς, **N** A P, 1, 36, 38, 79, few, **Σ** :
 13, βορρᾶ . . . νότον . . . δυσμῶν, P Q (**N**, **β** . . .
β . . . **δ**), nearly all, *vt*, *cl*, **Σ** :
 15, καὶ τὸ τεῖχος αὐτῆς, **N** A P, some, lat. (*vg*,
om. αὐτῆς), **Σ** :
 16, ὅσον, **N** P Q, most, *g* :
 16, χιλιάδων, **N** A P, many, lat. :
 17, ἐμέτρησε, **N** A P, many, lat., **Σ** :
 18, *om*. ἦν, A P, *g*, **Σ** :
 19, καὶ οἱ θεμέλιοι, **N**, 1, 7, 35, 49, 79, &c.,
(vt ?), *cl*, **Σ** :
 19, καὶ ὁ δεύτερος . . . καὶ ὁ τρίτος, **N** :
 21, δώδεκα μαργ., A P Q, mss., *g*, *vg*, **Σ** *ἀρ*
[n deficit] :
 21, καὶ ἕκαστος, P :
 21, ἐξ ἑνός, **N** A, nearly all, lat., **Σ** :
 23, αὐτῇ ἢ γάρ, **N** A P, many, lat., **Σ** :
 24, φέρουσι, **N** A P, many, lat., **Σ** :
 24, *om*. καὶ τὴν τιμὴν, **N** A P, many, *vt* :
 24, *om*. τῶν ἐθνῶν, **N** A P, many, lat. :
 26, *om*. ἵνα εἰσέλθωσιν, **N** A P, many, lat., **Σ** :
 27, ὁ ποιῶν, **N**, 7, 38, 90, 94, 97, 98, &c., (*g?*), **Σ** :
 xxii. 2, τοὺς καρπούς, **N** :
 5, ἐκεῖ, 1, 7, &c. ; (**N** A P, 35, few, lat., **Σ**, ἔτι) :
 5, οὐχ ἔξουσι χρεῖαν, A, lat., **Σ** :
 5, φωτὸς [καὶ] λύχνου, **N** A, 38, 79, few, lat., **Σ** :
 5, ἡλίου, **N** A P, 1, 35, 38, 49, 79, 91, 96, lat.,
Σ :
 5, αὐτούς, P Q, nearly all, *vg*, **Σ** :
 6, εἶπε, **N** A P, many, *pr*, *vg*, **Σ** :
 6, *om*. με, A P Q, mss., lat. :
 8,* βλέπων before ἀκούων, **N**, 78, 79, 152, few,
pr :
 8, ἤκουσα καί, **N** A, many, lat. **Σ** :
 11, καὶ ὁ ῥυπαρὸς ῥυπ. ἔτι, **N** Q, most, lat., **Σ** :
 14, ποιῶντες τὰς ἐντολὰς αὐτοῦ, Q, nearly all, *g*,
&c., **Σ** :

COUNTER READINGS.

- Q, many, (**Σ**?), ἐκ τ. Θ.
 A, some *vg*, **Σ**, *om*.
 A P Q, mss., lat., **Σ**, *om*. pron.
 A P Q, mss., *vg*, **Σ**, ἐπιγεγραμμένα.
N P, many, *pr*, *om*. τὰ ὀνόματα.
 Q, most, plur.
 A, *am*, **β** . . . **δ** . . . *v* . . .
 Q, most, *om*.
 A, some, *pr*, **Σ**, *vg*, *add.* καί.
 Q, many, **Σ**, *add.* δώδεκα.
 Q, many, *om*.
N Q, nearly all, *pr*, *vg*, *ins*.
 A P Q, many, *am*, *om*. καί.
 A P Q, mss., lat., **Σ**, *om*. καί.
N, *pr*, **Σ** *l*, *om*. δώδεκα.
N A Q, mss., lat., **Σ**, *om*. καί.
 P Q, 79, 92, *pref.* ὡς.
 Q, many, αὐτῇ γὰρ ἢ.
 Q, many, *add.* αὐτῶ.
 Q, many, *vg*, **Σ**, *ins*.
 Q, many, **Σ**, *ins*.
 Q, many, *ins*.
 A, few (ποιῶν), P Q, many (ποιῶν), *pr*, *vg*, *om*. art.
 A P Q, mss., lat., **Σ**, sing.
 Q, many, *om*.
N P, 1, 35, 49, 79, 91, 96, &c., pres. ; (Q, 7, 38, &c.,
om. οὐ χρεῖα).
 P Q, most, *om*. φωτὸς καί.
 Q, 7, 92, 94, 97, 98, *om*.
N A, 35, *vt*, *pref.* ἐπ'.
 Q, many, *g*, λέγει.
N, **Σ**, *ins*.
 A Q, most, *g*, *vg*, **Σ**, after.
 Q, many, *add.* ὄτε.
 A, 1, 35, 68, 97, few, *om*.
N A, 7, 38, *vg*, (*pr* *hiat*), πλύνοντες τὰς στολὰς αὐτῶν.

* P *hiat*, xxii. 6 (τῶν χειρῶν)—*ad fin.*

READINGS OF S—*continued*.

COUNTER READINGS.

xxii. 15, φιλῶν [βλέπων] before ποιῶν, A Q, many, pr, vg, Σ:	Ν, 35, few, g, after.
16, ἐπί, Ν Q, most, Σ:	A, 38, 79, few, g, vg, (<i>pr om.</i>), ἐν.
16, ὁ πρωῖνός, Ν Q, mss., pr, Σ:	A, g, vg, <i>pref. καί</i> .
18, ἐπ' αὐτόν before ὁ Θεός, Ν (A <i>om.</i>), 49, 79, 91, 96, &c.:	Q, most, lat., Σ, after.
18, πληγὰς, Ν A, most, lat., Σ:	Q, some, <i>pref. ἐπτά</i> .
20, <i>om. ἀμήν</i> , Ν, <i>et</i> :	A Q, mss., vg, Σ, <i>ins.</i>
21, Χριστοῦ, Q, nearly all, g, vg, Σ:	Ν A, 26, <i>om.</i> , (<i>pr om. vers.</i>).
21, πάντων τῶν ἀγίων, Q, most, Σ:	Ν, g, <i>om. πάντων</i> ; (A, vg, (<i>cl add. ὑμῶν</i>), <i>om. τῶν ἀγίων</i>).
21, ἀμήν, Ν Q, nearly all, <i>am, cl</i> , Σ:	A, 79, g, some vg, <i>om.</i>

II. The following is a collection of 215 readings of S which have no support from the MSS.; but only from mss., or Latin, with or without Σ: together with 27 supported by Σ alone (242 in all).

1. Readings (49) of S supported by some one or more of the mss., and of the Latin versions, (18 of them also by Σ); against all MSS.:

- | | |
|---------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| i. 3, <i>add.</i> ταύτης, 7, 16, <i>g, vg, Σ.</i> | xvi. 4, ἄγγελος, 1, 35, 36, 38, 49, 79, 87, 91, 96,
&c., some <i>vg, Σ.</i> |
| 11, ἀ, 34, 35, 38, 72, 87, <i>pr.</i> | 5, καὶ [ὁ] ὄσιος, 1, 36, 95, few, <i>vt, Σ.</i> |
| iii. 2, Θεῶ without μου, 1, few, <i>pr.</i> | 10, <i>ins.</i> ἄγγελος, 1, 35, 36, 49, 79, 87, 91, 96,
&c., <i>pr, cl.</i> |
| 3, δέ, 36, <i>pr.</i> | 12, <i>ins.</i> ἄγγελος, 28, 35, 36, 49, 79, 87, 91,
96, &c., <i>vt, cl.</i> |
| 7, οὐδείς κλείει, 1, 36, 49, &c., <i>lat., Σ.</i> | 17, <i>ins.</i> ἄγγελος, 1, 28, 35, 36, 49, 79, 87, 91,
96, &c., <i>vt, cl.</i> |
| iv. 6, <i>om.</i> ὡς, 1, 94, &c., <i>pr.</i> | 17, εἰς, 1, 14, 28, 49, 79, 91, 92, 96, &c., <i>lat.</i> |
| v. 7, <i>ins.</i> τὸ βιβλίον, 7, 36, <i>vt, some vg, Σ*.</i> | xvii. 8, ἐν [τῷ] βιβλίῳ, 73, 79, 95, <i>lat.</i> |
| 13, ἐν τῇ γῆ, 1, few, <i>pr.</i> | 8, πάρεστι, 1, 36, 73, 79, 152, few, <i>g, Σ.</i> |
| vi. 6, τὸν οἶνον before τὸ ἔλαιον, 36, <i>pr, vg.</i> | 16, ποιήσουσιν αὐτήν after γυμνῆν, 34, <i>pr.</i> |
| vii. 1, <i>om.</i> τῆς γῆς, 38, <i>arm.</i> | xviii. 8, <i>om.</i> ὁ Θεός, 38, 96, few, <i>pr.</i> |
| viii. 2, εἰστήκεισαν [ἑστήκεισαν], 38, few, <i>g, Σ.</i> | xix. 1, <i>om.</i> ὡς, 1, 7, 38, few, <i>vt, Σ.</i> |
| ix. 2, μεγάλης καιομένης, 36, 38, few, <i>g.</i> | 1, τῷ Θεῷ, 36, 47, 152, <i>pr, vg, Σ.</i> |
| 8, <i>om.</i> ἦσαν, 73, <i>h.</i> | 13, καλεῖται, 1, 36, 49, 79, 91, &c., <i>lat.</i> |
| 10, κέντρα ἐν, 1, 7, 28, 35, 36, 38, 79, 87, 90,
92, &c., <i>vg.</i> | xx. 4, τὰς χεῖρας, 94, <i>vg.</i> |
| 10, καὶ ἡ ἐξουσία, 1, 36, 79, &c., <i>h, pr, vg.</i> | 14, ἐστιν before ὁ θάνατος, 49, 91, 96, few, <i>cl.</i> |
| 18, τοῦ στόματος, 91, 95, <i>lat.</i> | 14, <i>om.</i> ἡ λιμνὴ τοῦ πυρός, 1, 94, &c., <i>pr [Aug.],
cl.</i> |
| x. 8, φωνῆν ἤκουσα, 7, <i>vt, cl.</i> | xxi. 11, καὶ ὁ φωστήρ, 1, 7, &c., <i>pr, cl.</i> |
| xi. 6, βρέχῃ νέτος, 1, few, <i>g.</i> | 11, τιμίῳ, 94, <i>g, vg.</i> |
| 6, ἐν [ταῖς] ἡμέραις, 1, <i>pr, Σ.</i> | xxii. 5, φωτίζει, 79, &c., <i>g, am, Σ.</i> |
| 10, χαρήσονται, 38. <i>lat., Σ.</i> | 11, καὶ ὁ ἀδικῶν, 68, <i>pr.</i> |
| 15, Θεοῦ, 28, <i>pr.</i> | 12, κατὰ τὸ ἔργον, 73, 79, <i>lat.</i> |
| 19, βρονταὶ καὶ φωναί, 14, 28, 36, 38, 73, 79,
87, 97, <i>g, h, Σ.</i> | 17, <i>ins.</i> καὶ after ἐρχέσθω, 33, 46, <i>cl, Σ.</i> |
| xii. 6, εἶχεν, 38, <i>h, cl, Σ.</i> | 21, ἡμῶν, 30, few, <i>lat., Σ.</i> |
| 10, ἐκ τοῦ οὐρανοῦ, 95, <i>g, pr.</i> | |
| xiii. 10, ἀπάγει, 33 (35, 87, ἐπάγει), <i>vt, cl, Σ*.</i> | |
| xv. 4, εἶ, 36, 38, 49, 95, 96, few, <i>vt, cl, Σ.</i> | |

2. Readings (91) of S supported by one or more of the mss., (15 of them also by Σ); against the MSS., and the Latin versions:

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|--------------------------------------------------|----------------------------------------------------|
| i. 14, λευκαὶ ὡς ἔριον καὶ ὡς, 8. | ii. 1, <i>om.</i> ἑπτὰ before λυχνίων, 38, 69, 97. |
| 17, ἐπὶ τοὺς πόδας, 72. | 9, ἐαντούς before Ἰουδαίους, 28, 73, 79, Σ. |
| 17, <i>add</i> χεῖρα, 1, 28, 91, 92, 96, few, Σ. | 10, ὁ διάβολος before βάλλειν, 38, 95, Σ. |
| 20, <i>om.</i> τὰς χρυσᾶς, 97. | 13, <i>pref.</i> καὶ το ὁ μάρτυς, 68, 87. |

- Xii.* 13, *ἴνα*, *ὅτι* *πᾶς* *μάρτυς* [μου] *πιστός*, 152.
 13, *παρ' ὑμῶν*, 95.
 13, *οἱ*. *ὅπου* ὁ *Σατανᾶς* *κατοικεῖ*, 38.
 20, *ἀφήκας*, 26, 36, Σ.
 24, *οἱ*. *δέ*, 31.
iii. 2, *πεπληρωμένα* *before* *τὰ* *ἔργα*, 40.
 12, *οἱ*. *μου* *after* *τῷ* *ναῶ* *τοῦ* *Θεοῦ*, 11, 29, 36.
 15, *οἱ*. *ὅτι*, 28, 152.
iv. 3, *σμαράγδων*, 14, Σ.
 8, *ἀδᾶ* *ἑστός* [-ώς], 34, 35, 68, 87.
 9, *ἴνα*. *τέσσαρα*, 68, 87.
v. 1, *ἴνα*. *ἄλλον*, 35, 87.
 5, *ἀνοίξει*, 13, Σ.
 5, *οἱ*. *ἑπτὰ*, 73.
vi. 5, *ἡνοίγη* ἡ *σφραγίς* ἡ *τρίτη*, 28, 73, 79.
 11, *ἑκάστῳ* *αὐτῶν*, 28, 73, Σ.
vii. 1, *καὶ* *κρατοῦντας*, 28, 73, 94, Σ.
viii. 5, *ἐγένετο*, 68.
 8, *ἴνα*. *ἐγένετο* *before* *ὡς*, 95.
 11, *ἄψινθος* . . . *ἀψίνθιον*, 7, 28, 79.
 12, *καὶ* *ἑσκοτίσθη* . . . *οὐκ* *ἔφαινε*, 35, 68, 87.
ix. 1, *ἐπὶ* *τῆς* *γῆς*, 38, 97, Σ.
 11, *ἀπολύων*, 49, 98.
x. 7, *ὁ*, 28, 49, 79, 91, 96, few.
xi. 5, *ὅστις*, 38.
 5, *δεῖ* *αὐτούς*, 87.
 8, *οἱ*. *καὶ* *after* *ὅπου*, 1, 7, 14, 35, 36, 87, 92, few.
 12, *ἐθεώρου*, 38, 97.
xii. 8, *αὐτοῖς*, 17, 36.
 8, *οἱ*. *ἔτι*, 7, 28, 73, 79, 152, Σ n.
 11, *αὐτοῦ*, 43, 47, 87.
xiii. 2, *οἱ*. *στόμα* (2°), 38.
 12, *ποιήσει* *ἐνώπιον*, 34, 35, 87.
 12, *καὶ* *ποιήσει*, 34, 35, 87.
 13, *καὶ* *ποιήσει*, 35, 87.
 15, *τῇ* *εἰκόνι* *τοῦ* *θηρίου* *καὶ* *ποιήσει*, 14, 73, 97, Σ l.
xiv. 18, *οἱ*. *λέγων*, 14, 92.
xv. 6, *ἐκ* *τοῦ* *ναοῦ* *before* *οἱ* *ἔχοντες*, 94.
 6, *ἐπὶ* *τὰ* *στήθη*, 28, 73, 79.
xvi. 1, *ἐπὶ* *τὴν* *γῆν*, 28, 73.
 2, *ἐπὶ* *τὴν* *γῆν*, 1, 28, 49, 79, 91, 96, &c.
xvi. 11, *τὸ* *ὄνομα* *τοῦ* *Θεοῦ*, 91.
 15, *αἰσχύνην*, 7, 29.
 18, *οἱ*. *καὶ* *φωνεῖ*, 12, 152.
xvii. 13, *ἑαυτῶν*, 1.
 17, *μίαν* *γνώμην* *αὐτῶν*, 95.
xviii. 3, *πεπότικε*, 18, 36, 37, 73, 79,
 4, *οἱ*. *καὶ* *before* *ἵνα* *μὴ* *λάβητε*, 152.
 10, *οὐαὶ* *τε*, 35, 87.
 13, *ἵππους*, 95, Σ.
 14, *σου* *διὰ*, 35, 87.
 14, *τὰ* *λαμπρὰ* *ἀπῆλθεν*, 1, 79.
 14, 15, *εὐρήσουσιν* *οἱ* *ἔμποροι*. few, Σ.]
 16, *οἱ*. *καὶ* *before* *κεχρυσ.*, 1, 79, 152.
 22, *οἱ*. *καὶ* *πᾶς* . . . *εὐρεθῆ* *ἐν* *σοῖ* *ἔτι*, 14, 92.
 23, *ἐπλάνησας*, 87.
xix. 1, *Καὶ* *μετά*, 1, 36, 38, 49, 79, 91, 96, &c.
 3, *οἱ*. *καὶ* *before* *δεύτερον*, 98.
 3, *ἀνέβη*, 73, 79.
 6, *φωνῆν* *ὡς*, 36.
 8, *καθαρόν* [καὶ] *λαμπρόν*, 1, 36, 73, 79, 152,
 14, *τοῦ* *οὐρανοῦ*, 38, (*τῶν* *οὐρανῶν*, 8).
 16, *ἴνα*. *αὐτοῦ* *after* *ἱματ.*, 87, 152.
 17, *οἱ*. *πᾶσι*, 95.
 18, *οἱ*. *πάντων*, 1, 152.
xx. 1, *ἴνα*. *ἄλλον*, 16, 32, 39.,
 6, *τῷ* *Θεῷ* *καὶ* *τῷ* *Χριστῷ*, 38.
 7, *ὅτε* *ἐτελέσθη*, 152, (1, -θησαν).
 11, *τοῦ* *προσώπου* *αὐτοῦ*, 95, Σ.
xxi. 5, *οἱ*. *ὅτι*, 94.
 11, *οἱ*. *λίθῳ* (2), 1, 7, 38, few.
 12, *οἱ*. [τῶν] *υἱῶν*, 12, 73, 79, 94, few.
 16, *τὸ* *πλάτος* *αὐτῆς* (1°), 7.
 16, *τὸ* *μῆκος* *αὐτῆς* (2°), 73.
 19, *καρχηδῶν*, 35, 68.
xxii. 2, *καὶ* *κατά*, 98.
 3, *ἐκεῖ*, 1, 7, 38, 152, few.
 5, *ἐκεῖ*, 1, 7, many.
 6, *τῶν* *πνευμάτων* *τῶν* *ἁγίων* *προφητῶν*, 35, 68.
 7, *ἐν* *τάχει*, 12.
 9, *ὅρα*· *μή*, 68, Σ.
 12, *κατὰ* *τὸ* *ἔργον*, 73, 79.
 16, *καὶ* ὁ *ἀστήρ*, 7, 35, 49, 79.

3. Readings (75) of S supported by one or more of the Latin versions, (19 of them also by Σ); against all Greek MSS. and mss. :

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| i. 10, σάλπιγγα λέγουσαν, <i>h</i> , <i>pr</i> , Σ.
14, <i>om.</i> λευκόν, <i>h</i> , <i>pr</i> . | xiii. 14, πλανήσει, <i>am</i> , Σ.
16, ποιήσει, <i>vg</i> , Σ. |
| ii. 5, <i>om.</i> οὖν, <i>pr</i> .
7, <i>om.</i> αὐτῶ, <i>g</i> , <i>cl</i> .
8, τῆς ἐκκλησίας Σ[Z]μύρνης, <i>lat</i> .
9, πτωχείαν σου, <i>g</i> , <i>vg</i> .
23, καρδίαν, <i>pr</i> . | xiv. 6, λαοὺς . . . φυλάς, <i>pr</i> .
8, <i>ins.</i> αὐτῶ, <i>pr</i> , Σ.
20, ἐπὶ σταδίων, <i>pr</i> , <i>vg</i> . |
| iii. 1, τῶ, <i>pr</i> , Σ.
1, καὶ ὅτι, <i>pr</i> .
7, τῆς ἐκκλησίας Φιλαδελφείας, <i>g</i> , <i>vg</i> .
9, ἐκ τῶν, <i>pr</i> , Σ.
14, τῆς ἐκκλησίας Λαοδικείας, <i>lat</i> .
19, οὐς, <i>p</i> , <i>vg</i> . | xv. 6, <i>ins.</i> καὶ before λαμπρόν, <i>vt</i> , <i>cl</i> .
7, <i>om.</i> χρυσῶς, <i>pr</i> . |
| iv. 1, σάλπιγγα, <i>vt</i> , Σ.
3, λίθου, <i>vg</i> , Σ.
5, <i>om.</i> πυρός.
7, <i>om.</i> καὶ before τὸ ζῶον, <i>pr</i> .
9, ὅτε ἔδοσαν, <i>vt</i> . | xvi. 3, <i>ins.</i> ἡ θάλασσα, <i>g</i> , <i>h</i> .
16, συνάξει, <i>cl</i> . |
| v. 4, καὶ λύσαι τὰς σφραγίδας αὐτοῦ, <i>pr</i> .
9, ἄδοντες, <i>pr</i> . | xvii. 15, ἐφ' ὧν, <i>pr</i> .
18, <i>om.</i> ἔστιν, <i>pr</i> , <i>arm</i> . |
| vi. 8, καὶ εἶδον ἵππον χλωρόν, <i>pr</i> . | xviii. 1, <i>ins.</i> καὶ before μετά, <i>pr</i> , <i>vg</i> .
3, <i>om.</i> τοῦ θυμοῦ, <i>pr</i> .
4, τῆς πληγῆς, <i>g</i> . <i>for plus</i>
12, λίθων τιμίων, <i>pr</i> , Σ.
12, ἐκ ξύλου τίμιον, <i>g</i> .
14, ἡ ἐπιθυμία, <i>pr</i> .
17, ἐν τῇ θαλάσῃ, <i>vt</i> , <i>cl</i> , Σ.
20, εὐφραίνεσθε, <i>pr</i> , Σ.
23, ταῖς φαρμακείαις, <i>lat</i> . |
| vii. 9, φυλῆς, <i>pr</i> . | xix. 1, ὄχλων πολλῶν, <i>pr</i> , <i>vg</i> .
2, χειρῶν, <i>pr</i> , <i>vg</i> .
6, ὄχλων πολλῶν, <i>pr</i> .
6, <i>om.</i> ὁ Θεός, <i>pr</i> .
8, ἔστι after δικαιώματα, <i>g</i> , <i>vg</i> .
20, καὶ θείου, <i>arm</i> . |
| viii. 11, ὡς ἀψινθ., <i>h</i> , <i>pr</i> . | xx. 4, ἡ ἐπί, <i>lat</i> . |
| ix. 7, τὸ ὁμοίωμα, <i>g</i> , Σ.
17, τοῦ στόματος, <i>lat</i> .
18, καὶ ἀπὸ τῶν, <i>cl</i> , Σ.
21, <i>om.</i> οὔτε ἐκ τῶν κλεμμάτων αὐτῶν, <i>pr</i> . | xxi. 5, εἶπέ μοι (2d), <i>cl</i> .
8, ἡ ἔστιν, <i>lat</i> ., Σ.
14, <i>om.</i> δώδεκα before ἀποστόλους, <i>am</i> .
18, χρυσίου καθαροῦ, <i>pr</i> , <i>am</i> , Σ.
21, χρυσίου καθαροῦ, <i>pr</i> .
23, <i>ins.</i> ἐστί, <i>lat</i> .
27, <i>om.</i> τῆς ζωῆς, <i>pr</i> . |
| x. 11, ἔθνεσι before λαοῖς, <i>cl</i> , Σ. | xxii. 8, ἐγώ, <i>am</i> , <i>arm</i> .
9, εἶπε, <i>vg</i> , Σ.
17, <i>om.</i> ὁ θέλων, <i>g</i> . |
| xi. 3, ἵνα προφητεύσ., <i>pr</i> .
8, τῶν πλατειῶν, <i>g</i> , <i>vg</i> .
9, μνήματα, <i>p</i> , <i>vg</i> , Σ <i>dh pr</i> .
15, ἐβασίλευσεν, <i>am</i> .
19, <i>om.</i> αὐτοῦ after ναῶ, <i>arm</i> . | |
| xii. 2, κράζουσα, <i>am</i> . | |
| xiii. 4, <i>ins.</i> τούτῳ, <i>pr</i> , Σ.
10, <i>ins.</i> καὶ after ὑπάγει, <i>pr</i> .
10, ὅστις ἐν μαχ., <i>pr</i> , <i>vg</i> .
10, ἐν μαχαίρᾳ ἀποκτανθήσεται, <i>g</i> . | |

4. Readings (27) of § supported by Σ; against all Greek and Latin texts :

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>i. 9, συγκοινωνὸς ἡμῶν.
9, τῇ ἐν Ἰησοῦ.
13, μάλιστα αὐτοῦ.
19, ὄ for ἄ.</p> <p>ii. 12, τὴν ὀξεῖαν before τὴν δίστομον.</p> <p>iii. 8, <i>ins.</i> καί before ἰδοῦ.</p> <p>v. 11, μυριάς . . . χιλιάς.</p> <p>viii. 7, ὕδατι for αἵματι.
9, πάντων τῶν κτισμάτων.
13, τῶν σαλπύγων.</p> <p>ix. 3, <i>om.</i> ἐξουσίαν.
15, <i>ins.</i> εἰς before τὴν ἡμέραν and τὸν μῆνα.</p> <p>x. 9, σοι . . . σου.</p> | <p>xiii. 16, δοθῆ.
16, τῶν χειρῶν . . . τῶν δεξιῶν.</p> <p>xiv. 9, χάραγμα αὐτοῦ.</p> <p>xv. 5, <i>ins.</i> σύ.
6, στήθη αὐτῶν.</p> <p>xvii. 4, λίθους τιμίους.
9, τῷ ἔχοντι.</p> <p>xviii. 13, ῥέδας καὶ σώματα.
16, λίθοις τιμίσις.
19, τῶν στρατευμάτων.</p> <p>xx. 4, τὰς πεπελεκισμένας.</p> <p>xxi. 3, αὐτοῖς Θεός.</p> <p>xxii. 2, <i>ins.</i> ἐπὶ before τοῦ ποτάμου.
5, <i>om.</i> ἐπ' before αὐτούς.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

NOTE PREFATORY TO GREEK TEXT.

The following Greek Text of the Apocalypse is offered as a substitute for a Latin or other translation such as is usually subjoined to a version of a Book of Scripture into a language not generally familiar to Biblical students.

In constructing it, I have taken as basis the "Revised" Text of 1881 (in preference to the "Received," which is universally admitted to be exceptionally unsatisfactory in this Book), altering it throughout into conformity with the readings which the version S appears to have followed. In the great majority of the cases where there are variants affecting the sense, including nearly every one of interest or importance, the reading which the translator had before him is determinable with certainty.

But there remain not a few instances in which the evidence of the Syriac is indecisive of the reading of its original. This is so, of course, in most (though not all) cases of variation of orthography; but it occurs, moreover (in consequence of the limitations of the Syriac tongue), in variations affecting—(1) the case of *nouns*, as between genitive, dative, or accusative, after *ἐπί*—(2) the tense of *verbs*, as between aorist and perfect, or between present and aorist participle—(3) the use of *prepositions*, as between *ἀπό* and *ἐκ*, or between insertion and omission of *ἐν*—(4) the presence of the *article* (which however S not seldom is able to express *more suo*). In all such instances, I have retained the reading of the "Revised," and have pointed out in a footnote the ambiguity of S.

The text of S, as it has reached us, abounds in superfluous insertions of the copulative conjunction. These I have mostly retained, but it may be that I have overlooked some of them. They seem to be unmeaning, due merely to the idiosyncrasy of the translator, or (not improbably) of the scribe.

I have accurately reproduced the interpunction (except in one or two instances, to each of which I have called attention in a footnote)—inasmuch as, though in some places evidently wrong, it seems to have been on the whole carefully and consistently carried out.

In the few instances where the rendering is vague or erroneous, I have not shaped the Greek into conformity with it; but have given the text which the paraphrase or mistranslation was presumably intended to represent, adding an explanatory footnote.

Where error of transcription, admitting of obvious correction, occurs in the Syriac text, I have made the Greek represent the reading as corrected, marking the place with an asterisk (*).

Where error seems to affect the Syriac text—whether on the part of the translator or of the scribe,—such as to leave it doubtful what was the reading of the original, I have rendered the Syriac into Greek, marking the doubtful words with an obelus (†).

For the corrections made, or required, at the places marked with * or †, the reader is referred to the Notes which follow the Syriac text in Part II.

In the Footnotes subjoined to the Greek, I have not attempted to give anything like a complete *apparatus criticus*; but merely to indicate the characteristic features of the text which underlies S. I have accordingly passed over (generally speaking) without remark such of its readings as are attested by uncial evidence, except where the reading is an interesting one and the attestation that of a single uncial. But I have been careful to note every one of its readings which is unconfirmed by each and all of the uncials without exception.

Of this class (of non-uncial readings) many are absolutely peculiar to S. These do not for the most part commend themselves as deserving of consideration; and I have therefore judged it sufficient, without forming a complete list of them, to put together, at p. lxxvi *et sqq.*, *supr.*, such of them as seem to be in any degree noteworthy.

The rest of the non-uncial readings recorded in these notes, are those which have the support of one or more cursives, of one or more Latin texts, or of Σ ,—or of some combination of these authorities. All such readings will be found accurately registered and classified in List II *supr.* (pp. cxli—cxliv). That List is in fact an Index of all readings of the S-text which have other than uncial attestation.

In like manner, List I (pp. cxxv—cxl) will be found to be a complete Index of all S-readings for which there is more or less equally divided uncial evidence.

GREEK TEXT WITH FOOTNOTES.

ADDENDA, CORRIGENDA, AND DELEND A,
IN PART I.

Page 4, notes, column 2, line 3, after Σ		add (prefixing τῶ)
„ <i>ib.</i> „ „ 2, „ 19, for 48		read 49
„ 5, text, „ 2, „ 1, for γυναῖκα σου		read γυναῖκά σου
„ <i>ib.</i> notes, „ 1, „ 28, before ἐκκλησίας		add τῆς
„ <i>ib.</i> „ „ 2, „ 18, for last		read third
„ 6, „ „ 1, „ 18, after τῶ, τῆς		add ἐν, ἐν
„ <i>ib.</i> „ „ 2, „ 15, after mss.		add and <i>pr</i>
„ 7, „ „ 1, „ 13, before Σ		add (with τῶ prefixed)
„ <i>ib.</i> „ „ 2, „ 20, before Σ		add (with τῶ prefixed)
„ 8, „ „ 1, „ 3, for ψυχρός		read ψυχρός
„ <i>ib.</i> „ „ 1, „ 17, before with		dele parenthesis
„ 14, „ „ 1, „ 3, after 94		add and Σ
„ 21, „ „ 1, „ 1, before All		add So Σ.
„ <i>ib.</i> „ „ 2, „ 16, after So		add Σ, and
„ 26, „ „ 1, „ 1, after mss.		add Σ,
„ <i>ib.</i> „ „ 1, „ 2, for <i>vg</i>		read <i>am</i>
„ 27, „ „ 2, „ 15, for MSS.		read mss.
„ 33, „ „ 2, „ 10, after P		dele Q
„ <i>ib.</i> „ „ 2, „ 11, after reading.		add P om. sentence
„ 37, „ „ 1, „ 17, 18, before 87		dele 35, 36,
„ <i>ib.</i> „ „ 2, „ 15, after So		add Σ,
„ <i>ib.</i> „ „ 2, „ 13, for 48		read 49.
„ 38, „ „ 2, „ 14, after 98.		dele parenthesis
„ 43, „ „ 1, „ 12, after mss.		add and <i>g</i> and <i>cl.</i>

ΑΠΟΚΑΛΥΨΙΣ

Η ΕΓΕΝΕΤΟ

ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΙΩΑΝΝΗΝ ΤΟΝ ΕΥΑΓΓΕΛΙΣΤΗΝ.

1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ· ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ· τῷ δούλῳ αὐτοῦ
 2 Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
 3 Μακάριος ὁ ἀναγινώσκων· καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας ταύτης· καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
 4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη· ἀπὸ ὁ ὦν· καὶ ὁ ἦν· καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς, ὁ ἀγαπῶν ἡμᾶς καὶ λύων ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερὰν
 6 τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τὸν αἰῶνα τῶν αἰῶνων ἀμήν.
 7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν· καὶ ὄψονται αὐτὸν πάντες ὀφθαλμοί· καὶ οἴτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ καὶ ἀμήν.
 8 Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς ὁ ὦν, καὶ ὁ ἦν· καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. Ἐγὼ
 9

1. 1. Observe the interpunction; a lesser stop after Θεός, and a greater after αὐτοῦ.

3. ταύτης] With Σ , g , and eg , and mss. 7, 16: et , and all MSS. and most mss. omit.

4. δ] S and Σ are not decisive as between δ (of C Q and most mss.) and τῶν (of M A and a few); but are clearly against δ ἐστιν (of rec. supported by P and a few).

5. ὁ ἀγαπῶν] So Σ , but all Greek authorities have this and the following participle in the dative case.

λύων] Or aor. ptc., as all Greek: Σ , ξ λυεν.

ἐκ] Or ἀπό: Syriac has but one equivalent for these two prepositions.

6. ἡμᾶς] Or ἡμῖν, the Syriac being ambiguous; but ἡμᾶς is more probably indicated, as in verse 5, and as αὐτοῖς in the parallel passage, v. 10.

ἱερὰν] Or ἱερατικὴν. No other authority but Σ for adjective: see note on Syr. text.

αὐτῷ] Or ϕ , with Σ only.

τὸν αἰῶνα] So κ , and Σ d (but see note on Syr. text).

7. ὄψονται] So Σ , with κ and a few authorities, but apparently Σ alone supports πάντες ὀφθαλμοί.

καὶ ἀμήν] S alone inserts καί.

8. Α . . . Ω] S and Σ write, *Olap* and *Tau*.

Ἰωάννης ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ὑμῶν ἐν τῇ θλίψει καὶ ἐν τῇ ὑπομονῇ τῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ· διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν 10 μαρτυρίαν Ἰησοῦ Χριστοῦ· καὶ ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγα λέγουσαν· 11 ἂ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις· εἰς Ἔφεσον· καὶ εἰς Ζμύρναν· καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς 12 Λαοδίκειαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε μετ' ἐμοῦ. καὶ ἐπιστρέψας, εἶδον ἐπτὰ λυχνίας 13 χρυσαῖς· καὶ ἐν μέσῳ τῶν λυχνιῶν

ὁμοιον υἱῷ ἀνθρώπου· καὶ ἐνδεδυμένον ποδήρη· καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς αὐτοῦ ζώνην χρυσοῦν· ἢ 14 δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες αὐτοῦ λευκαὶ ὡς ἔριον· καὶ ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· καὶ 15 οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ἐν καμίνῳ πεπυρωμένῳ· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. καὶ 16 ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ, ἀστέρων ἐπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία ὀξεῖα· ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ 17 δυνάμει αὐτοῦ. καὶ ὅτε εἶδον αὐτόν· ἔπεσα ἐπὶ τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων, μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος.

9. συγκοινωνὸς ὑμῶν] S and X alone ins. pronoun. ἐν τῇ ὑπομονῇ] Before ὑπ., most Greek copies om. ἐν τῇ. All ins. βασιλεῖς καί, as do also nearly all the versions, the exceptions being aeth. and X [d i p; but not n].

τῇ ἐν Ἰησοῦ] (i) All else except X om. τῇ. (ii) X, almost alone, subjoins Χριστῷ: Q and most mss. read ἐν Χρ. Ἰησ.: A and ms. 25, ἐν Χριστῷ only; a few mss. and rec., Ἰησοῦ Χριστοῦ: M C P and one ms. (38) support S, as also g, and am; but A and most texts of vg [including am] agree with Q; pr with X.

Χριστοῦ] So Q and most mss., and X and most versions: but the other Greek copies, and lat. (except pr and am) om.

10. καὶ ἐγενόμην] S alone ins. καί. κυριακῇ] Lit., τῆς μιᾶς σαββάτου: but as this is evidently a Syr. gloss (found also in margin of X n) I place κυριακῇ in text.

σάλπιγγα λέγουσαν] So X, but all else genitive, except A and pr. A corrector of M gives λέγουσαν, but does not alter σάλπιγγος.

11. δ] So mss. 35, 38, 72, 87; and pr: all else, δ. Ζμύρναν] So M (alone of Greek copies), and the best texts of vg [including am]; all else, Ζμύρναν. Similarly ii. 8.

12. βλέπειν] Lit., εἰδέναι. ἐλάλησε] So P and many mss.: nearly all the rest, and lat., ἐλάλει (X doubtful).

13. ὁμοιον υἱῷ] Or ὁμ. υἱόν; lit., ὡς ὁμοίωμα υἱοῦ as S (not X) usually. A reads ὁμοίωμα υἱῷ.

καὶ ἐνδ.] All else om. καί: also (except X) αὐτοῦ.

14. αἱ τρίχες αὐτοῦ] S alone ins. pronoun. καὶ ὡς] So one ms. (8) only: all else, λευκόν [καί] ὡς; except A and pr, which om. λευκαί as well as λευκόν.

15. πεπυρωμένῳ] So X (though using a different verb), with M and a few mss., also lat. and other versions;—or perhaps πεπυρωμένης (rev.) with A C: against πεπυρωμένοι (rec.) of P Q and most authorities. Both S and X treat the ptc. as relating to χαλκολιβάνῳ (gender doubtful), not (as pr and apparently g and vg) to καμίνῳ. S alone om. ὡς before ἐν καμ.

16. ἔχων] The Syriac expression (same in S and X) would rather = ἔχει (or εἶχεν, as M and a few authorities), but sometimes = ἔχων (as vi. 2, in both versions), Syriac affording no participial equivalent.

δεξιᾷ χειρὶ αὐτοῦ] More exactly χ. αὐτοῦ τῇ δε., as Q. But the Syriac idiom requires this order, and S therefore warrants no inference as to the Greek.

*ρομφαία ὀξεῖα] S represents πνεῦμα ὀξύ, a manifest gloss, probably of the Syriac. See note on Syr. text. All else ins. δίστομος before ὀξεῖα.

17. ἐπ'] So ms. 72 only: M and ms. 13, εἰς; all else πρὸς.

χεῖρα] So a few mss. and X: the rest om. ἐγώ] Lit., δε. ἐγώ.

18 καὶ ὁ ζῶν καὶ ἐγενόμην νεκρός· καὶ
 ἰδὸν ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων ἀμήν· καὶ ἔχω τὴν κλεῖν
 19 τοῦ θανάτου καὶ τοῦ ᾄδου. γράψον
 οὖν ὁ εἶδες· καὶ ἃ εἰσι καὶ μέλλει
 20 γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον
 τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς
 δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας.
 οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ
 ἐκκλησιῶν εἰσί· καὶ αἱ λυχνίαι αἱ
 ἑπτὰ αἱ χρυσαῖ ἅς εἶδες, ἑπτὰ
 ἐκκλησίαι εἰσί.

II. Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ
 Ἐφέσου γράψον, τάδε λέγει ὁ κρατῶν
 τοὺς ἑπτὰ ἀστέρας ἐν τῇ χειρὶ αὐτοῦ·
 ὁ περιπατῶν ἐν μέσῳ τῶν λυχνιῶν
 2 τῶν χρυσῶν· οἶδα τὰ ἔργα σου καὶ
 τὸν κόπον σου καὶ τὴν ὑπομονήν

σου· καὶ ὅτι οὐ δύνη βαστάσαι
 κακούς· καὶ ἐπίρασας τοὺς λέγοντας
 ἑαυτοὺς ἀποστόλους εἶναι καὶ
 οὐκ εἰσί· καὶ εἶδες αὐτοὺς ψευδεῖς·
 καὶ ὑπομονὴν ἔχεις· καὶ ἐβάστασας 3
 διὰ τὸ ὄνομά μου· καὶ οὐ κεκοπίακας.
 ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην 4
 σου τὴν πρώτην ἀφήκας. μνημόνευε 5
 πόθεν ἐκπέπτωκας καὶ τὰ πρῶτα
 ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί
 σοι, καὶ κινήσω τὴν λυχνίαν σου,
 ἐὰν μὴ μετανοήσης. ἀλλὰ τοῦτο 6
 ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν
 Νικολαϊτῶν· ἃ ἐγὼ μισῶ. ὁ ἔχων 7
 οὓς, ἀκουσάτω τί τὸ Πνεῦμα λέγει
 ταῖς ἐκκλησίαις. καὶ τῷ νικῶντι
 δώσω φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
 ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

18. ὁ (ῶν καὶ . . .) A comma is wanting after ζῶν. Possibly S read *ὄς* before *ἐγενόμην* (and X likewise): but see note on the similar words in ii. 8.

ἀμήν] So X, with Q and many mss., and lat.; the rest om.

κλεῖν] Or κλειῖδα: all else pl.

19. ὁ εἶδες] So X: all else δ for δ.

μέλλει] S alone om. δ before this word.

20. οὓς] Or ὄν.

λυχνίας] S with ms. 97 om. τὰς χρυσᾶς after this word; and (alone) ins. αἱ χρυσαῖ after αἱ ἑπτὰ.

ἐκκλησιῶν] I neglect the unmeaning colon which S ins. after this word.

ἅς εἶδες] So P and many mss., including 1, 79, &c.: X with the rest, om.

II. 1. Καί] All else om., except *et*.

τῷ ἐν ἐκκλησίᾳ Ἐφέσου] This reading is peculiar to S: but for τῷ it is supported by A C; for Ἐφέσου, by ms. 16 (which, however, reads τῆς Ἐφ. ἐκκλησίας), and *pr*, *g*, and *vy*. X has τῆς ἐν Ἐφέσῳ ἐκκλησίας (more exactly, τῆς ἐκκλησίας τῆς ἐν Ἐφέσῳ), with most authorities.

χειρὶ] S alone substitutes χ. for δεξιᾶ: X reads δ. αὐτοῦ χ.; mss. 36, 68, 87, δ. χ. αὐτοῦ.

λυχνιῶν] So mss. 38, 69, 97: X and the rest prefix ἑπτὰ.

2. εἶναι] So Q and many mss., and lat. (except *am* and *arm*), and X [but *l* with *]: the rest om.

3. κεκοπίακας] So ms. 51, and A C [-*kas*]: but X P Q, and most mss., *ἐκοπίαςας*. *Κεκοπιακός*, = *having grown weary*, occurs John iv. 8, and is there rendered (Psh. and Hkl.) by the verb here employed by S and X. I therefore prefer perf.

5. μνημόνευε] All else except *pr* ins. *ὄν* after this verb.

ἐκπέπτωκας] So apparently S (see note on Syr. text) with P and some mss., and *g* and *vy* (*excidioris*); for πέπτωκας [-*es*] of the other MSS. and most mss., *pr*, and X. S alone om. *καὶ μετανόησον*, also (in next sentence) *ἐκ τοῦ τόπου αὐτῆς*.

εἰ δέ] Lit., *καὶ εἰ δέ* (and similarly verse 16, and iii. 3). The scribe does not correct this redundancy, by obelizing, as he has done, iv. 4, ix. 10, xxi. 21, where δέ is the superfluous word.

σοι] Lit., *ἐπὶ σέ*, and so in 16.

ἐγώ] All else *ἐγώ*.

7. οὓς] Lit., *ὄντα*, and so throughout S, and X likewise (so *pr* here, *aurcs.*).

καὶ τῷ νικῶντι] All else om. *καί*, which perhaps ought to be obelized.

δώσω] So X and a few mss.: the rest add *αὐτῷ*, with X, *pr*, but not *g*, and *vy* [*am* but not *cl*, &c.].

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας
 Ζμύρνης γράψον, τάδε λέγει ὁ πρῶτος
 καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ
 9 *ἔζησεν¹. οἶδά σου τὴν θλίψιν καὶ
 τὴν πτωχείαν σου, ἀλλὰ πλούσιος εἶ
 καὶ τὴν βλασφημίαν τὴν ἐκ τῶν λε-
 γόντων ἑαυτοὺς Ἰουδαίους †Ἰουδαῖοι²
 καὶ οὐκ εἰσίν· ἀλλὰ συναγωγὴ τοῦ
 10 Σατανᾶ, μηδὲν φοβοῦ ἃ μέλλεις
 πάσχειν· ἰδοὺ μέλλει ὁ διάβολος
 βάλλειν ἐξ ὑμῶν εἰς φυλακὴν ἵνα
 πειρασθῆτε· καὶ ἔξετε θλίψιν ἡμέρας
 δέκα. γίνεσθε πιστοὶ ἄχρι θανάτου·
 καὶ δώσω ὑμῖν τὸν στέφανον τῆς
 11 ζωῆς. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ
 Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ
 νικῶν οὐ μὴ ἀδικηθῆ ἔκ τοῦ θανάτου
 τοῦ δευτέρου.
 12 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ

Περγάμου γράψον, τάδε λέγει ὁ
 ἔχων τὴν ῥομφαίαν τὴν ὀξεῖαν τὴν
 δίστομον· οἶδα ποῦ κατοικεῖς· ὅπου ὁ 13
 θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ
 ὄνομά μου· καὶ οὐκ ἠρνήσω τὴν
 πίστιν μου· καὶ ἐν ταῖς ἡμέραις
 *ἀντεῖπας³ καὶ ὁ μάρτυς μου ὁ
 πιστός· ὅτι πᾶς μάρτυς μου πιστὸς
 ὃς ἀπεκτάνθη παρ' ὑμῶν. ἀλλ' ἔχω 14
 κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ
 κρατοῦντας τὴν διδαχὴν Βαλαάμ· ὃς
 ἐδίδαξε τῷ Βαλὰκ βαλεῖν σκάνδαλον
 ἐνώπιον τῶν υἱῶν Ἰσραὴλ· φαγεῖν
 εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως 15
 ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν
 Νικολαϊτῶν ὁμοίως. μετανόησον οὖν 16
 εἰ δὲ μή, ἔρχομαί σοι ταχύ· καὶ
 πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
 τοῦ στόματός μου. †καὶ⁴ ὁ ἔχων οὖς, 17

8. τῆς ἐκκλησίας Ζμύρνης] So *pr*, *ecclesiae Smyrnae*, (*g* and *vg* invert the words); A confirms so far as to give Ζμύρνης (but with τῷ ἐν preceding and ἐκκλησίας following). Σ with most other authorities reads τῆς ἐν Ζμύρνη ἐκκλησίας.

*ἔζησεν] S (see note on Syr. text), as pointed, represents ζῶν, but I treat this as a blunder of the scribe, who understood the sentence absurdly, "who became dead and alive." Probably the want of interpunction in the parallel passage, i. 18, arose from a like misunderstanding.

9. οἶδά σου] S places σου after τὴν θλ. as the Syr. idiom requires. All except *g* and *vg* om. σου after τὴν πτ.

τὴν ἐκ] So Σ , else only κ . Most authorities, however, ins. ἐκ without τὴν.

ἑαυτοῖς] Before Ἰουδ., with mss. 28, 73, and 79, and Σ ; but S alone om. εἶναι.

†Ἰουδαῖοι] Probably a mistake of repetition on the part of the Syriac scribe.

10. ὁ διάβολος βάλλειν] So Σ . The Greek copies place the verb first, except mss. 38, 95.

ἡμέρας] So Q and most mss., and Σ and most versions: the other Greek copies, and *pr*, ἡμερῶν.

γίνεσθε πιστοὶ . . . ὑμῖν] S alone plural.

11. ὁ νικῶν] S ins. a prefix = *στι*, and so in verse 17.

12. τῷ ἐν ἐκκλησίᾳ Περγάμου] S alone: but *pr* gives *ecclesiae Pergami* (*g* and *vg* invert). The Greek copies give τῆς ἐν Περγ. ἐκκλ., as does Σ .

τὴν ὀξεῖαν] All else except Σ place these words after τὴν δίστομον.

13. καὶ ἐν ταῖς ἡμέραις] So A C, ms. 91, and *vg*, &c.: but κ P Q, nearly all mss., Σ , and *vi*, om. καί, and (except *pr*), subjoin [ἐν] αἷς (κ , ἐν ταῖς),—supported in each case by many mss. and versions. The ordinary *vg* deviates slightly from *am*.

*ἀντεῖπας] S has ἀφθης, but a slight emendation (see note on Syr. text) gives its real reading (as in some mss. and A), which is also preserved in Σ [*n p*; but *l d* as S]. The entire verse looks at first sight like the result of a complicated conflation; but see note on Syr. text already referred to.

καὶ ὁ μάρτυς] So mss. 68, 87: all else om. καί.

ὅτι πᾶς μάρτυς μου πιστός] So ms. 152 only (but without μου). See Supplementary Note, p. 49 *infra*.

παρ' ὑμῶν] So one ms. (95): all else dative. Note that S om. the rest of the verse with ms. 38.

14. ἐδίδαξε] So (apparently) both S and Σ , with Q and many mss., &c.; for ἐδίδασκε.

φαγεῖν] So κ A C P: Q, and many mss. prefix καί, and so Σ [*d n p*; *l*, τοῦ, with some mss.].

17. †καὶ ὁ ἔχων] *Dele* καί: see note on Syr. text.

ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω ἐκ τοῦ μάννα τοῦ κεκρυμμένου· καὶ *δώσω¹ αὐτῷ *ψῆφον ὄνομα καινὸν γεγραμμένον¹, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ τῇ ἐν Θυατείροις γράψον, τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τὸν ὀφθαλμὸν ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ

19 ὅμοιοι χαλκολιβάνῳ· οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην σου καὶ τὴν πίστιν σου· καὶ τὴν διακονίαν σου καὶ τὴν ὑπομονήν σου· καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονά ἐστι τῶν

20 πρώτων. ἀλλ' ἔχω κατὰ σοῦ πολὺ,

ὅτι ἀφήκας τὴν γυναῖκα σου Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν εἶναι, καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμοιους δούλους πορνεῦσαι, καὶ φαγεῖν εἰδωλόθντα. καὶ ἔδωκα αὐτῇ χρόνον εἰς 21 μετάνοιαν, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ἰδοὺ βάλλω 22 αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἔαν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ 23 ἐν θανάτῳ· καὶ γνώσκονται πᾶσαι αἱ ἐκκλησίαι· ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίαν· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν 24

ἐκ τοῦ μάννα] (i) Note that S om. αὐτῷ before these words, with *m*, one ms. (92), and *g*, but not *pr*, and most forms of *vg* [not *am*]: against *Σ*, and all else. (ii) S and *Σ*, with *pr*, *arm*, and other versions, ins. the prep. (probably *ἐκ*, but possibly *ἀπό*) against the majority of authorities. But *m* and mss. 36, 91, have *ἐκ*: P and other mss. *ἀπό*.

καὶ *δώσω αὐτῷ] Correction for *ἔστιν αὐτῷ* (= *ἔχει αὐτός*); see note on Syr. text.

*ψῆφον ὄνομα καινὸν γεγραμμένον] (i) S has *φουλακὴν* for *ψ*. by an easy mistake of transcription between two very similar Syriac words, the wrong one having been repeated from verse 10. (ii) After *ψῆφον* S om. *λευκὴν, καὶ ἐπὶ τῆν ψῆφον*. But as this result of homœoteleuton may as naturally be attributed to the Greek original as to the Syr. text, I do not re-insert the words. (iii) The rendering of S (as it now stands) implies *ψ*. *ὀνόματος καινοῦ γράμματος*. But this has no support, and it seems unlikely that the translator found it in his Greek. I regard it as the Syriac scribe's vain attempt to make sense of his misreading of the verse, and I restore what I presume to have been the translator's text. See notes on Syr. text, for the matters treated in this and the previous notes.

18. τῷ ἐν ἐκκλησίᾳ τῇ ἐν Θ.] In reading *τῷ*, S is supported by A, also *pr*, and *Σ*; but nearly all agree (against S) in reading *ἐκκλησίας*, instead of *ἐν ἐκκλησίᾳ τῇ*, except A, which om.

τὸν ὀφθαλμὸν] All else have pl., and most add *αὐτοῦ*: but A, mss. 36, 38, 152, and lat., om. pron. *φλόγα*] Or *φλόξ*.

ὅμοιοι χαλκολιβάνῳ] Lit., *ὡς χαλκολιβανος*.

19. σου] All ins. this pron. in the first and last instances, and most (including *Σ*) after *ὑπομονήν*. In the remaining three, no Greek authority gives it. For the position of the first σου (before τὰ ἔργα) see note on ii. 9: also cp. iii. 1, 15.

πλείονά ἐστι] Rather om. *ἐστι*, as all else.

20. πολὺ] So *m* and a few mss., including 36, and *g*; a few others, and *pr* and *arm*, *πολλά*; there is still less support for *ἀλλά* of rec. and *vg* [not *am*]; while all the other MSS., and most other authorities, including *Σ*, and *am*, om. altogether.

ἀφήκας] So *Σ*, with ms. 36 and a few other authorities: all else pres.

ἣ λέγουσα] Or *ἣ λέγει, or τὴν λέγουσαν*.

εἶναι] With *m* only, against *Σ* and all else.

21. εἰς μετάνοιαν] All else, *ἵνα μετανοήσῃ*, which perhaps S represents loosely. Cp. vii. 9 *infra*. (last note).

22. μετανοήσωσιν] Or *-ουσιν*: the Syr. fut. (which S and *Σ* give) may stand for either. The Greek copies are divided.

αὐτῶν] So rec., with A and a few mss. (1, 36, 79, &c.), *pr*, *vg* [*am*, *arm*, &c., and *cl*]; but not all], and other versions: the rest *αὐτῆς*, including *Σ* [except *p*] and *g*. [Tischendorf wrongly adds *am*].

23. γνώσκονται] Lit., *γνώσκουσι*. Present often stands for future in Syr.

καρδίαν] All else plural except *pr*.

(S has an addition in marg., = *καὶ παιδεύσω ὑμᾶς κατὰ τὰ ἔργα ὑμῶν*: of which I find no trace anywhere else.)

24. ὑμῖν] All else, except ms. 31, add *δέ*.

λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις·
 ὅσοι οὐκ ἔχουσι τὴν διδαχὴν
 ταύτην· οἵτινες οὐκ ἔγνωσαν τὰ
 βαθέα τοῦ Σατανᾶ ὡς λέγουσιν·
 25 οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος. ὁ οὖν
 ἔχετε κρατήσατε ἄχρις οὗ ἂν ἦξω.
 26 καὶ ὁ νικῶν καὶ ὁ τηρῶν τὰ ἔργα
 μου δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
 27 ἔθνων· ἵνα ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
 σιδηρᾷ, καὶ ὡς τὰ σκεύη τὰ κερα-
 μικά συντρίβετε· οὕτως γὰρ κἀγὼ
 28 εἴληφα παρὰ τοῦ πατρός μου· καὶ
 δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
 29 ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα
 III. λέγει ταῖς ἐκκλησίαις. Καὶ τῷ
 ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ Σάρδεων

γράφον, τάδε λέγει ὁ ἔχων τὰ ἑπτὰ
 πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ
 ἀστέρας· οἶδά σου τὰ ἔργα καὶ
 ὅτι ὄνομα ἔχεις· καὶ ὅτι ζῆς καὶ
 ὅτι νεκρὸς εἶ. καὶ γίνου γρηγορῶν· 2
 καὶ στηρίξον τὰ λοιπὰ ἃ ἴμελλες
 ἀποθανεῖν· οὐ γὰρ εὐρηκά σε ὅτι
 πεπληρωμένα τὰ ἔργα σου ἐνώπιον
 τοῦ Θεοῦ. μνημόνευε πῶς ἤκουσας 3
 καὶ εἴληφας· τήρει καὶ μετανόησον.
 ἐὰν δὲ μὴ γρηγορήσης, ἦξω ἐπὶ
 σέ ὡς κλέπτῃς· καὶ οὐ μὴ γνῶς
 ποίαν ὥραν ἦξω ἐπὶ σέ. ἀλλὰ ἔχω 4
 ὀλίγα ὀνόματα ἐν Σάρδεσιν· ἃ
 οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν·
 καὶ περιπατοῦσιν ἐνώπιόν μου ἐν

25. ὁ οὖν] All else, πλην δ.

ἄχρις] Or ἕως.

26. ὁ τηρῶν] All else add, ἄχρι τέλους.

27. ἵνα ποιμανεῖ] Lit., ποιμαίνειν. S alone: all else, καὶ ποιμανεῖ; and nearly all, except X, om. καὶ before ἕς. Cp. ἵνα περιβαλῃ, iii. 18 *infra*.; or. also xi. 3.

συντρίβετε] Lit., συντρίψετε. Our translator must have found in his copy this verb in one or other of these forms, for he renders it by 2 pers. pl. masc. fut., unmeaningly. The final ε is evidently for αι, an instance of etacism. S therefore either confirms συντρίβεται of M A C, &c., or else suggests συντρίψεται (taken in passive sense). It excludes the reading of P Q (and most mss.), συντριβήσεται, inasmuch as συντριβήσετε is impossible. But possibly there is an error in the Syr. text (see note on it).

οὕτως γάρ] For ἕς. S alone.

III. 1. τῷ] So X, and *pr*: all else, τῆς.

ἐν ἐκκλησίᾳ Σάρδεων] All else, ἐν Σάρδεσιν ἐκκλησίας: except X [*p*]; not *d l n*, which om. ἐκκλ. καὶ ὅτι ὄνομα] So *pr*; or καὶ ὄνομα ὅτι [or δ τι]: all else ὅτι ὄνομα (without καὶ).

ἔχεις· καὶ ὅτι] So S alone. M A C P, and most mss., lat., and X, om. καὶ; Q and some om. ὅτι.

ζῆς] Lit., ζῶν εἶ.

καὶ ὅτι νεκρὸς] S alone ins. this third ὅτι. Cp. this passage with i. 18 and ii. 8, *supr*.

2. καὶ γίνου] S alone ins. καὶ.

στηρίξον] The Syriac verb rather = στησον, but = στηρίξω, 1 Thess. iii. 13 (Psh.).

ἃ ἴμελλες ἀποθανεῖν] (i) S perhaps needs to be corrected by omitting a prefix (see note on Syr. text); but it implies the reading δ, which all else have (except X, which reads σί, with τοὺς λοιπούς preceding). (ii) There is some confusion of text here, (but whether in the Greek or the Syriac, it is hard to say), resulting in this mixed and unmeaning reading. For ἔμελλες, X and most other authorities read ἔμελλον [-εν]: Q and several mss. support S, but with ἀποβάλλειν following, for ἀποθανεῖν.

εὐρηκά σε ὅτι] S alone: all else εὐρηκα only.

πεπληρωμένα τὰ ἔργα σου] All else have σου [τὰ] ἔργα πεπλ., except one ms. (40) which places πεπλ., as S, before τὰ ἔργα.

τοῦ Θεοῦ] So a few mss., &c.: the rest add μου.

3. μνημόνευε] S om. οὖν, with M and one ms. (14), also σί, and aeth.: against the other MSS., mss., and X, &c.

ἤκουσας καὶ εἴληφας] All else transpose, and add καί, or otherwise vary.

δέ] So ms. 36, and *pr*: all else οὖν.

ἐπὶ σέ ἕς] So M Q, and many mss., σί, and σγ [am, &c.], and X [but *l* with *]: against A C P, some mss., σγ [arm, &c.], and versions, which om. ἐπὶ σέ.

γνῶς] Or γνώση.

4. ἔχω] All else, ἔχεις.

δ] Or σί: S and X are inconclusive here.

περιπατοῦσιν] So am only (arm has perfect), for future. S alone has ἐνώπιον (for μετ'), and καί (for ὅτι) before ἕξιοι.

5 λευκοῖς, καὶ ἄξιοί εἰσιν. ὁ νικῶν οὕτως περιβάλλεται ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον 6 τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Φιλαδελφείας γράψον, τάδε λέγει ὁ ἅγιος ὁ ἀληθινός, ὁ ἔχων τὰς κλεῖς Δαυὶδ· ὁ ἀνοίγων καὶ οὐδεὶς κλείει· 8 καὶ κλείων καὶ οὐδεὶς ἀνοίγει· οἶδα τὰ ἔργα σου· καὶ ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν· καὶ ἐτήρησάς μου τὸν λόγον· καὶ οὐκ ἤρνήσω τὸ ὄνομά μου. καὶ ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, ἐκ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου· καὶ γνώσονται ὅτι ἐγὼ ἠγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς 10 ὑπομονῆς μου· καὶ γὰρ σε τηρήσω ἐκ τοῦ πειρασμοῦ τοῦ μέλλοντος ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ἔρχομαι ταχύ· κράτει ὁ ἔχεις, 11 ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. καὶ ὁ νικῶν ποιήσω αὐτὸν στῦλον 12 ἐν τῷ ναῷ τοῦ Θεοῦ· καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τῆς καινῆς Ἱερουσαλήμ· ἣ καταβαίνουσα ἀπὸ τοῦ Θεοῦ μου· καὶ τὸ ὄνομά μου τὸ καινόν. καὶ ὁ 13 ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικείας γράψον, τάδε λέγει ὁ ἀμήν,

5. περιβάλλεται] So X, with O only: all else περιβαλεῖται.

ἱματίοις] Or ἐν ἱμ., with all Greek copies. S om., while X ins., the prefix = ἐν, here and iv. 4 *infra*: but this is not conclusive as to the Greek, for the Syriac verb here used is seldom followed by a preposition. In iv. 4, however, there is good Greek authority for omitting ἐν.

ὁμολογήσω τὸ ὄνομα] Lit., ἐν τῷ ὀνόματι: but here, on the contrary, the prep. belongs to the Syr. idiom.

7. τῆς ἐκκλησίας Φιλαδελφείας] All Greek copies, and X, read τῆς ἐν Φ. ἐκκλ.; but *g* (not *pr*) and *vg*, have *Philadelphias ecclesias* (*arm* inverts).

κλεῖς] Or κλεῖδας. All else singular.

κλείει] So X, with mss. 1, 36, and a few others, and lat.: the MSS. and nearly all else, fut.

κλείων] Perhaps rather κλείει (with C, against most authorities); but in such cases Syr. is indecisive.

8. τὰ ἔργα σου] Or σου τὰ ἔργα. X, and *u* (alone

of Greek copies) place σου last: but see note on ii. 9.

καὶ ἰδοὺ] S and X alone ins. καὶ here; and so S (but not X) at the beginning of verses 9, 12, 13.

9. ἐκ τῶν] All else, except X and *pr*, om. ἐκ.

ἤξουσιν . . . προσκυνήσουσιν] Or ἤξωσι . . . προσκυνήσωσιν. For γνώσονται possibly γνώωσι is to be substituted (with most authorities); but the interpunction of S favours fut., which mss. 15, 36, give.

10. τοῦ πειρασμοῦ] All else prefix τῆς ἔρας.

12. τοῦ Θεοῦ] So S, with ms. 36 and two others: X and all else add μου (in the first place where τοῦ Θεοῦ occurs in this verse).

τῆς πόλεως] All else add τοῦ Θεοῦ μου, except X and a few mss., which om. part of sentence.

ἣ καταβαίνουσα] Or ἡ καταβαίνει (with Q and most mss.). After these words, S alone om. ἐκ [ἀπὸ] τοῦ οὐρανοῦ.

14. τῆς ἐκκλησίας Λαοδικείας] Most Greek copies, and X, read τῆς ἐν Λ. ἐκκλ.; but *pr* has *ecclesias Laodicenses* (*g* and *vg* invert).

ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός,
καὶ ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ
15 οἶδά σου τὰ ἔργα· οὔτε ψυχρὸς
εἶ οὔτε ζεστός· ὄφελον ἢ ψυχρὸς
16 ἦς, ἢ ζεστός. καὶ χλιαρὸς εἶ· καὶ
οὐ ψυχρὸς οὔτε ζεστός· μέλλω σε
17 ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι
λέγεις ὅτι πλούσιός *εἰμι¹ καὶ πε-
πλούτηκα· καὶ οὐδὲν χρεῖαν ἔχω· καὶ
οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος
καὶ ἐλεεινός, καὶ πτωχὸς καὶ γυμνός·
18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ
χρυσίον πεπυρωμένον· ἐκ πυρὸς ἵνα
πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα
περιβάλη, καὶ μὴ φανερωθῇ ἡ
αἰσχύνη τῆς γυμνότητός σου· καὶ
κολλούριον ἔγχεσαι ἵνα βλέπης.

ἐγὼ οὗς φιλῶ ἐλέγχω καὶ παιδεύω· 19
ζήλευε οὖν καὶ μετανόησον. ἰδοὺ 20
ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω
ἕάν τις ἀκούσῃ τῆς φωνῆς μου· καὶ
ἀνοίξει τὴν θύραν καὶ εἰσελεύσομαι·
καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς
μετ' ἐμοῦ. καὶ ὁ νικῶν δώσω αὐτῷ 21
καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ
μου· ὡς ἐγὼ ἐνίκησα καὶ ἐκάθισα
μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ
αὐτοῦ. ὁ ἔχων οὗς, ἀκουσάτω τί 22
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα IV.
ἠνεφωμένη ἐν τῷ οὐρανῷ· καὶ ἡ
φωνὴ ἣν ἤκουσα ὡς σάλπιγγα
ἐλάλησε μετ' ἐμοῦ λέγων ἀνάβα
ᾧδε καὶ δείξω σοι ὃ δεῖ γενέσθαι

καὶ ἡ ἀρχὴ] So κ alone of Greek copies: nearly all else om. *καί*.

15. οὔτε ψυχρὸς] Lit., οὐ ψυχρός. All else, except mss. 28, 152, ins. *ὅτι* before these words.

ἢ ψυχρὸς] S alone ins. *ἢ*.

ἦς] S has fut., which usually represents Greek subjunctive. The Greek copies have *ἦς*, or *εἶς*: most editors read *ἦς*: rec., *εἶης*.

16. καὶ χλιαρὸς] *καί* is peculiar to S; but probably it arises from a scribe's error (see note on Syr. text). This being corrected, S reads *ὅτι* simply (with one ms., 36). Σ and most read *ὅτως ὅτι*; κ , *ὅτι ὅτως*.

καὶ οὐ] So apparently S and Σ , with many mss.; but perhaps *καὶ οὔτε* (which all MSS. give) is intended, or *οὔτε* simply.

17. ὅτι πλούσιός] S and Σ ins. the prefix = *ὅτι* (with A C and many mss., against κ P Q and many others; but this may be merely idiomatic, and is not conclusive as to the underlying Greek.

πλούσιός *εἰμι] S has *εἶ*, but no doubt by a transcriptional error (of one letter in the Syriac; see note on Syr. text).

οὐδέν] With A C; or *οὐδένας* (with κ P Q, and nearly all mss.). But S and Σ incline to *οὐδέν*.

καὶ γυμνός] All else ins. *καὶ τυφλός* before, or after, these words.

18. ἵνα περιβάλῃ] Lit., περιβαλέσθαι, and so Σ .

ἔγχεσαι] S alone om. *τοὺς ὀφθαλμούς σου* after

this verb. The omission implies that the translator did not read it *ἔγχεσον* (as P, and some mss., and rec.). The reading *ἔγχεσαι* is supported by κ A C and some mss., but they do not settle the question whether to accent it as infin. or (as mss. 7, 28) imperat. S gives imperat. (with Σ and lat.), against *ἔγχεσαι* of rev., &c., and *ἵνα ἔγχεσαι* [-η] of Q, &c.

19. οὗς] So *pr* and *sg*, for *δσους ἐάν* [*or ἐν*].

ζήλευε] Or *ζήλωσον*. [C *liat*, iii. 19—v. 14].

20. ἀνοίξει] So S alone, (Σ doubtful): all other authorities read *ἀνοίξῃ*, except κ , which has *ἀνοίξω*. Though the Syr. fut. verb might as well represent the Greek subjunctive, the interpunction of S shows that the fut. is meant.

καὶ εἰσελεύσομαι] S alone om. *πρὸς αὐτόν* after these words. For *καί*, it has the support of κ Q, and many mss., and *pr*: against A P, and others (which rec. follows), also *g* and *sg*, and Σ .

21. ἐγὼ] All else, *καγὼ*.

IV. 1. φωνή] S alone om. *ἡ πρώτη* after this word.

σάλπιγγα] S and Σ only; cp. i. 10: all else, except *στ*, genitive.

ἐλάλησε] S alone (perhaps an error; see note on Syr. text); the rest *λαλούσης*, *λαλούσαν*, or *-σα* (Σ doubtful).

λέγων] Or *λέγουσα*. S uses infin., which is indecisive.

ᾧ] All else plural.

2 μετὰ ταῦτα. καὶ εὐθέως ἐγενόμην
 ἐν πνεύματι· καὶ ἶδον θρόνον ἔκειτο
 ἐν τῷ οὐρανῷ· καὶ ἐπὶ τὸν θρόνον
 3 καθήμενος· καὶ ὁ καθήμενος ὅμοιος
 ὀράσει λίθου ἰάσπιδος καὶ σαρδίου·
 καὶ ἴρις κυκλόθεν τοῦ θρόνου, ὅμοιος
 4 ὀράσει σμαράγδων. καὶ κυκλόθεν
 τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσ-
 σαρες· καὶ ἐπὶ τῶν θρόνων,
 εἴκοσι καὶ τέσσαρας πρεσβυτέ-
 ρους· καθημένους· περιβεβλημέ-
 νους ἱματίοις λευκοῖς. καὶ ἐπὶ τὰς
 κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.
 5 καὶ ἐκ τῶν θρόνων ἐκπορεύονται
 βρονταὶ καὶ ἀστραπαὶ καὶ φωναί.
 καὶ ἑπτὰ λαμπάδες καιόμεναι ἐνώπιον
 τοῦ θρόνου· αἱ εἰσιν ἑπτὰ πνεύματα

τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου 6
 θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ·
 καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ
 τοῦ θρόνου, τέσσαρα ζῶα γέμοντα
 ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν.
 τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι· 7
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ·
 καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσω-
 πον ὡς ἀνθρώπου· καὶ τὸ τέταρτον
 ζῶον ὅμοιον ἀετῷ πετομένῳ τὰ τέσ- 8
 σαρα ζῶα ἐν ἑκαστῷ αὐτῶν ἐστός·
 ἔχων ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω,
 πτέρυγας ἕξ κυκλόθεν· καὶ ἔσωθεν
 γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαισιν
 οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέ-
 γοντες· ἅγιος ἅγιος ἅγιος Κύριος
 ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ

2. καὶ εὐθέως] So P and many mss. and versions : the rest, including X and lat. (but not *cl*) om. *καὶ*.

ἐπὶ τὸν θρόνον] Or ἐπὶ τοῦ θρόνου. Greek copies frequently vary as to case of nouns after ἐπὶ, and Syriac is indecisive in such matters.

3. λίθου] Here, and with the two following nouns, S and X use the prefix which denotes the genitive ; but possibly the dative (which all Greek copies have) is meant. The genitive is given by *eg*, but dative by *et*. κυκλόθεν] Or κύκλῳ, and so in next verse (where however the Syr. differs slightly) ; also in verse 6 ; but in verse 8 the Syr. definitely implies κυκλόθεν (with all else).

ὅμοιος] Or ὁμοία.

σμαράγδων] So X, and one ms. (14) ; but most Greek copies, and lat., read σμαραγδίνῳ, which perhaps is what S and X represent, no equivalent adjective existing in Syriac.

4. θρόνοι.] So P Q and many mss. (with εἴκοσι [καὶ] τέσσαρες following : M A and one or two mss., θρόνους (but also with τέσσαρες). S and X are not decisive, but seem to favour nominative.

†δε] S ins. δε, but with †.

ἱματίοις λευκοῖς] Or ἐν ἱμ. λ., as X and many authorities. S and X are indecisive here ; see note on iii. 5.

5. τῶν θρόνων] S only ; all else singular.

βρονταὶ καὶ ἀστραπαὶ καὶ φ.] All else place ἀστραπαὶ first, but differ as to position of β. and φ.

λαμπάδες] All else except *rg* add *πυρός*.

αἱ εἰσιν] So Q and most mss., and *g* and *eg* [*am.*, &c.] : the rest δ for αἱ, with X [*in p* ; not *d*], *pr*, and some texts of *eg*.

ἑπτὰ πνεύματα] S (and perhaps X) favours the omission here (but not v. 6 *infra*.) of the article before ἑπτὰ (as Q, and many mss.) : A P, &c., ins.

6. θάλασσα] The MSS., most mss., *g* and *eg*, and X, prefix ὅς : ms. 1 with one or two others, and *pr*, om. : the other versions are divided.

7. τὸ ζῶον τὸ πρῶτον] All else except *pr* prefix *καὶ*.

ἔχον] Or perhaps ἔχων : lit., ἔχει.

ὡς ἀνθρώπου] So A, ms. 36 and a few, and lat. (*g* deviates) : the rest mostly om. ὡς (as Q and many), or read ὡς ἀνθρώπου (as X, with P and some).

8. τὰ τέσσαρα] All else prefix *καὶ*. A full stop is wanting in the Syr. before these words.

ἐν ἑκαστῷ] So M, ms. 38, and X (?); the rest mostly, ἐν καθ' ἑν. S possibly read ἑκαστον only.

ἐστός] Or ἐστός, as the few mss. (34, 35, 68, 87) read, which ins. the participle.

ἔχων] Lit., καὶ ἔχει. Greek mss. vary ; (ἔχον, ἔχων, ἔχοντα, εἶχον, &c.) ; but ἔχων is best supported.

ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω] A strange paraphrase, perhaps from Ex. i. 27 (LXX), for ἀνά, which all else give.

γέμουσιν] Or γέμοντα, as rec. with two or more mss. ; but most mss., and all MSS., read as text.

λέγοντες] Or λέγοντα.

9 ὁ ὢν καὶ ὁ ἐρχόμενος. καὶ ὅταν δώσει
 τὰ τέσσαρα ζῶα, δόξαν καὶ τιμὴν
 καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ
 τοῦ θρόνου, καὶ τῷ ζῶντι εἰς τοὺς
 10 αἰῶνας τῶν αἰώνων ἀμήν. Πεσοῦνται
 οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι
 ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ
 θρόνου, καὶ προσκυνήσουσιν εἰς τοὺς
 αἰῶνας τῶν αἰώνων ἀμήν τῷ ζῶντι·
 καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν
 11 ἐνώπιον τοῦ θρόνου λέγοντες, ἄξιός
 εἶ ὁ Κύριος ἡμῶν καὶ ὁ Θεὸς ἡμῶν
 λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ
 τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ
 πάντα· καὶ διὰ τὸ θέλημά σου ἦσαν
 καὶ ἐκτίσθησαν.

v. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
 καθημένου ἐπὶ τοῦ θρόνου, βιβλίον,
 γεγραμμένον ἔσωθεν καὶ ἔξωθεν· καὶ
 κατεσφραγισμένον σφραγίσιν ἑπτὰ.

ὁ ὢν καὶ ὁ ἐρχόμενος] Here, and similarly xi.
 17 and xvi. 5 (g. v.), I supply δ before these partici-
 ples, though it is not represented in S, as it is i. 4, 8,
 and (in every case) by Σ: see note on Syr. text at i. 4.

9. ὅταν δώσει] Lit., ὅτε ἔδοσαν, and so vt (see
 below). S uses preterite, which cannot represent
 δώσουσι [or -ουσι] of the MSS. and most mss., and is
 probably meant as a rendering of δώσει, the reading
 of many mss. So *eg*, *darent*: but *g*, *dederunt*, and
pr., *doderant*. Σ has future [δῶσει]; but *p* present].

τέσσαρα] So mss. 68, 87: all else om.

καὶ τῷ ζῶντι] S alone ins. *καί*.

ἀμήν] So κ, and mss. 32 and 95; and in next
 verse, κ and 32: nearly all else om.

10. εἰς τοὺς . . . τῷ ζῶντι] This transposition has
 no support elsewhere, and is probably accidental.

11. ὁ Κύριος ἡμῶν] Or *Κύριε ἡμῶν*. S alone ins.
 the pronoun.

διὰ τὸ θέλημά σου] At first sight, the rendering
 of S seems to imply *διὰ τοῦ θελήματος*, for which there
 is no other authority. But see note on Syr. text.

v. 1. καὶ κατεσφραγισμένον] So three mss.: the
 rest, and the MSS., om. *καί*.

2. ἄλλον] Only two mss. (35, 87) ins.

καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν 2
 κηρύσσοντα ἐν φωνῇ μεγάλῃ, τίς
 ἄξιός ἀνοίξει τὸ βιβλίον καὶ λῦσαι
 τὰς σφραγίδας αὐτοῦ; καὶ οὐδεὶς 3
 ἠδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐν τῇ γῇ
 οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξει τὸ
 βιβλίον καὶ λῦσαι τὰς σφραγίδας
 αὐτοῦ καὶ βλέπειν αὐτό. καὶ ἔκλαιον 4
 πολὺ, ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξει
 τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας
 αὐτοῦ· καὶ εἰς ἓκ τῶν πρεσβυτέρων 5
 εἶπε μοι μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ
 λέων ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα
 Δαυὶδ· †ἀνοίξει τὸ βιβλίον καὶ
 λῦσαι τὰς σφραγίδας αὐτοῦ. καὶ εἶδον 6
 ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσ-
 σάρων ζώων καὶ τῶν πρεσβυτέρων,
 ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων
 κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ·
 οἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ,

ἐν φωνῇ] Or *φωνῆ* without *ἐν*.

3. οὐδέ (die)] Or *οὔτε*.

ἐν τῇ γῇ] All else have *ἐπὶ τῆς γῆς*.

καὶ λῦσαι τὰς σφραγίδας αὐτοῦ] S alone ins.

καὶ βλέπειν] All else *οὔτε*, or *οὐδέ*, for *καί*.

4. καὶ λῦσαι τὰς σφραγίδας αὐτοῦ] For *οὔτε*
βλέπειν αὐτό. S is here supported only by *pr*.

5. εἶπε] All else *λέγει*.

ἐκ] So κ and ms. 14: the rest, δ *ἐκ*.

†ἀνοίξει . . . καὶ λῦσαι τὰς] There must
 be some error here; but whether in the Syr. or in its
 Greek original is doubtful. See note on Syr. text.
 In reading *ἀνοίξει* (for *ἀνοίξει* of κ A P, &c., or δ
ἀνοίγων of Q and most mss.) S has the support of but
 one ms. (13), and of Σ, which prefixes *αὐτός* [I with *].
 For inserting *λῦσαι*, it has that of κ, and so *rec.* with
 some *eg* texts [*ει*; but not *am* or *arm*], &c.

σφραγίδας] All else, except ms. 73, prefix *ἑπτὰ*.

6. τῶν πρεσβυτέρων] All else prefix *ἐν μέσῳ*.

ἑστηκός] Or *-ός*: also *ἔχων* or *-ον*.

οἱ εἰσι] Or *ἔ* *εἰσι*: the words representing
ὀφθαλμοὺς and *πνεύματα* in Syr. are of same gender
 and the rendering is thus indecisive. But because of
 the parallel expression in iv. 5, where the relative

τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν
 7 γῆν. καὶ ἦλθε καὶ εἶληφε τὸ βιβλίον
 ἐκ τῆς χειρὸς τοῦ καθημένου ἐπὶ τοῦ
 8 θρόνου. καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ
 τέσσαρα ζῶα καὶ οἱ εἴκοσι καὶ τέσ-
 σαρρες πρεσβύτεροι ἔπεσον ἐνώπιον
 τοῦ ἀρνίου· ἔχοντες ἕκαστος αὐτῶν,
 κιθάραν καὶ φιάλην χρυσῆν γέ-
 μουσαν θυμιαμάτων, αἱ εἰσιν αἱ
 9 προσευχαὶ τῶν ἁγίων, ᾄδοντες ψῆδὴν
 καινὴν καὶ λέγοντες· ἄξιός ἐστι
 λαβεῖν τὸ βιβλίον καὶ λῦσαι τὰς
 σφραγίδας αὐτοῦ· ὅτι ἐσφάγης καὶ
 ἡγόρασας ἡμᾶς ἐν τῷ αἵματί σου
 τῷ Θεῷ, ἐκ πάσης φυλῆς καὶ λαοῦ
 10 καὶ ἔθνους· καὶ ἐποίησας αὐτοὺς
 τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς

καὶ βασιλεῖς, καὶ βασιλεύσουσιν
 ἐπὶ τῆς γῆς. Καὶ εἶδον καὶ ἤκουσα 11
 ὡς φωνὴν ἀγγέλων πολλῶν κύκλω
 τοῦ θρόνου· καὶ τῶν ζώων καὶ τῶν
 πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς
 αὐτῶν μυριάς μυριάδων καὶ χιλιάς
 χιλιάδων· καὶ λέγοντες φωνῇ μεγάλῃ, 12
 ἄξιός ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον,
 λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ
 σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ
 δόξαν καὶ εὐλογίαν. καὶ πᾶν κτίσμα 13
 ὃ ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ
 ὑποκάτω τῆς γῆς, καὶ ἐν τῇ θαλάσῃ
 ὃ ἐστὶ καὶ τὰ ἐν αὐτοῖς πάντα.

Καὶ ἤκουσα λέγοντας τῷ καθη-
 μένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ,
 ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα

takes the gender of its antecedent, I prefer *οἱ* here, with
 M A, and a few mss., 1, 38, 87, &c. But cp. verse 8.

τὰ ἀποστελλόμενα] The sense forbids us to
 suppose that S meant to connect this ptp. with
 ὀφθαλμοί, and I therefore write it neut. (as M P Q, &c.)
 to agree with πνεύματα, not masc. (as A). S favours
 pres. ptp. (with Q) rather than perf. (with M A); and
 the insertion of art. (with a few mss.), though the
 MSS., and most mss., om. [P *hiat*, thus, *θῦ . . . να*.]

7. τὸ βιβλίον] The MSS. and nearly all mss. om.:
 but mss. 7, 38, ins., as also *et* and some texts [includ-
 ing *arm*; not *am*] of *eg*; likewise X [but *l* with *].

χειρός] For *δεξιᾶς*, which all else give.

8. αὐτῶν] With X: all else om.

φιάλην χρυσῆν γέμουσαν] All else plural.

αἱ εἰσιν] So S clearly, and X [l n], with A P,
 and most mss.: against M Q, and a few mss. and X
 [*d p*], which read *ἃ εἰσιν*.

9. ᾄδοντες] All Greek read *καὶ ᾄδουσιν*, also lat.
 (but *pr*, *cantantes*; *cl*, *cantabant*); and all om. *καὶ* be-
 fore λέγοντες.

λῦσαι] S alone, for ἀνοίξει: *g* has *resignare*.

φυλῆς] All else add *καὶ γλώσσης*.

10. βασιλείαν καὶ ἱερεῖς καὶ βασιλεῖς] Evidently a
 conflation, probably existing in the Greek original of
 S (as in aeth.): *βασιλείαν καὶ ἱερεῖς* is read by A, and
 lat.; *βασιλείαν καὶ ἱερατείαν* by M; *βασιλεῖς καὶ ἱερεῖς*
 by Q, and all mss., and some versions, X included
 [P *hiat*]. See note on Syr. text.

11. ὡς] So M, most and best mss., and X: the rest om.
 κύκλω] Possibly *κυκλόθεν*, as rec., though
 weakly supported: but the Syr. favours *κύκλω*.

μυριάς . . . χιλιάς] So X: all else plural.

12. καὶ λέγοντες] Or *καὶ λέγουσι*. All else have
λέγοντες or *λεγοντων*, and om. *καὶ*.
 ἄξιός ἐστι] So apparently S; though all else give
ἄξιός ἐστι. With *εἰ*, *ἄξιός* is to be read (with A),
 rather than *ἄξιον* (with M Q [P *hiat*], and all mss.).
 Cp. iv. 11.

13. ἐν τῇ γῇ] So rec., with a few mss., *pr*, and
 some other versions: against X, *g* and *eg*, and the
 other authorities, which have *ἐπὶ τῆς γῆς*.

ἐν τῇ θαλάσῃ] With M alone of Greek copies;
 also X, and lat. The rest, followed by rec., *ἐπὶ τῆς*
θαλάσσης.

ὃ ἐστὶ] S alone. P Q [Tisch. overlooks the
 former] and some mss. read *ἃ ἐστὶ* (so rec.); A and
 many mss., *ἐστὶ* only: M and a few mss. om. both (as
 does X).

καὶ ἤκουσα λέγοντας] A P, most mss., and the
 lat. (except *g* and *arm*), and most versions, followed
 by rec., om. *καὶ*: M and (with some variation before
 and after) Q ins. it; as also X (which, however,
 deviates in what follows). It is to be noted that Q,
 with *arm*, and perhaps *g*, supports S in making a new
 sentence and even paragraph begin with *καὶ*, and
 in treating the following datives as connected with
λέγοντας, not as part of the ascription.

καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 14 αἰῶνων. Καὶ τὰ τέσσαρα ζῶα
 λέγοντα ἀμήν. καὶ οἱ πρεσβύτεροι
 VI. ἔπεσαν καὶ προσεκύνησαν. καὶ εἶδον
 ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν
 ἑπτὰ σφραγίδων· καὶ ἤκουσα ἐνὸς
 ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς
 2 φωνὴ βροντῶν, ἔρχου καὶ ἴδε. καὶ
 ἤκουσα καὶ εἶδον καὶ ἰδοὺ ἵππος
 λευκός· καὶ ὁ καθήμενος ἐπ' αὐτόν,
 ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέ-
 φανος· καὶ ἐξῆλθε νικῶν *καὶ
 ἐνίκησε¹ καὶ ἵνα νικήσῃ.
 3 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
 δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
 4 λέγοντος ἔρχου. καὶ ἐξῆλθεν ἵππος
 πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτόν,
 ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ
 τῆς γῆς, ἵνα ἀλλήλους σφάζουσι·

καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.
 Καὶ ὅτε ἠνοίγη ἡ σφραγὶς ἡ τρίτη, 5
 ἤκουσα τοῦ τρίτου ζώου λέγοντος
 ἔρχου. καὶ ἰδοὺ ἵππος μέλας καὶ ὁ
 καθήμενος ἐπ' αὐτόν *ἔχων ζυγόν¹
 ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα 6
 φωνὴν ἐκ μέσου τῶν ζώων λέγουσαν,
 χοῖνιξ σίτου δηναρίου² καὶ τρεῖς
 χοίνικες κριθῆς δηναρίου· καὶ τὸν
 οἶνον καὶ τὸ ἔλαιον μὴ ἀδικήσης.
 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν 7
 τετάρτην, ἤκουσα φωνὴν τοῦ
 ζώου λέγοντος ἔρχου. καὶ εἶδον 8
 ἵππον χλωρόν· καὶ τοῦ καθημένου
 ἐπάνω αὐτοῦ ὄνομα αὐτοῦ ὁ θάνατος·
 καὶ ὁ ᾄδης ἀκολουθεῖ αὐτῷ· καὶ
 ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον
 τῆς γῆς· ἀποκτεῖναι ἐν ῥομφαίᾳ
 καὶ ἐν λιμῷ καὶ ἐν θανάτῳ· καὶ

14. λέγοντα] So Q and many mss.: but μ A P and most authorities (including Σ) have ἔλεγον.

VI. 1. βροντῶν] All else singular.

2. καὶ ἤκουσα] S only: all else om.

νικῶν *καὶ ἐνίκησε¹ καὶ ἵνα νικήσῃ] As pointed, S gives (lit.) νικήτης καὶ νικῶν καὶ . . . But a slight change (of pointing only) gives the reading as above; which, though an evident conflation, was probably in the Greek original of S. A like conflation is still found in mss. 32, 36. In μ , ἐνίκησε is substituted for ἵνα νικήσῃ, and this reading, of course, supplied one member of the conflate reading.

Possibly, however, the νικήτης καὶ νικῶν of S merely represents two alternative forms (the former supported by Σ d l p, the latter by Σ n) of rendering the participle. If so, the conflation is due to a Syriac scribe, not to the Greek original. See note on Syr. text.

4. ἵππος] All else prefix ἄλλος.

ἵνα] So Q and most mss. and versions: but μ A C P, some mss., Σ , and lat. and rec, prefix καὶ σφάζουσι.] Or σφάζουσι.

5. ἠνοίγη ἡ σφραγὶς ἡ τρίτη] So S, and similarly mss. 28, 73, 79: all else, ἤνοιξε τὴν σφραγίδα τὴν τρίτην. καὶ ἰδοὺ] So Q and many mss., ρ and $\tau\rho$ [oi, with

arm, &c.; not am]: Σ , and the rest, prefix (pr substitutes) καὶ εἶδον.

*ἔχων (ζυγόν] S has ἦν (ζυγός. See note on Syr. text for this correction.

6. φωνήν] So Σ , and Q, and most mss. and versions: but μ A C P, a few mss., and lat. (except pr) prefix ὅς.

ἐκ μέσου τῶν] All else, ἐν μέσῳ τῶν τεσσάρων. κριθῆς] So Q, &c.; for κριθῶν of the other MSS., a few mss., and Σ .

τὸν οἶνον καὶ τὸ ἔλαιον] So one ms. (36), and lat., except ρ : Σ and the other authorities place τὸ ἔλαιον first.

ἀδικήσης] Or -σεις.

7. (ζώου] All else prefix τετάρτου.

8. καὶ εἶδον ἵππον χλωρόν] So pr only: nearly all else [καὶ εἶδον] καὶ ἰδοὺ ἵππος χλωρός.

τοῦ καθημένου . . . ὄνομα αὐτοῦ] Or, τὸ ὄνομα τοῦ καθημένου . . . So S alone: all else ὁ καθημένος . . . ὄνομα αὐτοῦ.

ἐπάνω αὐτοῦ] Lit., ἐπ' αὐτόν.

ἀκολουθεῖ] Or ἠκολούθει.

ἐδόθη αὐτῷ] So Q and most mss., and all versions: the other MSS. and mss. have ἐδόθη αὐτοῖς.

9 ὑπὸ τῶν θηρίων τῆς γῆς. Καὶ ὅτε
 ἤνοιξε τὴν σφραγίδα τὴν πέμπτην,
 εἶδον ὑποκάτω τοῦ θυσιαστηρίου, τὰς
 ψυχὰς τὰς ἐσφαγμένας διὰ τὸν λόγον
 τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν
 10 Ἰησοῦ, ἣν εἶχον· καὶ ἔκραξαν
 φωνῇ μεγάλη λέγοντες· ἕως πότε ὁ
 δεσπότης ὁ ἅγιος καὶ ἀληθινός,
 οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν
 ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς ;
 11 καὶ ἐδόθη ἐκάστῳ αὐτῶν στολὴ
 λευκὴ· καὶ ἐρρέθη ἵνα ἀναπαύσωνται
 ἕως καιροῦ χρόνον μικρόν· ἕως οὐ
 πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν
 καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες
 12 ἀποκτείνεσθαι ὡς καὶ αὐτοί. καὶ
 εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν
 ἕκτην, καὶ *σεισμός ἰ μέγας ἐγένετο·

καὶ ὁ ἥλιος μέλας ἐγένετο ὡς *σάκκος ἢ
 τρίχινος· καὶ ἡ σελήνη ὅλη ἐγένετο
 αὐτῇ ὡς αἷμα· καὶ οἱ ἀστέρες τοῦ 13
 οὐρανοῦ ἔπεσαν ἐπὶ τὴν γῆν, ὡς συκὴ
 βάλλουσα τοὺς ὀλύνθους αὐτῆς ἀπὸ
 ἀνέμου μεγάλου σειομένη. καὶ ὁ 14
 οὐρανὸς *ἀπεχωρίσθη, †καὶ ὡς
 βιβλία ἐλίσσονται· καὶ πᾶν ὄρος καὶ
 πᾶσα νῆσος ἐκ τοῦ τόπου αὐτῶν
 ἐκινήθησαν. καὶ οἱ βασιλεῖς τῆς γῆς 15
 καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι
 καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί, καὶ
 πᾶς δούλος καὶ ἐλεύθερος, ἔκρυψαν
 ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς
 τὰς πέτρας τῶν ὄρεων· καὶ λέγουσι 16
 τοῖς ὄρεσι καὶ ταῖς πέτραις πέσετε
 ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ
 προσώπου τοῦ ἄρνιου· ὅτι ἦλθεν 17

ὑπὸ τῶν θηρίων] Lit., ἐν τῷ θηρίῳ (X, ἀπὸ τοῦ θ.): but (a) ὑπὸ in this sense has no exact equivalent in Syriac, and the stop after θανάτῳ seems intended to indicate the change of preposition; (b) the word which stands for θηρίον is capable of a plural meaning.

9. τὰς ἐσφαγμένας] All else, τῶν ἐσφαγμένων.

Ἰησοῦ] S alone; but three mss. have Ἰησοῦ Χριστοῦ (cp. i. 2, 9, xii. 17, &c.): a few authorities, αὐτοῦ: X with Q and many mss., τοῦ ἄρνιου. The rest om.

λέγοντες] Or καὶ λέγουσιν: lit., καὶ λέγοντες.

11. ἐκάστῳ αὐτῶν] So X, with some little support (mss. 28, 73). The true reading is probably αὐτοῖς ἐκάστῳ, as M A C P and many mss.; but Q and many others have αὐτοῖς simply.

ἐρρέθη] All else add αὐτοῖς.

ἀναπαύσωνται] Or -ονται.

ἕως καιροῦ] Or perhaps ἔτι, which all else read.

ἕως οὐ] Or ἕως simply.

12. *ἤνοιξε] S, by an error of pointing, represents ἀνοίγει.

*σεισμός] S has φῶς, a scribe's error between two similar Syriac words. See note on Syr. text.

*σάκκος] S represents ἀσκός, but a change of one letter in the Syr. (see note on it) restores σάκκος. αὐτῇ] Or αὐτῷ: S alone ins.

13. ἐπί] So M and ms. 47, and *sg.* for *eis*. Cp. ix. 1.

βάλλουσα] So X, with M and some mss. The other MSS., some mss., and lat., followed by rec., read βάλλει: many mss. βαλοῦσα.

ἀπὸ] So X, with M and two mss. only. The Syriac preposition in S and X represents ἀπὸ or ἐκ, rather than ὑπό which is the reading of the other Greek authorities. See note on verse 8.

ἀνέμου μεγάλου] Rather ἀν. ἰσχυροῦ, but for this adjective there is no evidence.

14. *ἀπεχωρίσθη] S has a verb = ἐτάκη or ἀπετάκη: but as this has no support, and is apparently due to a mistake of the Syriac scribe (by transposition of two letters—see note on Syr. text), I restore ἀπεχωρίσθη.

†καὶ ἕς] Rather perhaps om. καὶ (else unsupported), and read the following words in sing.: see note on Syr. text.

ἐλίσσονται] Lit., εἰλίχθησαν (or sing.). All else have singular, and (except perhaps ms. 152) ptp. πᾶσα] S alone ins.

ἐκινήθησαν] S and X use here the same verb as for σειομένη in last verse. Possibly they read ἐσαλεύθησαν here (as ms. 95), and σαλευομένη there (as A and ms. 12). But this verb = κινῶ, ii. 5, *supr.*

15. οἱ ἰσχυροί] Or possibly οἱ δυνατοί, as rec. reads (with doubtful authority); lit., αἱ δυνάμεις.

16. προσώπου] S alone om. τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς, after this word.

ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
 αὐτῶν· καὶ τίς δύναται σταθῆναι;
 VII. Καὶ μετὰ τοῦτο εἶδον, τέσσαρας
 ἄγγελους ἐστῶτας ἐπὶ τὰς τέσσαρας
 γωνίας τῆς γῆς· καὶ κρατοῦντας τοὺς
 τέσσαρας ἀνέμους· ἵνα μὴ πνέῃ
 ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς
 θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.
 2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα
 ἀπὸ ἀνατολῶν ἡλίου, ἔχοντα σφρα-
 γίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ
 μεγάλη τοῖς τέσσαρσιν ἄγγελοις οἷς
 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ
 3 τὴν θάλασσαν λέγων, μὴ ἀδικήσητε
 τὴν γῆν μήτε τὴν θάλασσαν μήτε
 τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν
 τοὺς δούλους τοῦ Θεοῦ ἐπὶ τῶν
 μετώπων αὐτῶν.
 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν

ἐσφραγισμένων, ἑκατον καὶ τεσσα-
 ράκοντα καὶ τέσσαρες χιλιάδες, ἐκ
 πάσης φυλῆς Ἰσραήλ· Ἐκ φυλῆς 5
 Ἰούδα δώδεκα χιλιάδες· ἐκ φυλῆς
 Ῥουβὴν δώδεκα χιλιάδες· ἐκ φυλῆς
 Γὰδ δώδεκα χιλιάδες· ἐκ φυλῆς 6
 Ἀσήρ, δώδεκα χιλιάδες· ἐκ φυλῆς
 Νεφθαλί, δώδεκα χιλιάδες· ἐκ
 φυλῆς Μανασσῆ, δώδεκα χιλιάδες· 7
 ἐκ φυλῆς Συμεών, δώδεκα χιλιάδες·
 ἐκ φυλῆς Ἰσαχάρ δώδεκα χιλιάδες·
 ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες· ἐκ 8
 φυλῆς Ζαβουλών, δώδεκα χιλιάδες·
 ἐκ φυλῆς Ἰωσήφ, δώδεκα χιλιάδες.
 ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
 ἐσφραγισμένοι. καὶ μετὰ ταῦτα εἶδον 9
 ὄχλον πολὺν ὃν ἀριθμῆσαι αὐτὸν
 οὐδεὶς ἠδύνατο· ἐκ παντὸς ἔθνους
 καὶ φυλῆς καὶ λαῶν καὶ γλωσσῶν,

17. αὐτῶν] So Σ [*l n p*; not *d*], with κ C and one ms. (38), and lat., except *pr*: all else *αὐτοῦ*.

VII. 1. καὶ κρατοῦντας] So mss. 28, 73, 94: all else om. *καί*.

ἀνέμους] The Greek copies, except ms. 38, ins. τῆς γῆς after this word, and so Σ , &c.: a few versions, including *arm* and other texts of *vg* [not *cl.*, nor *am*, &c.], om.

2. ἀναβαίνοντα] The Syr. text is slightly uncertain (see note on it), and may be read either as preterite, or present ptp. If the former is adopted (= *ds ανέβη*) it may imply that the original of S had ἀναβάντα (with ms. 1, and rec.). But S often uses pret. for pres. ptp. (as in the closely parallel passage, xviii. 1, ἄγγελον καταβαίνοντα is rendered as if it were *ds κατέβη*). I therefore retain ἀναβαίνοντα, with nearly all. Σ is doubtful.

ἀνατολῶν] So A and one ms. (90); so too xvi. 12 *inf.*: Σ with all else, -λῆς. But the plural in S, being idiomatic, is not conclusive as to the Greek.

3. μήτε (δὲ) Or μηδέ (as κ).

μήτε τὰ δένδρα] Lit., καὶ μήτε (or μηδέ).

ἄχρις οὗ] Or ἔχρις simply (cp. *εως οὗ*, vi. 11). The Greek copies vary here and xv. 8; ii. 25 they ins., xvii. 17 they om., οὗ.

σφραγίσωμεν] Or -ομεν.

Θεοῦ] Without ἡμῶν following: so a few mss. and versions (not Σ).

4. S alone om. ἐσφραγισμένοι [-ων] after the numerals; but a few mss. om. them and it together.

Ἰσραήλ] Σ reads Ἰσραηλιτῶν: all else *υἱῶν Ἰσραήλ*.

5. S (with aeth. alone) om. ἐσφραγισμένοι [-αι] here (after the first *χιλ.*) and ins. only in verse 8: S *n* and Σ *l* ins. here, but om. from verse 8 (with *pr*): rec. ins. after every tribe (12 times), with a very few mss., *g* and *vg*; but all MSS. and most mss., Σ *n p* [*d* doubtful], twice only—here and verse 8.

6. Note that S (as also Σ) favours the spelling Νεφθαλί (*n*), and, perhaps, also Μανασσῆ (*Q*), and in verse 7 Ἰσαχάρ (*C Q* and many mss.); and S transposes Issachar and Levi. S *n* om. Levi; see note on Syr. text.

9. καί] S alone ins. (see note on Syr. text).

ὄχλον πολὺν] So A, with *pr* and other forms of *στ* (but not *y*), *vg*, &c.: Σ , and the Greek generally, have καὶ ἰδοὺ ὄχλος πολὺς, but C om. *ἰδοὺ*.

ὃν ἀριθμῆσαι αὐτόν] Lit., οὗ εἰς ἀριθμὸν αὐτοῦ. Cp. first note on ii. 21 *εμρ.*

φυλῆς] Or plural, as all else, except *pr*.

ἔστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, καὶ περιβεβλημένοι στολὰς λευκάς· καὶ φοῖνικες ἐν
 10 ταῖς χερσὶν αὐτῶν· καὶ κράζοντες φωνῇ μεγάλη καὶ λέγοντες· ἡ σωτηρία τῷ Θεῷ ἡμῶν καὶ τῷ καθημένῳ ἐπὶ
 11 τοῦ θρόνου καὶ τῷ ἀρνίῳ. καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν
 τεσσάρων ζώων· καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
 12 λέγοντες· ἀμήν· ἡ δόξα καὶ ἡ εὐλογία καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις
 καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς
 13 αἰῶνας τῶν αἰώνων ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι· οὗτοι οἱ περιβεβλη-
 μένοι τὰς στολὰς τὰς λευκὰς τίνες
 14 εἰσὶ; καὶ πόθεν ἦλθον; καὶ εἶρηκα αὐτῷ· κύριέ μου σὺ οἶδας. καὶ

εἶπέ μοι· οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
 ἀρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ
 15 θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ
 θρόνου σκηνώσει ἐπ' αὐτούς· οὐ πει-
 16 νάσουσιν οὐδὲ διψήσουσιν· οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· ὅτι τὸ ἀρνίον τὸ ἀνά
 17 μέσον τοῦ θρόνου ποιμανεῖ αὐτούς· καὶ ὀδηγήσει αὐτούς ἐπὶ ζωὴν καὶ ἐπὶ πηγὰς ὑδάτων· καὶ ἔξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.
 Καὶ ὅταν ἤνοιξε τὴν σφραγίδα VIII.
 τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ
 οὐρανῷ, ὡς ἡμιώριον. Καὶ εἶδον τοὺς
 2 ἑπτὰ ἄγγελους οἱ ἐνώπιον τοῦ Θεοῦ εἰστήκεισαν· καὶ ἐδόθησαν αὐτοῖς

[ἔστῶτες] So apparently S and X (with MA P and some mss.). But the Syriac (as also Latin) is inconclusive here; and possibly *ἔστῶτας* (of Q and most mss.) may be intended by both; or *ἔστῶτων* of C and ms. 38.

[καὶ περιβεβλημένοι] Or *-ous*. The accusat. is read by MA C Q and most mss., and *g*: the nominat. by P and a few mss.; also by *pr* and *vg*. The insertion of *καί*, in which S is supported only by *pr*, and other early citations of *vt*, seems to indicate that this ptc. is meant to be of same case as the preceding one. But the Greek of this passage is (if the best copies may be trusted) so ungrammatical that one cannot draw any certain conclusions as to the text.

[φοῖνικες] Or *-kas*.

10. *κράζοντες . . . καὶ λέγοντες*] Or *κράζουσι . . . καὶ λέγουσιν*. But for *λέγουσιν* there seems to be no authority; and *λέγοντες* with *καί* prefixed seems to require *κράζοντες*, though the Greek evidence for it is slight, and for *καί* (which X om.) slighter.

[καὶ τῷ καθ.] *Καί* is peculiar to S.

11. At end of verse, S alone om. *καὶ προσεκύνησαν τῷ Θεῷ*.

12. *ἡ εὐλογία καί*] All else place these words before *ἡ δόξα*.

14. *εἶρηκα*] Or *εἶπον*.

16. S, with ms. 36, om. *ἔτι* after both *πεινάσουσιν* and *διψήσουσιν*, supported in the first case by *κ*, and in the second by P and a few mss. (1, 36, 38, &c.). A Q and most mss. ins. in both places. X agrees with *κ* [*d l p*]; but *n* with Q], as do also *pr* and *vg*; but *g* with P [*C hiat*, vii. 14-17].

[οὐδὲ . . . οὐδὲ μή] Or *οὐδὲ μή . . . οὐδ' οὐ μή*.

17. *ἐπὶ ζωὴν καὶ ἐπὶ πηγὰς*] S alone: for *ἐπὶ ζωῆς π.* (MSS., most mss., lat. and other versions), or *ἐπὶ ζώσας π.* (some mss.); X doubtful.

[ἔξαλείψει] S alone om. *ὁ θεός* after this verb.

VIII. 1. *ἔταν*] Or *ἔτε*.

2. *εἰστήκεισαν*] So S and X, supported by *g*, and ms. 38 and a few others (with varying orthography). All else have *ἔστηκασιν* (*pr* and *vg*, *stantes*, which is indecisive).

3 ἐπτὰ σάλπιγγες. Καὶ ἄλλος ἦλθε καὶ
 ἐστάθη ἐπὶ τοῦ θυσιαστηρίου· ἔχων
 λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ
 θυμιάματα πολλὰ ταῖς προσευχαῖς
 τῶν ἁγίων πάντων, ἐπὶ τὸ θυσια-
 4 στήριον τὸ ἐνώπιον τοῦ θρόνου. καὶ
 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
 προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς
 5 τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ
 εἶληφεν ὁ ἄγγελος τὸ λιβανωτόν, καὶ
 ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ ἐπὶ
 τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν
 γῆν· καὶ ἐγένετο βρονταὶ καὶ φωναὶ
 καὶ ἀστραπαὶ καὶ σεισμός.
 6 Καὶ οἱ ἐπτὰ ἄγγελοι οἱ ἔχοντες τὰς
 ἐπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς
 7 ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἐσάλ-
 πισε· καὶ ἐγένετο χάλαζα καὶ πῦρ

μεμιγμένα ἐν ὕδατι καὶ ἐβλήθησαν
 εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς
 κατεκάη· καὶ τὸ τρίτον τῶν δένδρων
 κατεκάη. καὶ πᾶς χόρτος τῆς γῆς
 κατεκάη. Καὶ ὁ δεύτερος ἐσάλπισε· 8
 καὶ ἐγένετο ὡς ὄρος μέγα καιόμενον
 ἔπεσεν εἰς τὴν θάλασσαν· καὶ ἐγένετο
 τὸ τρίτον τῆς θαλάσσης αἷμα· καὶ 9
 ἀπέθανε τὸ τρίτον πάντων τῶν κτι-
 σμάτων τῶν ἐν τῇ θαλάσῃ τὸ ἔχον
 ψυχὴν. καὶ τὸ τρίτον τῶν πλοίων
 διεφθάρη. Καὶ ὁ τρίτος ἐσάλπισε, 10
 καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ
 μέγας καιόμενος ὡς λαμπάς· καὶ
 ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν
 καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων,
 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται 11
 ὁ Ἄψιθος· καὶ ἐγένετο τὸ τρίτον

3. ἄλλος] S alone omits ἄγγελος after this word.

ταῖς προσευχαῖς] Lit., ἐν ταῖς πρ., and so in next verse; but as it seems probable that S treats the dative as instrumental in both places, I think it best not to translate the prefixed preposition. X [d n p; but I doubtfully] uses the same prefix here; but in next verse that of the genitive. S is alone in omitting ἵνα δώσει [δώσῃ, or δῶ] before these words.

θυσιαστήριον] S alone om. to add τὸ χρυσοῦν.

5. τοῦ ἐπὶ τοῦ θυσιαστηρίου] All else om. τοῦ ἐπὶ [C *hiat*, viii. 5—ix. 16].

ἐγένετο] All else plural, except ms. 68.

7. ἐν ὕδατι] Or ὕδατι. So X [i n; for which d has ἐν οὐρανῷ]: but X p, with all else, ἐν αἵματι. The words αἵματι and ὕδατι might readily be confounded; but the equivalent words in Syriac are more nearly alike, and perhaps it would have been better to restore *αἵματι in the Greek text. See, however, note on Syr. text.

ἐβλήθησαν] So X, and a few mss.: the rest ἐβλήθη.

χόρτος τῆς γῆς] All else have χλωρός instead of τῆς γῆς: but possibly the Syr. noun is meant to represent χόρτος χλωρός, as Mk. vi. 39 (Psh.). See note on Syr. text.

8. δεύτερος] Without ἄγγελος following: so M alone.

ἐγένετο ὡς] So ms. 95: all else om. ἐγένετο. καιόμενον] So Q and many mss.: the other Greek copies, and nearly all the versions (including X), prefix πυρῖ.

ἔπεσεν] All else, ἐβλήθη, which perhaps S intends.

9. πάντων] S and X alone ins. [I with *].

τὸ ἔχον] All else, τὰ ἔχοντα.

ψυχὴν] So M alone of Greek copies: all the rest, and lat. and most versions, plural [A *hiat*].

διεφθάρη] So rec., with Q and many mss., and lat.; the other mss. and versions (including X) have plural.

10. τρίτος] All else add ἄγγελος: so verse 12, and ix. 1.

λαμπάς] The word here used in S usually represents φλόξ, and in the only other place where λ. occurs in Apoc. (iv. 5) it is rendered differently. But I see no reason to doubt that λ. was found here in the Greek original: it is a word which seems to have had no proper equivalent in Syriac, and is usually transliterated not only by X (as here) and Hkl., but by Psh.

11. ὁ Ἄψιθος] S clearly distinguishes ἄψιθος here from ἀψίνθιον in next sentence. See next note.

τῶν ὑδάτων ὡς ἀψίνθιον· καὶ πολλοὶ
τῶν ἀνθρώπων ἀπέθανον· ὅτι ἐπι-
12 κράνθησαν τὰ ὕδατα. Καὶ ὁ τέταρτος
ἔσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ
ἡλίου καὶ τὸ τρίτον τῆς σελήνης
καὶ τὸ τρίτον τῶν ἀστέρων· καὶ
ἔσκοτίσθησαν τὸ τρίτον αὐτῶν·
καὶ ἡ ἡμέρα οὐκ ἔφαινε τὸ τρίτον
13 αὐτῆς· καὶ ἡ νύξ ὁμοίως. Καὶ
ἤκουσα ἐνός ἀετοῦ πετομένου ἐν
τῷ οὐρανῷ λέγοντος· οὐαὶ οὐαὶ οὐαὶ
τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῆς
φωνῆς τῶν σαλπύγγων τῶν τριῶν
ἀγγέλων τῶν μελλόντων σαλπίζειν.
IX. Καὶ ὁ πέμπτος ἔσάλπισε, καὶ εἶδον
ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
ἐπὶ τῆς γῆς, καὶ ἐδόθη αὐτῷ ἡ κλεῖς

τῶν φρεάτων τῆς ἀβύσσου. καὶ 2
ἀνέβη καπνὸς ἐκ τῶν φρεάτων, ὡς
καπνὸς καμίνου μεγάλης καιομένης·
καὶ ἔσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ
τοῦ καπνοῦ τῶν φρεάτων. καὶ ἐκ τοῦ 3
καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν,
καὶ ἐδόθη αὐταῖς ἐξουσία ἣν ἔχουσιν
οἱ σκορπίοι τῆς γῆς. καὶ ἐρρέθη 4
αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον
τῆς γῆς· καὶ πᾶν χλωρὸν οὐδὲ
δένδρα· εἰ μὴ τοὺς ἀνθρώπους οἵτινες
οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ
ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἐδόθη 5
αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς,
ἀλλὰ βασανισθῶσονται μῆνας πέντε·
καὶ ὁ βασανισμὸς αὐτῶν ὡς βασαν-
ισμὸς σκορπίου ὅταν πέσῃ ἐπ' ἄν-

ὡς ἀψίνθιον] (i) For *ὡς*, all else, except *pr* and *h*, read *eis*. (ii) A few mss. (7, 28, 79) agree with S in reading ἀψίνθος . . . ἀψίνθιον: nearly all else read ἀψίνθον (for -ιον); *κ* alone of Greek copies reads the latter word in both places.

ὅτι ἐπικράνθησαν τὰ ὕδατα] S alone, for ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

12. καὶ ἔσκοτίσθησαν] Or -ίσθη, which is the reading of the three mss. (35, 68, 87) which (with the *Comm.* of Andreas [Cod. Coislin.], and the Amrenian version) support S in substituting *καὶ* with indicative for ἵνα σκοτισθῆ, the best attested and usual reading. *Σ* combines both into a conflate reading: in *ln*, ἵνα σκοτισθῆ τὸ τρίτον αὐτῶν [·] καὶ ἔσκοτίσθησαν [καὶ] ἡ ἡμέρα μὴ φάνη [or φανῆ, or φαίνη]: in *ap* more skilfully, ἵνα σκοτισθῆ τὸ τρίτον αὐτῶν καὶ ἔσκοτίσθη ἡ ἡμέρα ἵνα μὴ φάνη [or as above]. See note on Syr. text.

οὐκ ἔφαινε] For μὴ φάνη [φαίνη], with the same three mss. (cp. note on *χειρ.*, ii. 1) and *Comm.*

13. καὶ ἤκουσα] All else prefix *καὶ* εἶδον.
τῷ οὐρανῷ] All else μεσουρανῆματι [-ίσματι], which probably S intends. Cp. xiv. 6, xix. 17.

λέγοντος] All else add φωνῆ [μεγάλῃ].
τοῖς κατοικοῦσιν] Or τοὺς κατοικοῦντας.
τῆς φωνῆς] All else τῶν λοιπῶν φωνῶν, except *Σ* [*ἀηρ*; not *l*], which reads τῆς φωνῆς τῶν λοιπῶν.

τῶν σαλπύγγων] So *Σ*: all else τῆς σάλπιγγος.

IX. 1. ἐπὶ τῆς γῆς] So mss. 38, 97, for εἰς τὴν γῆν, of nearly all else. Cp. vi. 13.

τῶν φρεάτων] All else τοῦ φρέατος, here, and next verse (*bis*).

2. μεγάλης καιομένης] So a few mss. (36, 38, &c.) and *g*; but *κ* A P, many mss., *h*, *pr*, and *vg*, and other versions, followed by *rec.*, om. the latter word; Q and many mss., and *Σ*, the former.

3. αὐταῖς] Or αὐτοῖς (here, and verses 4 and 5). S and *Σ* are indecisive here, the Syriac words for ἀκρίδες and for σκορπίοι both being masc. *Rec.* has the fem., following P and most mss., against *κ*, in all these places; A has fem. in verses 3 and 4 only; Q in verse 5 only.

ἣν ἔχουσιν] All else have *ὡς* for *ἣν*, and all (except *Σ*) add ἐξουσίαν after ἔχουσιν.

4. ἀδικήσωσι] Or -σουσι.

καὶ πᾶν] Nearly all else, οὐδὲ [μηδὲ] πᾶν.

δένδρα] All else, πᾶν δένδρον.

αὐτῶν] So *Σ*, with Q and most mss., *pr*, and *vg* [*ei*, with most], and other versions: the other MSS., a few mss., *g*, and *am*, *arm*, &c., om.

5. βασανισθῶσονται] Or -θῶσι. All else prefix ἵνα.
πέσῃ ἐπ'] S alone; but the MSS. and many mss. read (by etacism) πέσῃ without ἐπ': against *παῶσ*, which the other authorities give (except a few mss., which have *πλήξῃ*). Cp. vii. 16, where one is tempted to conjecture *παῶσ* for *πέσῃ ἐπ'*, in view of this passage, and also of *Esai.* xlix. 10 [LXX].

6 θρωπων. καὶ ἐν ταῖς ἡμέραις ἐκεί-
 ναις ζητήσουσιν οἱ ἄνθρωποι τὸν
 θάνατον καὶ οὐ μὴ εὕρωσιν αὐτόν·
 καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ
 7 φεύζεται ὁ θάνατος ἀπ' αὐτῶν. καὶ
 τὸ ὁμοίωμα τῶν ἀκριδῶν ὅμοιον
 ἵπποις ἠτοιμασμένοις εἰς πόλεμον.
 καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέ-
 φανοι ὅμοιοι χρυσῷ· καὶ τὰ πρόσω-
 πα αὐτῶν ὡς πρόσωπα ἀνθρώπων
 8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν·
 9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων. καὶ
 εἶχον θώρακας ὡς θώρακας σιδηροῦς·
 καὶ ἡ φωνὴ τῶν πτερυγῶν αὐτῶν ὡς
 φωνὴ ἀρμάτων ἵππων πολλῶν τρε-
 10 χόντων εἰς πόλεμον. καὶ ἔχουσιν

οὐράς ὁμοίας σκορπίῳ· καὶ κέντρα
 †δὲ ἐν ταῖς οὐραῖς αὐτῶν· καὶ
 ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀν-
 θρώπους μῆνας πέντε. καὶ ἔχουσιν 11
 ἐπ' αὐτῶν *βασιλέα τὸν ἄγγελον
 τῆς ἀβύσσου· ᾧ ὄνομα Ἐβραϊστὶ
 Ἀβαδδῶν· καὶ ἐν τῇ Ἑλληνικῇ
 ὄνομα ἔχει Ἀπολύων. ἡ οὐαὶ ἡ 12
 μία ἀπήλθεν, ἰδοὺ ἔρχονται ἔτι
 δύο οὐαὶ. Μετὰ ταῦτα ὁ ἕκτος 13
 ἄγγελος ἐσάλπισε. καὶ ἤκουσα
 φωνὴν μίαν, ἐκ τῶν τεσσάρων
 κεράτων τοῦ θυσιαστηρίου τοῦ
 χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ·
 λέγοντα τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων 14
 τὴν σάλπιγγα, λῦσον τοὺς τέσ-

6. οὐ μὴ εὕρωσιν] Or εὐρήσουσιν (or -ουσιν).
 φεύζεται] S and X, with Q and most mss., and
 lat., followed by rec.; against φεύγει of A P (κ φυγη)
 and a few mss., followed by rev.

7. τὸ ὁμοίωμα] All else τὰ ὁμοιώματα, except X
 and g.

ὅμοιον] Or ὅμοια, with nearly all authorities;
 or ὅμοιοι, with κ alone. X apparently supports κ, but
 its text shows signs here of conflation with S. See
 note on Syr. text.

στέφανοι ὅμοιοι . . . ἀνθρώπων] S, by omitting
 the points which mark the plural, appears to make
 these nouns singular; but I treat this as an oversight
 of the scribe (and so in X l as regards the former), and
 retain the plural, with all the other authorities. The
 word by which πρόσωπα is here rendered is, though
 plural in form, the usual equivalent of πρόσωπον, but
 is used also, as here, for the plural.

8. εἶχον] Or ἔχουσι (as verses 10 and 11, but not
 9); but for this reading there is here no authority.

λεόντων] So h: all else add ἦσαν, except ms. 73.

9. θώρακας . . . θώρακας σιδηροῦς] S (not X) writes
 these words as singular (cp. verse 7, στέφανοι . . .).

10. σκορπίῳ] All else plural. [C *hiat.*, x. 10—xi. 5.]
 καὶ κέντρα †δὲ ἐν] The δὲ is obelized in S.

The reading καὶ κέντρα ἐν is supported by many mss.
 and versions, including *vg*, but *et* is doubtful. But
 the MSS., many mss., X and other versions, give καὶ
 κέντρα καὶ ἐν. The reading of rec., καὶ κέντρα ἦν ἐν,
 is weakly supported.

καὶ ἡ ἐξουσία αὐτῶν] A few mss. (1, 36, 79, &c.),

h, and *pr*, and *vg* [*cl*, with *arm*, &c.; not *am*, &c.]
 give καὶ: the rest (including all MSS., *g*, and X) om.;
 X, with Q and many mss., reading ἐξουσίαν ἔχουσιν.

11. καὶ ἔχουσιν] P and some mss., lat., X, and
 most versions, ins. καὶ: the rest om. The Greek copies
 are divided between ἔχουσιν and ἔχουσαι: of the lat.,
 h, *pr*, and *vg*, have *habebant*; *g*, *habent*.

*βασιλέα] The word in S represents ἄγγελον:
 but as it differs from that which represents βασιλέα by
 the insertion of but a single letter, I treat it as a clerical
 error (see note on Syr. text), and restore βασιλέα.

ᾧ ὄνομα] Lit., ὃ ὄνομα [αὐτοῦ]. One ms. (18)
 reads as above, and so κ (with αὐτῷ added); h, *pr*, and
vg, *cui nomen*, as also X [*d l p*]. A P Q and most mss.
 have only ὄνομα αὐτῷ, and so *g*; also X n (with καὶ
 prefixed).

Ἀβαδδῶν] See note on Syr. text.

Ἑλληνικῇ . . . Ἀπολύων] (i) Lit., Συριακῇ: so
vg adds *latine* . . . *Exterminans* (and *vt* similarly).
 (ii) Two mss. (49, 98) read (as S) ἀπολύων = *Looser*.
 See note on Syr. text; and cp. verse 14 (λύσον).

12, 13. Μετὰ ταῦτα ὁ ἕκτος] This reading is sup-
 ported by κ alone of Greek copies, and copt. alone of
 versions. Q and one ms. (14) have Καὶ μετὰ ταῦτα δ . . . ;
 many mss., Μετὰ ταῦτα καὶ δ . . . ; but A P, and most
 authorities (including X and *g* and *vg*), followed by
 rec., connect μετὰ ταῦτα with the preceding verse and
 place a full stop after, with Καὶ following.

14. λέγοντα] Or -οντος, or -ουσας.

ὁ ἔχων] Or τῷ ἔχοντι, but for this there is
 little authority—and less (if any) for *ds* εἶχε of rec.

σaras ἀγγελους τοὺς δεδεμένους ἐπὶ
 τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.
 15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
 ἠτοιμασμένοι εἰς τὴν ὥραν καὶ εἰς
 τὴν ἡμέραν καὶ εἰς τὸν μῆνα· καὶ εἰς
 τὸν ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ
 16 τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς
 τῶν στρατευμάτων τοῦ ἵππικοῦ, δύο
 μυριάδας μυριάδων ἤκουσα τὸν ἀρι-
 17 θμὸν αὐτῶν. καὶ τοὺς καθημένους
 ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους·
 καὶ ἴάκινθον θειώδη¹ καὶ αἰ κεφα-
 λαὶ τῶν ἵππων αὐτῶν, ὡς κεφαλαὶ
 λεόντων· καὶ ἐκ τοῦ στόματος αὐτῶν
 ἐκπορεύεται πῦρ καὶ θείον· καὶ
 18 καπνός. καὶ ἀπὸ τῶν τριῶν πληγῶν
 τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν

ἀνθρώπων· καὶ ἐκ τοῦ πυρός καὶ ἐκ
 τοῦ θείου καὶ ἐκ τοῦ καπνοῦ τοῦ
 ἐκπορευομένου ἐκ τοῦ στόματος
 αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν 19
 τῷ στόματι αὐτῶν καὶ ἐν ταῖς οὐραῖς
 αὐτῶν, καὶ οἱ λοιποὶ τῶν ἀνθρώπων 20
 οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλη-
 γαῖς ταύταις, οὔτε μετενόησαν ἐκ
 τοῦ ἔργου τῶν χειρῶν αὐτῶν, ἵνα μὴ
 προσκυνήσουσι τὰ δαιμόνια καὶ τὰ
 εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ
 καὶ τὰ χαλκᾶ καὶ τὰ ξύλινα καὶ τὰ
 λίθινα, ἃ οὔτε βλέπειν *δύνανται¹
 οὔτε ἀκούειν οὔτε περιπατεῖν, καὶ 21
 οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν
 καὶ ἐκ τῶν φαρμακειῶν αὐτῶν καὶ ἐκ
 τῆς πορνείας αὐτῶν.

15. *eis tēn hēmeran*] So Q and many mss., and X: but most om. *eis tēn*.

eis tōn . . . eis tōn] S and X alone ins. the preposition in these places.

16. *τοῦ ἵππικοῦ*] Lit., *τῶν ἵππικῶν*, but for this there is no support, except *pr*.

μυριάδας] So X [F], with *n* alone. All else have *μυριάδες*, with or without *δύο* [or *δισ-*] prefixed. In S, and X [*d l p*; not *n*] the punctuation shows that the word is regarded as accusative, in apposition with *τὸν ἀριθμὸν*.

17. *καὶ τοὺς καθημένους . . . ἔχοντας*] S omits the opening words of this verse, *καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὄρασει*. This text, with this omission, rather represents *καὶ οἱ καθημένοι . . . ἔχοντας* [or *ἔχουσι*]. See note on Syr. text. But I think it best to treat the omission as casual (whether in the Syriac or in its Greek original), and to leave the rest of the Greek text unaltered. As it thus stands, the accusative may be regarded as pendent.

θώρακας πυρίνους] S (not X) writes these words in singular: cp. verse 9.

ἴάκινθον θειώδη] Lit., *καρχήδονα θείου*: all else have *δακινθίνους καὶ θειώδεις*. See note on Syr. text.

τῶν ἵππων αὐτῶν] S alone ins. pron.

τοῦ στόματος] All Greek copies have plural: also X and the other versions; except the lat., which agree with S: cp. next verse.

καὶ θείον καὶ καπνός] All else reverse the

position of these two nouns here; and so in verse 18. The colon is superfluous.

18. *καὶ ἀπὸ . . . καὶ ἐκ τοῦ πυρός*] S and X, and *cl*, alone have *καὶ* in the former of these two places: S alone in the latter.

ἐκ τοῦ θείου] So X with P and a few mss. and *g*: the rest om. *ἐκ*.

ἐκ τοῦ καπνοῦ] So X with C P and some of the same mss. *ns* in last, and *g* and *vg* [*cl*, &c.; not *am* or *arm*]: the rest om. *ἐκ*.

τοῦ στόματος] Two mss. (91, 95) here support S; also lat.: but all else plural.

19. *ἡ γὰρ*] Lit., *ὅτι ἡ*: but for this reading there is no support.

στόματι αὐτῶν] All else add substantive verb. *οὐραῖς αὐτῶν*] S alone om. the concluding clause, *αἱ γὰρ οὐραὶ . . . ἀδικούσι*.

20. *οὔτε*] Or *οὐδέ*.

τοῦ ἔργου] All else plural.

προσκυνήσουσι] Or *-σωσι*.

ξύλινα . . . λίθινα] So *n* alone: all else reverse the position of these two adjectives.

**δύνανται*] Or **δύναται*. S alone om.; but as this appears to be accidental, I supply the word.

οὔτε περιπατεῖν] Lit., *ἢ περιπατεῖν*.

21. *καὶ ἐκ . . . καὶ ἐκ*] All else (in both places) *οὔτε ἐκ φαρμακειῶν*] Or *φαρμάκων*: but see note on Syr. text.

πορνείας αὐτῶν] All else (except *pr*) add *οὔτε ἐκ τῶν κλεμμάτων αὐτῶν*.

κ. Καὶ εἶδον ἄλλον ἄγγελον κατα-
 βαίνοντα ἐκ τοῦ οὐρανοῦ περιβε-
 βλημένον νεφέλῃ· καὶ ἡ Ἴρις ἐπὶ
 τὴν κεφαλὴν αὐτοῦ· καὶ τὸ πρόσω-
 πον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
 2 αὐτοῦ ὡς *στῦλοι· πυρός· καὶ ἔχων
 ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
 ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα
 αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης,
 3 τὸν δὲ εὐάνυμον ἐπὶ τῆς γῆς· καὶ
 ἔκραξε φωνῇ μεγάλη ὡσπερ λέων
 μυκάται· καὶ ὅτε ἔκραξεν ἐλάλη-
 σαν αἱ ἑπτὰ βρονταὶ ταῖς ἑαυτῶν
 4 φωναῖς. καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ
 βρονταί, ἔμελλον γράφειν. Καὶ ἤκουσα
 φωνὴν ἐκ τοῦ οὐρανοῦ τοῦ ἑβδόμου
 λέγουσαν, σφράγισον ὃ ἐλάλησαν
 αἱ ἑπτὰ βρονταὶ καὶ μὴ αὐτὸ γράψῃς.

καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ 5
 τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ὃς ἦρε
 τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν· καὶ 6
 ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας
 τῶν αἰώνων· ὃς ἔκτισε τὸν οὐρα-
 νὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ
 τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται
 ἔτι· *ἀλλὰ ἐν ταῖς ἡμέραις τοῦ 7
 ἑβδόμου ἀγγέλου, ὅταν μέλλῃ
 σαλπίζειν, καὶ ἐτελέσθη τὸ μυστή-
 ριον τοῦ Θεοῦ, ὃ εὐηγγέλισε τοὺς
 δούλους αὐτοῦ τοὺς προφήτας.

Καὶ φωνὴν ἤκουσα ἐκ τοῦ οὐρανοῦ 8
 πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέ-
 γουσαν· ὑπαγε λάβε τὸ βιβλαρί-
 διον τὸ ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ
 ἐστῶτος ἐπὶ τῆς γῆς καὶ ἐπὶ τῆς
 θαλάσσης, καὶ κατάφαγε αὐτὸ καὶ 9

κ. 1. ἄγγελον] All else add *ἰσχυρόν*.

*στῦλοι] S has here a word = *ἄνθρακες*, which, however, I take to be a misreading (see note on Syr. text) on the part of the Syriac scribe for the similar word = *στῦλος*, which I therefore restore, as read by most: but ms. 38 has *στῦλος*, with Σ, *am, arm, &c.*

2. ἔχων] Or *εἶχεν*.

3. ταῖς . . . φωναῖς] So κ, and one ms. (7), and *g*; *pr* om.: all else, including Σ and *vg*, give accus.

4. τοῦ ἑβδόμου] Or *τὴν ἑβδόμην*: but no other authority supports the insertion of either. It is uncertain whether S means, "from heaven, the seventh [voice]," or, "from the seventh heaven." Possibly a marginal reference to verse 7, or lateral transference from it, has here crept into the text.

δ . . . αὐτό] All else plural.

5. γῆς] Lit., *ξηρᾶς*: but see note on Syr. text.

ἔς] So S, but all else om. Probably the Syriac prefix = *ἔς* has been inserted by mistake, and the word ought to be obelized.

τὴν χεῖρα αὐτοῦ] So A, one or two mss. (1, 36), and *vg*: the rest, with *vt* and Σ, add *τὴν δεξιάν*.

6. S agrees with κ A, a few mss., and *vt*, in omitting *καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ*: against the other Greek copies, Σ, and *vg*.

χρόνος οὐκ ἔσται ἔτι] S places *ἔτι* first; but

there is no Greek authority for that arrangement of the words, nor for any except that which I have given, or *χρ. οὐκέτι ἔσται*, as all MSS., and nearly all mss. The latter is followed by Σ, but it is clear that S means to separate *ἔτι* from *οὐκ*—as also lat.

7. *ἀλλὰ] S has *οὐκ*, but this is evidently due to the accidental omission of a single letter by the Syriac scribe. See note on Syr. text.

ἡμέραις] All else add *τῆς φωνῆς*.

δ] So a few mss.; against *ἔς*, which is read by all other copies, and versions (Σ included). Perhaps the pronoun in S is meant to represent *ἔς*—a possible reading, but unsupported elsewhere.

εὐηγγέλισε τοὺς . . .] S is here indecisive, (1) between act. and mid.; (2) between accus. and dat.

δούλους αὐτοῦ] So Q and many mss.: the rest, *ἑαυτοῦ δ*. (Σ ambiguous; also lat.).

8. φωνὴν ἤκουσα] One ms. (7), and *vt*, and *vg* [*cl*, with *arm, &c.*; not *am*] support this reading; against all other copies and versions, including Σ and *am*, which have *ἡ φωνὴ ἣν ἤκουσα*.

τὸ βιβλαρίδιον τό] All else add *ἠνεωγμένον*.

γῆς . . . θαλάσσης] All else transpose.

9. καὶ κατάφαγε] All else prefix (with slight variations) *καὶ ἀπῆλθεν πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον· καὶ λέγει μοι, λάβε*.

πικρανεί σοι τὴν κοιλίαν σου· ἀλλ' ἐν
 10 τῷ στόματί σου ἔσται ὡς μέλι. καὶ
 ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς
 τοῦ ἀγγέλου καὶ κατέφαγον αὐτό·
 καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι
 γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ ἐπι-
 11 κράνθη ἡ κοιλία μου. καὶ λέγει
 μοι· δεῖ σε πάλιν προφητεῦσαι ἐπὶ
 ἔθνεσι καὶ λαοῖς καὶ γλώσσαις καὶ
 XI. βασιλεῦσι πολλοῖς. καὶ ἐδόθη μοι
 κάλαμος ὅμοιος ῥάβδῳ· καὶ εἰστήκει
 ὁ ἄγγελος λέγων· ἔγεραι καὶ μέ-
 τρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ
 θυσιαστήριον καὶ τοὺς προσκυνούν-
 2 τας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν
 ἔσωθεν τοῦ ναοῦ, ἔκβαλε ἔξωθεν
 καὶ μὴ αὐτὴν μετρήσης· ὅτι ἐδόθη
 τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν
 ἁγίαν πατήσουσι μῆνας τεσσαρά-

κοντα καὶ δύο. καὶ δώσω τοῖς δυσὶ 3
 μάρτυσί μου ἵνα προφητεύσουσιν,
 ἡμέρας χιλίας καὶ διακοσίας καὶ
 ἑξήκοντα περιβεβλημένοι σάκκους.
 οὗτοί εἰσι δύο ἐλαίαι καὶ δύο 4
 λυχνίαι οἱ ἐνώπιον τοῦ Κυρίου
 πασῆς τῆς γῆς ἐστῶτες. καὶ εἴ τις 5
 θελεῖ ἀδικῆσαι αὐτούς, πῦρ ἐκπο-
 ρεύεται ἐκ τοῦ στόματος αὐτῶν
 καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν·
 καὶ ὅστις θέλει ἀδικῆσαι αὐτούς,
 οὕτω δεῖ αὐτοὺς ἀποκτανθῆναι. καὶ 6
 οὗτοι ἔχουσι τὴν ἐξουσίαν κλείσαι
 τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὑετὸς ἐν
 ταῖς ἡμέραις τῆς προφητείας αὐτῶν·
 καὶ ἐξουσίαν ἔχουσι στρέφειν τὰ
 ὕδατα εἰς αἷμα· καὶ *πατάξαι 7
 τὴν γῆν ἐν πάσῃ πληγῇ ὅσακις
 ἐὰν θελήσωσι. καὶ ὅταν τελέσωσι 7

σοι . . . σου] All else read σου before, and om. after, τὴν κοιλίαν.

ἔσται] All else add γλυκύ.

11. λέγει μοι] So P and many mss., Σ and τι and εἰ [ci, with arm, &c.], &c.: but the other Greek [C hiaí, x. 10—xi. 3], and am, read λέγουσί μοι.

δεῖ σε πάλιν] Lit., δέδοται σοι πάλιν χρόνος: but see note on Syr. text, iv. 1.

ἔθνεσι καὶ λαοῖς] So ci (not am or arm), and Σ with ἐπί before λαοῖς: all else place λαοῖς first.

XI. 1. καὶ εἰστήκει ὁ ἄγγελος] So Σ [but i prefixes *], with Q and several mss.; also arm. The other Greek copies, and versions (including lat. except arm), om.

2. τὴν ἔσωθεν] So m and a few mss. (1, 35, 87, &c.): nearly all the other authorities have τὴν ἔξωθεν.

ἔξωθεν] So A, with some mss. (including 1, 35, 87, as in last note): Q and many, ἔξω; P ἔσωθεν, and m ἔσω.

3. ἵνα προφητεύσουσιν] Lit., προφητεῦσαι. All else, except pr, have καὶ ἵνα. See first note on ii. 27. περιβεβλημένοι] Or -μένους.

4. δύο . . . δύο] So apparently S, and probably Σ. All else prefix ai to the former word; and nearly all, except m, to the latter.

οἱ . . . ἐστῶτες] Or ai . . . ἐστῶτες.

πάσης] S alone ins. this word.

5. εἴ τις θέλει] Or possibly ζητεῖ, but for this latter there is no support: see note on Syr. text.

θέλει ἀδικῆσαι αὐτούς (bis)] The position of the pronoun after both verbs (in S, not Σ) is probably due to the Syr. idiom; but is supported, in the first instance, by ms. 14 alone; in the second, by m alone.

ὅστις] So ms. 38: the rest εἴ [ἡ] τις.

δεῖ αὐτούς] So ms. 87: all else, δεῖ αὐτόν.

6. καὶ οὗτοι] All else om. καί.

βρέχῃ] Lit., καταβαίνει.

υετός] A few mss., and g, place this word thus: Σ, and most Greek copies, and versions, place it before the verb; εἰ om.

ἐν ταῖς ἡμέραις] So ms. 1; pr, in diebus: all other Greek, τὰς ἡμέρας.

στρέφειν τὰ ὕδατα] All else, ἐπὶ τῶν ὑδάτων στρέφειν αὐτά.

*πατάξαι] The verb used by S = ταπεινώσαι, but an obvious correction of the Syr. text (see note on it) restores πατάξαι.

ὅσακις ἐάν] So all authorities; lit., ἐφ' ὅσον: see note on Syr. text.

θελήσωσι] Or -σουσι.

τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαίνειν ἐκ τῆς θαλάσσης ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτούς καὶ ἀποκτενεῖ αὐτούς. καὶ τὰ πτώματα αὐτῶν ἐπὶ τῶν πλατειῶν τῆς πόλεως τῆς μεγάλης· ἧτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος· ὅπου ὁ Κύριος αὐτῶν ἐσταυρώθη. καὶ βλέπουσιν ἐκ τῶν φυλῶν καὶ λαῶν καὶ γλωσσῶν καὶ ἔθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ· καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαρήσονται ἐπ' αὐτοῖς καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις· ὅτι οἱ δύο προφήται ἐβασάνισαν τοὺς κατοικ

κούντας ἐπὶ τῆς γῆς. καὶ μετὰ τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζῶν ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν· †καὶ πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς·⁹ καὶ φόβος μέγας ἐγένετο ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρουν αὐτούς οἱ ἐχθροὶ αὐτῶν. καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας· καὶ τὸ δέκατον τῆς πόλεως ἔπεσαν καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ καὶ ὀνόματα ἄνθρωποι χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἐν φόβῳ ἐγένοντο· καὶ ἔδωκαν δόξαν τῷ Θεῷ τῷ ἐν τῷ οὐρανῷ·

7. θαλάσσης] All else have ἀβάσσου, which perhaps is what S intends to represent here: so xvii. 8 *infr.* (but not elsewhere, the reference in both places being to "the beast out of the sea": cp. xiii. 1; Dan. vii. 3).

8. τῶν πλατειῶν] So lat. (*pr*): all else sing. *ἔπου*] So mss. 1, 7, 14, 35, 36, 87, &c. The MSS., most mss., X and lat. and most versions, add *καί*.

9. φυλῶν καὶ λαῶν] So X (alone of Greek), and *vg* [*cl*, with some; not *am*, &c.]: all else transpose the two nouns. In S, they are marked for transposition.

τὰ πτώματα . . . τὰ πτώματα] So P and some mss., and X and lat. (*pr* om. the former; *am*, the latter): the rest have τὸ πτώμα . . . τὰ πτώματα.

ἀφήσουσι.] So rec., with Q and most mss.; and X and other versions: the rest, mostly, ἀφιοῦσι.

μνήματα] So rec., with a few mss., lat. except *g*, and X [*d n p*; not *l*]: the rest, singular. [*A liai*].

10. οἱ κατοικοῦντες ἐπὶ τῆς γῆς] Or [ἐπὶ] τὴν γῆν. The Syriac does not determine the case, nor does it express the preposition. The phrase is very frequent in Apoc. (see iii. 10 *supra*), usually with gen., and is with little variation rendered by S as here.

χαρήσονται] So one ms. (38): but the others, and the MSS., read χαίρουσιν: rec., χαροῦσιν. X and lat., and most versions, support the future.

εὐφρανθήσονται] In this case Q and most mss. support the future; also most versions, as in last note: against the present, which the other MSS. give.

πέμψουσιν] So A C and many mss.: Q and many more, δάσουσιν: X P, and a few, πέμψουσιν. Versions as in the previous notes.

ὅτι οἱ δύο προφήται] Lit., διὰ [τοὺς] δύο προφήτας *of* (or *στι*). All else ins. *οὗτοι* after *στι*.

11. τρεῖς] So apparently S, with X P, mss. 1, 14, 28, 35, 36, 38, 152, &c., and lat.: all else, τὰς τρεῖς.

ἐν αὐτοῖς] So A and some mss.; X Q and many mss. have *εἰς αὐτούς*. Between these readings, S and X fail to decide, but are against *αὐτοῖς* (of C P) and *ἐπ' αὐτούς* (of rec.).

†καὶ πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς] These words are no doubt an interpolation, without Greek authority; see note on Syr. text. If accordingly we om. them, we ought perhaps (with all else) to read *ζῶης* for *ζῶν* in the sentence before, and *ἔπεσεν* [or *ἐπέπεσεν*] for *ἐγένετο* in the sentence following.

12. ἐθεώρουν] So two mss. (38, 97): all other authorities *ἐθεώρησαν*.

13. ἔπεσαν] All else, *ἔπεσε*. The punctuation of S connects this verb with *ἀπεκτάνθησαν* following.

καὶ ὀνόματα ἄνθρωποι] All else omit *καί*, and read *ἀνθρώπων*.

ἐν φόβῳ] This is the reading of X, and of one ms. (14), and is apparently represented by the rendering of S; also of *pr* and *vg*. The other Greek have *ἐμφοβοι*, and so X, and *g*.

τῷ ἐν τῷ οὐρανῷ] X om.: all else τοῦ οὐρανοῦ.

14 † Ἴδου αἱ οὐαὶ αἱ δύο ἀπῆλθον¹· καὶ ἰδοὺ ἡ οὐαὶ ἡ τρίτη *ἔρχεται¹ ταχύ.
 15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, ἐγένετο ἡ βασιλεία τοῦ κόσμου †καὶ¹ τοῦ Θεοῦ ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ ἐβασίλευσεν
 16 εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ
 17 λέγοντες, εὐχαριστοῦμέν σοι Κύριε ὁ Θεὸς ὁ παντοκράτωρ· ὁ ὢν καὶ ὁ ἦν· ὅτι εἴληφας τὴν δύναμίν σου
 18 τὴν μεγάλην καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν. καὶ ἤλθεν ἡ ὀργὴ σου καὶ ὁ καιρὸς τῶν νεκρῶν

κριθῆναι· καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου· τοῖς μικροῖς μετὰ τῶν μεγάλων· καὶ διαφθεῖραι τοὺς διαφθείραντας τὴν γῆν. καὶ ἡνοίγη ὁ ναὸς ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ· καὶ ἐγένοντο ἀστραπαὶ καὶ βρονταὶ καὶ φωναὶ καὶ *σεισμός¹ καὶ χάλαζα μεγάλη. καὶ σημεῖον XII. μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς. καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος *ἀστέρων¹ δώδεκα· καὶ ἐν γαστρὶ 2 ἔχουσα καὶ κρᾶζουσα καὶ ὠδίνουσα καὶ βασανιζομένη τεκεῖν. καὶ ὤφθη 3

14. † Ἴδου αἱ οὐαὶ αἱ δύο ἀπῆλθον] All else om. ἰδοὺ and read ἡ οὐαὶ ἡ δευτέρα, with verb in sing.: and (except ms. 7) om. the following καὶ. But see note on Syr. text.

*ἔρχεται] Lit., ἐλήλυθε: but the change of a point in the Syriac (see note on it) restores the present, which X and all else read.

15. λέγοντες] Or -ουσαι.

κόσμου †καὶ] There is no other evidence for this καὶ, which I obelize as probably being an insertion made in the Syriac. Cp. xii. 10.

Θεοῦ] So one ms. (28), also pr: the rest read, Κυρίου.

ἐβασίλευσεν] So am (?): all else pres. or fut.

16. οἱ ἐνώπιον . . . κάθηνται] Or οἱ ἐνώπιον . . . καθήμενοι. The latter is read by rec. with P; the former by rev. with C. The other MSS., and many mss., also X, read the passage with variations; none of which agrees with the rendering of S: but lat. supports it.

17. ὄντι] So all Greek, and X. Or ὄς, as g, am, &c.

18. κριθῆναι· καὶ δοῦναι . . . διαφθεῖραι] Lit., ἵνα κριθῶσι· καὶ δώσεις . . . διαφθερεῖς.

τοῖς μικροῖς μετὰ τῶν μεγάλων] All else for μετὰ have καὶ (with change of case of following words), and some read both adjectives in accusative. S inclines to τοῖς μικροῖς. Cp. Ps. cxiii. 21 (LXX.).

διαφθείραντας] So apparently S and X, with C and some mss. (7, 87, &c.), and lat.: the rest διαφθεύραντας.

19. ὁ ναὸς] All else add τοῦ Θεοῦ.

ἐν τῷ οὐρανῷ] So rec. with M P Q, and most mss., and pr and vg, also X: A C [Tisch. wrongly adds P] and the other Greek copies prefix ὁ, which also g and h confirm.

τῷ ναῷ] All else, except am, add αὐτοῦ.

βρονταὶ καὶ φωναὶ] So a few mss. (14, 28, 36, 38, 73, 87, &c.), X, g, and h: vg om. βρονταὶ καὶ [except am, which places it before ἀστραπαὶ]: nearly all else φωναὶ καὶ βρονταὶ.

*σεισμός] S reads a word = πῦρ: but an obvious correction of the Syriac text (see note on it) restores σεισμός. Cp. vi. 12.

XII. 1. *ἀστέρων] The word in S = ἀκανθῶν: but by the insertion of a single letter (see note on Syr. text) ἀστέρων is restored.

2. ἔχουσα καὶ] So M C and ms. 95, vt and am: the rest (including X) om. καὶ.

κρᾶζουσα] So am only: the other lat., elamat, or -abat, or -avit. But the ptep. may represent κρᾶζει, which is the reading of M A P and some mss.; though the structure of the sentence in S is against this. X supports κραξεν, with C and some mss.; not κραξεν [as wrongly stated by Tisch.] with Q and some mss.

καὶ ὠδίνουσα] This καὶ is supported by A alone among Greek copies, and X among versions.

ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ
 δράκων μέγας πυρός· ἔχων κεφαλὰς
 ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς
 4 κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα. καὶ
 ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
 ἀστέρων τῶν ἐν τῷ οὐρανῷ· καὶ ἔβαλεν
 αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων
 εἰστήκει ἐνώπιον τῆς γυναικὸς τῆς
 μελλούσης τεκεῖν· ἵνα ὅταν τέκη τὸ
 5 τέκνον αὐτῆς καταφάγη. καὶ ἔτεκεν
 υἱὸν ἄρσενα ὃς μέλλει ποιμαίνειν
 πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ·
 καὶ ἤρπασθη τὸ τέκνον αὐτῆς πρὸς
 τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.
 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,
 ὅπου εἶχεν ἐκεῖ τόπον ἡτοιμασμένον
 ἀπὸ τοῦ Θεοῦ, ἵνα τρέφωσιν αὐτὴν
 ἡμέρας χιλίας καὶ διακοσίας καὶ
 7 ἑξήκοντα. καὶ ἐγένετο πόλεμος ἐν

τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι
 αὐτοῦ πολεμοῦσι μετὰ τοῦ δράκοντος
 *καὶ ὁ δράκων¹ καὶ οἱ ἄγγελοι αὐτοῦ
 ἐπολέμησαν καὶ οὐκ ἴσχυσαν· οὐδὲ 8
 τόπος εὐρέθη αὐτοῖς ἐν τῷ οὐρανῷ.
 καὶ ἐβλήθη ὁ δράκων ὁ μέγας ὁ ὄφης, 9
 ὁ ἀρχαῖος ὁ καλούμενος διάβολος καὶ
 ὁ Σατανᾶς· ὁ πλανῶν τὴν οἰκουμένην
 ὄλην· καὶ ἐβλήθη εἰς τὴν γῆν. καὶ
 οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλή-
 θησαν. καὶ ἤκουσα φωνὴν μεγάλην 10
 ἐκ τοῦ οὐρανοῦ λέγουσαν· *ἄρτι¹ ἐγένε-
 νετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ
 βασιλεία τοῦ Θεοῦ ἡμῶν, ὅτι ἐβλήθη
 ὁ κατήγορος ὁ κατηγορῶν αὐτῶν,
 ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ
 νυκτός. καὶ αὐτοὶ ἐνίκησαν ἐν τῷ 11
 αἵματι τοῦ ἀρνίου, καὶ διὰ τὸν
 λόγον τῆς μαρτυρίας αὐτοῦ· καὶ

3. πυρός] So C Q and many mss., and X and some versions: lat., and all the rest, have πυρός.

4. τῶν ἐν τῷ οὐρανῷ] All else, τοῦ οὐρανοῦ: cp. xi. 13.

εἰστήκει] C alone of Greek copies, and X of versions, support the pluperf.; the rest mostly perf.

5. ἄρσενα] Or ἄρσεν (P Q have masc., A C neut.). There is nothing in S to support the solecism.

6. εἶχεν] So X, h, and some eg [ei, with arm, &c.; but not am], and one ms. (38); the rest, ἔχει.

τρέφωσιν] All else prefix ἐκεῖ here. Possibly the original of S read ἐκτρέφωσι with Q, &c., and thus came to omit ἐκεῖ before it.

7. πολεμοῦσι] Lit., πολεμοῦντες. The Greek have [τοῦ] πολεμήσαι, and so X: h and pr, ut rugnarenti; g and eg, praiabantiw.

*καὶ ὁ δράκων] S has τοῦ δευτέρου in place of these words, so that the sentence runs, πολεμοῦσι μετὰ τοῦ δράκοντος τοῦ δευτέρου καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν καὶ οὐκ ἴσχυσαν. But δράκων and δεύτερος are in Syriac expressed by the same letters distinguished only by a point. By changing the place of the point and prefixing the copulative (see note on Syr. text), we recover the text as above restored. For ἐπολέμησαν (so X), most else read ἐπολέμησε, and all place the verb after ὁ δράκων.

8. αὐτοῖς] X, and nearly all else, have αὐτῶν, or αὐτῷ, and add (but X n om.) ἔτι: two mss. (17, 36) confirm αὐτοῖς; a few (7, 28, 73, 79, 152) om. ἔτι.

9. ὁ δράκων . . .] Of the seven insertions of the article ὁ in this verse, three only are certainly indicated by S—before ὄφης, καλούμενος, and πλανῶν. Note the punctuation, dividing ὁ ὄφης from ὁ ἀρχαῖος, which latter S mistranslates, as if = ἡ ἀρχή.

οἰκουμένην] Lit., γῆν.

καὶ ἐβλήθη εἰς] No other authority supports καὶ here, except X [d; not l n p].

10. ἐκ τοῦ οὐρανοῦ] So mss. 95, and g and pr (p, but not h), also arm; for ἐν τῷ οὐρανῷ, of all else

*ἄρτι] The Syr. text (see note on it) by dropping a letter, represents ἰδοὺ: pr alone om.

τοῦ Θεοῦ ἡμῶν] All else add καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ.

κατήγορος] All else add, τῶν ἀδελφῶν ἡμῶν. αὐτῶν] Or αὐτοῦς.

11. ἐνίκησαν] All else add αὐτόν.
 ἐν τῷ αἵματι . . . διὰ τὸν λόγον] Nearly all else have διὰ τὸ αἷμα . . . διὰ τὸν λόγον. Possibly the reading of S is meant to represent this; see note on Syr. text. For διὰ with accus. op. iv. 11, and see notes on the Greek and Syr. texts there.

αὐτοῦ] So mss. 43, 47, 87, for αὐτῶν.

οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι
 12 θανάτου. διὰ τοῦτο εὐφραίνεσθε
 οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες·
 οὐαὶ τῇ γῇ καὶ τῇ θαλάσῃ, ὅτι
 καταβαίνει ὁ διάβολος πρὸς αὐτούς,
 ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον
 13 καιρὸν ἔχει. καὶ ὅτε εἶδεν ὁ δράκων
 ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν
 14 γυναῖκα ἣτις ἔτεκε τὸν ἄρσενά. καὶ
 ἐδόθη τῇ γυναικὶ δύο πτέρυγες τοῦ
 ἀετοῦ τοῦ μεγάλου· ἵνα πέτηται εἰς
 τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,
 ὅπως τρέφεται ἐκεῖ καιρὸν καιρούς
 καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου
 15 τοῦ ὄφεως. καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
 στόματος αὐτοῦ· ὀπίσω τῆς γυναικὸς
 ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποτα-
 16 μοφόρητον ποιήσῃ. καὶ ἐβοήθησεν
 ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ
 τὸ στόμα αὐτῆς καὶ κατέπιε τὸν
 ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ
 17 τοῦ στόματος αὐτοῦ. καὶ ὤργισθη

ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε
 ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν
 τοῦ σπέρματος αὐτῆς, τῶν τηρούντων
 τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων
 τὴν μαρτυρίαν Ἰησοῦ. καὶ ἑστά- 18
 θην ἐπὶ τὴν ἄμμον τῆς θαλάσ-
 σης, καὶ εἶδον ἐκ τῆς θαλάσσης XIII.
 θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα
 καὶ κεφαλὰς ἑπτὰ· καὶ ἐπὶ τῶν
 κεράτων αὐτοῦ δέκα διαδήματα· καὶ
 ἐπὶ τὴν κεφαλὴν αὐτοῦ ὄνομα
 βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον, 2
 ἦν ὅμοιον παρδάλει· καὶ οἱ πόδες
 αὐτοῦ ὡς ἄρκου· καὶ τὸ στόμα αὐτοῦ
 ὡς *λεόντων¹. καὶ ἔδωκεν αὐτῷ ὁ
 δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν
 θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.
 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς 3
 ἐσφαγμένην εἰς θάνατον· καὶ ἡ
 πληγὴ τοῦ θανάτου αὐτοῦ ἔθερα-
 πεύθη· καὶ *ἐθανμάσθη¹ ὅλη ἡ γῆ
 ὀπίσω τοῦ θηρίου· καὶ *προσεκύνη- 4

12. τῇ γῇ . . . τῇ θαλάσῃ] Or accusative. καταβαίνει] So Z [i; not ap; n?]; for aor. αὐτούς] All else, *umās* (or *hūās*, ms. 152).
 14. ἐδόθη] All else -*σαν*, except a corrector of *κ*. δύο] So apparently S (not Z), with P Q and most mss., for *ai* δύο.
 ὅπως τρέφεται] So S (lit. *τρέφεται*), with Q and many mss. The rest have *ἔπου τρέφεται* (so rec.), supported by Z and lat. [Tisch.'s note on this place is defective, but for the reading of Q see his *App. N. T. Vaticanis*]. καιρούς] All else prefix *καί*.
 17. ἐχόντων] Lit., *ἐχουσι*, but this is probably due to the Syriac idiom; see note on i. 16.
 18. ἑστάθην] So P Q, and most mss. The rest, Z, and lat. and most versions, *ἑστάθη*.
 XIII. 1. τὴν κεφαλὴν] All else plural.
 ὄνομα] So M CP and a few mss., *vi* and most versions: A Q, most mss., *vg* and Z, plural.
 2. *λεόντων] (i) All else, except one ms. (38),

and one or two versions, prefix *στόμα*. (ii) S reads *λεαίνης*, as does Z [*p*; but *dln* have *λεόντων*]. Both are expressed by the same letters in Syriac, and only distinguished by points (see note on Syr. text). As there is the support of *κ* and two mss. (14, 92) for *λεόντων*, and none for *λεαίνης*, I restore the former. The authorities in general read *λέοντος*.
 3. *ἐθανμάσθη] S has a verb = *ἀνέχθη* (cp. Pahl., Matth. iv. 1). But by changing a single letter into a similar one we recover *ἐθανμάσθη*. See note on Syr. text. I prefer this reading (with A and some mss.— see also C, and *g*) to *ἐθαύμασεν* (of the rest), as agreeing with the passive form of the Syr. verb.
 ὅλη ἡ γῆ] Z reads *ἡ πληγὴ* (*π* for *ο*, and *η* misplaced).
 4. *προσεκύνησαν] S represents *προσεκύνησε* (by omission of the final letter of the Syr. verb; see note on Syr. text). But this is an unsupported and impossible reading.

σαν¹ τῷ δράκοντι, ὅτι ἔδωκε τὴν
 ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνη-
 σαν τῷ θηρίῳ λέγοντες, τίς ὅμοιος
 τῷ θηρίῳ τούτῳ; καὶ τίς δύναται
 5 πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη
 αὐτῷ στόμα λαλοῦν μεγάλα καὶ
 βλασφημίαν· καὶ ἐδόθη αὐτῷ ἐξουσία
 ποιῆσαι μῆνας τεσσαράκοντα καὶ
 6 δύο. καὶ ἤνοιξε τὸ στόμα αὐτοῦ
 εἰς βλασφημίαν πρὸς τὸν Θεὸν
 βλασφημῆσαι τὸ ὄνομα καὶ τὴν
 σκηνὴν τῶν ἐν τῷ οὐρανῷ σκηνοῦν-
 7 των. καὶ ἐδόθη αὐτῷ ποιῆσαι πόλε-
 μον μετὰ τῶν ἁγίων καὶ νικῆσαι
 αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία
 ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
 8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνή-
 σουσιν αὐτὸν πάντες οἱ κατοικοῦντες

ἐπὶ τῆς γῆς, οἱ οὐ γεγραμμένοι ἐν
 τῷ βιβλίῳ τῆς ζωῆς, τῷ τοῦ ἀρνίου
 τοῦ ἐσφαγμένου πρὸ καταβολῆς
 κόσμου. εἴ τις ἔχει οὖς, ἀκουσάτω. 9
 εἴ τις εἰς αἰχμαλωσίαν ἀπάγει εἰς 10
 αἰχμαλωσίαν ὑπάγει· καὶ ὅστις
 ἐν μαχαίρᾳ ἀποκτείνει, ἐν μαχαίρᾳ
 ἀποκτανθήσεται. ὧδέ ἐστιν ἡ πίστις
 καὶ ἡ ὑπομονὴ τῶν ἁγίων. Καὶ 11
 εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς
 γῆς, καὶ εἶχε κέρατα δύο· καὶ ὅμοιον
 ἦν ἀρνίῳ· καὶ ἐλάλει ὡς δράκων·
 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου 12
 *πᾶσαν¹ †ἵνα¹ *ποιήσῃ¹ ἐνώπιον
 αὐτοῦ. καὶ ποιήσῃ τὴν γῆν καὶ
 τοὺς ἐν αὐτῇ κατοικοῦντας, †καὶ¹
 προσκυνήσουσι τὸ θηρίον τὸ πρῶτον
 οὐ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου

ὅτι ἔδωκε] As *μ* A C P, and a few mss., *pr* and *vg*; or *ὅς* ἔδωκε, as *g* and *cl*: Q and most, τῷ δευτέρῳ.

τούτῳ] So *Σ*; *pr*, *illud bestias*: all else om.

6. εἰς βλασφημίαν . . . βλασφημῆσαι.] Lit., βλασφημεῖν . . . ἵνα βλασφημήσῃ.

πρὸς τὸν Θεόν] Lit., ἐνώπιον τοῦ Θεοῦ.

τὸ ὄνομα] All else add αὐτοῦ (*μ*, αὐτόν).

τὴν σκηνὴν τῶν . . . σκηνοῦντων] All else *ins.* αὐτοῦ after σκηνήν, and read [καὶ] τοὺς . . . σκηνοῦντας: except *νι* (*sius* . . . *qui habitat*).

8. οἱ οὐ γεγραμμένοι] S alone: but probably the Syr. text (on which see note) needs emendation, and its true reading may be *ὃν οὐ γέγραπται τὰ ὀνόματα [αὐτῶν]*, (with *μ* P Q, *g*, *vg*, &c.; the rest sing.).

τῷ τοῦ] So apparently S, but all else om. τῷ.

πρό] S alone: all else ἀπό.

10. ἀπάγει] So one ms. (33); also *Σ* [but *l* with *], *νι*, including lat. of Irenæus (V. xxviii. 2), &c., and *vg* [*cl*, with *arm*, &c.]; but all MSS. and some few mss. and *am*, &c., om. Rec., with ms. 1, has *συνάγει*; 35, 87, *ἐπάγει*. All MSS. (except A) om. also the second *εἰς αἰχμαλωσίαν*.

καὶ ὅστις ἐν μαχαίρᾳ] All else except *pr* om. καί, and all read *εἴ τις*, except *pr* and *vg* (*qui*).

ἀποκτείνει] So *μ* and a few mss.: the rest read

mostly *ἀποκτενεῖ*, and so rec. *Σ* agrees with S, and so does *g* (*interficiet*), but not *pr* or *vg* (*occiderit*).

ἐν μαχαίρᾳ ἀποκτανθήσεται] So S (for *δεῖ αὐτὸν ἐν μ. ἀποκτανθῆναι*), supported by *g* alone, which has *gladio interficietur*. The close agreement between these two versions in this remarkable verse is noteworthy.

πίστις . . . ὑπομονή] All else transpose.

11. καὶ ὅμοιον ἦν] S alone: all else *ἁμοία*, omitting *καί* and *ἦν*.

12. *πᾶσαν] S has *παντός*, but the removal of a point corrects this. See note on Syr. text.

†ἵνα¹ *ποιήσῃ¹] (i) S has a fut. verb, with the prefix which may stand either for *ἦν* or for *ἵνα*. If the former, it is wrongly inserted; if the latter, it seems doubtful, but *ἵνα ποιήσῃ* (= *ποιεῖν*, as ms. 97, or *ποιῆσαι*) may be the reading indicated. The MSS. and most mss. and *g* read *ποιεῖ* simply; three mss. (34, 35, 87) *ποιήσῃ*. *Σ*, *pr*, *vg*, &c., *ἐπολεῖ*. (ii) For *ποιήσῃ*, S has a verb = *παρελεύσεται*: but by shifting a point we recover *ποιήσῃ*. See note on Syr. text.

καὶ ποιήσῃ] So the three mss. cited in last note (i): *Σ* with Q and most mss., *καὶ ἐπολεῖ*; the rest *καὶ ποιεῖ*; *vg*, *et fecit*.

†καὶ¹ προσκυνήσουσι.] Read rather *ἵνα* for *καί*, with all else: see note on Syr. text.

13 αὐτοῦ. καὶ ποιήσει σημεῖα μεγάλα,
 ἵνα πῦρ ποιῆ καταβαίνειν ἐκ τοῦ
 οὐρανοῦ ἐπὶ τὴν γῆν ἐνώπιον τῶν
 14 ἀνθρώπων. καὶ *πλανήσει¹ τοὺς
 κατοικούντας ἐπὶ τῆς γῆς διὰ τὰ
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώ-
 πιον τοῦ θηρίου· λέγων τοῖς κατοικ-
 οῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
 τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς
 15 μαχαίρας καὶ ἔζησε. καὶ ἐδόθη
 αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
 θηρίου, καὶ ποιήσει ἵνα ὅσοι ἔαν
 μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ
 16 θηρίου, ἀποκτανθῶσι καὶ ποιήσει
 πάντα τοὺς μικροὺς καὶ τοὺς μεγά-
 λους, τοὺς πλουσίους καὶ τοὺς πτω-
 χούς, τοὺς †δεσπότας¹ καὶ τοὺς
 δούλους, ἵνα δοθῆ αὐτοῖς χάραγμα

ἐπὶ τῶν χειρῶν αὐτῶν τῶν δεξιῶν,
 ἢ ἐπὶ τὸ μέτωπον αὐτῶν, ἵνα μή¹⁷
 τις ἀγοράσαι ἢ πωλῆσαι ἔτι, εἰ μὴ
 ὁ ἔχων τὸ χάραγμα τοῦ ὀνόματος
 τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνό-
 ματος αὐτοῦ. ὧδε ἡ σοφία ἐστίν.¹⁸
 καὶ ὁ ἔχων νοῦν, ψηφισάτω τὸν
 ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ
 ἀνθρώπου ἐστίν. ἑξακόσιοι καὶ ἑξή-
 κοντα καὶ ἕξ. Καὶ εἶδον καὶ ἰδοῦ^{XIV.}
 τὸ ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών,
 καὶ μετ' αὐτοῦ ἑκατὸν καὶ τεσσαρά-
 κοντα καὶ τέσσαρες χιλιάδες ἔχουσαι
 τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
 πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
 μετώπων αὐτῶν. καὶ ἤκουσα φωνὴν²
 ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων
 πολλῶν, καὶ ὡς φωνὴν βροντῆς με-

13. ποιήσει] So two (36, 87) of the mss. cited on verse 12: for ποιεῖ, of the rest, and X; lat., *facit*.

ἵνα πῦρ] Nearly all else ins. καὶ before πῦρ.

ἐπὶ] So Q and many mss.; also X; all else eis.

14. *πλανήσει] (i) So X, and *am* (*seducet*); but *cl* with other texts of *vg*, *seduxit*; as also *pr*: all Greek copies, *πλανῆ*; and so *g*, also *arm*: (ii) S has a verb = ἐξαλείψει or καλύψει, but by transposing two letters we recover the true reading. See note on Syr. text.

τὰ σημεῖα] S renders as if these words were in genitive: but see note on Syr. text, iv. 11.

δ] So *κ* and many mss., but the rest have *δς*. X is here indecisive: *στ* has *quæ* (= *δς*); but *vg* has *quæ* (which confirms *δ*).

15. αὐτῷ] As *κ* Q; or perhaps *αὐτῇ*, as A C P.

πνεῦμα τῇ εἰκόνι τοῦ θηρίου] After these words, S om. (by homoeot.) the words ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, as do C and a few mss.; also X [*l*; not *d n p*].

ποιήσει] So *κ*, and a few mss., and apparently X *l*, for *ποιήσῃ*. Of these mss., three (14, 73, 79) om. the preceding sentence; and thus agree with S and X *l* in their reading of the entire passage.

16. ποιήσει] So X [*d l n*; but *p -σῃ*] and *vg* (*faciet*; but *arm*, *faciat*); *g*, *facit*; *pr*, *facit*. All Greek copies have *ποιεῖ*, but a corrector of *κ* agrees with S.

τοὺς πλουσίους] All else prefix *καὶ*: also to the pair of nouns following.

†δεσπότας] Or *κυρίους*. S alone, for *ελευθέρους*. I obelize this word, as probably due to a blunder of the scribe. See note on Syr. text.

δοθῆ] S and X only. The weight of Greek authority is for *δῶσιν*, but *δῶσῃ*, *δῶσει*, *δῶσουσιν*, *δῶσωσιν* are also to be found.

τῶν χειρῶν . . . τῶν δεξιῶν] S and X only: all else have singular.

τὸ μέτωπον] Or genitive, sing. or pl. The Greek copies vary, and the Syriac is indecisive.

17. ἀγοράσαι ἢ πωλῆσαι] All else prefix *δύνηται*, and make these two verbs infinitives.

ἔτι] So two MSS. (36, 87); all else om.

τοῦ ὀνόματος] So X [but *l* with *]; with C alone of Greek copies; supported by *pr*, and the lat. of Irenæus (see verse 10, first note), and by *arm* and other good texts of *vg* (*an*, *nomine*). The other MSS., and all mss., have τὸ ὄνομα; to which rec. prefixes *ἡ*, (so *g* and *cl*, *aut*): and this is partly supported by *κ* and mss. 36, 38.

18. καὶ ὁ ἔχων] All else om. *καὶ*.

ἑξακόσιοι . . .] So *κ* only: before the numerals all else ins. [*καὶ*] ὁ ἀριθμὸς αὐτοῦ [*ἐστίν*].

γάλης· ἡ φωνὴ ἦν ἤκουσα, ὡς
 κιθαρῳδὸν κιθαρίζοντα ἐν ταῖς κιθά-
 3 ραις αὐτοῦ· καὶ ᾄδουσιν ὡς ψῆδὴν
 καινὴν ἐνώπιον τοῦ θρόνου, καὶ
 ἐνώπιον τῶν τεσσάρων ζώων καὶ
 ἐνώπιον τῶν πρεσβυτέρων· καὶ οὐδεὶς
 ἠδύνατο μαθεῖν τὴν ψῆδὴν. †καὶ¹ αἱ
 ἑκατὸν καὶ τεσσαράκοντα καὶ τέσ-
 4 σαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ
 τῆς γῆς οὗτοί εἰσιν, οἱ μετὰ
 γυναικῶν οὐκ ἐμολύνθησαν· παρ-
 θένοι γάρ εἰσιν, οὗτοι οἱ ἀκολου-
 θήσαντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ.
 οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώ-
 5 πων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ.
 ὅτι ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη
 6 ψεῦδος· ἄμωμοι γάρ εἰσιν. Καὶ
 εἶδον ἄλλον ἄγγελον πετόμενον ἐν
 μεσουρανήματι, ἔχοντα †ἐπ’ αὐτοῦ¹
 εὐαγγέλιον αἰώνιον· εὐαγγελίσαι ἐπὶ
 τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ
 ἐπὶ πᾶν ἔθνος καὶ λαοὺς καὶ φυλὰς

καὶ γλῶσσαν, λέγων ἐν φωνῇ με- 7
 γάλῃ, φοβήθητε τὸν Θεόν, καὶ δότε
 αὐτῷ δόξαν· ὅτι ἦλθεν ἡ ὥρα τῆς
 κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ
 ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν
 καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
 Καὶ ἄλλος δεύτερος ἠκολούθει αὐτῷ 8
 λέγων, ἔπεσεν ἔπεσε Βαβυλὼν ἡ
 μεγάλη, ἣ ἐκ τοῦ θυμοῦ τῆς πορ-
 νείας αὐτῆς πεπότικε πάντα τὰ ἔθνη!
 Καὶ ἄλλος ἄγγελος τρίτος ἠκολού- 9
 θησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ,
 εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν
 εἰκόνα αὐτοῦ, καὶ λαμβάνει χάρα-
 γμα αὐτοῦ ἐπὶ τοῦ μετώπου αὐτοῦ,
 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ 10
 θυμοῦ τοῦ Κυρίου, τοῦ κεκερασμένου
 ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς
 αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ
 καὶ θείῳ, ἐνώπιον ἀγγέλων ἁγίων
 καὶ ἐνώπιον τοῦ ἀρνίου· καὶ ὁ 11
 καπνὸς τοῦ βασανισμοῦ αὐτῶν

XIV. 2. ἡ φωνή] All else prefix *καί*.
κιθαρῳδὸν κιθαρίζοντα . . . αὐτοῦ] S alone:
 for *κιθαρῳδῶν κιθαρίζοντων . . . αὐτῶν*.
 3. ἐνώπιον τῶν πρεσβυτέρων] So κ alone of Greek
 copies, with *g*. Nearly all else om. ἐνώπιον.
 †καὶ¹ αἱ ἑκατόν] S alone: all else *εἰ μή*. The
 reading is plainly false, and is barely saved from being
 unintelligible by the pointing;—a larger stop placed
 instead of a comma after *ψῆδὴν*, the full stop at end of
 verse removed, and a comma after *οὗτοί εἰσιν* (verse 4).
 4. ἀκολουθήσαντες] So in Σ , and so cited by
 Methodius (*Sympos.*, I. v.). All else present ptcp.
ὕπαγει] Or *ὕπαγει*. S uses future; Σ present
 ptcp. Neither is decisive.
 5. ὅτι . . . αὐτῶν] Or *ὅν* (as *pr*); all else *καί*
 . . . αὐτῶν.
γάρ] So κ Q with nearly all mss. and versions
 (including Σ [but *l* with *], and *ol* with most *eg*), and so
 rec.: but A C P om., with one ms. (12), and *et* and *am*.
 6. †ἐπ’ αὐτοῦ] S alone; perhaps a mere pleonasm.

εὐαγγελίσαι] Or *-σασθαι*.
καὶ λαοὺς καὶ φυλὰς καὶ γλῶσσαν] So *pr*, but
 with *γλῶσσας*. All else write all three nouns in sing.,
 and place *λαόν* last.
λέγων] Or *λέγοντα*.
 8. ἄλλος δεύτερος] So κ and one ms. (95); most
 ins. ἄγγελος either before, or after, or instead of,
δεύτερος: *g* has ἄγγελος for ἄλλος.
ἠκολούθει] S alone: all else aor.
αὐτῷ] So Σ , and *pr*: all else om.
λέγων] Lit., *καὶ λέγει*, or *καὶ ἔλεγεν*.
τοῦ θυμοῦ] All else ins. *τοῦ οἴνου* before (a few
 instead of) these words.
 9. *προσκυνεῖ . . . λαμβάνει*] S (as pointed) em-
 ploys preterite; but no change of reading need be
 inferred. So too *λαμβάνει* in verse 11.
χάραγμα αὐτοῦ] S and Σ alone ins. the pronoun.
 All else add at end, ἢ ἐπὶ τὴν χεῖρα [*αὐτοῦ*].
 10. *τοῦ Κυρίου*] S alone; Σ with nearly all else,
τοῦ Θεοῦ; a few mss., *αὐτοῦ*.

εἰς αἰῶνας αἰώνων ἀναβαίνει· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης γράψον, μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· καὶ λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. καὶ ἰδοὺ νεφέλη λευκὴ καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἀνθρώπου· ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν· καὶ ἐπὶ τὴν χεῖρα αὐτοῦ δρέπανον †λευκόν.¹ Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ

ναοῦ, κρᾶζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, πέμψον τὸ δρέπανόν σου καὶ θέρισόν, ὅτι ἦλθεν ἡ ὥρα θερίσαι. καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ· ἔχων καὶ αὐτὸς δρέπανον ὄξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός· καὶ ἐφώνησε φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ, πέμψον σὺ τὸ δρέπανόν σου τὸ ὄξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς· ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ ἐπὶ τῆς γῆς, καὶ ἐτρύγησε τὴν ἀμπελον τῆς

11. ἀναβαίνει] The verb seems to be preterite in S (as pointed); but whether pret., fut., or present in Syriac, it apparently represents the present tense, which all Greek copies show. See note on Syr. text.

13. Κυρίῳ] Lit., Κυρίῳ ἡμῶν.

ἀποθνήσκοντες] The verb in S is preterite.

αὐτῶν] All else add, τὰ γὰρ [δὲ] ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. I do not restore the omitted words, for the omission is probably not due to the Syriac scribe, but derived from the Greek by the translator,—the homeoteleuton which is complete in the Greek (αὐτῶν . . . αὐτῶν) being less so in the Syriac, where the pronoun is expressed by a suffix.

14. καὶ ἰδοὺ] All else prefix καὶ εἶδον, except M only.

καθήμενον ὅμοιον] Or nominative.

ὅμοιον υἱῷ] The reading of M A (Q om.) and many mss. is υἱόν: of P and ms. 28, υἱοῦ. S is indeterminate, but as its rendering here is the same as in many other places where ὅμοιος is followed by dat., it probably implies υἱῷ, with C and many mss.

ἔχων] Or ἔχοντα.

ἐπὶ τὴν χεῖρα] So S alone (cp. xx. 1) for ἐν τῇ χεῖρῃ.

†λευκόν] S alone; the word no doubt being a

scribe's blunder (of transference from a previous line), but whether of the Greek or the Syriac it is impossible to determine: all else, λεῖ.

16. θερίσαι] S om. ὅτι ἐξηράσθη ὁ θερισμὸς τῆς γῆς, which all else have; except (doubtfully) X, the text of which is here uncertain and [d l p; not n] shows a larger omission.

17. ἔχων καὶ αὐτός] Or ἔχων simply.

18. ὁ ἔχων] So apparently S, and X distinctly, with A C; also g (but not h or pr), and eg. The rest om. δ.

ἐφώνησε] Lit., ἐκραξε (cp. verse 16), and so X. φωνῇ] Or ἐν φωνῇ: X, κραυγῇ, with C P and most mss.: but M A Q, a few mss., and lat., φωνῇ.

πέμψον σὺ τὸ δρέπανόν σου] (i) X with all else except two mss. (14, 92) prefixes λέγων. (ii) S alone ins. σὺ. The nearest approach to its reading is that of a ms. (29), which ins. σου before, as well as after, τὸ δρ.—Else, in placing σου after δρέπανον, it has the support of M alone. The rest read σου τὸ δρέπανον.

ἤκμασαν] Lit., ηθῆσαν, which possibly may have been in the Greek original of S.

19. ἐπὶ τῆς γῆς] So M, and mss. 38 and 97, only: X with the rest εἰς τὴν γῆν.

γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ
 20 θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. καὶ
 ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως,
 καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ, ἄχρι
 τῶν χαλιῶν τῶν ἵππων, ἐπὶ σταδίων
 xv. χιλίων καὶ διακοσίων. Καὶ εἶδον
 ἄλλο σημεῖον ἐν τῷ οὐρανῷ, μέγα
 καὶ θαυμαστόν· ἀγγέλους ἔχοντας
 πληγὰς ἑπτὰ *τὰς ἐσχάτας,¹ ὅτι ἐν
 αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.
 2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
 μεμιγμένην πυρί· καὶ τοὺς νικῶντας
 ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης
 αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
 ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν
 θάλασσαν τὴν ὑαλίνην, ἔχοντας
 3 κιθάρας τοῦ Θεοῦ. καὶ ᾄδουσι τὴν
 ψῆδὴν Μωσέως τοῦ δούλου τοῦ Θεοῦ,
 καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέ-

γοντες· μεγάλα καὶ θαυμαστὰ τὰ
 ἔργα σου Κύριε ὁ Θεὸς ὁ παντο-
 κράτωρ· δίκαια καὶ ἀληθινὰ τὰ
 ἔργα σου ὁ βασιλεὺς τῶν αἰώνων.
 τίς οὐ μὴ φοβηθῆ σε, Κύριε! καὶ 4
 δοξάσει τὸ ὄνομά σου· ὅτι σὺ εἶ
 μόνος ὄσιος· ὅτι πάντα τὰ ἔθνη
 ἤξουσιν καὶ προσκυνήσουσιν ἐνώ-
 πιον σου, ὅτι †δίκαιος εἶ.² Καὶ 5
 μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ
 ναὸς τῆς σκηνῆς τοῦ μαρτυρίου
 ἐν τῷ οὐρανῷ, καὶ ἐξῆλθον οἱ ἑπτὰ 6
 ἄγγελοι ἐκ τοῦ ναοῦ οἱ ἔχοντες
 τὰς ἑπτὰ πληγὰς, ἐνδεδυμένοι λίνον
 καθαρὸν καὶ λαμπρόν· καὶ περιε-
 ζωσμένοι ἐπὶ τὰ στήθη αὐτῶν ζώνην
 χρυσῆν. καὶ ἐν ἐκ τῶν τεσσάρων 7
 ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις, ἑπτὰ
 φιάλας γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ

τὴν μεγάλην] So μ (alone of MSS.), with some mss., followed by rec. The rest have τὸν μέγαν, which *pr* expressly attests: and so Σ . The other lat. are indecisive; *g* gives *lacum* . . . *magnam*.

20. ἔξω] So μ and mss. 1, 28, 38, 79; or ἔξωθεν, as all else.

ἐπὶ σταδίων] So lat. (except *g*), *per stadia*: all Greek, ἀπό for ἐπὶ. Cp. xxi. 16.

διακοσίων] S has here the support of μ and one ms. (26) only: the rest mostly ἑξακοσίων.

XV. 1. ἀγγέλους] All else add ἑπτὰ.

*τὰς ἐσχάτας] S gives ἄλλας, but by striking out a letter I restore its true text (see note on it).

2. ἐπὶ τὴν θάλασσαν . . .] Lit., ἐπάνω τῆς θαλάσσης . . .

3. ᾄδουσι] Or ᾄδοντας, with μ , *pr*, and *vg*.

λέγοντες] Or καὶ λέγουσι.

δίκαια καὶ ἀληθινὰ τὰ ἔργα] All else, δίκαια καὶ ἀληθινὰ αἱ ὁδοί.

αἰώνων] So μ C, two mss. (18, 95), Σ , and *vg* [*caeculorum*; but *am*, *caelorum*]: but the other MSS. and mss., and most versions, including *vt*, read ἐθνῶν: ἀγίων of rec. is an error.

4. οὐ μὴ] Or οὐ simply.

φοβηθῆ σε] So rec., with many mss., Σ , and

vg [*ei*, with *arm*, &c.]; also μ and 95 (with *σε* before *οὐ*). But the other MSS., mss., and versions om. *σε*, including *vt*, and *am*, &c.

σὺ εἶ] S and Σ alone insert *σὺ*. The addition of *εἶ* is apparently indicated in S, and distinctly in Σ ; and some mss. support it; also *vt*, and *vg* [*ei*, with *arm*, &c.]; but not *am*].

†δίκαιος εἶ] S alone (but its text is here open to suspicion: see note on it); for τὰ δικαιώματά σου ἐφανέρωθησαν.

6. ἄγγελοι] A stop wrongly follows in the Syr.

ἐκ τοῦ ναοῦ] All else place these words after *πληγὰς*, except one ms. (94).

λίνον] So P and most mss., Σ , and *ei*; or λινούν, as Q and some mss., or λινούς, as μ ; (so *pr*, *linea*; *g*, *linteamen*; *h*, *linteamina*; *arm*, *lintiamine* [*sic*]): but A C, a few mss., and *am*, &c., λίθον.

καὶ λαμπρόν] Σ om. καί, with nearly all authorities, except *vt* and some texts of *vg* [but not *am* or *arm*].

εἶ] So three mss. (28, 73, 79): all else, *περὶ*. αὐτῶν] S and Σ alone ins.

ζώνην χρυσῆν] All else plural. Possibly the pointing of the Syr. text needs correction.

7. φιάλας] So *pr*; nearly all else add *χρυσᾶς*.

* τοῦ ζῶντος¹ εἰς τοὺς αἰῶνας τῶν
 8 αἰώνων ἀμήν. Καὶ ἐγεμίσθη ὁ ναὸς
 ἐκ τοῦ καπνοῦ τῆς δόξης τοῦ Θεοῦ,
 καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς
 ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι
 τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν
 xvi. ἑπτὰ ἀγγέλων. Καὶ ἤκουσα φωνῆς
 μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς
 ἑπτὰ ἀγγελοῖς, ὑπάγετε καὶ ἐκχέετε
 τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ
 2 ἐπὶ τὴν γῆν. καὶ ἀπήλθεν ὁ πρῶτος
 καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ
 τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν
 καὶ πονηρόν, ἐπὶ τοὺς ἀνθρώπους
 τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου,
 καὶ τοὺς προσκυνούντας τῇ εἰκόνι
 3 αὐτοῦ. Καὶ ὁ δευτέρος ἄγγελος ἐξέχεε
 τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν,
 καὶ ἐγένετο ἡ θάλασσα ὡς νεκρός.

καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν
 τῇ θαλάσῃ. Καὶ ὁ τρίτος ἄγγελος 4
 ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς
 ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν
 ὑδάτων, καὶ ἐγένοντο αἷμα. καὶ 5
 ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων
 λέγοντος, δίκαιος εἶ ὁ ὢν καὶ ὁ ἦν,
 καὶ ὁσιος ὅτι ταῦτα ἔκρινας· ὅτι 6
 αἷμα προφητῶν καὶ ἁγίων ἐξέχεαν,
 καὶ αἷμα δέδωκας αὐτοῖς πιεῖν ἄξιοί
 εἰσι. Καὶ ἤκουσα τοῦ θυσιαστηρίου 7
 λέγοντος, ναὶ Κύριε ὁ Θεὸς ὁ παν-
 τοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ
 κρίσεις σου. Καὶ ὁ τέταρτος ἄγγε- 8
 λος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν
 ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι
 τοὺς ἀνθρώπους *ἐν πυρί. καὶ ἐκαυ- 9
 ματίσθησαν οἱ ἄνθρωποι¹ καῦμα
 μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα

* τοῦ (ζῶντος) The text of S represents *ὅς ἐστι ζῶν*, but the removal of a point restores the text as I give it; lit., *ὅς ἐστι ζῶν*: see note on Syr. text.

ἀμήν] So *κ*, with but three mss. (12, 28, 46): nearly all else om.

8. ἐκ τοῦ καπνοῦ τῆς δόξης] *κ* with Q and many mss. supports *ἐκ τοῦ*, which the rest om.: but S alone om. *ἐκ* before *τῆς δόξης*.

ἄχρι] Or *ἄχρις οὗ*. See note on vii. 3.

xvi. 1. ἐπὶ] So mss. 28, 73: all else *εἰς*. In verse 2, some mss. support *ἐπὶ τὴν γῆν*; but most others, all MSS., *κ* and lat., and most versions, read *εἰς* for *ἐπὶ*.

3. ἄγγελος] So rec., with Q and most mss., and *κ*. But the best MSS. and mss. om.; also lat. (but not *cl.*). The other versions are divided.

θάλασσα ὡς νεκρός] S alone: but perhaps its text (see note on it) needs correction. By changing a letter in the first word, and prefixing one to the last, we can recover the ordinary Greek text, *αἷμα ὡς νεκροῦ*. But I prefer to retain the very striking reading of S; which *g* and *h* (not *pr*) partly support, reading *θάλασσα* before *αἷμα*.

4. ἄγγελος] All MSS. and most mss. om.; also lat. (but not all *vg*): *κ* ins., with some mss. and versions. *εἰς τὰς πηγὰς*] So rec. with Q and most mss.,

κ, and most other versions; most *vg*, *ἐπὶ*: but *arm*, with *κ* A C P, a few mss., *εἰ*, &c., om. preposition.

ἐγένοντο] So A and two mss. (38, 95), and *κ*; also *εἰ*: the rest, *ἐγένετο*, and so rec.

5. καὶ ὁ ἦν] See note on iv. 8. [Observe that *h* finally *δελοί* here.]

καὶ ὁσιος] So ms. 95, *g*, and *κ*. Rec. has *καὶ ὁ ὁσιος* (with a few mss.) followed by comma; and so (apparently) *pr*. The MSS., *vg*, and most other authorities, read [*ὁ*] *ὁσιος*, and om. *καί*.

6. προφητῶν καὶ ἁγίων] All else invert these nouns.

αὐτοῖς] Nearly all else place this word before [*ὁ*] *ἐδωκας*: but *κ* and mss. 14, 92, also *εἰ*, as S.

8. ἄγγελος] So *κ*, and several mss., *pr*, and *vg* [*cl*, with *arm*, &c.]: the other Greek copies om., as do *κ*, *g*, and *am*, &c. The other versions are divided.

8 and 9. *ἐν πυρί. καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι.] I insert these words, which S om., because they appear to have been accidentally passed over by the scribe by reason of the homœoteleuton, which in Syriac is complete (see note on Syr. text); whereas in Greek the similarity between *τοὺς ἀνθρώπους* and *οἱ ἄνθρωποι* is not close enough to mislead. (*κ* om. *ἐν*).

9. καῦμα μέγα] Or dative.

τοῦ Θεοῦ, τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
 10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἔμασσωντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.
 11 καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ οὐρανοῦ, ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν· καὶ οὐ *μετενόησαν ἑκ τῶν ἔργων αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ· ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων ἀπὸ ἀνατολῶν ἡλίου. καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα
 14 τρία ἀκάθαρτα ὡς βάτραχοι· εἰσὶ

γὰρ πνεύματα δαιμονίων τὰ ποιοῦντα σημεῖα· ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης συναγαγεῖν αὐτούς, εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. ἰδοὺ ἔρχεται ὡς 15 κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ· καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ. καὶ συνάζει 16 εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ Μαγεδών. Καὶ ὁ ἕβδομος 17 ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα καὶ ἐξῆλθε φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα γέγονε· καὶ ἐγένοντο ἀστραπαὶ καὶ 18 βρονταὶ καὶ σεισμὸς ἐγένετο μέγας· οἶος οὐκ ἐγένετο, ἀφ' οὗ ἀνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς· οὕτω μέγας ἦν. καὶ 19 ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν

10. ἄγγελος] So rec., and some mss., *pr*, *eg* [*ei*, with *arm*, &c.], and other versions: but all MSS., *z*, *g*, and *am*, &c., om. The evidence as to this word is similarly divided, verses 12 and 17 (but in them *g* ins.).

11. τὸ ὄν. τοῦ Θεοῦ] So ms. 91: all else, τὸν Θεόν. *μετενόησαν] S gives ἐπαύσαντο: but for this there is no support; and the change of a letter into a very similar one in the Syriac (see note on Syr. text) restores the true reading, as I give it.

12. ἀπὸ ἀνατολῶν] (i) All else insert τῶν before ἀπό. (ii) All else, except A, mss. 1, 28, 38, 79, and a few others, read ἀνατολῆς. Cp. vii. 2, and note there [P *λιαί*, xvi. 12—xvii. 1].

13. βάτραχοι] Or accus. [C *λιαί*, xvi. 13—xviii. 2].

14. τὰ ποιοῦντα] S represents article: all else om. ἐκπορεύεται] Or -ονται. οἰκουμένης] All else add *δλης*.

ἐκείνης] So apparently S, and perhaps *z*, with Q and many mss. and *pr*: the rest om.

16. ἔρχεται] S here apparently expresses the third

person. This reading is supported by *m* and two mss. (38, 47), and by *pr*: but *z* and all else have *ερχομαι*, and so *m* (*prima manu*?) as alternative.

ἀσχημοσύνης] Or *αισχύνης*, as mss. 7, 29; see note on Syr. text, and cp. iii. 18.

16. συνάζει] So *eg* [*ei*, with *arm*, &c.]: but *am*, with *ct*, and all Greek copies, *συνήγαγεν*, except *m* (*συνήγαγον*, which *z* reads). All but S add *αὐτούς*.

Μαγεδών] So many mss. (Q, *Μαγεδδών*). S writes *μαγδῶ* [ὄ]: cp. 3 Kings ix. 16 [LXX].

17. εἰς] So some mss., and lat.: MSS., *z*, &c., *ἐπί*. ἐκ . . . ἀπό] S here distinguishes the second preposition from the first. Therefore, as ἀπό is undisputed in the second place, I infer that ἐκ (with *m* A) is intended in the first; and not (as in Q) ἀπό in both. So the lat., *de* . . . *a*.

18. ἀστραπαὶ καὶ βρονταὶ] So mss. 12, 152: all else add *καὶ φωναί* (Q om. *βρ.*), but arrange the nouns variously. S alone adds *ἦν* at end of verse.

ἔπεσον· καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς αὐτοῦ. καὶ πᾶσα νῆσος ἔφυγε καὶ ὄρη οὐχ εὐ-
 21 ρέθησαν. καὶ χάλαζα μεγάλη ὡς ταλαντιαία κατέβη ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη
 xvii. ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα. καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων· δεῦρο ὀπίσω μου δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς καθημένης ἐπὶ ὑδάτων
 2 πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν πάντες οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.
 3 καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθη-

μένην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας· ἔχον κεφαλὰς ἑπτὰ, κέρατα δὲ δέκα· καὶ ἡ γυνὴ
 4 ἦν περιβεβλημένη πορφυρᾶ καὶ κόκκινον κεχρυσωμένα χρυσίῳ, καὶ λίθους τιμίους καὶ μαργαρίτας· ἔχουσα ποτήριον χρυσοῦν ἐπὶ τὴν χεῖρα αὐτῆς, γέμον ἀκαθαρσίας, καὶ βδελύγματος πορνείας αὐτῆς· καὶ ἐπὶ τὸ μέτωπον αὐτῆς γεγραμ-
 5 μένον μυστήριον, Βαβυλῶν ἡ μεγάλη ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. καὶ εἶδον τὴν
 6 γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα
 7 θαῦμα μέγα ἰδὼν αὐτήν. καὶ εἶπέ μοι ὁ ἄγγελος· διατί ἐθαύμασας· ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. τὸ
 8

19. καὶ τῆς ὀργῆς] All else om. καί.
 21. ὡς ταλαντιαία] Lit., ὡς τέλαντον. κατέβη] X has ἐγένετο: all Greek, καταβαίνει.
 xvii. 1. ὀπίσω μου] S alone: all else om. πόρνῆς] All else add, τῆς μεγάλης.
 3. γέμον . . . ἔχον] So apparently S (X doubtfully) with Q and many mss.; the rest reading γέμοντα or γέμων . . . ἔχοντα or ἔχων. κέρατα δέ] S alone: the rest, καὶ κέρατα.
 4. πορφυρᾶ] Or πορφύρας. S alone pl.: the rest πορφυροῦν (or -ύραν); rec. πορφύρα. κεχρυσωμένα] S alone pl. (agreeing with πορφ. καὶ κοκκ.); all else -μένη. Cp. xviii. 6. λίθους τιμίους καὶ μαργαρίτας] So apparently S must have read as the interpunction, and absence of prefixed prep., show. All else read the words in dative, and all except X have λιθ. τιμ. in sing. ἐπὶ τὴν χεῖρα] All else ἐν with dat.; cp. xiv. 14. ἔχουσα . . . γέμον] Lit., καὶ ἔχουσα . . . καὶ γέμον.

ἀκαθαρσίας καὶ βδελύγματος] (i) All else place βδ. first. (ii) All the MSS., and all mss. (with doubtful exceptions), read τὰ ἀκάθαρτα τῆς, for ἀκαθάρτητος of rec. The latter word being unattested and barely possible, I write ἀκαθαρσίας. Of the lat., *pr* has *immunditiae*; *g*, *immunditias*; *vg*, *immunditia* [*arm*, *immunditiarum*]. (iii) For βδελύγματος, nearly all else read -άτων; *g*, *abominationibus*; *pr*, *abominationum*; and so *am*, *arm*, &c.; but *cl*, *abominations*. αὐτῆς] So A, mss. 1, 7, 28, 35, 36, 38, 87, &c., and *vg*: P Q, most mss., and *cl*, τῆς γῆς. X X, give a conflate reading.
 5. γεγραμμένον] All, except ms. 97, prefix ὄνομα.
 6. μεθύουσαν ἐκ τοῦ αἵματος] So A and many mss., and X and the versions: P Q, and other mss., om. ἐκ: X and ms. 38 have τῷ αἵματι without a prep. θαῦμα μέγα] All else, except X and ms. 38, place these words after αὐτήν.
 7. ἐρῶ] Lit., λέγω, and so X.

θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστι μέλλει ἀναβαίνειν ἐκ τῆς θαλάσσης καὶ εἰς ἀπώλειαν ὑπάγει καὶ θαναμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῷ βιβλίῳ τῆς ζωῆς· ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ 9 πάρεστιν. ὦδε ὁ νοῦς τῷ ἔχοντι σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται 10 ἐπ' αὐτῶν, καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν· καὶ ὁ εἷς ἔστιν· ὁ ἄλλος οὐπω ἦλθε· καὶ ὅταν ἔλθῃ, 11 ὀλίγον δεῖ αὐτὸν μεῖναι. † καὶ ὁ δράκων καὶ τὸ θηρίον † ὅ ἔστι καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοος καὶ ἐκ τῶν ἑπτὰ ἔστι καὶ εἰς ἀπώλειαν

ὑπάγει. καὶ τὰ δέκα κέρατα ἃ 12 εἶδες, δέκα βασιλεῖς εἰσιν· οἵτινες βασιλείαν οὐπω ἔλαβον· ἀλλ' ἐξουσίαν ὡς βασιλεῖς *μίαν ὥραν¹ λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι 13 μίαν γνώμην ἔχουσι· καὶ τὴν δύναμιν καὶ ἐξουσίαν ἑαυτῶν, τῷ θηρίῳ διδώσιν. οὗτοι μετὰ τοῦ ἀρνίου 14 πολεμήσουσι· καὶ τὸ ἀρνίον *νικήσει¹ αὐτούς· ὅτι κύριος κυρίων ἔστι καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ καὶ εἶπέ μοι· τὰ ὕδατα ἃ 15 εἶδες ἐφ' ὧν ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλώσσαι. καὶ τὰ δέκα κέρατα ἃ εἶδες 16 τῷ θηρίῳ, οὗτοι *μισήσουσι¹ τὴν πόρνην· καὶ ἡρημωμένην καὶ γυμ-

8. μέλλει] Or perhaps μέλλον. All else prefix καί, except arm.

θαλάσσης] Rather ἀβάσσειν: cp. xi. 7, note.

ὑπάγει] So A and one ms. (12): all other Greek copies, ὑπάγειν, and so X. Of the lat., g has *ibit*, as also eg; but pr, and lat. of Iren., have *vadit*.

θαναμασθήσονται] So apparently S (cp. note on xiii. 3 *surpr.*), with A P, for -άσσονται.

ἐν τῷ βιβλίῳ] Three mss., 73, 79, 95, have ἐν: the rest ἐπί (with accus. or gen.), and so X: lat., in.

βλέποντες] Or βλέπόντων: but the interpunction of S seems to imply the nom.

καὶ πάρεστιν] So mss. 1, 36, 73, 79, 152, and some others, and a corrector of X, also X, and g; eg om.: the MSS. and most mss., καὶ πάρεσται. So pr, *venitura est*.

9. τῷ ἔχοντι] S and X only: all else, ὁ ἔχων.

10. καὶ ὁ εἷς] All MSS., and nearly all mss., X and some versions (including lat.) om. καί.

δεῖ αὐτόν] So Q, and many mss., and lat.: the rest transpose.

11. † καὶ ὁ δράκων] S alone: an unmeaning and unsupported interpolation.

† ὅ ἔστι] So S, for ὁ ἦν. But this reading is unsupported, and the Syr. text (see note on it) needs correction.

αὐτὸς ὄγδοος] Or more precisely αὐτὸ ὄγδοον. All else subjoin ἔστι.

12. *μίαν ὥραν] S, unsupported, has *ἕνα ἐνιαυτόν*, but an obvious correction of but one letter in Syr. text (see note on it), restores the true reading.

13. ἐαυτῶν] So S apparently (X doubtfully), with ms. 1, for αὐτῶν.

14. *νικήσει] So all else. S has here a verb = βλάψει, or possibly = ἀδικήσει. The latter might be admitted as a probable variant for νικήσει, due to the Greek original of S; but I prefer (see note on Syr. text) by the change of one Syriac letter to restore νικήσει.

15. εἶπέ μοι] So A alone of Greek copies, and so X; also lat., *dixit*: except g, which has *ait*, = λέγει, as nearly all else.

ἐφ' ὧν] So pr: all else οὐ.

16. τῷ θηρίῳ] Or ἐπὶ τὸ θηρίον [τοῦ θηρίου], as rec.: but this reading of rec. has no Greek authority, and comes from eg [*ol*, &c.] in *bestia*; which is ill supported, *am* and *arm* reading *ei bestiam*, as also *vt*. All Greek copies have καὶ τὸ θηρίον.

*μισήσουσι] S has here a verb (see note on Syr. text) = ἐπισκέψονται: but an easy emendation of the Syriac text (see note on it), supported by X, restores *μισήσουσι*, which all other authorities read.

νήν ποιήσουσιν αὐτήν· καὶ τὰς
σάρκας αὐτῆς φάγονται· καὶ αὐτὴν
17 κατακαύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς
ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιή-
σαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι
μῖαν γνώμην αὐτῶν, καὶ δοῦναι τὴν
βασιλείαν αὐτῶν τῷ θηρίῳ τούτῳ,
ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ
18 Θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες, ἡ πόλις
ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ
τῶν βασιλείων τῆς γῆς.

XVIII. Καὶ μετὰ ταῦτα, εἶδον ἄλλον ἄγ-
γελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
ἔχοντα ἔξουσίαν μεγάλην· καὶ ἡ γῆ
2 ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ
ἔκραξεν ἐν φωνῇ μεγάλῃ, ἔπεσεν

ἔπεσε Βαβυλὼν ἡ μεγάλη· καὶ ἐγέ-
νετο κατοικητήριον δαιμονίων, καὶ
φυλακὴ παντὸς πνεύματος ἀκαθάρ-
του καὶ μεμισημένου. ὅτι ἐκ τοῦ 3
οἴνου τῆς πορνείας αὐτῆς, πεπότικε
πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς
γῆς μετ' αὐτῆς ἐπόρνευσαν· καὶ οἱ
ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως
τοῦ στρήνου αὐτῆς ἐπλούτησαν.
Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4
οὐρανοῦ λέγουσαν· ἐξέλθετε ἐξ αὐτῆς
ὁ λαὸς μου, ἵνα μὴ συγκοινωνή-
σητε ταῖς ἁμαρτίαις αὐτῆς· ἵνα
μὴ λάβητε ἐκ τῆς πληγῆς αὐτῆς.
ὅτι ἐκολλήθησαν αὐτῇ αἱ ἁμαρτίαι 5
ἄχρι τοῦ οὐρανοῦ· καὶ ἐμνημό-

ποιήσουσιν αὐτήν] One ms. (34), and *pr*, place these words thus : Σ with most authorities after *ἡρμωμένην*, and some in both places.

τὰς σάρκας] Lit., *τὴν σάρκα*: but S uniformly (cp. xix. 18, 21) renders this pl. as sing.

ἐν πυρί] So A and many mss.: the rest (supported by lat.) om. *ἐν*. But the prep. is indispensable in Syriac, and therefore its presence (in S and Σ) is indecisive. So again, xviii. 2, [*ἐν*] *φωνῇ*.

17. *ἔδωκεν*] Lit., *δίδωσιν* (if the pointing of S is to be trusted).

μῖαν γνώμην αὐτῶν] So one ms. (96) only: two (36, 87) have *γν. αὐτῶν*, omitting *μῖαν*: nearly all else (including Σ) *μῖαν γν.* (or *γν. μίαν*), omitting *αὐτῶν*: A, and *g* and *vg*, om. the words between *γνώμην αὐτοῦ* and *καὶ δοῦναι*.

τούτῳ] S alone ins.

ἄχρι] Or *ἄχρις οὗ*. See note on vii. 3.

τελεσθῆσονται] Or *-θῶσιν*, as xv. 8.

18. *ἡ πόλις*] All else prefix *ἔστιν*, except *pr* and *arm*.

XVIII. 1. *καὶ*] So many mss., and *pr* and *vg*: all MSS., many mss., and versions (including *g* and Σ) om.

2. *ἐν φωνῇ μεγάλῃ*] (i) The MSS., and most mss., *vg* and most versions read *ἰσχυρῶ* before (Σ after) *φωνῇ* (with or without *ἐν*), and om. *μεγάλῃ*. A few mss. (1, 12, 152), and *vi*, give both adjectives. (ii) All else except P add *λέγων*.

ἔπεσεν ἔπεισε] So A and some mss., and Σ and

lat., &c.: κ Q, most mss., and some versions write the verb but once: P alone, thrice.

ἀκαθάρτου] After this word S, with P and mss. 1, 7, 14, 36, 38, 73, 79, 152, &c., om. *καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου*, which Σ with most Greek and all lat. authorities ins. (with some variations). The fuller reading looks like a product of conflation; but if so, it may well be that the member of the conflation which S leaves out is the true reading, and that the other is a gloss (*πνεῦμα* explanatory of *ὄρνεον*) that has crept into the text. See note on Syr. text.

3. *τοῦ οἴνου*] All else except *pr* add (with κ Q, most mss., Σ , and *cl*), prefix (with P, some mss., and *g*), or substitute (with A, *am*, *arm*, &c.) *τοῦ θυμοῦ*.

πεπότικε] Five mss. (18, 36, 37, 73, 79) support this reading: the other Greek copies have *πέπ[τ]ωκαν*, (or *-ωκε*, or *-ώκασιν*), lat., *biberunt*. The Syr. gives literally, *κεκέρακε πᾶσι τοῖς ἔθνεσιν*;—not so xiv. 8, *εμρ*.

τοῦ στρήνου] The word in S rather = *τῆς μανίας*. The Syr. text (see note on it) seems to need emendation; but there is no reason to suspect any variation in the original Greek.

4. *ἵνα μὴ λάβητε*] S with ms. 152, om. *καὶ* before these words (which, with some other versions, and rec., it places before *ἐκ τῶν πλ. αὐτῆς*), thus making this clause dependent on, not parallel to, *ἵνα μὴ συγκοινωνήσητε*. This second *ἵνα μὴ* is rendered rather as if *ἵνα μὴ πως*. See note on Syr. text.

τῆς πληγῆς] All else plural, except *g*.

5. *αὐτῇ*] Lit., *ἐν αὐτῇ*: all else *αὐτῆς*.

νευσειν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.
 6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε·
 καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ
 ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
 ἐκέρασε· κεράσατε αὐτῇ διπλοῦν
 7 ὅσα ἐδόξασεν ἑαυτήν· καὶ ἔστρη-
 νίασε· τοσοῦτον βασιανισμόν καὶ
 πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς
 λέγει· ὅτι κάθημαι βασιλίσσα, καὶ
 χήρα οὐκ εἰμί· καὶ πένθος οὐ μὴ
 8 ἴδω. διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξου-
 σιν αἱ πληγαὶ ἐπ' αὐτῆς. *θάνα-
 τος¹ καὶ πένθος, καὶ λιμός· καὶ ἐν
 πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς
 9 Κύριος ὁ κρίνας αὐτήν. καὶ κλαύ-
 σουσιν αὐτήν καὶ κόψονται ἐπ' αὐ-
 τήν οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐ-
 τῆς πορνεύσαντες καὶ στρηνιά-
 σαντες, ὅταν βλέπωσι τὸν καπνὸν

τῆς πυρώσεως αὐτῆς· ἀπὸ μακρόθεν¹⁰
 ἔστηκότες διὰ τὸν φόβον τοῦ βα-
 σανισμού αὐτῆς· καὶ λέξουσιν,
 οὐαὶ οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη
 Βαβυλῶν ἡ πόλις ἡ ἰσχυρά· ὅτι
 ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.
 καὶ οἱ ἔμποροι τῆς γῆς κλαύσουσι¹¹
 καὶ πενθήσουσιν ἐπ' αὐτήν· καὶ τὸν
 γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι·
 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθων¹²
 τιμίων, καὶ μαργαριτῶν καὶ βύσσου
 καὶ πορφύρας, καὶ σιρικὸν κοκκίνου,
 καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος
 ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου,
 τίμιον καὶ χαλκὸν καὶ σίδηρον, καὶ
 μάρμαρον καὶ κιννάμωμον καὶ θυμιά-¹³
 ματα καὶ μύρον καὶ λίβανον, καὶ
 οἶνον καὶ ἔλαιον καὶ σεμίδαλιν, καὶ
 πρόβατα καὶ ἵππους καὶ βέδασ, καὶ

6. αὐτῇ διπλᾶ] So Σ and other versions, and rec., with P and many mss.: the rest read [τὰ] διπλᾶ, and omit αὐτῇ, as do g, and vg [except arm]; (pr deviates). διπλοῦν] Observe the interpunction, peculiar to S, by which διπλοῦν is disconnected from verse 6 and joined on to 7.

7. ὅσα] Lit., ἐφ' ὅσον.

ἑαυτήν] So many mss.: the MSS. and other authorities, αὐτήν: Σ deviates.

τοσοῦτον] Nearly all else add ὅστε αὐτῇ.

8. ἐπ' αὐτῆς] All else om. prep.

*θάνατος] S has here the word which = πληγή, but the omission of a single letter from it (see note on Syr. text) restores θάνατος.

Κύριος] So ms. 38 and a few others, and pr. All else subjoin, prefix, or substitute ὁ Θεὸς [δ].

9. κλαύσουσιν αὐτήν] Or κλαύσονται, without αὐτήν, which P and a few mss. (1, 79, &c.), against all else, support S in subjoining.

στρηνιάσαντες] See note on Syr. text.

10. διὰ τὸν φόβον] Lit., ἐκ τοῦ φόβου. So ver. 15. καὶ λέξουσιν] All else, λέγοντες.

οὐαὶ] Ter, as mss. 35, 87: nearly all else *dis.* ἐν μιᾷ] Or μιᾷ without prep., as most.

11. κλαύσουσι καὶ πενθήσουσιν] So Q and most mss., Σ (omitting κλ.) and vg: but the other MSS., some mss., and vt, κλαίουσιν καὶ πενθοῦσιν.

καὶ τὸν γόμον] All else, ὅτι τὸν γόμον.

12. λίθων τιμίων] So Σ , and pr: C P, λίθους τιμίους: μ A Q, g, vg, &c., λίθου τιμίου.

μαργαριτῶν] So μ and a few mss., also Σ and vt: but C P, μαργαρίτας; A, μαργαρίταις; Q and most mss., and vg, μαργαρίτου.

βύσσου] Or βυσσίνου. See note on Syr. text.

πορφύρας] Or πορφύρου.

σιρικόν] All else σι[η]ρικοῦ καὶ.

ἐκ ξύλου, τίμιον καὶ] (i) The interpunction here shows that S read the adjective as agreeing with σκεῦος. This is partly supported by g (*vas . . . preciosum*) alone. (ii) All Greek, and Σ , write adj. in superlative; but lat. in positive, as S.

χαλκὸν καὶ σιδ., καὶ μάρμ.] All else genitive.

13. κιννάμωμον] μ A C P, some mss., g, am, and Σ , add καὶ κιννάμωμον: Q, most mss., pr, and cl, om.

καὶ πρόβατα] All else ins. καὶ οἶνον before, and καὶ κτήνη before or after, these words.

ἵππους καὶ βέδασ, καὶ σώματα] So Σ : but nearly all else genitive, except ms. 95 (ἵππους); pr deviates.

14 σώματα καὶ ψυχὰς ἀνθρώπων, καὶ ἡ ὀπώρα σου ἡ ἐπιθυμία τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ· καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι αὐτὰ βλέψεις·
 15 καὶ αὐτὰ οὐ μὴ εὐρήσουσιν οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ
 16 αὐτῆς· κλαίοντες καὶ πενθοῦντες καὶ λέγοντες· οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσιον καὶ πορφυροῦν καὶ κόκκινα κεχρυσωμένα χρυσίφ καὶ λίθους τιμίους καὶ μαργαρίτας· ὅτι μιᾶ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος.
 17 καὶ πᾶς κυβερνήτης· καὶ πᾶς ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων, καὶ

ναῦται καὶ ὅσοι ἐν τῇ θαλάσῃ ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν καὶ ἔκλαυσαν αὐτὴν βλέποντες τὸν 18 καπνὸν τῆς πυρώσεως αὐτῆς.

Καὶ λέγουσι, τίς ὁμοίᾳ τῇ πόλει τῇ μεγάλῃ; καὶ ἔβαλον χοῦν ἐπὶ 19 τὰς κεφαλὰς αὐτῶν· καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες καὶ λέγοντες· οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη· ἐν ἧ ἔπλούτησαν οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς· ὅτι μιᾶ ὥρα ἡρημώθη. εὐ- 20 φραίνεσθε ἐπ' αὐτῇ οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. καὶ ἦρεν εἰς ἐκ 21 τῶν ἀγγέλων τῶν ἰσχυρῶν λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν

14. ἡ ἐπιθυμία] So *pr*: all else read τῆς ἐπιθυμίας. τῆς ψυχῆς σου] Q and most mss., *g*, and *vg* [*ci*, with *arm*, &c.; not *am*] and Σ, support S in inserting σου here; but only two (35, 87) ins., as S, both here and after ὀπώρα.

τὰ λαμπρὰ ἀπῆλθεν] So two mss. (1, 79), followed by rec.: the rest, τὰ λ. ἀπέλετο (or ἀπέλοντο).

βλέψεις· καὶ αὐτὰ] S alone ins. these words: all else om., and connect οὐκέτι αὐτὰ οὐ μὴ εὐρήσουσιν [*eβρηs*, or *eβρήσεις*, or *-σρηs*]. Possibly S here preserves the true text, and the rest have lost the words by homocoteleuton. *κ* A and mss. 35, 38, 95 place αὐτὰ after οὐ μὴ: but C P Q, &c., as above.

14 and 15. εὐρήσουσιν οἱ ἔμποροι] In thus removing the stop usually placed (so C P Q, and most mss.; also lat., but *arm* deviates) after the verb, and connecting it with οἱ ἔμπ., S is supported by Σ, and a few mss. (35, 36, 87, &c.): *κ* A, &c., leave the connexion undecided.

16. καὶ λέγοντες] So rec., with P and many mss., *pr* and *vg*: but the other MSS. and mss., *g*, and Σ, om. καί: a few mss. om. both words.

Cp. for the following clause, xvii. 4.

κόκκινα] S alone: all else κόκκινον.

κεχρυσωμένα] S alone for καὶ κεχρυσωμένη (*κ*, -νον). But mss. 1, 79, 152, om. καί.

χρυσίφ] Or ἐν χρ., with *κ* C, and mss. 1, 36, 79, and some others.

λίθους τιμίους] All else dat. sing., except Σ, which gives dat. plural (which possibly S intends).

μαργαρίτας] So Σ, or possibly *-ταιs*, which is the reading of Q and nearly all mss., and of *g* and *vg*. But *pr*, and other versions, with the other MSS., have μαργαρίτη.

17. ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων] A reading apparently conflated, and probably so in the Greek original of S. Most mss., *κ* A C Q, and Σ, have ὁ ἐπὶ [τῶν] τόπον πλέων: P, mss. 36, 73, 79, &c., substitute [ὁ] ἐπὶ τῶν πλοίων πλέων. Of the lat., *g* and *vg* support τόπον [but *ci*, &c., *locum* for *locum*]: *pr* renders, *super mare navigans* (see Suppl. Note, p. 49).

ἐν τῇ θαλάσῃ] So *ci* and most *vg* [but *am*, *maria*; *arm*, *mari*]: all Greek, τὴν θάλασσαν.

18. ἔκλαυσαν αὐτὴν] S alone: the rest ἔκραζον [-ξαν]. Καὶ λέγουσι.] Or Καὶ λέγοντες: but the interpunction and division seem to require λέγουσι. S alone; all else ptcp. with or without καί.

19. οἱ ἔχοντες] All else prefix πάντες.

τὰ πλοῖα] Lit., τὸ πλοῖον.

20. εὐφραίνεσθε] So Σ, and *pr*: all else sing.

21. ἐκ τῶν ἀγγέλων τῶν ἰσχυρῶν] Nearly all else, ἄγγελος ἰσχυρός. Σ om. adjective, with A; *κ* deviates. ὡς μύλον] So rec., with P Q and most mss., Σ [*d in*], and *g* (and *pr*?): but A has ὡς μύλινον and C ὡς μυλικόν, and so *vg*, *molivem*. There is a trace

θάλασσαν λέγων· οὕτως ὀρμήματι
 βληθήσεται Βαβυλὼν ἡ μεγάλη
 22 πόλις, καὶ οὐ μὴ εὐρήσεις ἔτι. καὶ
 φωνὴ κιθάρας καὶ σάλπιγγος καὶ
 †αὐλητῶν¹ καὶ μουσικῶν, οὐ μὴ
 23 ἀκουσθῆ ἔν σοι ἔτι· καὶ φῶς λύχνου
 οὐ μὴ φανῆ σοι ἔτι· καὶ φωνὴ νυμφίου
 καὶ φωνὴ νύμφης οὐ μὴ ἀκουσθῆ ἔν
 σοι ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν
 οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν ταῖς
 φαρμακείαις σου ἐπλάνησας πάντα
 24 τὰ ἔθνη. καὶ ἐν αὐτῇ αἷμα προφητῶν
 καὶ ἁγίων εὐρέθη τῶν ἐσφαγμένων
 ΧΙΧ. ἐπὶ τῆς γῆς. Καὶ μετὰ ταῦτα, ἤκουσα
 φωνὴν μεγάλην ὄχλων πολλῶν ἐν
 τῷ οὐρανῷ λεγόντων, ἀλληλούϊα· ἡ
 σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
 τῷ Θεῷ ἡμῶν· ὅτι ἀληθινὰ καὶ 2
 δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε
 τὴν πόρνην τὴν μεγάλην ἧτις ἐφθειρε
 τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ
 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ
 ἐκ χειρῶν αὐτῆς. δεύτερον εἶρηκαν 3
 ἀλληλούϊα, καὶ ὁ καπνὸς αὐτῆς
 ἀνέβη εἰς τοὺς αἰῶνας τῶν αἰώνων.
 καὶ ἔπεσαν οἱ εἴκοσι καὶ τέσσαρες 4
 πρεσβύτεροι καὶ τὰ τέσσαρα ζῶα,
 καὶ προσεκύνησαν τῷ Θεῷ τῷ καθη-
 μένῳ ἐπὶ τῷ θρόνῳ λέγοντες· ἀμὴν
 ἀλληλούϊα. Καὶ φωνὴ ἀπὸ τοῦ 5
 θρόνου λέγουσα· αἰνεῖτε τῷ Θεῷ
 ἡμῶν πάντες οἱ δούλοι αὐτοῦ καὶ
 οἱ φοβούμενοι τὸ ὄνομα αὐτοῦ· πάν-
 τες οἱ μικροὶ μετὰ τῶν μεγάλων. καὶ 6

of the prefix of genitive placed before the noun, but erased, in S (and the prefix is inserted in Xp): also, the word representing *ὄς* is written by an afterthought (but *prima manu*) on marg. It seems therefore as if S as at first written supported *μίλιον* (without *ὄς*).

εὐρήσεις] Or *εβρησ*. S alone: all else *εὐρεθῆ*. Cp. verse 14 *εβρη*.

22. *κιθάρας*] All else, *κιθαροῦδων*.

σάλπιγγος] This reading is partly supported by κ (alone of MSS.) and two mss. (35, 87), which read *σαλπίγγων*, as does X. All else, *σαλπιστῶν*: and all place the word last of the four genitives.

†*αὐλητῶν* καὶ *μουσικῶν*] All else invert these genitives. I obelize the former word, the rendering of S being obscure, possibly representing *ἀλητικῶν*: see note on Syr. text.

Note that S, with Hippol. (*Antichr.*, 42), om. (after *ἔτι*) two sentences of this verse; supported, as to the former of the two, by mss. 14, 92; as to the latter, by κ and some mss., including 38, 87, &c., and by X.

23. *φωνῆ*] S and X incline to this reading (rec.), rather than *φάνη* (rev.).

σοι] So C (alone of Greek copies); and *εἰ* and *εἰ* [*am*, *arm*, &c.]; not *εἰ*: all else, *ἐν σοι*.

φωνῆ νύμφης] So C alone: all else om. *φωνῆ*. *ταῖς φαρμακείαις*] So lat.: all Greek, singular.

ἐπλάνησας] So ms. 87: all else, *ἐπλανήθησαν*.

24. *τῶν ἐσφαγμένων*] All else prefix *καὶ πάντων*.

XIX. 1. *Καὶ μετὰ*] Some mss., including (1, 36, 38, 79, &c.), support *καὶ*, also some versions: but X, with the MSS. and most mss., lat., &c., om.

φωνῆ] The MSS., and most mss., and *εἰ*, prefix *ὄς*: X, *εἰ*, and a few mss. (1, 7, 38, &c.) om., as S.

ὄχλων πολλῶν] All Greek copies have singular; also X, and *g*: but *pr* and *εἰ* support plural, as S.

τῷ Θεῷ ἡμῶν] So three mss. (36, 47, 152), and X, *pr*, and *εἰ* [but *arm*, *Domino* only], and other versions; one ms. (1) prefixes *Κυρίῳ*, and so rec.: but all other Greek, *g*, and other versions, *τοῦ Θεοῦ ἡμῶν*.

2. *χειρῶν*] So *pr* and *εἰ*: all else, singular.

3. *δεύτερον*] All else prefix *καὶ*, except ms. 98.)

ἀνέβη] So S (if the pointing is to be trusted), with two mss., 73, 79: for *ἀναβαίνει* (rec.) of all MSS. and most mss. A few have *ἀνέβαινε*, and so X.

4. *πρεσβύτεροι*] S (not X) favours the position of this word after the numerals, but not decisively.

5. *φωνῆ*] All else add *ἐξῆλθε* (κ, *φωναὶ* . . . *ἐξῆλθον*) before or after *ἀπὸ [ἐκ] τοῦ θρόνου*.

τὸ ὄνομα αὐτοῦ] All else om. *τὸ ὄνομα*, and read *αὐτόν* (*pr*, *Domini*).

πάντες οἱ μικροὶ] All else om. *πάντες*, for which two or three mss. substitute *καὶ*. [Note that C *deficit* here finally].

μετὰ τῶν μεγάλων] Cp. xi. 18. All else, *καὶ οἱ μεγάλοι*.

ἤκουσα φωνὴν ὡς ὄχλων πολλῶν, καὶ ὡς φωνὴν ὑδάτων πολλῶν· καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων ἀλληλουΐα. Ὅτι ἐβασίλευσε
 7 Κύριος ὁ παντοκράτωρ· χαίρομεν καὶ ἀγαλλῶμεν· δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν.
 8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρὸν· τὸ γὰρ βύσσινον τὰ δικαιώματά
 9 ἐστὶ τῶν ἁγίων. καὶ εἶπόν μοι *γράφον·^Α μακάριοι οἱ εἰς τὸ δεῖπνον *τοῦ γάμου^Α τοῦ ἀρνίου εἰσὶ κεκλη-

μένοι. καὶ εἶπέ μοι· οὗτοι οἱ λόγοι οἱ ἀληθινοὶ τοῦ Θεοῦ εἰσὶ. καὶ ἰο
 ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ καὶ προσεκύνησα αὐτῷ· καὶ εἶπέ μοι· μή, σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον μᾶλλον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

Καὶ εἶδον τὸν οὐρανὸν ἀνεφ- 11
 γμένον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιο-

6. φωνὴν ὡς] So one ms. (36): X and nearly all else *ὡς φωνήν*: a few, and *εἰ*, om. *ὡς* here.

ὄχλων πολλῶν] All else singular, except *pr.* λεγόντων] Or *λεγούσων*; or *λέγοντες*.

ἀλληλουΐα] Observe the full stop set after this word, leaving Ὅτι to be connected with verse 7.

Κύριος] (i) All else (except *pr.*) ins. *ὁ Θεός* after, or for, this word, or *ὁ Θεός* *δ* before it. A seemingly later hand has interlined the equivalent of *ὁ Θεός* in S. (ii) *π* P Q, most mss., X, and all lat., add *ἡμῶν*, but A and a few om., as S.

7. χαίρομεν] So mss. 73, 152 (for *χαίρωμεν*); the following *ἀγαλλῶμεν* being treated as pres. indic.

δῶμεν] (i) Or *δόσωμεν* (or *δόσωμεν*). (ii) All else prefix *καί*: the omission of it by S is consistent with its treatment of the preceding verbs.

8. καθαρὸν καὶ λαμπρὸν] So rec., with a few mss. (1, 36; also 73, 79, 152, but without *καί*). The MSS. and the other mss., X and most versions, reverse the order; Q and most mss. and *eg* [*ei*, with *arm*, &c.], retain *καί*: but the rest om., as do *εἰ* and *am*, &c.

τὰ δικαιώματά ἐστι] S favours this position of the verb, which is that of rec., with many mss., and *g* and most *eg* [including *am*]. The MSS., the other mss., X, and *pr.*, also *arm*, place it after *τῶν ἁγίων*.

9. εἶπόν μοι] S only; but perhaps the Syriac scribe has wrongly inserted the final letter which marks the plural. However the reading is a possible one, the plural verb finding its subject in verses 5–7. All else have *λέγει* (or *εἶπέ*) *μοι*.

*γράφον] S has here a word = *πάλιν* (which has no other authority): but by restoring a letter which no doubt has dropt out from before it, we

recover *γράφον*, which all else give, except one or two mss. which om. See note on Syr. text.

οἱ . . . εἰσὶ] All else *οἱ*, omitting *εἰσὶ*.

*τοῦ γάμου] S represents *τῆς διακονίας*, which has neither appropriateness nor authority. By changing one of the six letters of the Syriac word (see note on Syr. text), and transposing two others, we recover *τοῦ γάμου*, which is the reading of A Q and most mss., X and *pr* and *eg*; but which the rest om.

εἶπε] So X here, and in next verse: all else, *λέγει* in both places.

οἱ ἀληθινοὶ] A with two mss. ins. *οἱ*, which apparently S intends to represent. All else om.

10. καὶ προσεκύνησα] So P and mss. 73, 79: all else, *προσκυνησαί*.

μή, σύνδουλός σου εἰμὶ] S alone omits *δρα* before *μή*. In the parallel passage, xxii. 9, *δρα* is retained, with a colon after it, to separate it from *μή*, which is thus made to qualify *εἰμὶ* (and so ms. 68). The copies of X vary as to the interpunction, both here and xxii. 9, with the general result that (except *l* which in the present passage is neutral, giving the sentence without any stop at all) all of them in both passages disconnect *μή* from *δρα*, and either isolate it, or attach it to what follows. If so attached, it must be understood as = *nonne*?, and not in its proper force as = *num*? These modifications of interpunction, and the interpolation of *μᾶλλον* (which S alone ins.) after *προσκύνησον*, are apparently due to doctrinal prepossessions in the minds of translators, or scribes. All other authorities connect *δρα* *μή*, a few adding *ποιήσης*.

ἡ γὰρ μαρτυρία Ἰησοῦ] I neglect the comma which S unmeaningly places after these words.

12 σύνη κρίνει καὶ πολεμεῖ· οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· καὶ περιβεβλημένος ἱμάτιον βεβαμμένον ἐν αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τοῦ οὐρανοῦ ἠκολούθει αὐτῷ ἐφ' ἵπποις· λευκοῖς· καὶ ἐνδεδυμένοις βύσσινον λευκὸν καὶ καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτῶν ἐκπορεύεται ῥομφαία ὀξεῖα· ἵνα ἐν αὐτῷ πατάξωσι τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὰ ἱμάτια αὐτοῦ ἐπὶ τοὺς μηρούς αὐτοῦ, ὄνομα γεγραμμένον· βασιλεὺς βασιλέων καὶ κύριος κυρίων. Καὶ εἶδον ἄλλον ἄγγελον· ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ, λέγων τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι· *δεῦτε¹ συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων· καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων, καὶ τῶν καθημένων ἐπ' αὐτούς· καὶ

12. ὡς φλόξ] So A, mss. 35, 36, 87, and others, X, and lat., &c., followed by rec.: the rest om. ὡς.

ὄνομα γεγραμμένον, ὃ] So A P (and M partly) with some mss. and versions, including lat., followed by rec. Some mss. give the words in plural: Q and many others have a conflate reading (ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον, ὃ), which X adopts [but l marks the plural words with *].

οὐδεὶς] Lit., οὐκ.

13. βεβαμμένον] The verb used by S seems to represent this word, which is read here by A Q and most mss. (followed by rec.): but possibly it may be meant for βεραντισμένον (P), or περιβεραντισμένον (M), or some other like form; so the lat., and X, represent sprinkled, not dyed.

ἐν αἵματι] Or αἵματι: and so φωνῇ, verse 17.

καλεῖται] So apparently S, with some mss. (1, 36, 79, &c.), and lat. (which rec. follows): for κέκληται (or -το) of the MSS., and most mss.; X, ἐκάλεσε.

14. τοῦ οὐρανοῦ] So one ms. (36); or τῶν οὐρανῶν (as 8): X with all else, [τὰ] ἐν τῷ οὐρανῷ.

ἵπποις· λευκοῖς· καὶ ἐνδεδυμένοις] (i) The inter-punction apparently requires the Greek to be thus read; unless we prefer λευκοί· καὶ ἐνδεδυμένοι. For ἐνδεδυμένοις, there is the support of M, and ms. 152, and of Origen *In Joann.* τ. II., c. 4. (ii) S alone ins. καὶ λευκὸν καὶ καθαρὸν] M and a few mss., G, and some vg [ci; not am, arm, &c.], support καὶ: all else om.

15. αὐτῶν] S alone: all else, αὐτοῦ.

ὀξεῖα] Q and most mss. insert δίστομος before ὀξεῖα, and so pr, and vg [ci, with many copies]: X,

after it [but l with *]. There is some appearance of erasure in S, after ὀξεῖα. But M A P, mss. 1, 36, 38, 79, &c., and most versions, including G, and am, arm, &c., om. δίστομος. Cp. i. 16.

αὐτῷ] Scil., στόματι. So S, doubtfully: all else, fem.

πατάξωσι] Lit., ἀποκτείνωσι (see note on Syr. text). All else read the verb in sing.; but the plural is consistent with the reading αὐτῶν (syr.).

τῆς ὀργῆς] All Greek copies (with minor variations) prefix τοῦ οἴνου τοῦ θυμοῦ [καί]; and so vg. and most versions. But vt reads vini only before ἵνα; X gives the words which S om., but om. τῆς ὀργῆς.

16. τὰ ἱμάτια αὐτοῦ] X and all else, τὸ ἱμάτιον; and all, except mss. 87, 152, om. αὐτοῦ [which Tisch. wrongly ins. in his note in loc.].

ἐπὶ τοὺς μηρούς] All else prefix καὶ [but X l with *], and read τὸν μηρόν. The reading of S is worth noting; it represents "the Name" as "written on the vestments [that were] on His thighs."

17. ἄλλον] So M and one ms. (36) and some versions: rec. with A P and many mss. and lat., ἕνα: two mss., ἕνα ἄλλον. Q, with the other mss., and X, om. both.

τοῖς ὀρνέοις] All else, except ms. 95, prefix πᾶσι.

*δεῦτε¹ συνάχθητε] S has καὶ συνάχθητε (or -ήχθησαν): but this is unmeaning, and by replacing a dropt letter we recover δεῦτε (for καί); see note on Syr. text. Or perhaps καὶ is to be retained, with δεῦτε before it; as rec., and some texts of vg [ci; not am, &c.; arm om. δεῦτε].

σάρκας ἐλευθέρων καὶ δούλων· καὶ
 μικρῶν καὶ μεγάλων.
 19 Καὶ εἶδον τὸ θηρίον καὶ τὰ
 στρατεύματα αὐτοῦ· καὶ τοὺς βα-
 σιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
 αὐτῶν· συνηγμένα ποιῆσαι τὸν πόλε-
 μον, μετὰ τοῦ καθημένου ἐπὶ τοῦ
 ἵππου καὶ μετὰ τῶν στρατευμάτων
 20 αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον, καὶ
 μετ' αὐτοῦ ὁ ψευδοπροφήτης· ὁ
 ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,
 ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ
 χάραγμα τοῦ θηρίου καὶ *τοὺς
 προσκύνοντας τῇ εἰκόνι αὐτοῦ·
 †καὶ κατέβησαν καὶ ἐβλήθησαν οἱ
 δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν

καιομένην καὶ θείου· καὶ οἱ †δὲ 21
 λοιποὶ ἀπεκτάνθησαν ἐν τῇ βομφαίᾳ
 τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ
 ἐξελεύσῃ ἐκ τοῦ στόματος αὐτοῦ·
 καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν
 ἐκ τῶν σαρκῶν αὐτῶν. Καὶ εἶδον 22
 ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ
 οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσ-
 σου· καὶ ἄλυσιν μεγάλην ἐν τῇ χειρὶ
 αὐτοῦ. καὶ ἐκράτησε τὸν δράκοντα ὁ 2
 ὄφιν ὁ ἀρχαῖος ὃς ἐστὶ διάβολος καὶ
 ὁ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια
 ἔτη καὶ ἔβαλεν αὐτὸν εἰς τὴν 3
 ἄβυσσον· καὶ ἔκλεισε καὶ ἐσφρά-
 γισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ
 πάντα τὰ ἔθνη ἔτι. Μετὰ ταῦτα *δεῖ 3

18. ἐλευθέρων] (i) All Greek copies except mss. 1, 162 and most versions (including the lat. and X) ins. πάντων before this word. (ii) All MSS. and most mss. ins. τε after it.

19. καὶ τὰ στρατεύματα αὐτοῦ] There is no other evidence for these words as here placed: but A and three mss., in the following sentence (καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν), read αὐτοῦ for αὐτῶν. Apparently, therefore, we have here a conflation, possibly derived from the Greek original of S. Perhaps, however, it belongs to the Syriac, having got in by insertion into the Syriac text of an alternative reading; and the fact that S uses two different renderings for στρατεύματα in the two members of the conflate sentence, the second agreeing nearly with that of X (see note on Syr. text), favours this supposition. If so, one or other (probably the former) is to be obelized.

τῶν στρατευμάτων] So X: all else singular.

20. μετ' αὐτοῦ δ] So M P, mss. 14, 38, 79, &c., pr and vg: X reads δ μετ' αὐτοῦ, with Q and most, and g. A deviates.

*τοὺς προσκύνοντας] So all authorities. S gives genitive: no doubt a blunder of the scribe. See note on Syr. text.

†καὶ κατέβησαν καὶ] S alone: all else ζῶντες. By a correction (not very violent) of the Syriac, we can make it represent καὶ ἔζησαν καὶ, which would = ζῶντες (see note on Syr. text). But as this is a doubtful remedy, I retain the reading of S, with obelus.

τὴν καιομένην] The Syriac equivalents for λίμνη and πῦρ are alike feminine, and thus S and X

are indecisive here, between Q and the mss., which read τὴν καιομένην [λίμνην], and the other MSS., which read τῆς καιομένης [sc., πυρός, though the gender is wrong]. Lat. (except g) have ignis ardentis. καὶ θείου] So arm, sulphoris: all else, ἐν θεῷ.

21. καὶ οἱ †δὲ λοιποὶ] The δὲ is superfluous; but the scribe or corrector has neglected to mark it with the obelus, as elsewhere (see iv. 4). I supply it.

τῇ ἐξελεύσῃ] Lit., (S and X), ἐν τῇ ἐξερχομένη (or, as rec., ἐκπορευομένη); but all Greek seem to give aor. pter., and om. ἐν.

XX. 1. ἄλλον] So a few mss. and versions: X with lat., and most else, om. [P *hiaz*, xx. 1-9].

ἐν τῇ χειρὶ] So M and ms. 38, and X and lat.: the rest, ἐπὶ τὴν χεῖρα.

2. ὁ ὄφιν ὁ ἀρχαῖος] S and X favour this reading, with A alone. But they do not exclude the accus., which all else give.

3. πάντα] S alone ins.; cp. verse 8.

†δεῖ] S alone om., after this word, ἕχρι τελεσθῆ τὰ χίλια ἔτη (ms. 7, †τι),—evidently through homoeoteleuton with previous sentence,—†τι . . . ἔτη. Hence it may be inferred (i) that S read ἔτη after, not before, τὰ ἔθνη (as rec., though with no certain authority): (ii) that the omission was in the underlying Greek, for the homoeot. does not appear in the Syriac.

*δεῖ] S represents ἔδωκε, by an evident clerical error of one letter; see note on Syr. text.

4 λῦσαι αὐτὸν μικρὸν χρόνον. καὶ εἶδον
θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς· καὶ
κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
τὰς πεπελεκισμένας διὰ τὴν μαρτυ-
ρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτω-
πον αὐτῶν, ἢ ἐπὶ τὰς χεῖρας αὐτῶν,
†οἱ¹ ἔζησαν καὶ ἐβασίλευσαν μετὰ
5 τοῦ Χριστοῦ χίλια ἔτη. καὶ αὕτη
6 ἡ ἀνάστασις ἡ πρώτη. μακάριος
καὶ ἅγιος ὁ ἔχων *μέρος¹ ἐν τῇ
ἀναστάσει τῇ πρώτῃ· καὶ ἐπὶ τούτων
ὁ δεύτερος θάνατος οὐκ ἔχει ἐξου-
σίαν· ἀλλ', ἔσονται ἱερεῖς τῷ Θεῷ
καὶ τῷ Χριστῷ, καὶ βασιλεύσουσι

μετ' αὐτοῦ χίλια ἔτη. Καὶ ὅτε 7
ἐτελέσθη χίλια ἔτη, λυθήσεται ὁ
Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ·
καὶ ἐξελεύσεται πλανῆσαι πάντα τὰ 8
ἔθνη ἐν ταῖς τέσσαρσι γωνίαις τῆς
γῆς· τὸν Γῶγ καὶ Μαγῶγ· καὶ
συναγαγεῖν αὐτούς εἰς τὸν πόλεμον·
ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος
τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ 9
πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν
πόλιν τῆς παρεμβολῆς τῶν ἁγίων καὶ
τὴν πόλιν τὴν ἡγαπημένην· καὶ
κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
Θεοῦ· καὶ κατέφαγεν αὐτούς. καὶ ὁ 10
διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς
τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου
τὸ θηρίον καὶ ὁ ψευδοπροφήτης. καὶ

λύσαι] All else passive, with pron. before or after.

4. †τὰς πεπελεκισμένας] S and X alone (by omitting the particle which is in Syr. the sign of genitive) represent these words as in accus., not genitive, as all other authorities have them. But it seems a plausible conjecture that the particle in question has (in S, see note on Syr. text) been accidentally transferred to the subsequent part of the sentence, where it suggests a pronoun in genitive, antecedent to οἵτινες. If so, we ought to restore τῶν πεπελεκισμένων. But cp. τὰς ἐσφαγμένας, vi. 9, where X does not follow S.

οἵτινες] Lit., ἐκείνων οἵτινες, but see last note. οὐδέ] Or οὔτε.

τὸ μέτωπον] Or τῶν μετώπων. The MSS., mss., X, &c., om. αὐτῶν after these words.

ἢ] So lat.: all else καί.

τὰς χεῖρας] So ms. 94 and vg: all else, singular.

†οἱ] Or οἱ. All else, καί, which perhaps ought to be restored here. See note on Syr. text.

5. Note that S and X, with m and many mss., om. the first clause (οἱ λοιποὶ . . . ἔτη) of this verse, through homoeotel. with last verse.

καί] S alone: three mss. read οἱ: all else om.

αὕτη] S and X supply ἐστίν (and so in verse 6, after μακάριος); also (here, but not in verse 6) lat.; but I hesitate to infer that it was in their Greek.

6. *μέρος] S gives here, by substitution of a letter for a similar one, a word = νεκρόν. I restore the proper reading. See note on Syr. text.

καὶ ἐπὶ] All else om. καί. (I neglect a superfluous colon in this sentence).

τῷ Θεῷ, τῷ Χριστῷ] So ms. 38: all else genit.

χίλια] So A and many mss., without τὰ: but S alone in verse 7: X ins. in both places.

7. ὅτε ἐτελέσθη] So ms. 152 only (ms. 1, plural): all else, ὅταν τελεσθῆ, or (Q and some mss.) μετὰ. Cp. x. 7.

8. πάντα] So m and ms. 79: all else om.

ἐν ταῖς] So m, and a few mss., for τὰ ἐν ταῖς.

καὶ συναγαγεῖν] So m, and a few mss. (73, 79, 152, &c.): X with the rest om. καί. Of the lat., g, and am and arm, have et congregavit; the rest, et congregabit.

αὐτῶν] So the MSS., and many mss. S and X favour the pron., which many other mss. om.

9. τὴν πόλιν τῆς παρεμβολῆς τῶν ἁγίων] S alone: all else have τὴν παρεμβολὴν τῶν ἁγ. merely; except Q and one ms. (97) which add, after τὴν παρ. τῶν ἁγ., καὶ τὴν πόλιν τῶν ἁγίων,—so far supporting S.

ἀπὸ τοῦ Θεοῦ] So Q and many mss. and versions, including g and arm: P and many more mss., X, and vg [am, &c., and cl], place the words before ἐκ τοῦ οὐρανοῦ: A om., with pr [Aug. De Civit. Dei] and two or three mss. [m om. πῦρ . . . λίμνην (verse 10).]

10. ὅπου] After this word, A P Q, most mss., X, vt, and most vg [cl, with am, &c.; not arm, &c.], add καί. But m, with ms. 1 and a few, and some versions, om.

βασιανισθήσονται ἡμέρας καὶ νυκτὸς
 11 εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ
 εἶδον θρόνον μέγαν λευκόν· καὶ τὸν
 καθήμενον ἐπάνω αὐτοῦ, οὐδ' ἀπὸ τοῦ
 προσώπου αὐτοῦ ἔφυγεν ἡ γῆ καὶ ὁ
 οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.
 12 καὶ εἶδον τοὺς νεκροὺς τοὺς μεγάλους
 καὶ τοὺς μικροὺς ἐστῶτας ἐνώπιον τοῦ
 θρόνου· καὶ βιβλία ἠνοιχθησαν· καὶ
 ἄλλο βιβλίον ἠνοιχθη ὃ ἐστὶ τῆς
 κρίσεως· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
 τῶν γεγραμμένων ἐν τῷ βιβλίῳ
 13 κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ
 θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ·
 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς
 νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθη
 ἕκαστος αὐτῶν κατὰ τὰ ἔργα αὐτῶν.
 14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν
 εἰς τὴν λίμνην τοῦ πυρός· οὗτός
 15 ἐστὶν ὁ θάνατος ὁ δεύτερος· καὶ εἴ-
 τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
 γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην

τοῦ πυρός. Καὶ εἶδον οὐρανὸν καινὸν XXI.
 καὶ γῆν καινὴν· ὁ γὰρ πρῶτος
 οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον·
 καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

Καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσα- 2
 λὴμ καινὴν, εἶδον καταβαίνουσαν ἐκ
 τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· ἠτοιμα-
 σμένην ὡς νύμφην κεκοσμημένην τῷ
 ἀνδρὶ αὐτῆς. καὶ ἤκουσα φωνῆς 3
 μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης,
 ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν
 ἀνθρώπων· καὶ σκηνώσει μετ' αὐτῶν·
 καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται· καὶ
 αὐτὸς ὁ Θεὸς μετ' αὐτῶν· καὶ ἔσται
 αὐτοῖς Θεός· καὶ αὐτὸς ἐξαλείψει πᾶν 4
 δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν·
 καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε
 πένθος οὔτε κραυγὴ· οὐδὲ πόνος
 ἔσται ἔτι ἐπὶ τὰ πρόσωπα αὐτῆς.
 Καὶ ἀπῆλθον καὶ εἶπέ μοι ὁ καθή- 5
 μενος ἐπὶ τῷ θρόνῳ· ἰδοὺ καινὰ ποιῶ
 πάντα. καὶ εἶπέ μοι γράψον· οὗτοι οἱ

11. ἐπάνω] So Σ , with μ and ms. 38: for ἐπ'.
 τοῦ προσώπου αὐτοῦ] S and Σ favour the inser-
 tion of αὐτοῦ (cp. αὐτῶν, verse 8) with ms. 95.

12. κρίσεως] S alone: all else, ζωῆς.
 τῷ βιβλίῳ] S alone: all else plural.

13. τοὺς ἐν αὐτοῖς] Rather perhaps τοὺς παρ' (or
 ἐπ') αὐτοῖς, but no other authority supports this.
 ἐκρίθη ἕκαστος αὐτῶν] S alone ins. αὐτῶν. All
 else read the verb in pl.; except *vg*, which deviates,
 (*judicatum est de singulis*).

14. ἐστίν] The MSS. and most mss. place this word
 at the end of the sentence: but some mss. as S. And
 the MSS. and many mss. and versions, including *g*
 and *vg* [*am*, &c.; not *arm*, or *cl*], and Σ , subjoin, at
 end of this verse, ἡ λίμνη τοῦ πυρός.

XXI. 1. οὐρανὸν καινόν] S writes plural.

2. εἶδον] S adds αὐτήν, pleonastically.

3. σκηνώσει] Lit., σκηνοῖ. All authorities give
 fut., including *vg* [*cl*, &c.]; except μ which has
 ἐσκήνωσε, with Σ , and *g* and *am* (*habitaui*). A mere
 change of pointing would make S agree with μ .

μετ' αὐτῶν καὶ ἔσται] S alone: A Q and many
 mss., Σ , and lat. (except *pr* [Aug.]), μετ' αὐτῶν ἔσται:
 the rest, ἔσται μετ' αὐτῶν.

αὐτοῖς Θεός] So S and Σ [*l* with *] alone; but
 A has αὐτῶν Θεός, with *vg* [not *arm*]; P, &c., and
arm, Θεὸς αὐτῶν: μ Q, most mss., *cl*, &c. om.

4. αὐτὸς ἐξαλείψει] All else om. αὐτός: rec., with
 A and a few mss., and *vg* [except *arm*], ins. ὁ Θεός
 after the verb: but the other Greek copies, and the
 other versions, including *cl*, and *arm*, do not supply
 any subject. Σ reads ἐκλείψει (with Arethas).

πόνος] All Greek texts add οὐκ.

4 and 5. ἔσται ἔτι ἐπὶ τὰ πρόσωπα αὐτῆς.
 Καὶ ἀπῆλθον] S alone: all else, ἔσται ἔτι· [*δ*τι] τὰ
 πρῶτα ἀπῆλθον [-*εν*]. The reading of S evidently
 represents a Greek, not Syriac, variation (*ἐπὶ* for *δ*τι,
πρῶτα for *πρῶτα*: cp. μ , *πρόβατα*).

5. εἶπέ μοι (*bis*)] (1°) All else om. μοι. (2°) So *cl*
 (not *am*): Σ has *εἶπε* without μοι: all else, λέγει [*μοι*].

οὗτοι] All Greek except ms. 94, and most lat.,
 prefix *δ*τι.

6 λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι. καὶ εἶπέ μοι γέγοναν. ἐγὼ τὸ Α καὶ ἐγὼ τὸ Ω· ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. καὶ ὁ νικῶν αὐτὸς κληρονομήσει ταῦτα· καὶ ἔσομαι αὐτῷ Θεός· καὶ ἔσται μοι υἱός.
8 Τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις καὶ φονεῦσι, καὶ φαρμακοῖς καὶ πόρνοις καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὸς καὶ θείου, ἣ ἔστιν ὁ θάνατος ὁ δεύτερος.
9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν *ἔσχάτων^λ. Καὶ ἐλάλησε μετ' ἐμοῦ λέγων· δεῦρο δείξω σοι τὴν νύμφην

τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέ 10 με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν· καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· ἔχου- 11 σαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστῆρ αὐτῆς ὁμοῖος λίθῳ τιμίῳ ὡς ἰάσπιδι, κρυσταλλίζοντι· ἔχουσα 12 τεῖχος μέγα καὶ ὑψηλόν· ἔχουσα πυλῶνας δώδεκα· καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα· καὶ ὀνόματα αὐτῶν γεγραμμένα ἃ ἔστι τὰ ὀνόματα τῶν δώδεκα φυλῶν Ἰσραήλ. ἀπ' ἀνατολῆς 13 πυλῶνες τρεῖς· καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς· καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμε- 14 λίους δώδεκα· καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν ἀποστόλων τοῦ Τίου.

6. γέγοναν] So A, and ms. 38 (γεγένασιν): rec. with mss. 41, 94, and lat., γέγονε (but see Suppl. Note, p. 49): Σ and the rest, γέγονα.

ἐγὼ τὸ Ω] All else om. ἐγώ.

δώσω] An erasure in S seems to indicate that a pronoun = αὐτῷ (which Q and many mss. ins. after δώσω), was at first written after the verb.

τῆς (ωῆς] Lit., τοῦ (ῶτος): so Σ. Cp. xxii. 1, 17.

7. καὶ δ] All else om. καί.

αὐτὸς κληρονομήσει] All else om. αὐτός (as m A P, many mss., Σ, lat., and all versions); or read δώσω αὐτῷ (as Q and many mss.).

ἔσται] All else prefix αὐτός, except A.

8. καὶ ἁμαρτωλοῖς] So Q and many mss., and Σ [but I with *]: the rest om., followed by rec.

φαρμακοῖς καὶ πόρνοις] All else transpose φαρμακοῖς and πόρνοις: except g, which om. καὶ πόρνοις. πυρὸς καὶ θείου] Nearly all else dative.

ἣ] So Σ, and lat.; all Greek, δ.

9. τὰς γεμούσας] Or perhaps τῶν γεμόντων, with m A P and mss. 12, 73, 79, 152; Q and more mss., and lat., read [τὰς] γεμούσας; also Σ [I n; d p less clearly].

*ἔσχάτων] S has ἄλλων: cp. xv. 1, and note.

11. καὶ ὁ φωστῆρ αὐτῆς] So some mss., and pr, and most versions: but the MSS. and most mss. om. καί, as

also g, and eg [am, arm, &c.; not cl], and Σ (which however reads these words differently from all else, αὐτῆς for αὐτῆς).

τιμίῳ] So ms. 94, g and eg: all other Greek, superlative; also pr, and Σ. Cp. xviii. 12.

ὡς ἰάσπιδι] A few mss. om. ὡς: the rest read ὡς λίθῳ ἰάσπιδι.

κρυσταλλίζοντι] Lit., ὡς ὁμοῖος κρυστάλλῳ. Similarly Σ, and so eg, (sicut crystallum), &c. But these are no doubt mere artifices of the translators to supply their lack of an equivalent word, and do not indicate any variation in the Greek text.

12. ἔχουσα (bis)] Or ἔχουσαν.

αὐτῶν] So m: all other Greek copies, and lat., om. γεγραμμένα] So m alone of Greek copies; and so vt, and arm, have scripta: the rest ἐπιγεγραμμένα (eg, inscripta), and Σ indicates the compound.

φυλῶν Ἰσραήλ] All else, ins. [τῶν] υἱῶν, between these words; except a few mss., some of which insert τοῦ instead.

14. ἔχων] Or ἔχον: lit., ἔχει.

ἀποστόλων] So am, &c. (pr, doubtful): the Greek, eg [cl, with arm, &c.] Σ, and nearly all else, prefix δώδεκα.

Τίου] All else, ἀρνίου: see note on Syr. text.

15 καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε μέτρον
 κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν
 16 πόλιν καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ
 πόλις τετράγωνος κείται· καὶ τὸ
 μῆκος αὐτῆς ὅσον τὸ πλάτος αὐτῆς.
 καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ,
 ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ
 μῆκος αὐτῆς καὶ τὸ πλάτος αὐτῆς καὶ
 17 τὸ ὕψος αὐτῆς ἴσα ἐστί. καὶ ἐμέτρησε
 τὸ τεῖχος αὐτῆς ἑκατὸν καὶ τεσσαρά-
 κοντα πηχῶν, μέτρῳ ἀνθρώπου ὃ
 18 ἐστὶν ἀγγέλου. καὶ ἡ ἐνδύμησις τοῦ
 τείχους αὐτῆς ἴασις καὶ ἡ πόλις
 χρυσοῦ καθαροῦ ὁμοίου ὑάλῳ κα-
 19 θαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς
 πόλεως, λίθοις τιμίοις κεκοσμημένοι·

καὶ ὁ θεμέλιος ὁ πρῶτος ἴασις. Καὶ
 ὁ δεύτερος σάπφειρος. Καὶ ὁ τρίτος
 καρχηδών. Καὶ ὁ τέταρτος σμάρα-
 γδος. Καὶ ὁ πέμπτος σαρδόνυξ. Καὶ ὁ 20
 ἕκτος σάρδιον. Καὶ ὁ ἕβδομος χρυσό-
 λιθος. Καὶ ὁ ὄγδοος βήρυλλος. Καὶ
 ὁ ἔνατος τοπάνδιον. Καὶ ὁ δέκατος
 χρυσόπρασος. Ὁ ἐνδέκατος ὑάκινθος.
 Ὁ δωδέκατος ἀμύθεσος. Καὶ οἱ δώ- 21
 δεκα πυλῶνες †καὶ ἡ δώδεκα μαρ-
 γαρίται. Εἰς ἀνὰ εἰς· καὶ ἕκαστος τῶν
 πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ
 ἡ πλατεῖα †δὲ τῆς πόλεως χρυσοῦ
 καθαροῦ· ὡς ὑαλος †ἦν ἐν αὐτῇ. καὶ 22 ✕
 ναδὸν οὐκ εἶδον ἐν αὐτῇ. Ὁ γὰρ Κύριος
 ὁ Θεὸς ὁ παντοκράτωρ αὐτὸς ναδὸς

15. μέτρον κάλαμον] S alone: the MSS., and most mss., Σ, and g read μέτρον κάλαμον: a few mss., μέτρον καλάμου (so vg [cl, with am, &c.], mensuram harundinis): some mss. and versions, followed by rec., κάλαμον only (and so arm); pr, arundinem ad mensuram, which comes near to the reading of S.

τὴν πόλιν] All else add, καὶ τοὺς πυλῶνας αὐτῆς, but Q and most mss. om. καὶ τὸ τεῖχος αὐτῆς.

16. τετράγωνος] Lit., τετραγώνως.
 τὸ πλάτος αὐτῆς (bis)] All else, except (in the first instance) ms. 7, om. αὐτῆς: and all except ms. 73 om. αὐτῆς after the second τὸ μῆκος.

τῷ καλάμῳ] Or ἐν τῷ καλάμῳ.

17. τεσσαράκοντα] S alone fails to add τεσσάρων.
 μέτρῳ] All else μέτρον, except X, which writes the word plural, and places it before πηχῶν.

18. χρυσοῦ καθαροῦ] All Greek (except mss. 73, 79, which have dat.), χρυσοῦ καθαρόν; and so g, and vg [cl, &c.]: but X supports S; so pr, and am, &c., [ε] αυτο καθαρο.

ὁμοίου] Or ὁμοία; X is ambiguous as S: all Greek, ὁμοιον or ὁμοία: of lat., pr alone ὁμοία, the rest ὁμοιον or ὁμοίου.

19. καὶ οἱ θεμέλιοι] So m (alone of MSS.) and many mss. and versions, including X and vg [cl, &c.]: but A P Q and many mss., and am, arm, &c., om. καί.

λίθοις τιμίοις] All else, παντὶ λίθῳ τιμίῳ.

καὶ ὁ θεμέλιος] All else om. καί here. In the nine following instances where S ins. it, m alone agrees so far as the first two.

καρχηδών] So two mss. (35, 68) only: all other Greek, and lat., χαλκηδών [X, χαλιδών].

20. σάρδιον] S writes σάρδον: X, σάριδον.

τοπάνδιον] So we have τοπαδίον in m, and in X l;—so am, topadius; arm, topatius; and τοπαδίον in P: the rest (including X d p), τοπαδίον.

ἀμύθεσος] S only: mss. 1, 7, 38, 73, 97, 152, and some others, ἀμέθυσος. Nearly all else, ἀμέθυστος.

Note that, except as above, S gives no clear evidence as to the orthography of the names of the stones.

21. †καὶ δώδεκα] All else om. this unmeaning καί, which is probably introduced by an error of the Syriac scribe. I therefore obelize it.

Εἰς ἀνὰ εἰς· καὶ ἕκαστος] S alone; X is doubtful: P reads ἀνὰ εἰς καὶ ἕκαστος, and so vg: rec. with all else, ἀνὰ εἰς ἕκαστος.

†δὲ] Obelized in S: all else om.

χρυσίου καθαροῦ] So pr: X with all else, nominative. Cp. verse 18.

†ἦν ἐν αὐτῇ] Lit., ἐστὶν ἐν αὐτῇ. So S alone, unintelligibly. Or possibly [ἔστι] δι' αὐτῆς (as first hand of m; cp. for διά, verse 24), for διαγωγῆς of all other authorities. Or ἐν αὐτῇ may have been transferred from next line. But there may be a blunder in the Syr. text. See note on it.

22. αὐτὸς] All else om.

23 αὐτῆς ἐστὶ· καὶ τὸ ἄρνιον καὶ ἡ πόλις, οὐ χρεῖαν ἔχει τοῦ ἡλίου· οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν· καὶ ὁ λύχνος αὐτῆς ἐστὶ τὸ ἄρνιον.
 24 καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν εἰς αὐτήν.
 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται
 26 ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν· καὶ οὐκ ἔσται ἐκεῖ πᾶν κοινόν, καὶ ὁ ποιῶν βδέλυγμα, καὶ ψεῦδος· εἰ μὴ τὰ γεγραμμένα ἐν τῷ βιβλίῳ
 XXII. τοῦ ἄρνιου. Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, καθαρὸν καὶ λαμπρὸν

ὡς κρύσταλλον· καὶ ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἄρνιου. καὶ ἐν μέσῳ τῶν πλατειῶν 2 αὐτῆς ἐπὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς ποιοῦν καρπούς δώδεκα· καὶ κατὰ μῆνα ἕκαστον ἀποδιδούν τοὺς καρπούς αὐτοῦ· καὶ τὰ φύλλα αὐτοῦ εἰς θεραπείαν τῶν ἔθνων. Καὶ πᾶν κατάθεμα οὐκ ἔσται 3 ἐκεῖ. Καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἄρνιου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ· καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ 4 τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νύξ οὐκ ἔσται ἐκεῖ· καὶ 5 οὐχ ἔξουσι χρεῖαν φωτός· καὶ λύχνου καὶ φωτὸς ἡλίου· ὅτι Κύριος ὁ Θεὸς

καὶ τὸ ἄρνιον] Note the interpunction, by which, as in Q, these words are separated from ὁ Θεός, and coupled (as the Syriac rendering requires) with ἡ πόλις of verse 23.

23. αὐτῆς ἐστὶ] All Greek, and X, om. ἐστὶ: lat. ins.

24. περιπατήσουσι] Lit., περιπατοῦσι.

διὰ τοῦ φωτός] Lit., ἐν τῷ φωτί, as rec. (but with no sufficient authority): some *eg* [*el*, &c.], *in lumine*; but *et*, and *am* and *arm*, *per lumen*.

δόξαν] All else add either αὐτῶν (as *κ* A P, some mss., lat. [*eg*, *gloriam suam et honorem*]), or καὶ [τὴν] τιμὴν τῶν ἔθνων (as Q and most); or both (as X).

εἰς αὐτήν] Rather αὐτῇ: and so in verse 26.

27. οὐκ ἔσται ἐκεῖ] All else, οὐ μὴ εἰσέλθῃ [-θωσιν] εἰς αὐτήν.

πᾶν κοινόν] Or perhaps πᾶς κοινός.

ὁ ποιῶν] So S and X, with *κ* and many mss.: not ποιῶν (A, &c.), or ποιούν (P Q, &c.).

τὰ γεγραμμένα] All else, masc. The Syriac perhaps needs correction; but its reading is intelligible, if these words be taken as governed by ποιῶν. Cp. τῶν γεγραμμένων, xxii. 19.

τῷ βιβλίῳ] All else add τῆς ζωῆς, except *pr*.

XXII. 1. (ωῆς] So X; lit. (ὠντος. Cp. verse 17, and xxi. 6.

καθαρὸν καὶ λαμπρὸν] All Greek read λαμπρόν

alone, here; and so X: but some mss. ins. καθαρὸν before (as rec.), or after, ποταμὸν.

καὶ ἐκπορευόμενον] All else om. καὶ here; also before ἐν μέσῳ, and κατὰ μῆνα, (verse 2).

2. τῶν πλατειῶν] All else singular. Cp. xi. 8.

ἐπὶ τοῦ ποταμοῦ] X prefixes καί: all else substitute καί for ἐπὶ.

ἐντεῦθεν καὶ ἐντεῦθεν] So rec., with some mss.: for the latter adverb, A Q give ἐκεῖθεν (so X, and *g*): *κ* gives ἐνθεν καί, and om. thence to ποιούν. P *hiat*.

ποιούν, ἀποδιδούν] Or ποιῶν, ἀποδιδούς.

καὶ κατὰ] All else, except ms. 98, om. καί.

τοὺς καρπούς] So *κ*: all else singular.

τὰ φύλλα αὐτοῦ] S alone, for τὰ φ. τοῦ ξύλου.

3. κατάθεμα] The word in S is the regular equivalent for ἀνάθεμα. S may have read κατανάθεμα, as rec., but the authority for this reading is doubtful.

ἐκεῖ] So mss. 1, 7, 38, 152, &c., for ἐτι: *κ* om.

5. ἐκεῖ] For ἐτι, as in verse 3, but with more support; in this case adopted by rec.: Q (not *κ* here), with many mss. and versions, om.

οὐχ ἔξουσι χρεῖαν] So A, alone of Greek copies, with lat. (except *arm*), and X: the rest read verb in present, or οὐ χρεῖα without verb.

φωτός· καὶ λύχνου] S alone: all else om. καί, and some also om. φωτός.

φωτίζει αὐτούς, καὶ βασιλεὺς αὐτῶν
 6 εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ
 εἶπέ μοι οὗτοι οἱ λόγοι πιστοὶ καὶ
 ἀληθινοί· καὶ ὁ Κύριος ὁ Θεὸς τῶν
 πνευμάτων τῶν ἁγίων προφητῶν,
 ἀποστέλλει τὸν ἄγγελον αὐτοῦ δεῖξαι
 τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι
 ἐν τάχει.
 7 Καὶ ἰδοὺ ἔρχομαι ἐν τάχει· μακά-
 ριος ὁ τηρῶν τοὺς λόγους τῆς
 προφητείας τοῦ βιβλίου τούτου.
 8 Ἐγὼ Ἰωάννης ὁ βλέπων καὶ
 ἀκούων ταῦτα· καὶ ὅτε ἔβλεψα καὶ
 ἤκουσα, ἔπεσα προσκυνῆσαι ἔμ-
 προσθεν τῶν ποδῶν τοῦ ἀγγέλου
 9 τοῦ δεικνύοντός μοι ταῦτα. καὶ
 εἶπέ μοι ὄρα· μὴ σύνδουλός σου
 εἰμί· καὶ τῶν ἀδελφῶν σου τῶν
 προφητῶν, καὶ τῶν τηρούντων τού-

τους τοὺς λόγους τοῦ βιβλίου
 τούτου, τῷ Θεῷ προσκύνησον. καὶ 10
 εἶπέ μοι· μὴ σφραγίσῃς τοὺς λόγους
 τῆς προφητείας τοῦ βιβλίου τούτου.
 Ὁ καιρὸς γὰρ ἐγγύς ἐστι. καὶ ὁ 11
 ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπα-
 ρός, ῥυπανθήτω ἔτι· καὶ ὁ δίκαιος
 δικαιοσύνην ποιησάτω ἔτι· καὶ ὁ
 ἅγιος ἁγιασθήτω ἔτι.
 Ἴδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός 12
 μου μετ' ἐμοῦ· καὶ ἀποδώσω ἐκάστῳ
 κατὰ τὸ ἔργον αὐτοῦ. ἐγὼ τὸ Α καὶ 13
 ἐγὼ τὸ Ω· ὁ πρῶτος καὶ ὁ ἔσχατος·
 καὶ ἡ ἀρχὴ καὶ τὸ τέλος. μακάριοι 14
 οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ·
 ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον
 τῆς ζωῆς· καὶ τῷ πυλῶνι εἰσελεύ-
 σονται εἰς τὴν πόλιν.
 Καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ 15

φωτίζει] So rec. with some mss., Σ, and *g*, *am*, &c. : but the MSS. and many mss. give the verb in fut., as also *pr*, and *eg* [*cl*, with *arm*, &c.].
 αὐτούς] So apparently S and Σ, for ἐπ' αὐτούς.
 βασιλεὺς αὐτῶν] S alone, for βασιλεύουσιν; ms. 73, βασιλεύσει.
 6. τῶν πνευμάτων τῶν ἁγίων προφητῶν] So mss. 35, 68. This reading is perhaps conflate. The MSS., most mss., Σ (which reads τοῦ πνεύματος), and lat., om. ἁγίων: a few mss. om. τῶν πνευμάτων, and so rec., &c. The other versions are divided.
 ἀποστέλλει] All else aor.
 7. ἐν τάχει] As in last verse; so one ms. (12): all else ταχύ, which perhaps we ought to read here, the same rendering being used for ταχύ in verse 20. [Note that in this verse P *desistit*, finally].
 8. Ἐγὼ] So *eg* [*am*, *arm*, &c. ; not *cl*] : for Κἀγώ.
 ὁ βλέπων καὶ ἀκούων ταῦτα] So *m* and a few mss. (73, 79, 152, &c.), also a few more (followed by rec.) with ταῦτα placed before καί: the rest, with Σ, lat. (except *pr*), and others, transpose the participles.
 ἔβλεψα καὶ ἤκουσα] All else place ἤκουσα first.
 9. εἶπε] So *eg* [not *am*] here; and so Σ here and in next verse: all else λέγει in both places.
 ὄρα· μὴ] So ms. 68. See on xix. 10.

τούτους] S alone ins.
 11. καὶ ὁ ἀδικῶν] So ms. 68, and *pr*: all else om. καί.
 12. καὶ ἀποδώσω] S alone: all else, aor. infinitive, without καί. By changing the particle (a single letter) prefixed to the fut. in the Syr., we can make it = infinitive, as in the other authorities; and this is perhaps the true reading of S. See note on Syr. text.
 κατὰ τὸ ἔργον] Two mss. (73, 79) alone have κατὰ (cp. ii. 23; xx. 12, 13): the rest ἐς, with ἐστι[ν], or ἔσται, before, or after, αὐτοῦ. The lat. support κατὰ.
 13. ἐγὼ τὸ Ω] All else om. ἐγώ. For A and Ω, cp. i. 8 *supr.*, and note. There, *m* reads as S here.
 καὶ ἡ ἀρχὴ] All else om. καί.
 14. ποιοῦντες τὰς ἐντολὰς αὐτοῦ] So Q and many mss., followed by rec., Σ, and *g* (*pr hiat*): for πλύνοντες τὰς στολὰς αὐτῶν, of *m* A, a few mss., and *eg*.
 ἔσται . . . εἰσελεύσονται] All else prefix ἴνα, and read εἰσέλθουσιν. Probably S needs to be corrected by restoring a dropt prefix (one letter, = ἴνα). See note on Syr. text.
 τῷ πυλῶνι] All else plural.
 15. Καὶ οἱ πόρνοι . . . ἐξω] (i) S is alone in placing this and the next two nouns before the remaining two,—so that its order is, 3, 4, 5, 1, 2. (ii) All else om. καί, and place ἐξω [*sf*] at the head of the passage.

οἱ εἰδωλολάτραι ἔξω· καὶ οἱ κοινοὶ καὶ οἱ φαρμακοί, καὶ πᾶς ὁ †βλέπων¹ καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ἐν ὑμῖν· ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ καὶ ὁ λαὸς αὐτοῦ· καὶ ὁ ἄσπῆρ ὁ πρωῖνός ὁ λαμπρός.

17 καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔρχου. καὶ ὁ ἀκούων εἰπάτω ἔρχου. καὶ ὁ διψῶν ἐρχέσθω καὶ λαβέτω

18 ὕδωρ ζωῆς δωρεάν. Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τὸν λόγον τῆς προφητείας τοῦ βιβλίου τούτου, ἕαν

τις ἐπιθῆ ἔπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ Θεός, τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἕαν τις ἀφέλῃ ἀπὸ τῶν λόγων 19 τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῶν πόλεων τῶν ἁγίων¹ τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. λέγει 20 μαρτυρῶν ταῦτα· ναὶ ἔρχομαι ταχύ. Ἔρχου, Κύριε Ἰησοῦ. ἡ χάρις 21 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ ἀμήν.

καὶ οἱ κοινοί] (i) The full stop and mark placed in S before these words, making them begin a new paragraph, are unmeaning, and I treat them as belonging to the beginning of the verse. (ii) For κοινοί (cp. xxi. 27) all else have *κύνες*; but possibly S is rendering loosely, and no variant is to be inferred.

†βλέπων] All else φιλῶν. No doubt the Syr. text (see note on it) is wrong: but φιλῶν cannot be recovered from it but by a rather violent emendation.

16. ἐν ὑμῖν] (i) All else om. ἐν. (ii) For the colon after these words, see note on Syr. text.

ἐπὶ ταῖς ἐκκλησίαις] Lit., ἐνέπιον τῶν ἐκκλησιῶν, and so Σ.

καὶ ὁ λαὸς αὐτοῦ] Or, καὶ τοῦ λαοῦ αὐτοῦ. S alone ins., unintelligibly.

καὶ ὁ ἄσπῆρ] So a few mss. (7, 35, 49, 79): the rest om. καί: Σ substitutes ἄσ.

ὁ πρωῖνός ὁ λαμπρός] Most authorities transpose the adjectives, but a few mss. place them as in S.

17. καὶ λαβέτω] (i) The MSS., and all mss. but two or three, *εἰ*, and *εἰ* [am, arm, &c.] om. καί: but Σ, and *εἰ*, &c., ins. (ii) Before the verb, all ins. ὁ θέλων, except *g*.

{ωῆς] So Σ; lit., {ων: cp. verse 1, and xxi. 6.

18. τὸν λόγον] All else plural.

ἕαν] Lit., ὅτι ἕαν.

ἐπ' αὐτόν] So κ with several mss., placing these words before, not (as Q and most mss.) after, ὁ Θεός. Rec., with Σ and lat., places them as Q. A om.

19. τῶν πόλεων τῶν ἁγίων] So S alone: all else singular. Probably the scribe has pointed the words as plural through a misapprehension of the meaning. The translator seems to have treated the following words (τῶν γεγραμμένων) as agreeing with τῶν λόγων (cp. xxi. 27), and not (as the present pointing of S suggests) with τῶν πόλεων. See note on Syr. text.

20. μαρτυρῶν] So S alone, but possibly by a clerical error (see note on Syr. text) for ὁ μαρτυρῶν.

ταχύ] Nearly all else subjoin ἀμήν, except κ, and *εἰ*.

21. ἡμῶν] So rec., with a few mss., Σ, lat. and other versions: the rest om.

Χριστοῦ] Here S is better supported; by Q, nearly all mss., Σ, and lat. and most versions: against κ A and one ms. (26), which om.

πάντων τῶν ἁγίων αὐτοῦ] S alone subjoins αὐτοῦ: the three preceding words are the reading of Q, the mss., Σ and most other versions. A, with am, reads πάντων only; *εἰ* [ol, with most] adds *vobis* (arm, hominibus): κ, with *g*, reads τῶν ἁγίων only; *pr* om. this verse.

SUPPLEMENTARY NOTES TO GREEK TEXT.

II. 13.—(ὅτι πᾶς μάρτυς [μου] πιστός). This reading of ms. 152 is recorded in "Collation of mss. of the Revelation," by the late Rev. W. H. Simcox, published in *Journal of Philology*, No. 44 (Cambridge, 1894), p. 285 ff. Mr. Simcox assumes that the words are interpolated "ex commentario." But I find no trace of them in the *Commentary of Andreas*, which is subjoined in 152 to the text, or in that of Arethas. I incline to the supposition that they are the result of conflation; a variant ὅτι πᾶς, for ἀντιπᾶς, having been inserted on the margin of a copy, and having thence passed into the text used by our translator.

XVIII. 17.—(πᾶς δ' ἐπὶ τόπον πλέων). Prof. Nestle happily suggests πόντον for τόπον. This conjecture is supported by *pr*, (*omnis super mare nauigans*).

XXI. 6.—(γέγοναν). In support of the reading γέγονε (cp. xvi. 17), mss. 10, 17 have been alleged; but erroneously,—both read γέγονα: and the only known Greek authorities for γέγονε are mss. 41, 94. The reading γέγοναν (or that of ms. 38), followed as above by S, is also confirmed by the Latin of Irenaeus (V, xxxv, p. 336), *facta sunt* (for *factum est* of *g*, *pr*, and *vg*). The γέγονε of rec. is no doubt a conjecture of Erasmus based on *vg*; his ms. (1) reads γέγονα.

THE APOCALYPSE.



PART II.

SYRIAC TEXT, WITH APPENDIX AND NOTES.

CORRIGENDA AND DELENDA IN PART II.

Page 6, col. <i>b</i> ,	last line,	<i>for</i>	ⲁⲑⲁⲑⲁⲛⲓ	<i>read</i>	ⲁⲙⲁⲑⲁⲛⲓ
„ 8, „ <i>a</i> ,	line 9,	„	ⲁⲉⲓⲁⲑⲁ	„	ⲁⲉⲓⲁⲑⲁ
„ „ „ „	„ 15,	„	ⲁⲉⲓⲁⲑⲁ	„	ⲁⲉⲓⲁⲑⲁ
„ 9, „ „	„ 1,	<i>delete</i>	brackets.		
„ „ „ <i>b</i> ,	„ 1,	„	brackets.		
„ „ „ „	„ 31,	<i>for</i>	ⲛⲁⲓⲑⲁⲛⲓ	<i>read</i>	ⲛⲁⲓⲑⲁⲛⲓ
„ 10, „ <i>a</i> ,	„ 23,	„	ⲛⲁⲓ	„	ⲛⲁⲓ
„ „ „ „	„ 29,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ 14, „ „	„ 3,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ „ „ <i>b</i> ,	„ 7,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ „ „ „	„ 10,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ 16, „ <i>a</i> ,	„ 15,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ „ „ <i>b</i> ,	„ 12,	„	ⲛⲁⲓⲑⲁⲛⲓ	„	ⲛⲁⲓⲑⲁⲛⲓ
„ 32, . .	„ 10,	„	ⲛⲁⲓ	„	ⲛⲁⲓ?
„ „ . .	„ 22,	„	ⲛⲁⲓ	„	ⲛⲁⲓ

Line 1. The first three letters are effaced; and the hole in the vellum (see p. 96, *supr.*) affects the latter part of lines 3-8.

3. **ⲁⲓⲛⲓⲛⲓ**] I find this word following **ⲛⲓⲛⲓⲛⲓ** in a closely similar sentence in the (inedited) Ms., Biblioth. Nat., Suppl. 43 (Zotenb. 35), fo. 214 *r*°. The upper parts of the lost letters here are discernible.

4. **ⲛⲓⲛⲓⲛⲓ**] This restoration may safely be accepted; as also that of **ⲛⲓⲛⲓⲛⲓ** in line 5.

6. **ⲛⲓⲛⲓ**] If this word is accepted, the blank may probably be filled as in Rich. 7160 (R.-F., p. 24) by the words **ⲛⲓⲛⲓ**, with **ⲛ** prefixed to **ⲛⲓⲛⲓ** at beginning of next line. But perhaps the broken word is **ⲛⲓⲛⲓ**; and if so, **ⲛⲓⲛⲓ**, are probably to be supplied.

7 and 8. Of the lost ends of these lines, the former may have been **ⲛⲓⲛⲓ**, or the like; the latter perhaps **ⲛⲓⲛⲓ**, as in Rich. 7164 (R.-F., p. 28), or **ⲛⲓⲛⲓ**, as in Add. 17124 (Wright, p. 43).

10. **ⲛⲓⲛⲓ**] The prefix **ⲛ**, though not decipherable in Ms., ought no doubt to be supplied here; and probably **ⲛ** before **ⲛⲓⲛⲓ** in 15.

14. The illegible first word here may have been **ⲛⲓⲛⲓ**, or **ⲛⲓⲛⲓ**, as in line 12.

17. **ⲛⲓⲛⲓ**] The **ⲛ** is legible, and the brackets needless. For the places named here, and lines 18, 29, see *Transactions, R.I.A.*, vol. xxx, pp. 356, *sqq.*

18. **ⲛⲓⲛⲓ**] Here used = *dominion, territory*. For this sense of the word, see Wright, *Catal.*, pp. 468, 550; Barhebr., *Chr. Eccl.* 1, s. 71, col. 397, &c. (A. and L.); and cp. Psh., 2 Kin. xx. 13, 1 Macc. x. 39.

ⲛⲓⲛⲓ] *Sic in Ms.*; usually written with **ⲛ** for **ⲛ**.

22. **ⲛⲓⲛⲓ**] Ought to have been printed **ⲛⲓⲛⲓ**.

25. For **ⲛⲓⲛⲓ**, perhaps **ⲛⲓⲛⲓ** is to be read; and for **ⲛⲓⲛⲓ**, **ⲛⲓⲛⲓ**, as Mr. Gwilliam, perhaps more correctly. But **ⲛⲓⲛⲓ** is a man's name in Barhebr., *Chr. Eccl.*, 1, s. 80, col. 437.

ⲛⲓⲛⲓ] A probable restoration of a partly effaced name.

28-31. The beginning of each of these lines is effaced, but may safely be accepted as restored; also **ⲛ** in 32: but the plural sign supplied to the first word of 31 may be doubted.

29. Some letters are here lost, and a name is irrecoverable.

of the holy Church of God, and for the profit [and] of the brethren, studious and lovers of the spiritual life; and for the commemoration and good remembrance before God; of them, namely, and of their deceased faithful; this spiritual treasure in the holy Church of God has been with diligence written and arranged by Stephen, the wretched and sinful and feeble, and wretched above all; and feeble above all; and sinful above all; and full of faults and sores and all hateful things of sin. indeed in name a monk, though unworthy; who belongs to the holy monastery of the excellent in praises, holy and elect and clad in God, Mar Jacob the recluse of Egypt, and Mar Barshabba; which is beside [S]alach-Castra the blessed; which is in Tur-'Abdin the blessed country which is in the dominion of Hesna Kipha. But I, a brother wretched and vile entreat of every discreet brother who lights upon these confused lines; that he pray in Christian charity for the said sinner, and for my fathers, true believers and my masters and my brethren; and for my own paternal uncles, monks; Mas'ud deceased and John and Simeon; who ministered to me after their ability. And pray ye in faith for my own maternal uncles monks and priests, deceased, Gabriel and Jacob; who also gave diligence for me in the matter of doctrine and of writing and soforth. God makes [them] joyful in His Kingdom. And pray ye also for my own masters, Rabban Cyriacus deceased, and Rabban Sahda; and Rabban Saliba; and Rabban Marnaha^a otherwise Haya^b; and Rabban Bars[aum]a. And pray ye for all that have taken part whether in word or in deed; and each according to his prayer, may he be rewarded, with the Amen of those above and of those beneath.

“This [spiri]tual treasure was diligently procured, in order that he might meditate in it and profit by it, by Rabban Gabriel, chaste monk and reverend priest, son of [. . .]sim deceased, who belongs by family to Beth-nahle, blessed town. Pray ye for him, and for his fathers, true believers, and for his [brothers],^c Denha, deacon deceased; and Sahda, deacon deceased; and Moses, blessed youth. Pray ye for all that have taken part [with me] in it, whether by word or by deed. Amen and Amen.”

^a Or Barnaha.

^b Or Naha.

^c Or brother.

ܘܚܘܪܘܬܐ, and probably the system itself of dividing into ܘܚܘܪܘܬܐ, is of Syriac origin,—as Dr. Rendel Harris has in the *Lecture* above cited shown to be (on other grounds) highly probable. No such confusion could occur with the Greek notation, in which, while II corresponds with 2 as representing 80, there is Ω to represent 800; without the need, as in Syriac, of the makeshift of denoting the *hundred*, if above 400, by the letter which stands for the corresponding *ten*, distinguished by a point placed over it.*

COLOPHON (p. 32; *cursive*).

Similar notes are to be found appended to the following Mss. (among others; most of them certainly, all probably, dating circ. A.D. 1200). *Brit. Mus.*: Rich. 7160, Rich. 7164 (R.-F., pp. 24, 28), Add. 17124 (Wright, p. 43). *Biblioth. Nat.*, Paris: *Ancien Fonds*, 14, 19, 23, 24, 25 (especially), 26; *Supplém.*, 43. (Zotenberg, *Catal.*, 31, 39, 54, 40, 41, 38, 35).

The following is a translation of it; a few words being defective,—in the earlier part, in consequence of the hole in the vellum above mentioned,—in the latter part, through friction and decay.

“For the glory and honour of the Trinity, holy and equal in essence; of the Father and of the Son and of the Holy Ghost; which is one eternal Godhead; that which is acknowledged in unity and is conjoined in [several]ty, three worshipful Persons; one eternal Nature; which [is one] true God; and one mysterious and exalted Essence; where[in there is] not that is young or old above his fellow; but they are Thr[ee which is One, and One which is] Three;^b Father, and Son and Holy Ghost; one God, true [and]. And for the adornment and edification

* Thus the inedited T. C. D. Ms. of the *Commentary* of Barsalibi on the Gospels (B. 2. 9), which is dated (fo. 359 v^o, b) A. Gr. 1508 (= A.D. 1197), was supposed by Dudley Loftus (who had no means of ascertaining the author's date) to have been written A.D. 747 (A. Gr. 1058); the point over the second digit (*nān*) of the date being overlooked.

^b Or, “a Trin[ity, one, of Persons] three.”

vol. II (vi), especially pp. 243-6. In the Greek system the numbers are—St. Matthew, 355; St. Mark, 236; St. Luke, 342; St. John, 232. In the Syriac, they are 426, 290, 402, and 271. (See the notes appended to the Gospels in Bod. Or. 361, *ap.* Payne Smith, *Catal.*, coll. 87-89, in which *both* reckonings are given). It is evident that our note, giving them as 360, 240, (. . .), and 232, is merely a variant from the Greek.

This fact, taken with the reckoning of the Greek *τίτλοι* (see last note) makes it probable that this (second) part of the Subscription (lines 6-21) is derived from a Greek source;—the preceding and following parts, with their record of the Syriac *ܩܬܘܒܐ* and *ܩܬܘܒܐ*, being no doubt of Syriac origin.

11. *ܩܬܘܒܐ*] Used here = *ܩܬܘܒܐ*; cp. lines 19, 20. So in the Harkleian Ms., 7163 Rich., *ap.* R.-F., *Catal.*, p. 26.

12. *ܩܬܘܒܐ*] For *ܩܬܘܒܐ*. See note on xiii. 18 *supr.*

19. *ܩܬܘܒܐ*] Apparently a clerical error for *ܩܬܘܒܐ*.

21-25. Comparing these numbers with those given by Rendel Harris *Lecture*, p. 9) from his Syriac Ms. (Sinaitic), and from the Greek authorities, we find

- (1°) that our list varies slightly as regards Mt.; 2520 for 2522;
 - (2°) that it falls short by 400 in Mk.; 1275 for 1675:
 - (3°) that it confirms the Syriac reckoning against the Greek, in Luke; 3083 for 3803:
 - (4°) that it differs widely from both, by excess, in John; 2532 for 1737 (Syr.) or 1938 (Gr.):
- (and finally)

that its figures, when added up, give a total, 9410, which disagrees, not only with the totals of the above figures, whether Syriac or Greek, but with the total stated in the first part of this Subscription (lines 3 and 4), 9 * 63, whether we write 8 for the second digit, as in Rich. 7158, or prefer any other figure.

Of the reckonings for Luke, it appears (Rendel Harris *ut supr.*) that 3083 of the Syriac Mss. is to be preferred to 3803 of the Greek. The mistake must have arisen from confusion between *ܩܬܘܒܐ* = 83, and *ܩܬܘܒܐ* = 803. Hence it may be safely inferred that this reckoning of the

1882, pp. 11, 12; and compare the similar reckonings given in other Mss.,—as (*e.g.*) in Add. 14408, Brit. Mus. (A.D. 700), *ap.* Wright, *Catal. of Syr. Mss. in Br. M.*, p. 41. In our Ms., they are marked by marginal rubrics throughout the Peshitto text (to which alone they relate).

2. ܠܘܟܘܢ] Only the first letter is legible; but as the number of Sections in Add. 14408 and all other authorities is 165, we may assume that the word is to be completed as above,—not ܠܘܟܘܢܘܢ.

ܠܘܟܘܢܘܢ] The fourth digit here is doubtful; the former three may be relied on.

3. ܘܠܘܟܘܢܘܢ] The beginning of this line, and of lines 4 and 5, is lost in consequence of a hole worn in the vellum. I only doubt whether, in supplying this missing word, to write it as I have done, in *stat. absol.*, or in *stat. emphat.*; for the usage of the writer of the Subscription in this respect varies (see in this line, farther on, and cp. 5, 22, 24).

For this word (= *ρήματα* of some Greek mss.), and for the numbers here stated, see an important investigation by Dr. Rendel Harris, in his *Lecture On the Ferrar-Group* (1893); and cp. the reckonings given in Rich. 7158 (Brit. Mus.), *ap.* Rosen-Forshall, *Catal.*, p. 20; also in Oo. I (Cambridge Univ.) *ap.* Rendel Harris, *Lecture*, p. 13.

4 and 5. ܘܠܘܟܘܢܘܢ ܠܘܟܘܢܘܢ] Missing, as explained in last note, and supplied on the authority of Rich. 7158. On the same authority I complete the half-effaced ܠܘܟܘܢ at end of line 4.

5. ܠܘܟܘܢ] Rich. 7158 gives 73, not 71. In the other numbers, the reckoning of our Ms., so far as it is forthcoming, agrees with that.

7. ܘܠܘܟܘܢܘܢ] These are the “Greater Chapters,” or *τίτλοι*, marked in many Greek MSS., from Codd. A and C down; and in some Syriac Mss. (but not in the older ones), introduced probably from the Greek through the Harkleian copies,—see Wright, *Catal.*, p. 56. See, for these Chapters, Scrivener’s *Introduction*, pp. 57–59, vol. I, chap. iii (4th edn.); also Payne Smith, *Catal. of Syr. Mss. in Bodl.*, col. 87, note 3. Though here recorded, they are not marked in the body of our Ms., either in text or on margin.

8. ܘܠܘܟܘܢܘܢ] The Eusebio-Ammonian paragraphs. It is to be noted that the divisions here meant are the Greek, not the Syriac: see for these Rev. G. H. Gwilliam’s memoir on *The Ammonian Sections*, in *Studia Biblica*,

The following is a translation of the whole Subscription. [The *italicized* parts are in the Ms. written in *black*; the rest in red.]

“Here ends [the writing of] the Book of the New Testament; in which there are [one] hundred and sixty five s[ections]; besides the Revelation and the four Epistles 137[3] [verses]. *But the verses of the Gospel are, nine thousand [eight hundred] and sixty 3; and of the Acts four thousand [one hund]red [and 49 ver]ses and of the Apostle six thousand four hundred and 71.*

“The Gospel of Matthew one of the Twelve, which he spoke in Hebrew in Palestine, *wherein there are Chapters sixty eight; but the number of Canons three hundred and sixty; and the Miracles twenty five; and the Testimonies thirty.* The Gospel of Mark one of the Seventy which he spake in Latin in the city of Rome; *wherein there are Chapters forty eight; and Numbers two hundred and forty; and Miracles twenty two; and Parables six; and Testimonies seventeen.* The Gospel of Luke one of the Seventy which he spake in Greek in the city Alexandria. *Wherein there are Chapters eighty three, and Miracles twenty two; and Parables twenty seven; and Testimonies sixteen.* The Gospel of John which he spake and preached in Greek in the city Ephesus. *Wherein there are Chapters twelve; but the Numbers two hundred and thirty two of the Canons; but Miracles eight; and Parables 5; and Testimonies 15.* Here ends this annotation.

“*Now the Verses of the Gospel of Matthew, are two thousand five hundred and twenty. But Luke, three thousand and eighty three Verses. John, two thousand five hundred and thirty two. Mark, one thousand two hundred and seventy five.*

“Glory to the Father and to the Son and to the Holy Ghost, now and at all times and for ever and ever. Amen and Amen.

“*Every one that reads is entreated to pray for the sinner that wrote.*”

Line 1. Both upper corners of the page are much defaced; but the words restored [in square brackets] at the beginning and end of this line may be accepted as certain.

ܠܘܕܐ] Rather perhaps ܠܘܕܐ.

ܠܘܕܐܘܠܐ] See note on xi. 19 *supr.*

ܠܘܕܐܘܠܐ] For these *Sections*, peculiar to Syriac Mss., see Dr. Isaac H. Hall in *Journal of Society of Biblical Literature and Exegesis*, June-Dec.,

TRANSLATIONS OF SUBSCRIPTION AND COLOPHON appended to the Ms., occupying respectively the *recto* and the *verso* of its last leaf,* (see pp. 31, 32, *supr.*); with NOTES on the Syriac text of them:—

SUBSCRIPTION (p. 31; *estrangelo*).

Subscriptions similar to this, or to parts of it, occur frequently in Syriac, as well as in Greek, Mss. of the New Testament; but usually in scattered notes attached to the several Books, not (as here) collected into one. See *e.g.*, Bod. Or. 361, Hunt. 587, of Bodl. (Payne Smith's *Catal.*, coll. 86–91). This Subscription is accordingly more than usually comprehensive, though deficient in completeness and in accuracy. It is made up of three distinct parts.

The *first* (lines 1–5) gives the number of the *Sections* (ܩܬܒܐ) of the New Testament; and then that of the *Verses* (ܩܘܪܐܝܢܐ), = *ῥήματα*) of its main divisions,—the Gospels, Acts (with Catholic Epistles), and Pauline Epistles; also a separate reckoning for the non-Peshitto Books (showing that this part of the Subscription belongs to our Ms. and is not merely adopted into it). This part relates to Syriac divisions, and is presumably of Syriac origin. It is very similar to a note in Rich. 7158, referred to below, note on ܩܘܪܐܝܢܐ, line 3.

The *second* (lines 6–21) gives particulars relating to the Gospels severally, with a reckoning of the “Chapters, Canons, Miracles, Parables, and Testimonies” contained in each. But the reckoning is defective, the number of Parables in St. Matthew, and that of Canons in St. Luke, being omitted. It will be shown below (see notes on lines 7 and 8) that this second part is derived from a Greek source, probably through the Harkleian Version. Cp. the subscription of the Medicean Ms. of the Harkleian Gospels (A.D. 757), *ap.* Adler, *N.T. Versiones Syr.*, p. 53.

The *third* (lines 21–25) gives a like reckoning of the “Verses” of each Gospel: but the numbers when added together fail to agree with the total for the four Gospels as given in the *first* part.

* Words conjecturally inserted to fill blanks caused by injury to the Ms. are enclosed in [brackets]. Unsupplied blanks are indicated by points [.].

ⲛⲧⲟⲩ = οἱ κοινοί] See notes on xvii. 4, xxi. 27. All Greek copies have *κύνες* (Σ, ⲛⲧⲟⲩ), for which *κοινοί* seems to be a variant, else unknown. Perhaps however S is here giving merely a loose rendering of *κύνες* taken as meaning "the unclean."

ⲛⲧⲟⲩ] This is an unmeaning and unauthorized reading; see note on Greek text. For ⲛⲧⲟⲩ, we may perhaps correct ⲛⲧⲟⲩ. So Σ renders, ⲛⲧⲟⲩ.

16. ⲛⲧⲟⲩ] Here, and verse 18, S points this verb as *pa.*; but verse 20 as *aph.*; and the *aph.* occurs also i. 2 (the only other instance of the verb in S). In Σ, the Mss. do not point the word here, but in verse 20 *l* points for *aph.* (and so *p* there, but here for *pa.*); in verse 18, Σ reads ⲛⲧⲟⲩ. S seems to use *pa.* as intransitive, and *aph.* as transitive. Hence probably the stop, otherwise superfluous, inserted after ⲛⲧⲟⲩ, *infr.*

ⲛⲧⲟⲩ] Elsewhere in S this word = *φυλή*. But we find it also = *γένος*, Act. iv. 6, xiii. 26, (Psh.); more usually = *γενεά*. Σ renders by ⲛⲧⲟⲩ, as Hkl. usually; Psh. sometimes.

ⲛⲧⲟⲩ] This insertion is unmeaning and unsupported. It may have been a marginal alternative for ⲛⲧⲟⲩ. [A. E. J.]

19. ⲛⲧⲟⲩ . . . ⲛⲧⲟⲩ] So Σ. The verb is not found = *ἀφαιρέω* in Psh. N.T. or Hkl.: but in O.T., *e.g.*, Exod. v. 8. (Hxp., as also Psh.). So also in the plls., Deut. iv. 2, xii. 32 (Psh.).

ⲛⲧⲟⲩ ⲛⲧⲟⲩ] Remove the plural points. They have evidently been supplied by the scribe to suit ⲛⲧⲟⲩ ⲛⲧⲟⲩ (= τῶν γεγραμμένων) following;—which words really relate to ⲛⲧⲟⲩ preceding. Σ [*l*; but *d p* as S, only without pronoun] treats τῶν γεγραμμένων as masc., and renders ⲛⲧⲟⲩ ⲛⲧⲟⲩ.

20. ⲛⲧⲟⲩ ⲛⲧⲟⲩ] Perhaps we ought to read ⲛⲧⲟⲩ ⲛⲧⲟⲩ, as Σ.

regarded in S as equivalent. Σ renders by **רִיב** (Levit. xix. 10, Psh.), = “deciduous,” mistaking the meaning.

5. **רִיב** .] Probably **א** is to be substituted for **א**, and the preceding stop to be struck out. See note on Greek text.

רִיב] Σ, **רִיב**, which perhaps ought to be read in S.

6. **רִיב**] Cp., for this unusual plural form, Hebr. xii. 9, 23, (Psh. and Hkl.). Σ reads **רִיב** (sing.).

רִיב] Here = *ἐν τάχει*, and so perhaps in verse 7; but in 20 = *ταχύ*. See note on Greek text. Cp. verse 12, and note on ii. 16.

8. Note the three quadruple points (∴) over the name **רִיב**.

9. **רִיב** **רִיב**] See note on xix. 10; and observe the note of interrogation (∴) placed at end.

10. **רִיב** ∴] The (∴) is misplaced; probably from end of verse 9.

רִיב] So i. 3: there, = *ἐγγύς* simply; here, = *ἐγγύς ἐστιν*. Σ renders as S, i. 3: but here **רִיב** [ln; dp om. the prefix]. Psh. and Hkl. mostly as Σ; but both sometimes as S.

11. **רִיב** . . . **רִיב** = *ὁ ἀδικῶν ἀδικησάτω*] So S, here only; Σ, here and ii. 11 (where see note); and so Psh. sometimes, e.g., Mt. xx. 13; and Hkl. usually. See also notes on xi. 5 (**רִיב**), and xviii. 5 (**רִיב**).

רִיב . . . **רִיב**] For the rare root **רִיב** see *Thes. S.*; not elsewhere in S, nor in Psh., Hxp., or Hkl. Σ gives **רִיב** and **רִיב**, from the less unusual root **רִיב**, which is regularly employed in Psh., Hkl., and Hxp. in rendering *ῥυπῶ* and its cognates;—e.g., James ii. 2 (Psh. and Hkl.), Isai. iv. 4, Zech. iii. 3, 4 [4, 5]; (Psh. and Hxp.).

12. **רִיב** = *καὶ ἀποδώσω*] Probably **א** ought to be **א**. Σ has **רִיב**. The Greek verb occurs else in Apoc. only verse 2 *supr.*, where both have **רִיב**; and xviii. 6 (*bis*), where both have **רִיב**. Psh. uses both renderings indiscriminately (see Mt. xviii. 25–34); Hkl. mostly the latter.

13. **רִיב** = *ἡ ἀρχή*] Not else in S: Σ, **רִיב**, as iii. 14, where see note. The rendering **רִיב** occurs in Psh. and Hkl.; and uniformly in Poc. (and Hkl. of the Four Epp.),—2 Pet. iii. 4, 2 Joh. 5 and 6, Jud. 4.

14. **רִיב**] Probably the prefix **א** is to be supplied.

15. **רִיב**] Observe that the list of those that “are without” is altered in order; the third, fourth, and fifth, before the first and second. Also the stop (∴), followed by the red point (◦), is unmeaningly placed in the middle of the list. But nothing is omitted.

ⲛⲉⲗⲓⲥⲁ ⲙⲉⲧⲓⲛⲉⲛⲓ] Σ [*p*; *d l* vary] connects this with what precedes omitting the ⲁ, but otherwise agreeing with S.

ⲛⲉⲗⲓⲥⲁ] Obelized in Ms.; see note on ii. 5.

ⲛⲉⲗⲓⲥⲁ] Whether this unintelligible reading is a corruption of some word = *διαυγής*, or a rendering of a misreading [ⲛⲉⲗⲓⲥⲁ] *δι' αὐτῆς*, or the like, for *διαυγής*, it seems impossible to decide. It is remarkable that in verse 11, Σ (by a converse error) seems to have read *ὡς φῶς τῆς αὐγῆς*, for *καὶ ὁ φωστῆρ αὐτῆς* (see De Dieu's note *in loc.*), rendering *αὐγῆς* by ⲛⲉⲗⲓⲥⲁ, as here it has ⲛⲉⲗⲓⲥⲁ = *διαυγής*. For ⲛⲉⲗⲓⲥⲁ = *δι' αὐτῆς* we have a parallel in verse 24, ⲛⲉⲗⲓⲥⲁⲛⲉⲗⲓⲥⲁ = *διὰ τοῦ φωτὸς αὐτῆς*. But as the words ⲛⲉⲗⲓⲥⲁ ⲛⲉⲗⲓⲥⲁ stand in our Ms. directly underneath (see next note), it may be that the letters ⲛⲉⲗⲓⲥⲁ have got in here by vertical transference from thence, and that *διαυγής* was originally represented by a lost word of which the initial ⲛ alone remains, four or five letters having been displaced by the intruders.

22. ⲛⲉⲗⲓⲥⲁ] The stop (ⲛⲉⲗⲓⲥⲁ) here is wrongly placed. It probably belongs to the unexplained ⲛⲉⲗⲓⲥⲁ of the previous line (see last note).

ⲛⲉⲗⲓⲥⲁ] Note that S not only places a full stop before this word, but by the prefix ⲛⲉⲗⲓⲥⲁ makes it clear that it is to be read with ⲛⲉⲗⲓⲥⲁⲛⲉⲗⲓⲥⲁ of next verse.

23. ⲛⲉⲗⲓⲥⲁ] See note on ⲛⲉⲗⲓⲥⲁ, iii. 17, and cp. xxii. 5.

27. ⲛⲉⲗⲓⲥⲁ] Probably repeated by accidental error from verse 25, in place of ⲛⲉⲗⲓⲥⲁ.

ⲛⲉⲗⲓⲥⲁ ⲛⲉⲗⲓⲥⲁ = *κοινόν βδελύγμα*] See notes on xvii. 4 (ⲛⲉⲗⲓⲥⲁⲛⲉⲗⲓⲥⲁ, ⲛⲉⲗⲓⲥⲁ), and cp. verse 8 *supr.*, and xxii. 15: Σ has ⲛⲉⲗⲓⲥⲁ = *κ.*, and ⲛⲉⲗⲓⲥⲁⲛⲉⲗⲓⲥⲁ = *βδ.*

ⲛⲉⲗⲓⲥⲁⲛⲉⲗⲓⲥⲁ] See note on Greek text; and cp. xxii. 19.

XXII. 1. ⲛⲉⲗⲓⲥⲁ] Probably ⲛⲉⲗⲓⲥⲁ is to be read for ⲁ: also, in next verse, perhaps ⲛⲉⲗⲓⲥⲁ for ⲁ before ⲛⲉⲗⲓⲥⲁ; ⲁ in both these cases being unauthorized and superfluous. However, ⲛⲉⲗⲓⲥⲁ is not necessary in verse 2 (see note on i. 13).

2. ⲛⲉⲗⲓⲥⲁ ⲛⲉⲗⲓⲥⲁ = *ἐντεῦθεν καὶ ἐντεῦθεν*] So Hkl., Joh. xix. 18 (the only other instance in N.T. of the Greek phrase); where Psh. (and Hkl. marg.) has ⲛⲉⲗⲓⲥⲁ ⲛⲉⲗⲓⲥⲁ ⲛⲉⲗⲓⲥⲁ. So too Psh. and Hxp. in the pll., Ezek. xlvi. 7. Σ here follows a different reading.

3. ⲛⲉⲗⲓⲥⲁ] In Psh. N.T., Hkl., and Hxp. this word uniformly = *ἀνάθεμα*, to which *κατάθεμα* here (not else in N.T.) is rightly

after each of the remaining stones, and after **כחל** in verse 21, a new form of point (:) is introduced,—apparently equivalent to **⋄**.

כחל] So in Psh., *e.g.*, Exod. xxiv. 10; where Hxp. writes **כחל**: **Σ** has **כחל**; Barsal., **כחל**, with the explanation, **כחל**.

כחל] See ix. 17, and note there. **Σ** has here **כחל**, not elsewhere found;—probably for **כחל** (= *χαλκηδών*), which however only occurs as a geographical term. Barsal. writes **כחל**, and explains, **כחל**.

כחל] **Σ**, **כחל**; see iv. 3, and note.

20. **כחל** **כחל** = *σαρδόνυξ*] Lit., *σάρδιον και ὄνυξ*. For **כחל** see note on iv. 3. Cp. Ezek. xxviii. 13 (Hxp.), for **כחל** [= *ὄνυχιον*, LXX]; and see above, second note on iv. 8. **Σ** transliterates here.

כחל] For **כחל**: see note on xiii. 18.

כחל = *χρυσόλιθος*] So Hxp., Ezek. xxviii. 13: but Psh. has **כחל**, Cant. v. 12. **Σ** again transliterates, **כחל**; rather **כחל**, as Barsal. writes,—explaining by **כחל**.

כחל] This form of the word is not elsewhere found, but see note on Greek text. **Σ** writes **כחל** [*d p*; *l* has *⋄* for *⋄*]; and similarly Hxp., Job xxviii. 19, Ezek. *ut supr.*, **כחל**.

כחל] **S** here transliterates more successfully than **Σ**, which writes **כחל** [so *d l p*] probably **⋄** being substituted (after **⋄**) for **⋄** by an early error of transcription. Barsal. writes **כחל**.

כחל] Hxp. writes **כחל**, Jer. x. 9 (cp. **Σ**, ix. 17): **Σ** here has **כחל** [*d l*; *p* places the **⋄** after **⋄**]. Barsal. writes **כחל**, and explains **כחל**.

כחל] **Σ**, **כחל**. See Ezek. xxviii. 13 (Hxp. **כחל**); see also *Theo. S.*, *s.v.*, and cp. note on Greek text.

21. **כחל**] Probably **⋄** ought to be struck out.

כחל] The punctuation of **S** compels us to conclude that the Greek represented is *εἰς ἀνὰ εἰς*. See note on Greek text; and cp. Mk. xiv. 19, where for the similar phrase *εἰς καθ' εἰς* Psh. gives **כחל**; and Hkl. **כחל**; also Rom. xii. 5, *τὸ καθ' εἰς* = **כחל** (Psh.), **כחל** (Hkl.). Again Joh. viii. 9 (*Peric. de Ad.*), **כחל** occurs, but whether = *εἰς καθ' εἰς* or *εἰς ἕκαστος*, is uncertain. **Σ** here has **כחל**.

ⲕⲁⲃⲁⲓ] See note on xvii. 4.

ⲕⲉⲓⲱ = φαρμακοῖς] So Σ here; and both, xxii. 15, where the Greek word recurs. It is not found else in N.T.; see note on ix. 21.

ⲕⲓⲓ = πόρνοις] So again xxii. 15 (the only other instance of π. in Apoc.), as both Psh. and Hkl.; and so Σ there, but here ⲕⲓⲓ.

9. ⲕⲉⲓⲱⲉ] Note that the point in red (denoted in the printed text by ◦), which ought to stand before this word, has been wrongly set by the scribe before ⲕⲉⲓⲱⲉ in next line.

ⲕⲉⲓⲱⲉⲕ] Correct ⲕⲉⲓⲱⲉⲕ: cp. xv. 1.

11. ⲕⲉⲓⲱⲉ] So again in next verse (*bis*): Σ, more exactly, instead of the prefix ⲉ, gives ⲕⲉ here, and ⲕ there.

ⲕⲓⲱⲉⲕ = ὁ φωστὴρ αὐτῆς] For ⲕⲓⲱⲉⲕ, Σ has ⲕⲓⲱⲉ; better—see note on iv. 5. In Psh. and Hkl. commonly, and always in S and Σ, φῶς is rendered by ⲕⲓⲱⲉⲕ.

ⲕⲉⲓⲱⲉ] Correct ⲕⲉⲓⲱⲉ (also in verses 18, 19): see note on iv. 3.

ⲕⲉⲓⲱⲉⲕ] Correct ⲕⲉⲓⲱⲉⲕ [or ⲕⲉⲓⲱⲉⲕ] ⲕⲉⲓⲱⲉⲕ (as iv. 6): ⲕⲉⲓⲱⲉⲕ is ptep., and would be followed by ⲓ.

ⲕⲉⲓⲱⲉⲕ] Cp. iv. 6 (ⲕⲉⲓⲱⲉⲕ), and see note there.

12. ⲕⲉⲓⲱⲉ] See note on v. 5.

14. ⲕⲉⲓⲱⲉ] For ⲕⲉⲓⲱⲉⲕ: probably a clerical error, ⲉ and ⲉⲕ being in our Ms. very closely alike. But the error may have been in the Greek, υἱου for [αρ]νίου. [H. J. L.]

16. ⲕⲉⲓⲱⲉⲕ] In Psh. O.T. ⲕⲉⲓⲱⲉⲕ is frequent where LXX renders τετράγωνος: Hxp. transliterates, as Σ does here. See both, Exod. xxvii. 1.

ⲕⲉⲓⲱⲉⲕ = ὄσον] Σ, ⲕⲉⲓⲱⲉⲕ. See note on xviii. 7.

17. ⲕⲉⲓⲱⲉⲕ] So (with numeral preceding) Psh. frequently in O.T., e.g., Exod. xxv. 10; also Joh. xxi. 8: in which places Hxp. and Hkl. use *emph.*, as does Σ here.

18. ⲕⲉⲓⲱⲉⲕ = ἡ ἐνδύμησις] Σ, ⲕⲉⲓⲱⲉⲕⲉⲓⲱⲉⲕ,—a word not elsewhere found. In Psh. ⲕⲉⲓⲱⲉⲕⲉⲓⲱⲉⲕ does not occur: but in Hxp., 1 [3] Esdr. vi. 24, = δόμος, and it is frequent in other writings.

19. ⲕⲉⲓⲱⲉⲕ] Observe that in this verse the point ⲕ, which up to this is used in our Ms. only to mark the important divisions of the text, is placed four times, after the names of the first four stones, also in verse 20, after the eleventh stone; and after this frequently,—often unmeaningly, as in verse 22, and again in xxii. 3, 10, 15, and 20. Also, in verse 20,

from a *person*. Σ does not make this distinction in either place, nor in iii. 12 (where S om. **م** **عنه**),—nor does either version, xx. 9.

لجذ] Σ, **لجذ**; and so Hkl. always renders *ἀνὴρ* (= *husband*): Psh. mostly as S. Cp. Gen. xvi. 3 (Psh. and Hxp.).

3. **غ**] Perhaps **غ** would be better, as in Σ: see note on Greek text. For **غ** see second note on xiii. 6.

ا] A letter seems to have been erased after this word. Probably the scribe had first written **ا**.

ا] Perhaps the prefix ought to be omitted; and the stop placed after, instead of before, this verb.

4. **ا** = *ἔτι*] So Psh. sometimes: Σ, **ا**; as S everywhere else.

ا = *κραυγή*] Σ, **ا**, here and in the other place where κ. occurs in Apoc. (xiv. 18), where S has simply **ا** (probably reading *φωνή*). Psh. renders variously,—only once as S (Eph. iv. 31); Hkl. uniformly as Σ.

ا * **ا**] These words take the place of **ا** **ا** **ا** = *ὅτι τὰ πρῶτα ἀπήλθον*. S therefore represents a reading of the Greek, *ἐπὶ τὰ πρόσωπα αὐτῆς. Καὶ ἀπήλθον*. In this reading, the verb is to be taken as first person singular, and to be connected with the next verse,—in which **ا** is interpolated after **ا**, to make good the connexion. Σ in its rendering follows the ordinary text, but with **ا** (= *παρήλθον*) for **ا** [but *d* shows a trace of S in its conflate reading, **ا**].

6. **ا**] Written **ا** where it recurs, xxii. 17; ptc. *peil*: so Σ [*d* points the word as *poël*, xxii. 17].

ا] An erasure follows in Ms.; probably of the word **ا**.

ا] For **ا**; (cp. Joh. iv. 10): so Σ. So too Ephraim, *Hymn. vii In Fest. Eriph.*, 7 (p. 66, ed. Lamy), seemingly citing this passage.

7. **ا**] Perhaps we ought to correct **ا**.

8. **ا** = *δειλοῖς*] This word is not in Psh., O.T. or N.T.; nor in Hxp. or Hkl.; but **ا** occurs, 2 Cor. viii. 20, and **ا**, Act. xxvii. 9, 33, 1 Joh. iv. 18 (Psh. and, as regards the first two references, Hkl.). Σ has **ا**; and so Psh. and Hkl. in the two places where *δειλός* occurs else in N.T., Mt. viii. 26, Mk. iv. 40. The noun used by S, though unrecorded in the Lexx., is a verbal of exactly similar formation.

ا = *ἀμαρτωλοῖς*] Σ, more properly, **ا**. The adj. used in S is in Psh. and Hkl. = *ἀδικος* (cp. S and Σ, xviii. 5 and xxii. 11), or (in Psh.) *ἄνομος*, but it does not occur in Σ.

the omission is shared by Σ and many Greek copies, headed by Ν; and moreover in that verse it is almost certainly due to a more complete homœot. (χιλία ἔτη repeated). See notes on Greek text.

ⲉⲓⲛⲓ] Correct ⲉⲓⲛⲓ.

4. ⲕⲁⲑⲁⲓⲁ = θρόνους] Here only in S: Σ, ⲕⲁⲑⲁⲓⲁ; see note on iv. 4. Psh. only once renders θρόνος by ⲕⲁⲑⲁⲓⲁ (Col. i. 16, where Hkl. renders as Σ here), but both use the same word as = καθέδρα, Mt. xxiii. 6, &c., (by implication).

ⲉⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁ] (i) S and Σ translate as if they had a reading, τὰς πεπελεκισμένας, unknown to the Greek copies, and to the other versions. But perhaps we ought to correct both by prefixing ⲓ to ⲉⲓⲛⲓ, especially as there is in the next sentence (in S) a ⲓ wrongly inserted,—see next note: cp. however vi. 9, where S (not Σ) similarly has ⲉⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁ. (ii) The final letter of the verb is wanting: supply ⲓ; or (if the prefix ⲓ be restored) supply ⲉ in S [and in Σ, make corresponding changes].

ⲉⲓⲛⲓⲁⲓⲛⲓⲁ] Read rather ⲉⲓⲛⲓⲁ, as suggested in last note. The text as it stands represents “the word of God, and of those who have not worshipped the beast,” &c., which is unmeaning. But the connexion may be, “the souls . . . of those who have not worshipped,” &c.

ⲉⲓⲛⲓⲁ] Probably we are to correct ⲉⲓⲛⲓⲁ. So Σ, with the Greek:

6. ⲕⲁⲑⲁⲓⲁ] See note on xiv. 13.

ⲕⲁⲑⲁⲓⲁ] Correct ⲕⲁⲑⲁⲓⲁ: also remove stop after ⲕⲁⲑⲁⲓⲁ.

10. ⲉⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁ = ὁ πλανῶν αὐτούς] Verbal noun ⲉⲓⲛⲓⲁ here used = ptp.; found but twice in Psh., = πλάνος (Mt. xxvii. 63, 2 Cor. vi. 8; likewise Hkl., as also 1 Tim. iv. 1), and once = γόης (2 Tim. iii. 13; not so Hkl.); occurs thrice in Poc. (and so likewise Hkl.), 2 Joh. 7 (*bis*), = πλάνος; Jud. 13, = πλανήτης. Σ renders here, ⲉⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁ.

12. ⲕⲁⲑⲁⲓⲁ] See note on iii. 5, and cp. verse 15.

ⲕⲁⲑⲁⲓⲁ] Perhaps we ought to read with Σ, ⲕⲁⲑⲁⲓⲁ, as all else.

13. ⲉⲓⲛⲓⲁⲓⲛⲓⲁ] The prep. here used is rather = παρά than ἐν (of Greek text); but probably the variation is introduced to suit the sense and not as implying a change from ἐν (= ⲉ, as in previous sentence). For ⲉⲓ cp. i. 13, vii. 17, xxi. 2 (where see note), 10.

ⲉⲓ ⲉⲓ = ἕκαστος] Here only in S: see note on ii. 23.

XXI. 1. ⲕⲁⲑⲁⲓⲁ (*bis*)] Feminine here, but masc. in Σ: see note on x. 6.

2. ⲉⲓⲛⲓⲁⲓⲛⲓⲁ . . . ⲉⲓⲛⲓⲁ = ἐκ . . . ἀπό] Here, and verse 10, S uses ⲉⲓⲛⲓⲁⲓⲛⲓⲁ = ἀπό (as distinguished from ἐκ) to express the idea of coming

combining both, nor for placing *καὶ τὰ στρατεύματα αὐτοῦ* as in S. The reading of S, or of its Greek original, is apparently conflate (see note on Greek text). Σ reads **فَلَمَّا كَثُرَتْ**, nearly agreeing with the latter member of the conflation in S, in the noun used as the equivalent of *στρατεύματα*, of which **كثرت** or **كثرتهم** is in Σ the uniform rendering (see note on ix. 16, where S has **كثرتهم**, as here in the former member). Hence arises a suspicion that S may have been here interpolated from Σ. Yet it is to be noted, on the other hand, that S again has **قَلْبَهُمْ** (= *τῶν στρατευμάτων αὐτοῦ*) at the close of the verse, consistently in both clauses using **قَلْبَهُمْ**, and not (as Σ) **كثرتهم**.

20. **فَلَمَّا كَثُرَتْ**] Apparently **د** is to be read for **ر**, as in Σ.

وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ **وَسَبَّحُوا**] This would represent a reading (see note on Greek text) otherwise unattested. Σ has **وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ**. Perhaps **وَسَبَّحُوا**, = *καὶ ἔζησαν*, is to be read for **وَسَبَّحُوا**.

21. **رَبِّهِمْ**] Ought to be obelized (see note on ii. 5); but not so in Ms.

رَبِّهِمْ] Note the repetition of the prefix **ر**. So Σ, **رَبِّهِمْ**. **رَبِّهِمْ** = *πάντα τὰ ὄρνεα*] Σ, **رَبِّهِمْ**; cp. both versions, verse 17 (where see note): but in the only other place where *ὄρνεον* occurs in Apoc. (xviii. 2, sing.), S om., while Σ renders **رَبِّهِمْ**. In Psh. N.T., **رَبِّهِمْ** is not used; but in O.T. often; in Hxp. sometimes.

XX. 2. **وَلَمَّا كَثُرَتْ** = *καὶ ἐκράτησε*] So Σ: elsewhere in both versions *κρατῶ* is always rendered by **وَلَمَّا**; as mostly in Psh. and Hkl., in both of which **وَلَمَّا** is very rare, though frequent in Hxp. We find however **وَلَمَّا** = *κρατῶ* Lk. xxiv. 16 (Hkl.); also also Tit. i. 8 (Psh., by implication). Here, it is used because **وَلَمَّا** is wanted to represent *κλείω* in next verse (in both versions; and so throughout, and in Psh. and Hkl. *passim*).

3. **وَلَمَّا كَثُرَتْ**] After this word (see note on Greek text), S om. to render *ἄχρι τελεσθῆ τὰ χίλια ἔτη*, which all else ins. Probably the previous sentence, in the Greek original (or an ancestor) of S, was so arranged as to end (as in rec.) with *ἔτι*, and thus the omission, whether in the Greek or made by the translator, would be due to the homœoteleuton *ἔτι . . . ἔτη*. It is true that **وَلَمَّا** is not so placed as to bear out this supposition concerning the position of *ἔτι*, but there are other instances where S places **وَلَمَّا** early in a sentence though the Greek has *ἔτι* at the end (as is usual in Apoc.): see, e.g., xxii. 11 (*quater*). Yet, on the other hand, the fact that S also om. from verse 5 an entire clause containing the same words, looks as if some doctrinal bias were at work here. But in case of verse 5,

And thus S is doubtfully supported by Σ, either in disjoining the negative from what follows, here, or in its contrary treatment of xxii. 9. See note on Greek text. It is plain that doctrinal prepossession was at work in causing the confusion and inconsistency,—cp. next note.

ⲁⲓⲛⲁⲓⲛⲁⲓ] Inserted no doubt to qualify the prohibition conveyed. The advb. = *μᾶλλον*, 2 Pet. i. 10 (Poc. and Hkl.). It is remarkable that the same advb. is interpolated, 3 Joh. 5 (Poc.), apparently = *μάλιστα*.

11. ⲛⲁⲓⲛⲁⲓⲛⲁⲓ = *ἐν δικαιοσύνη*] Σ, ⲛⲁⲓⲛⲁⲓⲛⲁⲓ, which rendering is given by both versions, xxii. 11, the only other instance of δ. in Apoc. Psh. uses both, but prefers the former: Hkl., with rare exceptions, the latter. See note on xv. 3.

12. ⲛⲁⲓⲛⲁⲓ] Here ⲛⲁⲓ = *οὐδείς*, for ⲛⲁⲓⲛⲁⲓ (as Σ).

13. ⲛⲁⲓⲛⲁⲓ] This verb in Psh. occurs only Joh. ii. 8, = *ἀντλῶ*; but elsewhere seems nearly = *βάπτω* (= *to imbue*). Perhaps however it is here = ⲛⲁⲓ (which Σ has), = *ραίνω*, *ραντίζω*. See *Theo. S.*; see also note on Greek text.

14. ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ] Observe that by placing a stop before as well as after ⲛⲁⲓⲛⲁⲓ, and prefixing ⲛⲁⲓ to the ptcp. following, S seems to make the adjective parallel with the ptcp., and therefore (see note on Greek text) to have read both in dative, or perhaps both in nominative.

15. ⲛⲁⲓⲛⲁⲓ] There seems to be an erasure in Ms. after this word; see note on Greek text.

ⲛⲁⲓ] Rather ⲛⲁⲓ; but the masc. suffix may relate to ⲛⲁⲓⲛⲁⲓ.

ⲛⲁⲓⲛⲁⲓ = *πατάξωσι*] Σ uses ⲛⲁⲓ, which is the almost invariable Psh. and Hkl. equivalent of *πατάσσω* (see note on xi. 6). But we find it represented by ⲛⲁⲓ in both, Act. vii. 24, and therefore are not obliged to suppose that S read here *ἀποκτείνωσι* or *σφάζωσι*.

16. ⲛⲁⲓⲛⲁⲓ] See note on Greek text, and observe that S inserts no ⲛⲁⲓ before ⲛⲁⲓ, and writes the noun as plural: Σ sing.; [to ⲛⲁⲓ, ⲛⲁⲓ prefixes *, in reference, as it seems, to the insertion of the copulative, and therefore to its absence from S which is the only authority for omitting it].

17. ⲛⲁⲓⲛⲁⲓ = *τοῖς ὀρνέοις*] Singular (collective); so in Psh. with rare exceptions. Σ writes the word pl. here, and verse 21 (see note there, for the rendering of S); and so Hkl. habitually.

ⲛⲁⲓⲛⲁⲓ] See note on viii. 13.

ⲛⲁⲓⲛⲁⲓ] Correct ⲛⲁⲓⲛⲁⲓⲛⲁⲓ, as Σ. Cp. Ezek. xxxix. 17 (Psh. and Hxp.).

19. ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ] There is Greek authority for both readings, *αὐτοῦ* and *αὐτῶν*, after *καὶ τὰ στρατεύματα*,—but none for

Mt. ix. 23 (Psh. and Hkl.), the only other instance of *ἀλλήτης* in N.T. Cp. Ezek. xxvi. 13 (Psh. and Hxp.). For **آب**, cp. 1 Cor. xii. 10 (Psh.).

ⲕⲟⲩⲁⲓⲁ = *μουσικῶν*] A word unknown to the lexicons: probably chosen (or perhaps formed) by our translator for its similarity in sound to *μουσικά*. For **ⲁⲃ** see second note (ii) on viii. 6.

XIX. 5. **ⲕⲟⲩⲁ**] S (not Σ) om. **ⲁⲃ** after this word.

6. **ⲕⲟⲩⲁ**] After this word, **ⲓⲗⲗ** (cursive) is interlined, apparently by a later hand, conforming the text to Σ and the Greek copies. See note on Greek text.

7. **ⲛⲉⲛⲉⲙ ⲟⲩⲃⲁⲩⲟⲩⲥⲓⲛⲉ**] (i) Note that S gives these verbs in present ptp. (= pres. indic.); Σ, in future. (ii) For the rendering of *ἀγαλλιῶ* (not else in Apoc.) in S, see note on xi. 10; Σ uses **ⲁⲓ**. In Psh., it is never rendered as by S, but often as by Σ; in Hkl. always so.

8. **ⲕⲟⲩⲁⲓⲁ**] Σ, **ⲕⲟⲩⲁ**. See note on xv. 4.

9. **ⲟⲩⲃⲁⲩ**] Probably we ought to correct **ⲓⲃⲁⲩ**.

ⲁⲟⲟ] Read **ⲁⲟⲟⲁ** instead of (or perhaps after) this word.

ⲁⲟⲟⲁⲩⲟⲩⲥⲓⲛⲉ] Correct **ⲁⲟⲟⲁⲩⲟⲩⲥⲓⲛⲉ**, as verse 7.

ⲕⲟⲩⲁ] Σ, **ⲕⲟⲩⲁ**,—one of the few cases where S has the *stat. emphat.* and Σ the *stat. absol.*: the former treating *κεκλημένοι* adjectivally, as both render *κλητοί* (xvii. 14) by **ⲕⲟⲩⲁ**. Cp. xxi. 12 (S, **ⲕⲟⲩⲁ**; Σ, **ⲕⲟⲩⲁ**).

10. **ⲕⲟⲩⲁ**] Note that **ⲟⲩⲃⲁ** (= *ὄρα*) is omitted before the negative. As the text stands, **ⲕⲟⲩⲁ** (so pointed) seems = *μὴ [ποιήσης]*! Cp. however the parallel passage, xxii. 9, where **ⲟⲩⲃⲁ** appears; but with a stop after it, so that **ⲕⲟⲩⲁ** (with no stop following) is left to be joined with what follows. Σ retains **ⲟⲩⲃⲁ** here as well as there; but its interpunction is uncertain: the evidence being

(xix. 10) <i>n</i> ;	ⲕⲟⲩⲁ . ⲕⲟⲩⲁ . ⲟⲩⲃⲁ	(xxii. 9)	ⲕⲟⲩⲁ ⲕⲟⲩⲁ ⲟⲩⲃⲁ
<i>l</i> ;	ⲕⲟⲩⲁ ⲕⲟⲩⲁ ⲟⲩⲃⲁ		ⲕⲟⲩⲁ : ⲕⲟⲩⲁ ⲟⲩⲃⲁ
<i>d</i> ;	ⲕⲟⲩⲁ ⲕⲟⲩⲁ : ⲟⲩⲃⲁ		ⲕⲟⲩⲁ : ⲕⲟⲩⲁ : ⲟⲩⲃⲁ
<i>p</i> ;	ⲕⲟⲩⲁ .. ⲕⲟⲩⲁ .. ⲟⲩⲃⲁ		ⲕⲟⲩⲁ .. ⲕⲟⲩⲁ .. ⲟⲩⲃⲁ

Thus, as to (i) *text*, Σ is against the omission here of **ⲟⲩⲃⲁ**: as to (ii) *interpunction*,

- n* agrees with S in both places.
- l* is indecisive here, but at xxii. 9 makes **ⲕⲟⲩⲁ** stand alone.
- d* (its triple point being equivalent merely to the single point of S) joins **ⲕⲟⲩⲁ** with what follows, here; but in xxii. 9 agrees with *l*.
- p* (alone consistent) makes **ⲕⲟⲩⲁ** stand alone in both places, with (*..*), *i.e.* (!), after **ⲟⲩⲃⲁ**, as well as after **ⲕⲟⲩⲁ**.

by Hxp., **קלס** = στρατηγοί, implied in **קלס** = ἀρχιστράτηγος [LXX, = ἄρχων τῶν στρατηγῶν], Josh. v. 14. See Masius, *Syr. Pec.*, s.v. **קלס**; and note that in *Theo. S.* (s.v.) this reference of Masius is misunderstood, and wrongly applied to v. 6 (μάχιμοι).

קלס = πᾶς ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων] (i) Apparently a conflation,—see note on Greek text. But **קלס** may be a periphrasis for πᾶς ὁ πλέων: if so, ἐπὶ τῶν πλοίων ought to be struck out. Σ renders **קלס** [so *l*; *d p*, **קלס**]. For **קלס** = πλέω, see Act. xxvii. 2, 6, Psh.; where Hkl. renders by **קלס**. (ii) Note the *constr.* form followed by prep., as xiv. 3.

קלס] See for this word *Theo. S.*; it is not in Psh.: Σ has here **קלס**. Psh. has **קלס** where ναύτης recurs, Act. xxvii. 27, 30: Hkl. renders as Σ; and so Hxp., 3 Kin. ix. 27 [= ναυτικός, LXX].

קלס] Note the peculiar form of the verb with suffix.

19. **קלס** = τῆς τιμιότητος αὐτῆς] Elsewhere in S, and uniformly in Σ, and in Psh., Hxp., and Hkl., **קלס** = τιμή. For τιμιότης (not else in N.T.), Σ has **קלס**, a very rare word, not found in Psh., nor (apparently) in Hkl. or Hxp.

20. **קלס** = ὅτι ἔκρινεν] Σ, less accurately, **קלס**; but in xix. 2 both give **קלס**. [In the latter place, Σ *d* has **קלס**, and S at first sight appears to read the same, but the seeming **ק** is only a blot.]

21. **קלס**] This word is added in marg., but *prima manu*. There is some trace of erasure before the next word, as if **ק** had originally been prefixed.

קלס = μύλον] So Σ [*d l n*; *p*, **קלס**—see last note]; and so Psh. and Hkl., Mt. xviii. 6, and wherever *μ.* recurs. See note on Greek text.

קלס **קלס** = ἔβαλεν βληθήσεται] Σ more consistently uses the former verb in both places: see note on vi. 13.

קלס = ὄρμηματι] So Σ. The Greek word is not else found in N.T.: but **קלס** = ὄρμη in Hkl. where it occurs (Act. xiv. 5, James iii. 4); also in Hxp., e.g., Ezek. iii. 14. So too Psh. O.T., there and elsewhere; but not N.T.

קלס] Perhaps we ought to correct **קלס** (as Σ); see note on Greek text.

22. **קלס**] This rendering is borrowed from Psh. of Daniel iii. 5, where it exactly reproduces **קלס** of the Chald., = γένους μουσικῶν of Theodot. Possibly our translator found αὐλητικῶν in his Greek copy, or misunderstood αὐλητῶν. Σ renders simply **קלס**; see for the word,

printed texts is attested only by later copies. See *Hermathena*, vol. vii, p. 290.

כָּסָא] In S and Σ, **כָּסָא** is used indifferently = *βύσσος* or *βύσσωτος* (reading of Greek uncertain here and verse 16), the prefix being here the sign of the genitive. In Psh. and Hkl. it = *βύσσος*, Lk. xvi. 19 (the only instance of β. outside Apoc.) But S, and apparently Σ, seem everywhere else to make **כָּסָא** = *βύσσωτος* (adj.), verse 16, and xix. 8 (*bis*), 14; and therefore probably mean **כָּסָא** here to represent *βύσσος*.

כִּיכָא] Σ, **כִּיכָא**.

כָּסָא = *θύϊνον*] So Σ [*d p*; but *l* writes **כָּסָא**].

כָּסָא = *ελεφάντινον*] Cp. the use of **כָּסָא** in Hebrew. Σ, **כָּסָא** (= *Elfenbein*). Ivory is not mentioned elsewhere in N. T.; but in O. T., Psh. mostly expresses it as S; Hxp. as Σ. But Psh. has **כָּסָא**, Ezek. xxvii. 6; and so Hxp., 3 Kin. x. 22 (with * before the second word), and similarly Ezek. xxvii. 15, in which two places *ivory* is spoken of in its unmanufactured state, as an article of import.

13. **כָּסָא**] So Σ; cp. Cant. v. 16 (Psh. and Hxp.), Esth. i. 6 (Psh.).

כָּסָא] Σ, **כָּסָא**, as Exod. xxx. 23 (Psh.); Hxp. **כָּסָא**.

כָּסָא] So Σ; and so Hkl., Mt. xxvi. 7; also in Hxp.: not Psh.

כָּסָא = *λίβανον*] So Psh., Mt. ii. 11 (λ. not else as a separate word in N. T.), where Hkl. transliterates **כָּסָא**, as Σ here.

כָּסָא] So Σ; and so Psh. O. T., *passim*.

14. **כָּסָא** = *ἡ ὀπώρα σου*] Σ, **כָּסָא**. *Ὀπώρα* not else in N. T., but *φθινοπωρινά* (Jud. 12) = **כָּסָא** (Poc., and Hkl. similarly): in Psh. O. T. (not N. T.) **כָּסָא** occurs; *e.g.* Deut. xxxiii. 13.

כָּסָא] Perhaps **כָּסָא** is to be prefixed. See note on Greek text.

כָּסָא = *τὰ λαμπρά*] See note on xv. 6. The word **כָּסָא** occurs in Psh. only Phil. iv. 8, = *εὐφημος*, where Hkl. uses another ptcp. of same verb.

כָּסָא. **כָּסָא**] In S only: see note on Greek text.

16. **כָּסָא** = *ἡρημώθη*] Σ, **כָּסָא**; as S, xvii. 16 (where see note). For **כָּסָא** (usually = *κενῶ*), cp. 1 Cor. i. 17, Phil. ii. 7 (Psh. and Hkl.).

17. **כָּסָא** = *πᾶς κυβερνήτης*] Σ transliterates; as Psh. and Hkl., Act. xxvii. 11 (where alone κ. recurs in N. T.); also Hxp., Ezek. xxvii. 27;—all with variations of spelling. For the rendering of S, cp. Psh., 2 Sam. vi. 3, **כָּסָא**; 2 Chr. viii. 18, **כָּסָא**; Ezek. xxvii. 29, **כָּסָא** (also Hxp.): but a closer parallel is yielded

6. **ⲉⲓⲛⲁⲓⲁ . . . ⲙⲁⲛⲓⲁⲉ**] See note on **ⲁⲃⲓⲕⲁ**, xxii. 12.

ⲕⲁⲕⲁ (*bis*) (i) **Ⲛ**, **ⲕⲁⲕⲁ**. Both forms are recognized; see Mt. xxiii. 15 (Psh. as **Ⲛ**, Hkl. as **Ⲛ**). (ii) Note the full stop placed before the second **ⲕⲁⲕⲁ**, which separates it from the preceding verb, and leaves it to be connected with that which follows (verse 7).

7. **ⲛ ⲙⲁⲣ ⲕⲁ = ὅσα**] Rather **ἔφ' ὅσα** or **ἔφ' ὅσον**: **Ⲛ**, **ⲛ ⲕⲁⲕⲁ**, which is its rendering for **ὅσον**, xxi. 16; and which usually = **ἔφ' ὅσον** in Psh. and Hkl.,—also in Poc. as well as Hkl., 2 Pet. i. 13. For the rendering here given by **Ⲛ**, cp. Mt. xviii. 18 (Psh.). See note on i. 2.

ⲉⲥⲧⲣⲏⲛⲓⲁⲥⲉ = **ἑστηγνῖασε**] Cp. **ⲁⲛⲁⲃⲉⲕ** [*sic*], verse 9: **Ⲛ** has **ⲁⲛⲁⲃⲉⲕ** (= **στηγνῖασαι**) here, and similarly in verse 9; for which cp. **ⲙⲉⲧⲏⲧⲏ** = **ὅταν καταστηγνῖασωσι**, 1 Tim. v. 11 (Psh., similarly Hkl.). In Psh. (not Hkl.) **ⲁⲛⲁⲃⲉⲕ** occurs 2 Thess. ii. 4, James ii. 6, 13, iii. 5; but = different verbs.

ⲕⲁⲕⲁ ⲕⲁⲕⲁ = τσοῦτον] **Ⲛ** renders as if **τοιούτον**, and similarly **ⲕⲁⲕⲁ ⲕⲁⲕⲁ**, verse 16 (the only other instance of **τσοῦτος** in Apoc.); and so **Ⲛ** there, but here **ⲕⲁⲕⲁ ⲕⲁⲕⲁ** (more accurately). Psh. usually gives the third of these renderings or something equivalent, rarely the second; Hkl. uses both, often combined: the first is not found in either.

8. **ⲕⲁⲃⲁⲃⲁ**] Correct **ⲕⲁⲃⲁⲃⲁ**.

9. **ⲁⲛⲁⲃⲉⲕ**] Correct **ⲁⲛⲁⲃⲉⲕ** (see verse 7 and note). The reading of text would however make sense,—cp. 1 Cor. x. 7 (Psh. and Hkl.), **ⲁⲛⲁⲃⲉⲕ** = **παίλειν**.

10. **ⲙⲁⲕⲣⲟⲃⲉⲛ ⲙⲁⲕⲣⲟⲃⲉⲛ = ἀπὸ μακρόθεν**] So again verse 15; but verse 17, **ⲕⲁⲙⲁⲓ ⲙⲁⲕⲣⲟⲃⲉⲛ**. **Ⲛ** in all these places gives the latter rendering of the phrase (which does not recur in Apoc.); and so Psh. and Hkl.: but in Psh. O.T. the former is to be found, *e.g.* Sirac. xxi. 7; in Hxp. the latter.

11. **ⲙⲁⲕⲣⲟⲃⲉⲛ = τὸν γόμον αὐτῶν**] So in next verse: in both; **Ⲛ** has **ⲕⲁⲕⲁ**; and so Psh. and Hkl., Act. xxi. 3 (the only other instance of **γ.** in N. T.), reserving **ⲕⲁⲃⲁⲃⲁ** as = **φορτίον**.

12. **ⲕⲁⲓⲁ . . . ⲕⲁⲓⲁ = τιμίον . . . τίμιον**] So **Ⲛ** wherever **τίμιος** occurs, (except xvii. 4, where see note): **Ⲛ** uniformly uses **ⲕⲁⲓⲁ**, as does Hkl.: Psh. mostly as **Ⲛ**, where **τ.** means *precious*,—(but as **Ⲛ** twice, Act. v. 34, Hebr. xiii. 4, where **τ.** means *honoured*). So too 2 Pet. i. 4, **ⲕⲁⲓⲁ** (Poc., not Hkl.), where printed texts wrongly give **ⲕⲁⲓⲁⲕⲁ** = **τιμάς**; but the reading is as above rectified in our Ms., and in two others, Oo. 1.17 of Cambridge Univ., and Suppl. 27 of Paris, of high authority: that of the

כְּוֹיִ לַ] Possibly כְּוֹיִ לַ (παντὸς ὀρνέου) is to be read here; as in Σ l: see De Dieu's note *in loc.* See also note on Greek text.

3. לִּי בְּיָדַי] This seems to represent πεπότικε (with accus.); lit., κεκέρακε (with dat.),—cp. verse 6.

כְּיִלְכֹּחַ] So Σ [dp; l, כְּיִלְכֹּחַ], and so where the word recurs, verses 11, 15, 23 [each copy adhering to its spelling; n as l, verse 11,—*deficit* in the other places].

כְּוֹיִ לַ = τοῦ στρήνους αὐτῆς] Lit., τῆς μανίας αὐτῆς. So כְּוֹיִ לַ = λῆρος, Lk. xxiv. 11 (Psh.). Σ gives the transliteration כְּוֹיִ לַ כְּוֹיִ לַ; see second note on verse 7 *infr.*, and cp. כְּוֹיִ לַ, 4 Kin. xix. 28 (Hxp.) = στρήνος [LXX], in which place the Hebrew word is לְנֶשֶׁת. This suggests that כְּוֹיִ לַ is to be corrected כְּוֹיִ לַ (from כְּוֹיִ לַ, as לְנֶשֶׁת from לְנֶשֶׁת) taken *in malam partem*, “luxury” instead of “tranquillity.” This sense is well established for the Hebrew word, but seems unrecorded for the Syriac. See for כְּוֹיִ לַ, i. 4 and note.

Infr., verses 7, 9 (where see notes), στρηνω = כְּוֹיִ לַ (wrongly written כְּוֹיִ לַ in the latter verse). Hence another conjecture arises, that כְּוֹיִ לַ (= φρύαγμα, Jer. xii. 5, Hxp.; see also heading of Ps. x., Psh.) may have been the rendering of S, which may have passed, by a like shortening, into כְּוֹיִ לַ (= εὐτραπελία, Eph. v. 4, Psh. and Hkl.), and thence into כְּוֹיִ לַ.

4. כְּוֹיִ לַ = ἐξ αὐτῆς] Σ, כְּוֹיִ לַ. Except in the expressions כְּוֹיִ לַ (iv. 8, v. 1), כְּוֹיִ לַ (xi. 2), כְּוֹיִ לַ is not else found in S; but in Psh. and Hkl. occurs with suffixes as here,—*e.g.* Mt. xxiii. 26. So too Psh. (not Hxp.), Jer. li. 45, which in this sentence S repeats *verbatim*.

כְּוֹיִ לַ כְּוֹיִ לַ = ἵνα μὴ . . . ἵνα μὴ] So Σ (with כְּוֹיִ לַ, as usual, before the former). But S om. כְּוֹיִ לַ before כְּוֹיִ לַ, so as to make the latter of the two final clauses dependent on the former; and thus has reason for changing from כְּוֹיִ לַ to כְּוֹיִ לַ: while Σ retains כְּוֹיִ לַ, so as to make the two clauses parallel, and yet varies the rendering of ἵνα μὴ exactly as S. Thus in this verse we have clear evidence not only of the connexion of the versions, but of the dependence of Σ on S.

5. כְּוֹיִ לַ = ἐκολλήθησαν] So Σ. The Greek verb (not else in Apoc.), in Psh. and Hkl. is but once (Lk. x. 11) rendered as here.

כְּוֹיִ לַ = τὰ ἀδικήματα αὐτῆς] Similarly Σ. ἁδίκημα does not recur in Apoc.; else in N.T. only Act. xviii. 14, xxiv. 20, in which places Hkl. renders as here; but not Psh., which however often uses כְּוֹיִ לַ otherwise. Cp. xxi. 8, xxii. 11.

11. **ܠܒܝܒܐ**] An interpolation, probably of a gloss in marg., identifying the “beast” of this chapter with the “dragon” of xii. 3.

ܐܘܪܘܟܐ] After this word **ܕܐܘܪ**, as in verse 8, is apparently wanting.

12. **ܕܘܠܘܢܐ . . . ܕܘܠܘܢܐ** = *ἔλαβον . . . λαμβάνουσι*] See note on v. 8. **ܕܘܠܘܢܐ**] Correct **ܕܘܠܘܢܐ**.

13. **ܕܘܠܘܢܐ** = *γνώμην*] So verse 17 (*bis*), and so Σ in both verses (the only instances of *γν.* in Apoc.). In Psh., **ܕܘܠܘܢܐ**, though frequent, is never rendered as here; in Hkl. thrice, Act. xx. 3, 1 Cor. i. 10, Philem. 14, (the Greek being written in marg. of the first of these places).

14. **ܕܘܠܘܢܐ** = *ἀδικήσει*] Correct **ܕܘܠܘܢܐ** (= *νικήσει*), as Σ . The Greek verbs are so similar as to suggest the surmise that the error may have been in the copy whence S is translated. But in S *ἀδικῶ* is never rendered by **ܕܘܠܘܢܐ** (see notes on ii. 11, xi. 5); and it is doubtful whether **ܕܘܠܘܢܐ** is ever used in *pa*. Where it occurs in Σ , it is in *aph*.

ܕܘܠܘܢܐ ܕܘܠܘܢܐ] So xix. 16, where the same expression recurs; and so in both places Σ [*d p*; but *l*, **ܕܘܠܘܢܐ**; *n hiat*]. So too Psh., 1 Tim. vi. 15; but Hkl. as Σl ; also Hxp., Ps. cxxxv. [cxxxvi.] 2 [3], Dan. [LXX, not Theodot.] iv. 31 [34]. But Psh. uses *stat. constr.* without **ܕ**, in that Ps., and in Deut. x. 17, Ezek. xxvi. 7, xxxix. 17.

ܕܘܠܘܢܐ ܕܘܠܘܢܐ] Σ gives here **ܕܘܠܘܢܐ ܕܘܠܘܢܐ**, and so both versions, xix. 16; and Psh. (not Hkl.), 1 Tim. vi. 15. But the Psh. O.T. usage is as S here; as Ezr. vii. 12, Ezek. xxvi. 7 (as also Hxp.), Dan. ii. 37 (but Hxp. as Σ).

16. **ܕܘܠܘܢܐ** = *ἐπισκέψονται*] I propose to correct **ܕܘܠܘܢܐ** (see note on Greek text, and cp. Σ), retaining the fem. form, though the following verb is masc.

ܕܘܠܘܢܐ = *ἡρημωμένην*] So Σ [*d* writes **ܕܘܠܘܢܐ**, and so *p* prints **ܕܘܠܘܢܐ**; but De Dieu, **ܕܘܠܘܢܐ**]. See *Thes. S.*, s.v. **ܕܘܠܘܢܐ**. The Greek verb occurs else in Apoc. only xviii. 16, 19. In the former place (where see note), S renders by **ܕܘܠܘܢܐ**; in the latter, as here; and so Σ in both. Else in N.T., it is only found Mt. xii. 25, Lk. xi. 17, and in both places is rendered in Psh. and Hkl. by **ܕܘܠܘܢܐ**.

17. **ܕܘܠܘܢܐ**] Read rather (with Σ) **ܕܘܠܘܢܐ**, = *ἔδωκεν*, as all Greek copies.

XVIII. 2. **ܕܘܠܘܢܐ** = *κατοικητήριον*] So Σ [*l* is misprinted by De Dieu, **ܕܘܠܘܢܐ** = *σπήλαιον*]. So too both Psh. and Hkl., Eph. ii. 22 (the only other instance in N.T. of either the Greek or the Syriac word). Cp. Jer. ix. 11 (Psh., and Hxp. with LXX).

plural: not so elsewhere in S (xviii. 12, 16); nor anywhere in Σ. In Psh. N.T. it is usually singular (but see Mk. xv. 17, 20 [Widm.]); in Hkl. always; but pl. sometimes in Psh. O.T. and Hxp., as Dan. v. 7, 29.

כְּרֻסָּוּ = κεχρυσωμένα] (i) Σ, כְּרֻסָּוּ = καὶ κεχρυσωμένη. See note on Greek text. (ii) Observe that, consistently with its reading, S places a stop (·) after כְּרֻסָּ, and does not prefix כּ as Σ does to the following noun. For the verb, cp. Esai. xxx. 22 (Hxp.): not in Psh.

כְּרֻסָּ = τιμίους] S nowhere else (see note on xviii. 12) renders τίμιος thus; nor does Σ, or Psh. N.T. or Hkl.: but Psh. O.T. and Hxp., sometimes, as Ezek. xxviii. 13 (cp. Psh. there). Σ, כְּרֻסָּ here, and throughout.

כְּרֻסָּ] More correctly written כְּרֻסָּ (see next note: Σ gives כְּרֻסָּ). In this and next note I assume that in the original of S, ἀκαθ. stood before βδ.; see note on Greek text; also on xvi. 13. This word (once in Psh., = ἀκαθαρσία, Rom. i. 24) occurs nowhere else in S. But we find כְּרֻסָּ, xxi. 27 *infr.* (= κοινός), and xxii. 15 (= κύων[?]): in Psh. it sometimes = ἀκάθαρτος, sometimes κοινός.

כְּרֻסָּ = βδελύγματος] So again in next verse (5); in xxi. 27, where alone βδ. recurs in Apoc., S has כְּרֻסָּ. In verse 5, Σ agrees with S; but here, and xxi. 27, it has כְּרֻסָּ (sing. or pl.). Again, xxi. 8, both versions render ἐβδελυμένοις (verb only there in Apoc.) by כְּרֻסָּ. In N.T. βδελύγμα occurs else only Mt. xxiv. 15, Mk. xiii. 14, Lk. xvi. 15, in all which places other renderings are used in Psh., and in Hkl.; also in Hxp., as well as Psh., Dan. ix. 27, xi. 31, xii. 11; but in 1 Macc. i. 54 (Psh.), it = כְּרֻסָּ. In Psh. N.T., also Hkl., כְּרֻסָּ, כְּרֻסָּ, are nowhere found: but the former in O.T., 2 Macc. vi. 5 (Psh., = ?); the latter in Hxp., 1 [3] Esdr. viii. 80 [= μόλυσμός, LXX]. But כְּרֻסָּ = κοινός sometimes in Psh. and often in Hkl.; and כְּרֻסָּ = κοῶ usually in both.

6. כְּרֻסָּ] This word seems to have undergone correction, *prima manu*. The syllable כְּ [sic in Ms.] is in paler ink than the root letters, and so is the final כְּ, which moreover stands out in the margin.

8. כְּרֻסָּ] Cp. xi. 7, and note.

כְּרֻסָּ] Note the *stat. constr.* followed by redundant prep., as in xiv. 3, where see note: see also note on iii. 10.

כְּרֻסָּ] See note on iii. 5.

(the only other instance of ἀσχ. in N.T.); also Hxp., Deut. xxiii. 13 (see *Thes. S.*, s.v.). Σ uses **κωσία**, a word not found in Psh. N.T.,—but in O.T., Exod. xx. 26 (Psh. and Hxp.), where LXX has ἀσχ. Possibly S read *αἰσχύνην* (see note on Greek text).

16. **απλ**] In both Psh. and Hxp., = **אֶלֶף** or **אֶלֶף** wherever it occurs. See e.g., 1 [3] Kin. ix. 15, where LXX [or Theodot. ?] has *μαγδῶ*, elsewhere mostly *μαγεδ[δ]ών*.

17. **κωφ** Σ, **δρω**. In our Ms., the final letter alone is legible.

18. **κωι . . . κωι**] See note on vi. 12.

ωδωκ = *οἶος*] Σ, **κωκ κωκ**. The word *οἶος* is not else found in Apoc.; but in Psh. is rendered as by S, Mk. xiii. 19 (where Hkl. renders nearly as Σ); also Exod. ix. 24 (where cp. Hxp.).

19. **δωθωκ** = *ἐμνήσθη*] So Σ: a rare use of this form in passive sense: rare also of the Greek verb; but for it cp. Act. x. 31, Ezek. xviii. 22, 24, (LXX). In the latter place, Psh. and Hxp. render as here; in the former, Psh. and Hkl. avoid so doing.

21. **κωκ κωκ**] Σ, **κωκ κωκ**.

ωδω = *σφόδρα*] So Psh. always; not else in Apoc.: Σ, **ωδω**, as Hkl. and Hxp.

XVII. 1. **ωδω κω**] Cp. xxi. 9, where *δεῦρο* recurs, = **κω** simply; and so Σ in both places, as in Psh. and Hkl., Joh. xi. 43, &c.: but **ωδω κω** (Psh., not Hkl.) = *δεῦρο ἀκολούθει μοι*, Mt. xix. 21, &c.

3. **ωδωκ** = *ἀπήνεγκέ με*] Σ, **ωδωκ**; as both versions, xxi. 10 (the only other instance of the Greek verb in Apoc.); and so both render *ἀπάγει*, xiii. 10 (where see note). In Psh., **ωδωκ** often occurs, but never = *ἀποφέρω*, which Psh. and Hkl. render as Σ.

κωκωκω = *κόκκινον*] So Σ; but in next verse, both (with Psh. and Hkl.) render κ. by **κωκωκω**, as also where it recurs, xviii. 12, 16; moreover, both make **κωκωκω** = *πυρρός*, vi. 4. These instances of exact agreement in variation of rendering are clear marks of the affinity between S and Σ. The reason of varying is, no doubt, that **ω** seems proper to denote the colour of an animal; **κ**, that of a garment. But probably κ., as here applied to the beast, signifies that it was covered with scarlet *trappings*.

4. **κωκ κωκ**] Note that S writes **κωκ** here without suffix, and **κωκω** uninflected; see Nöldeke, § 304. Σ, **δωκω κωκω**.

κωκωκω = *πορφυρά*] Observe that this word is written as

XVI. 2. **כככ** = *πονηρόν*] So Σ [*n*; but *d l p*, **כככ**, which the Lexx. support]; not in Psh. Both versions make **ככ** = *πόνος* wherever it occurs (verses 10, 11, xxi. 4), and so Hxp., e.g., Esai. i. 5 (with Psh.). In Psh. N.T. it = *νόσος*, *πάθος*, and the like, but not in Hkl. Else in N.T., *πόνος* occurs only Col. iv. 13, where Psh. and Hkl. follow the variant *ζήλος*.

ככ] With **ככ** following; more regularly **ככ**.

3. **כככ ככ ככ**] To be corrected, as it seems, **ככ ככ** **ככככ**, as Σ : but see note on Greek text.

8. **כככ** = *καυματίσαι*] So, i. 15, S has **כככ** = *πεπυρωμένος*. *Καυματίζω* occurs in Apoc. else only in next verse (where S om.,—see next note). Σ in both verses uses forms of the same root **ככ**. So also Psh. and Hkl. where the Greek verb occurs in N.T., Mt. xiii. 6, Mk. iv. 6.

9. **כככ**] (i) Note that S om. to render *ἐν πυρί* (end of verse 8). *καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι* (= **כככ ככככככ .ככככ**, as Σ). This error of homœot. is no doubt due to the Syr. scribe,—for **ככככ** and **כככ** do not differ in termination as do *ἀνθρώπους . . . ἄνθρωποι* (see Greek text). (ii) The verbal **כככ** occurs in S here only; see note on vii. 16.

כככ] The middle letter of this word is partly effaced in Ms., but the other letters and the point are clear. See note on verse 11.

10. Note that a point (·) is prefixed to this verse. Probably four points ∴ (in red as usual) were to have been placed round it. [The stop represented in printed text by ∴ is in Ms. always in vermilion, with a fifth point, in black, in its centre.]

11. **כככ**] Correct **כככ**, as ix. 20, 21;—see note on ii. 15. The reading of Ms. = *ἐπαύσαντο*, which is unsupported (see note on Greek text); but as it makes sense, it may have been also in verse 9, *supr.*

13. **ככככ ככ** = *ἀκάθαρτα*] Σ , **כככככ**, as also xviii. 2, where S renders as it does here: but for the other place where *ἀκ.* occurs in Apoc., xvii. 4, see note there. Psh. never renders as S here; Hkl. but twice (Act. x. 28, 1 Cor. vii. 14): Psh. N.T. sometimes as Σ here; Hkl. frequently; Psh. O.T. and Hxp. usually. All also use **כככ**, especially Psh.

14. **כככ**] For **ככככ**, which Σ gives [*d n p*; but *l* **כככ**—, wrongly]: see note on v. 6.

15. **כככ**] Σ [*l p*; not *d*; *n hiat*] adds **ככ**, to make it clear that *ἔρχομαι* is expressed,—not *ἔρχεται*, which S seems to represent.

כככככ = *τὴν ἀσχημοσύνην αὐτοῦ*] So Psh. and Hkl., Rom. i. 27

3. **חַכְמָה חַכְמָה** [Both *emphat.* in Σ; as also **חַכְמָה**, **חַכְמָה** : but the latter pair are *absol.* in S and Σ, xix. 2.

חַכְמָה = *δίκαια*] So xix. 2; and so Σ in both places. But in the remaining three places where *δίκαιος* occurs (xvi. 5, 7, xxii. 11) both render by **חַכְמָה**,—a signal instance of agreement in arbitrary variation of rendering. See however note on verse 4. The renderings are used indiscriminately in Psh., and in Hkl. also.

חַכְמָה] Note that this word occurs twice in this verse;—substituted, in the second instance, for **חַכְמָה**; probably by oversight.

חַכְמָה] So Σ; = *αἰώνων* of MSS. **Ⲉ C**, with *vg*; also with Psh. of pll., Jer. x. 7: against *ἔθνων* (= **חַכְמָה**) of MSS. **A P Q** and most mss., with *vt*; and with Hebr., Hxp., and Theodot. of pll. (LXX om.).

4. **חַכְמָה חַכְמָה** = *ὅτι δίκαιος εἶ*] Or, *ὅτι εὐθὺς εἶ*. This sentence, which is supported by no other authority, takes the place of *ὅτι τὰ δικαιώματά σου ἐφανερώθησαν* (as all else have it). We have **חַכְמָה** = *δικαιώματα*, xix. 8 (S; not Σ), which is in favour of reading *δίκαιος* in the Greek here: but on the other hand for *εὐθὺς* we have **חַכְמָה** (= *εὐθὺς ὁ Κύριος*, LXX), Ps. xxv [xxiv]. 8 (Psh.; so too Hxp.); and in N.T., **חַכְמָה** = *εὐθὺς* (both in moral and in physical sense), Act. viii. 21, ix. 11, (Psh. and Hkl.). Again, we find **חַכְמָה** = *ὀρθός*, Hebr. xii. 13 (Psh. and Hkl.). So likewise Prov. xi. 6 (Psh. and Hxp.), = *ὀρθός*, LXX.

Possibly S originally had **חַכְמָה חַכְמָה**, and (the last four letters having been lost), **חַכְמָה** has become **חַכְמָה**.

Or it may be that **חַכְמָה** belongs properly to the second sentence of the verse, and was originally a marginal variant (for **חַכְמָה**), wrongly inserted here, displacing **חַכְמָה**. In support of this conjecture, note that to **חַכְמָה**, Σ adds **חַכְמָה** [*d p* prefixing **חַכְמָה**], which is equivalent to **חַכְמָה** [H. J. L.]. Cp. Deut. xxxii. 4 (Psh.).

6. **חַכְמָה**] The full stop before these words (a scribe's error) ought to be removed, and placed after them.

חַכְמָה = *λαμπρόν*] So S always, except xviii. 14, where the word is used in a different sense: Σ uniformly renders λ. by **חַכְמָה**, as Hkl. In Psh. N.T., λ. is nowhere directly rendered, and **חַכְמָה** is used for *φωτεινός* and the like, = "lighted", or "luminous": **חַכְמָה** for *κράτιστος* (Lk. i. 3, &c.), = "illustrious".

7. **חַכְמָה**] Correct **חַכְמָה**.

(except i. 3, where see note), as in Psh., where felicitation is conveyed: but ܠܘܘܐ is used, xx. 6, where μακάριος is merely predicated; which is Psh. usage also (see e.g. Joh. xiii. 17). Σ uniformly makes μακάριος = ܠܘܘܐ, as does Hkl.: but Hxp. sometimes as S (cp. Ps. i. 1, ii. 13).

ܘܡܝܬܝܘܢ = οἱ ἀποθνήσκοντες] Σ, ܘܡܝܬܝܘܢ. The verb ܡܝܬܝܘܢ occurs in Psh. only 2 Cor. v. 6, 8 (cp. also 9), = ἐκδημῶ,—not in Hkl.: but in lection-rubrics ܡܝܬܝܘܢ, ܡܝܬܝܘܢ, are used as “the departed”, “departure”,—“the deceased”, “decease”, in English. The last-named word occurs once, 2 Pet. i. 14 (Ροc., not Hkl.) in this sense, = ἀπόθεις, which is a point of agreement between S and Ροc.

14. ܡܝܬܝܘܢ] See note on i. 13.

ܡܝܬܝܘܢ] Σ, ܡܝܬܝܘܢ [n; d l p ܡܝܬܝܘܢ, erroneously],—the usual habit of each version being in this instance reversed; and so through verses 14–19. The *absol.* form is used (Psh. and Hkl.) in the only other place where the word occurs in N.T., Mk. iv. 29; also in the pll., Joel iii. 13, and elsewhere always in Psh. O.T., and Hxp. For the *emphat.*, see *Theo. S.*, s.v. (Zech. v. 1 is wrongly cited there).

ܡܝܬܝܘܢ] Rather ܡܝܬܝܘܢ. There is here an error (whether in the Greek or the Syriac) of repetition of a word from earlier part of verse.

Note the stop (:) [*sic* in Ms.], at end of verse.

18. ܡܝܬܝܘܢ] A marginal insertion, *prima manu*.

ܡܝܬܝܘܢ = ἤκμασαν] Rather = ἠύξησαν, which perhaps S may have read here: cp. Mt. vi. 28, &c., where αὐξάνω = ܡܝܬܝܘܢ (Psh. and Hkl.). Σ has ܡܝܬܝܘܢ. The verb ἀκμάζω does not elsewhere occur in N.T.

20. ܡܝܬܝܘܢ = ἐξήλθεν] Σ, ܡܝܬܝܘܢ [d p; but l om., and n *hiat*] which S and Σ both use = παιδεύω, iii. 19.

ܡܝܬܝܘܢ] Σ, ܡܝܬܝܘܢ; and so S as well as Σ where the word recurs, xxi. 16. The *emph.* is always used in Psh. N.T. except Act. i. 12; in Hkl. without exception.

XV. 1. ܡܝܬܝܘܢ = θαυμαστόν] So again verse 3 (the only other instance of θ. in Apoc.), and so Σ in both places; also Hkl. sometimes. But in Psh., ܡܝܬܝܘܢ means “astonished”, not “astonishing”: yet see Lk. xiii. 17, where it = ἔνδοξος.

ܡܝܬܝܘܢ] Correct ܡܝܬܝܘܢ: so again, xxi. 9.

2. ܡܝܬܝܘܢ = ἐπί] Rather = ἐπάνω (with genitive), as xx. 3, 11. Perhaps S means to describe the singers as standing *over*, not *on*, the sea.

xviii. 17) is noteworthy. Inasmuch as the use of *stat. constr.* is very rare in Σ, but frequent in S, the presumption is that Σ here borrows from S.

4. $\aleph \text{ ח } \aleph = \delta\text{που } \delta\nu]$ Σ, $\aleph \aleph \aleph$. In Psh., $\aleph \text{ ח}$ occurs, as Rom. xv. 20 (not Hkl.), = *δπου*, but not with \aleph before it;—for which combination see *Thes. S.*, s.v. ח .

5. $\aleph \text{ ח } \aleph = \psi\epsilon\upsilon\delta\omicron\varsigma]$ So Σ; and so both in the other places (xxi. 27, xxii. 15) where *ψ.* occurs; as also Hkl. uniformly. In Psh. N.T., *ψ.* is only twice thus rendered, 1 Joh. ii. 21, 27.

$\aleph \aleph \aleph$] Not else in Apoc. Σ, $\aleph \aleph \aleph$ [*d l p*], $\aleph \aleph \aleph$ [*n*]. Psh. usually as S, but (with Hkl.) as Σ *n*, Hebr. ix. 14, 1 Pet. i. 19; and so 2 Pet. iii. 14, Jud. 24, (Poc.; but Hkl. as Σ *d l p*). Hkl. elsewhere sometimes as Σ *n*, sometimes as Σ *d l p*.

6. $\aleph \aleph \aleph$] See note on viii. 13.

$\aleph \aleph \aleph$] This is the only instance of $\delta\kappa$ followed by both \aleph and \aleph : see note on xiii. 17. Probably S read *ἔχοντα ἐπ' αὐτοῦ*.

$\aleph \aleph \aleph = \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\omicron\nu]$ *Εὐαγγ.* not else in Apoc. Σ has $\aleph \aleph \aleph$, as Hkl., and Psh. sometimes (as Mk. i. 1): but Psh. usually as S. In the superscription both S and Σ (but see first note on i. 1) transliterate *εὐαγγελίστης*.

$\aleph \aleph \aleph$] For this construction cp. Isai. xlii. 11 (Psh.). In the sense of “to inhabit,” \aleph is usually followed by \aleph .

7. $\aleph \aleph \aleph = \phi\omicron\beta\eta\theta\eta\tau\epsilon]$ It is remarkable that Σ instead of this literal rendering gives $\aleph \aleph \aleph$; rather = *λατρεύσατε* (as mostly in Psh. and nearly always in Hkl.). The use of $\aleph = \lambda\alpha\tau\rho\epsilon\upsilon\omega$ is implied in the rendering (S and Σ) of *εἰδωλολάτρης* (xxi. 8); but where the verb occurs (vii. 15, where see note; xxii. 3) both render it by $\aleph \aleph \aleph$.

8. The two points (..) placed at end of this verse seem to be a note of admiration (!). So again xv. 4, after $\aleph \aleph \aleph$. Cp. Σ *p*, xix. 10, xxii. 9.

10. $\aleph \aleph \aleph = \acute{\alpha}\kappa\rho\acute{\alpha}\tau\omicron\upsilon]$ Σ transliterates, $\aleph \aleph \aleph$ (not so Hxp.; cp. pll., Ps. lxxiv [lxxv]. 8). The verb \aleph is not found in S: but once in Σ, xv. 2 (see note on viii. 7). In Hkl. $\aleph \aleph \aleph = \mu\acute{\iota}\gamma\mu\alpha$, Joh. xix. 39: it does not occur in Psh. N.T.; but in O.T., Levit. xix. 19.

11. $\aleph \aleph \aleph$] Perhaps to be read as fut.; so Σ, $\aleph \aleph \aleph$ [*d p*; but *l* writes $\aleph \aleph \aleph$, and *n* is unpointed]. See *Thes. S.*, s.v.

$\aleph \aleph \aleph$] See note on iv. 8: the word occurs in Psh. N.T. only Phil. ii. 28 as if = *ἀλνπία*: in Hxp. = *ἀνάψυξις*.

13. $\aleph \aleph \aleph \aleph \aleph \aleph \aleph = \mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\iota \omicron\iota \nu\epsilon\kappa\rho\acute{\iota}]$ So always in S

16. ܠܘܢܝܢ] See note on Greek text. Probably we ought to correct ܠܘܢܝܢ, as xix. 18. See also note on vi. 15, and compare Σ here.

ܠܘܢܝܢ = χάραγμα] So S and Σ throughout. In LXX, χ never occurs; in N.T., else only Act. xvii. 29: but neither there nor elsewhere is ܠܘܢܝܢ used in Psh. N.T. or Hkl.; nor (apparently) in Psh. O.T. or Hxp.

17. ܠܘܢܝܢ ܐܢ ܠܘܢܝܢ] Note that S omits to render δύνηται, so that these two futures must be taken to represent ἀγορασαι and πωλησαι read not as infinitives but as optatives. Σ supplies the missing verb (ܠܘܢܝܢ), and retains these futures; but (contrary to its usage elsewhere) neglects to prefix to them ܐ, thereby making its translation almost ungrammatical, and (as it seems) betraying its dependence on S.

ܠܘܢܝܢ ܕܠܘܢܝܢ = ὁ ἔχων] Here ܠܘܢܝܢ replaces the usual ܕܠܘܢܝܢ. This form of the idiom recurs in S, xiv. 1, 17, xv. 1, 2, 6, xvii. 1, xx. 1, xxi. 9, 15; and seems to be used where ἔχω means *gero*,—"to hold" or (as here) "to wear". See note on xiv. 6; and cp. Mt. xxvi. 7 (Psh.). Elsewhere, ܠܘܢܝܢ = "*officium alicujus est*" (*Theo. S.*, s.v. ܕܠܘܢܝܢ).

18. ܠܘܢܝܢ ܕܠܘܢܝܢ] Another variation of idiom; ܠܘܢܝܢ for ܠܘܢܝܢ.

ܠܘܢܝܢ = νοῦν] So again xvii. 9 (the only other instance of ν. in Apoc.), and so Σ in both places. So in Hkl. and Hxp. also: but in Psh. N.T. the word is not thus used; it occurs only Mk. iii. 21, where no Greek noun corresponds.

ܠܘܢܝܢ] For ܠܘܢܝܢ; so xxi. 20. See also p. 31 *supr.*, end of line 12. Cp. Payne Smith's *Catal. of Syriac Mss. in Bodl. Libr.*, col. 28.

XIV. 3. ܠܘܢܝܢ ܠܘܢܝܢ = οὐδείς] Note that the latter word is set on marg.,—apparently by an afterthought, but *prima manu*. Cp. xix. 12, where ܠܘܢܝܢ without ܠܘܢܝܢ stands for οὐδείς.

ܠܘܢܝܢ] For ܠܘܢܝܢ ܠܘܢܝܢ, as if S read *καί* for *εἰ μή*. The meaning being lost in consequence of this error, an attempt has been made to restore sense by inserting a full stop before ܠܘܢܝܢ, and placing a lesser stop after (instead of before) ܠܘܢܝܢ (beginning of next verse); the result being,—“No man could learn the song. And these are the four and twenty thousand redeemed from the earth, they who have not been defiled, &c.” Possibly the Greek original of S may have exhibited the passage thus. See note on Greek text.

ܠܘܢܝܢ ܠܘܢܝܢ] So Σ. The coincidence of the two versions in this abnormal construction (*stat. constr.* with ܠܘܢܝܢ following; cp. xvii. 8,

here is better than that of Σ, as reproducing the paronomasia, σκηνήν σκηνοῦντας (= **כִּי־עַ**),—and similarly in xxi. 3. For **כִּי־עַ** = σκηνώ, see note on vii. 15. In Psh. and Hkl., though not thus used, it is sometimes found = καταλύω (as Lk. ix. 12) or the like.

8. **כִּי־עַ** **כִּי־עַ**] See Nöldeke, *Kurzg. Gramm.*, § 236.

כִּי־עַ] Possibly **כִּי־עַ** has dropt out after this word.

10. **כִּי־עַ** = *αἰχμαλωσίαν*] So Σ; and so Psh. and Hxp. in the pll., Jer. xv. 2. But Psh. and Hkl. both render *αἰχμ.* by **כִּי־עַ**, Eph. iv. 8 (the only other instance of it in N.T.). So too Psh. and Hxp., Ps. lxxviii. 18 [lxxvii. 19], and Judges v. 12 (Hxp.,—cp. also Psh.); = Hebr. **כִּי־עַ**.

כִּי־עַ = *ἀπάγει*] So Σ, which has **כִּי־עַ** also = *ἀπήνεγκε* in the two places where that verb occurs (xvii. 3, xxi. 10),—S only in the latter (*ἀπάγω* does not occur else in Apoc.). Both Psh. and Hkl. use it as = each of these verbs, *e.g.*, Mk. xv. 1, 16.

כִּי־עַ] Correct **כִּי־עַ**. The words have been accidentally misplaced in the printing.

11. **כִּי־עַ** **כִּי־עַ**] Possibly we ought to correct **כִּי־עַ** as Σ. See note on Greek text here; also on next verse.

12. **כִּי־עַ**] Correct **כִּי־עַ**. The word as written would relate to **כִּי־עַ** instead of to **כִּי־עַ**.

כִּי־עַ] Omit the prefixed **כִּי**, and for **י** substitute **כִּי**. The twofold error here arose probably from a marginal **כִּי** in the exemplar of our Ms., intended as a correction for **י**, but mistaken by the scribe and inserted by him as a prefix. See note on Greek text.

כִּי־עַ = *ἐνώπιον αὐτοῦ*] We should here expect **כִּי־עַ**, after **כִּי־עַ**. The masc. suffix relates to the person symbolized as *θηρίον*.

כִּי־עַ] Cp. verse 14: and see note on iii. 10.

כִּי־עַ] Probably the prefix ought to be **כִּי**.

כִּי־עַ] So Σ; but in verse 3 (the only other instance of *θεραπεύω* in Apoc.) both have **כִּי־עַ**,—a notable coincidence in a purely arbitrary variation of rendering. In Psh. **כִּי־עַ** always renders *θεραπεύω*, and **כִּי־עַ** *ὑγιή ποιῶ*. Hkl. once (Joh. v. 10) uses the latter for *θεραπεύω*, which it usually renders as Psh. Act. v. 16 (Psh. and Hkl.) seems an exception; but Cod. D there reads *ἰῶντο* for *ἐθεραπεύοντο*.

13. **כִּי־עַ**] So again, verses 15, 16; but in the after part of this verse, and in verse 12 (*bis*), **כִּי־עַ**.

14. **כִּי־עַ**] Correct **כִּי־עַ**, as Σ. See note on Greek text.

XIII. 1. [מתים] So (with cardinal number preceding, as here) verse 11, xvii. 7, 12; elsewhere מתים. This *absol.* form is rare, but is found Act. x. 11 (Psh.) = ἀρχαί. Σ *n* here has מתים, Σ *d l p* the more usual מתים; and elsewhere the copies of Σ vary between these two forms. See *Thes. S.*, *s.v.* The rules of grammarians there cited do not agree, as regards these plurals, with the usage of S or of Σ.

מתים מתים] (i) This *absol.* form of pl. is not found in Psh. nor recorded in *Thes. S.* (ii) The latter word is perhaps to be corrected by writing *ï* for *i*.

2. [De Dieu by a wrong pointing, קִיִּי , makes *l* appear to have read λύκου]. So also Psh. and Hxp.

קִיִּי = λαίνης] Correct *ï* for *i*, so as to represent λεόντων. See notes on Greek text here and verses 3, 4.

3. [פצע = ἐσφαγμένην] S (see note on v. 6) elsewhere renders σφάζω by פצע (as Σ here and always), or פצע, but here changes to a rendering proper to its unusual application (so A. V., "wounded"; R. V., "smitten"). In Psh. N. T. (not Hkl.), פצע occurs only Act. xix. 16, = τραυματίζω. For Psh. O. T. and Hxp., see *Thes. S.*, *s.v.*

קִיִּי = ἀνήχθη] Correct קִיִּי, as Σ. The reading of S (cp. Psh., Mt. iv. 1) yields good sense, and is more natural than the other; but has no support.

[קִיִּי] Σ has קִיִּי for these words, as if having read πληγη for ολη[η]γη [*d l n*; but *p*, perhaps conjecturally, reads as S].

4. [קִיִּי] Correct קִיִּי. Σ *d* makes the same blunder here.

6. [קִיִּי] This verb in the remaining places where it occurs in Apoc. (xvi. 9, 11, 21) is followed by Δ in both versions (as here in Σ): in Psh. usually by Δ , once by פ (as here in S), Act. xxvi. 11,—never by Δ . But in Poc. it is followed by פ twice, 2 Pet. ii. 12, Jud. 10, (and so in Hkl.); and by Δ once, Jud. 8, where Hkl. uses Δ . Elsewhere, Hkl. varies as to prep. used.

קִיִּי = τὴν σκηνήν] So xxi. 3; but xv. 5 קִיִּי (for *the* Tabernacle). In all three places (σκ. does not else occur in Apoc.) Σ uses the latter rendering, without discriminating; as does Hkl. everywhere. So likewise Psh., in Act. and Hebr.; but in Gospels (Psh. and Hkl.) σκηναί = קִיִּי. Both Psh. and Hkl. use קִיִּי = κατάλυμα (Mk. xiv. 14, Lk. xxii. 11), = ξενία (Philem. 22); but not otherwise. So too Psh. and Hxp., Ezek. xxxvii. 27 (= xxi. 3 *infr.*). The rendering of S

ܘܥܘܠܘܟܘܢ. A scribe's error, followed by an attempt to restore sense. Either the wrong pointing of the second ܘܥܘܠܘܟܘܢ has led him to omit the ܘ, or *vice versa*.

8. ܘܥܘܠܘܟܘܢ = ἰσχυσαν] So Σ. The Greek verb occurs nowhere else in Apoc. In Psh. N.T. it is never thus rendered (but ܘܥܘܠܘܟܘܢ = ἰσχύω, Phil. iv. 13): but in Hkl. and Hxp. frequently. In Psh. O.T. it occurs (as sometimes in Hxp.) with ܘܥܘܠܘܟܘܢ subjoined: but rather = δύναμαι. See note on vi. 17.

9. ܘܥܘܠܘܟܘܢ = ὁ ἀρχαῖος] Properly = ἡ ἀρχή, which Σ (not S) thus renders, iii. 14, xxi. 6, xxii. 13. The adjective thus mistranslated here occurs in Apoc. else only xx. 2, where both correctly render by ܘܥܘܠܘܟܘܢ, as usually Psh. and Hkl. Here, Σ has ܘܥܘܠܘܟܘܢ (as Psh., 2 Cor. v. 17 only), which in Psh. elsewhere, and in Hkl., = παλαιός.

ܘܥܘܠܘܟܘܢ = τὴν οἰκουμένην] See note on iii. 10.

10. ܘܥܘܠܘܟܘܢ] Read ܘܥܘܠܘܟܘܢ: so Σ. See note on Greek text.

ܘܥܘܠܘܟܘܢ] This word is unknown to Psh. N.T., but in O.T. it occurs, as Josh. xx. 9. For ܘܥܘܠܘܟܘܢ see (Psh.) 2 Thess. iii. 3; also (Psh. and Hkl.) Act. xxvii. 44, xxviii. 4, and 1 Cor. iii. 15. Elsewhere (vii. 10, xix. 1) in S, σωτηρία = ܘܥܘܠܘܟܘܢ, as in Σ, Psh. N.T., and Hkl., always.

ܘܥܘܠܘܟܘܢ ܘܥܘܠܘܟܘܢ = ὁ κατηγορὸς ὁ κατηγορῶν] The Syr. verb never occurs in this sense in Psh. (once, in *aph.*, = καταφρονῶ, Hebr. xii. 2; in *ethpe.*, similarly, 2 Sam. xxiv. 13); but some authors use it = διαβάλλω, &c. (see *Theo. S.*). The noun has a like meaning, but is not found in Psh. Σ gives ܘܥܘܠܘܟܘܢ and ܘܥܘܠܘܟܘܢ, as Hkl. always; Psh. sometimes uses this verb (ܘܥܘܠܘܟܘܢ) and a cognate noun; sometimes ܘܥܘܠܘܟܘܢ (verb and noun).

11. ܘܥܘܠܘܟܘܢ ܘܥܘܠܘܟܘܢ] Probably for the former word we ought to read ܘܥܘܠܘܟܘܢ. See note on iv. 11; also note on Greek text here.

12. ܘܥܘܠܘܟܘܢ] Correct. ܘܥܘܠܘܟܘܢ.

14. ܘܥܘܠܘܟܘܢ ܘܥܘܠܘܟܘܢ] *Verbatim* from Psh., Dan. vii. 25. Σ agrees closely with Hxp. of same, using *emphat.* for *absol.* forms of Psh.; while retaining the *constr.* ܘܥܘܠܘܟܘܢ, but not ܘܥܘܠܘܟܘܢ. See vi. 11 *supr.*

15. ܘܥܘܠܘܟܘܢ = ὀπίσω] So xiii. 3: but ܘܥܘܠܘܟܘܢ, i. 10 (the only other instance of ὀπίσω in Apoc.), as Psh. and Hkl.; and so Σ in all three places.

ܘܥܘܠܘܟܘܢ ܘܥܘܠܘܟܘܢ = ποταμοφόρητον] Σ, ܘܥܘܠܘܟܘܢ ܘܥܘܠܘܟܘܢ, where the inserted ܘܥܘܠܘܟܘܢ is redundant after the *constr.* ptcp. This looks as if the unusual ܘܥܘܠܘܟܘܢ had been borrowed by Σ from S.

18. **ⲛⲧⲉⲧⲉⲛⲧⲉ**] Observe *stat. constr.*, here and xix. 5 as Ps. lxi. 5 [lx. 6] (Psh. and Hxp.); Mal. iv. 2 (Psh.; not Hxp.): not so Σ. *Dele* the point under **ⲛⲧⲉⲧⲉ**.

19. **ⲛⲧⲉⲧⲉ**] After this word (where it first occurs in this verse) **ⲛⲧⲉⲧⲉ** (as in Σ and all else) is to be supplied, to account for **ⲛⲧⲉ** (= *αὐτοῦ*) following. But the omission may have been in the Greek.

ⲛⲧⲉⲧⲉ] Σ writes **ⲛⲧⲉⲧⲉ**; so Psh. O.T., or **ⲛⲧⲉⲧⲉ**; N.T. the latter, but 1 Pet. iii. 20, **ⲛⲧⲉⲧⲉ**. Hkl. the last, or as Σ.

ⲛⲧⲉⲧⲉ] Rather **ⲛⲧⲉⲧⲉ**, as Hkl. writes, and Psh. O.T. sometimes. Σ is doubtful; *n* writing **ⲛⲧⲉⲧⲉ**; *d p*, **ⲛⲧⲉⲧⲉ**; *l*, **ⲛⲧⲉⲧⲉ**. Psh. and Hxp. vary; chiefly between the two last. See p. 31 *supr.*, line 1, where our scribe writes **ⲛⲧⲉⲧⲉ**.

ⲛⲧⲉ] Correct **ⲛⲧⲉ**.

XII. 1. **ⲛⲧⲉⲧⲉ** = *ἀκαθῶν*] Correct **ⲛⲧⲉⲧⲉ**. Note that Σ *n*, by like error, writes **ⲛⲧⲉⲧⲉ**, with **ⲛ** interlined above and below the third letter.

2. **ⲛⲧⲉⲧⲉ** = *ἐν γαστρὶ ἔχουσα*] Similarly Psh. (O. and N. T.) throughout: Σ renders literally, as Hkl. always; also Hxp. See *e.g.* Mt. i. 18; Gen. xvi. 4.

ⲛⲧⲉⲧⲉ = *ὠδίνουσα*] Σ, **ⲛⲧⲉⲧⲉ** [*d p*; *n* is unpointed; *l*, **ⲛⲧⲉⲧⲉ** wrongly]. *ὠδινῶ* recurs in N.T. only Gal. iv. 19, 27, (Psh. as S, *pa.*: Hkl. as Σ, *pe.*). In O.T., Psh. and Phx. use *pa.* in this sense; Hxp. varies. See Isai. xxiii. 4, xlv. 10, liv. 1 (= Gal. iv. 27).

3. **ⲛⲧⲉⲧⲉ**] *Dele* point under this word,—a typographical error.

ⲛⲧⲉⲧⲉ = *πυρός*] Cp. ix. 17, where this is the rendering of *πύρινος* (see note there, and note on Greek text here). There, Σ uses an adjective, but here agrees with S. For *πυρρός* (= **ⲛⲧⲉⲧⲉ** in both), see vi. 4.

ⲛⲧⲉⲧⲉ] So again xiii. 1; but xix. 12 (without numeral), **ⲛⲧⲉⲧⲉ**, which latter Σ uses in all these places [*ln* (and Barsal.) without **ⲛ**]. The word occurs Isai. lxii. 3 (Psh. and Hxp.), = *διάδημα* (LXX), as here; but neither the Syriac nor the Greek word is found in N.T. except as above.

4. **ⲛⲧⲉⲧⲉ** = *σύρει*] Σ, **ⲛⲧⲉⲧⲉ** [*d n p*; but *l* wrongly **ⲛⲧⲉⲧⲉ** = *κείρει*]. The Greek verb is not else in Apoc.: in Psh. and Hkl. it = **ⲛⲧⲉⲧⲉ**. For **ⲛⲧⲉⲧⲉ** in this sense (nowhere in Psh.), see *Theo. S.*, *s.v.*

6. **ⲛⲧⲉⲧⲉ** = *τὴν ἔρημον*] So S in the other two places (xii. 14, xvii. 3) where *ἔρημος* occurs: Σ, **ⲛⲧⲉⲧⲉ**; and so Hkl.; also Phx.: Psh. and Hxp. use both renderings; but the latter preferably.

7. **ⲛⲧⲉⲧⲉ** . **ⲛⲧⲉⲧⲉ** . **ⲛⲧⲉⲧⲉ**] Correct, **ⲛⲧⲉⲧⲉ** . **ⲛⲧⲉⲧⲉ** . **ⲛⲧⲉⲧⲉ**

[**נָקִיב**] Note the pl. *absol.*; not found in Psh. N.T., and rarely in O.T.

11. **נָקִיב נָקִיב**] This insertion is practically a repetition of the sentence next but one preceding, an instance of double rendering or interpolation rather than of conflate text. Probably **נָקִיב** was at first inserted as a marginal variant for **נָקִיב** (*supr.* as Σ), and **נָקִיב** for **נָקִיב** in next sentence; and out of these materials the intruded sentence has been constructed by a subsequent scribe or editor. For **נָקִיב** in S where Σ has **נָקִיב**, cp. the similar case, xvi. 3. See note on Greek text.

12. **לָחַ = ἔδε**] In the sense of “*hither*,” **ἔδε** occurs in Apoc. else only iv. 1, where both versions have **לָחַ**, as Σ here. The latter is always used in Hkl.; the former is preferred in Psh.

נָקִיב = ἐθεώρουν] Σ , **נָקִיב**. The Greek verb occurs in Apoc. only in this verse and the previous one (in which S and Σ alike render by **נָקִיב**). The verb **נָקִיב** is not found else in S, nor in Psh. N.T.; but in O.T., in the same sense as here, Prov. ix. 18, &c.; and so Hxp. In Hxp. it is also found = *ἀτενίζω*, 1 [3] Esdr. vi. 27; and so in Hkl., Lk. xxii. 56, Act. i. 11, where Psh. has **נָקִיב**. This suggests that for **נָקִיב** in verse 11 *supr.*, we should read **נָקִיב** (so Psh., Mk. xii. 41, where **נָקִיב** = *θεωρῶ*), and perhaps **נָקִיב** for **נָקִיב**, **נָקִיב** being usual after **נָקִיב**.

13. **נָקִיב = τὸ δέκατον**] So Σ ; a noteworthy coincidence, inasmuch as in neither version does this method of expressing a fractional part recur. In both versions, **נָקִיב** = *τὸ τέταρτον*, vi. 8, **נָקִיב** = *τὸ τρίτον*, viii. 7 *et passim*, thus warranting us in expecting **נָקִיב** here (as Exod. xxix. 40, &c., Psh. and Hxp.). But Barsal., on viii. 7, reads **נָקִיב**. Like forms occur in Psh. and Hxp., as Ezek. v. 2.

נָקִיב] Probably **נָקִיב** is to be prefixed to the latter word, and **נָקִיב** removed from before the former. See note on Greek text.

14. **נָקִיב**] Rather **נָקִיב**. Correct **נָקִיב**, with Σ .

15. **נָקִיב**] The former prefix is probably a scribe's error.

16. Read **נָקִיב**, and **נָקִיב**; the points being inaccurately printed.

17. **נָקִיב**] The **נָקִיב** here seems superfluous, and can hardly be supposed to represent a prep. in the Greek, of which there is no evidence. Possibly its use is idiomatic, as **נָקִיב** = *προσωποληπτῶ*. Σ has **נָקִיב** for **נָקִיב**.

exception) in S, and rarely (never as = ἀδικῶ) in Psh. N.T.; but sometimes in Psh. O.T. and in Hxp. For ἰσῶ = ἀδικῶ, cp. ii. 11 and note there.

6. **ⲁⲃⲁⲃ** = βρέχῃ] Lit., καταβαίνῃ: Σ, **ⲁⲃⲁ**.

ⲁⲃⲁⲃⲁ] Correct, **ⲁⲃⲁⲃⲁ** (= πατάξαι). So Σ, **ⲁⲃⲁⲃⲁ**.

The reading of text = ταπεινῶσαι (as Phil. ii. 8, Psh. and Hkl.), which would be unmeaning and is unsupported.

ⲁⲃⲁⲃ] This is the Psh. and Hkl. rendering of ἐφ' ὅσον, Mt. ix. 15, &c.; also Ροc. and Hkl., 2 Pet. i. 13: but all authorities read here ὁσάκις ἐάν, which Σ renders exactly, **ⲁⲃⲁⲃⲁⲃⲁ**. Else, ὁσάκις ἐάν occurs in N.T. only 1 Cor. xi. 25, 26, where Psh. and Hkl. render **ⲁⲃⲁⲃⲁⲃⲁ**.

7. **ⲁⲃⲁⲃⲁ** = τελέσωσι] Σ, **ⲁⲃⲁⲃⲁ**. S usually renders τελέω thus (= to fulfil); but by **ⲁⲃⲁ**, x. 7, xx. 7, (to complete): Σ (inconsistently), by **ⲁⲃⲁⲃ**, xv. 8, xvii. 17, xx. 7; elsewhere by **ⲁⲃⲁ**. Psh. mostly has **ⲁⲃⲁ** = τελέω: but once (Lk. xii. 50) **ⲁⲃⲁⲃ** (with the meaning of to fulfil): and so Hkl. more frequently.

ⲁⲃⲁⲃ] The Greek has τῆς ἀβύσσου. Elsewhere S uses **ⲁⲃⲁⲃⲁⲃⲁ** (as Σ always); except xvii. 8, where, as here, the ascent of "the beast" (cp. xiii. 1; also Dan. vii. 3) is spoken of.

8. **ⲁⲃⲁⲃ** = τῶν πλατειῶν] So S where πλ. recurs (xxi. 21, xxii. 2); as also Psh.: Σ uniformly **ⲁⲃⲁⲃⲁⲃⲁ**; which is also found in Hkl., Act. v. 15; again in margin of same, Lk. x. 10, as explanatory of **ⲁⲃⲁⲃⲁⲃⲁ**, the Hkl. rendering there and elsewhere of πλατεῖα. In Psh., **ⲁⲃⲁⲃ** also = ῥύμη, Mt. vi. 2, to which meaning Hkl. restricts it. This accounts for the addition of **ⲁⲃⲁ** (= "broad"), to distinguish πλατεῖα.

ⲁⲃⲁⲃⲁⲃⲁ] The point under this word is not quite accurately placed in the printed text: correct **ⲁⲃⲁⲃⲁⲃⲁ**.

9. The marks (·) under two words in this verse are placed by the scribe to indicate that they are to be transposed.

10. **ⲁⲃⲁⲃⲁⲃⲁ** = εὐφρανθήσονται] So again, where εὐφραίνομαι recurs, xii. 12, xviii. 20. Σ gives **ⲁⲃⲁⲃⲁⲃⲁ** here; and in the other two places, *ethpe.* (or *ethpa.*) of the same verb. Psh. renders this verb as Σ does (*pa.* only Lk. xv. 32); Hkl. likewise always, and so Phx. and Hxp., Esai. xlv. 8, xlix. 13. In Psh. O.T., **ⲁⲃⲁⲃⲁⲃⲁ** occurs sometimes, used as here; in Psh. N.T. (not Hkl.), only (= ῥήσσω) Gal. iv. 27 (= Isai. liv. 1, Psh.; not Hxp.); also Phx. (as well as Psh.; not Hxp.), Esai. xlix. 13 (= ῥήσσω). See *infr.*, xix. 7, where S (not Σ) makes it = ἀγαλλιῶ.

to be connected with **𐤌** (above), and if so is = [τὴν] ἐβδόμην. But a “seventh voice,” after “the seven thunders uttered their voices,” is unmeaning. As the Syr. stands, we must rather understand “from the seventh heaven.” See note on Greek text.

5. **𐤃𐤍**] I supply the point, the word being partly effaced in Ms.

𐤌𐤃 = τῆς γῆς] So Psh., Lk. v. 3; where Hkl. has the usual **𐤌𐤃𐤀**, as Σ here. But **𐤌𐤃** = ξηρά, Mt. xxiii. 15 (Psh. and Hkl.).

6. **𐤌𐤃𐤃**] Note that this word is here fem., which is exceptional; so again xxi. 1 (*bis*), though not else in S. In these three places, the *material* heavens are denoted. The usage of Psh. (not of Hkl.) is the same; see (*e.g.*) Mt. xvi. 2. In Σ (see De Dieu *in loc.*), it is fem. here only [*n* as well as *l*; not *d p*], not xxi. 1 [*n* there *deficit*].

7. **𐤌**] Correct **𐤌𐤀**.

11. **𐤌𐤃𐤀** ... **𐤌** **𐤃𐤃** = δεῖ σε] See note on iv. 1.

XI. 1. **𐤌𐤃𐤃** = μέτρησον] So S uniformly, as also Σ . Psh. in N.T. uses the *aph.* and *ethr.* of **𐤌𐤃** for μετρώ, and makes **𐤌𐤃𐤃** = χρίω or ἀλείφω: but in O.T. sometimes as here; *e.g.*, the pll., Ezek. xl. 5 (also Hxp.). Hkl. mostly as Psh. N.T.: but renders μετρώ by *pa.* of verb here used, 2 Cor. x. 12, where Psh. om. But both Psh. and Hkl. have **𐤌𐤃𐤃𐤃** = μέτρον, Rom. xii. 3; 2 Cor. x. 13, and elsewhere (as S and Σ , xxi. 15, 17); but sometimes also **𐤌𐤃𐤃**, **𐤌𐤃𐤃**.

4. **𐤌𐤃𐤃**....**𐤌𐤃𐤃**] The use of *stat. absol.* here, where Σ uses *emph.*, seems to indicate that S read ἐλαῖαι, λυχνίαι, without art. See note on Greek text, and cp. i. 12 and note on **𐤌𐤃𐤃** there; for **𐤌𐤃𐤃** (in Psh. N.T. always *emphat.*), cp. the pll., Zech. iv. 3, 11, (Psh.).

5. **𐤌𐤃𐤃**....**𐤌𐤃𐤃**] Note these two varied renderings of εἶ τις in two consecutive sentences. But probably the latter represents ὄστις,—see note on iii. 20,—also note on Greek text here; and cp. xiii. 10.

𐤌𐤃....**𐤌𐤃**] Note also these varied renderings for θέλω. Σ has **𐤌𐤃** in both places, and throughout: S everywhere except this one place. In Psh., **𐤌𐤃** is usual, especially in this phrase **𐤌𐤃𐤃**; and **𐤌𐤃** = θέλω is rare, but occurs Act. xxiv. 6, 1 Tim. v. 11 (in which places Hkl. has **𐤌𐤃**). So too, **𐤌𐤃** = θέλω (but Cod. A reads here ἡβουλήθην), 3 Joh. 13 (Poc., where Hkl. has **𐤌𐤃**). But 2 Joh. 12, **𐤌𐤃** = βούλομαι (Poc. and Hkl.).

𐤌𐤃𐤃 = ἀδικῆσαι (*bis*)] Σ , **𐤌𐤃𐤃** (*bis*; also ix. 19, where S om.) from a verb which is not found (see note on xvii. 14 *infr.* for a seeming

See notes, here and xxi. 19, on Greek text. In Psh. (not Hxp.) we find **כְּסֵפִים**, Exod. xxviii. 19, Ezek. xxviii. 13; but in neither case can it be satisfactorily identified with its Greek equivalent in LXX, the order of the stones named being different in LXX and Hebrew.

18. **קָסֵם**] *Stat. absol.*; so xi. 6, xv. 6, 8,—the pl. noun in these places following a cardinal number; and so Jer. xv. 3 (Psh.). In other cases S uses *emph.*, as Σ always; and likewise Psh. N.T. and Hkl.

20. **קָסֵם**] Σ uses here *stat. emph.* followed by א. Psh. N.T., where the expression recurs, renders as Σ, Hebr. ii. 7 (= Ps. viii. 6 [7]); as S, Hebr. i. 10 (= Ps. cii. 25, [ci. 26]), and Act. vii. 41 (= Jer. i. 16): but Psh. O.T. as S in the plls. [in Ps. viii., editions vary]; Hkl. and Hxp. as Σ. Cp. Act. xvii. 24 (Psh., not Hxp.).

קָסֵם = τὰ δαιμόνια] S renders by **קָסֵם**, xvi. 14, xviii. 2; but may perhaps in these places have read δαιμόνων for—ονίων. Neither word occurs else in Apoc. Σ always has **קָסֵם**; as also Hkl. Psh. uses both words indiscriminately, but prefers א.

קָסֵם] Supply **קָסֵם** = δύνανται, as in Σ.

21. **קָסֵם** = τῶν φαρμακειῶν αὐτῶν] So Σ here; and so S in the other instance of the Greek word in Apoc. xviii. 23. There, Σ uses **קָסֵם**,—as do Psh. and Hkl., Gal. v. 20 (the only other place where φαρμακεία occurs in N.T.); and so Phx. and Hxp., Esai. xlvi. 9; but Psh. **קָסֵם**. Again, Psh. (not Hkl.) has **קָסֵם** = μαγεία, Act. viii. 11, and **קָסֵם** = μάγος, xiii. 6, 8. Note that for φαρμακοί (xxi. 8, xxii. 15) both S and Σ have **קָסֵם** (so pointed in S),—i.e. **קָסֵם**, distinguished from **קָסֵם** or **קָסֵם**, the word here used. For the latter, cp. 2 [4] Kin. ix. 22 (Psh., and Hxp. = φάρμακα, LXX).

X. 1. **קָסֵם**] Σ, **קָסֵם**.

קָסֵם = τὸ πρόσωπον αὐτοῦ] See notes on iv. 3 and 7. In Psh. and Hkl., **קָסֵם** never = πρόσωπον: once (Lk. ix. 29) = εἶδος in both.

קָסֵם = ἄνθρακες] Correct **קָסֵם** (so Σ), = στύλοι which is the unquestioned reading of the Greek.

3. **קָסֵם** = μνῆται] So Σ. Not in Psh. or Hkl.; but in Hxp.

4. **קָסֵם** = ἔμελλον] Lit., ἠτοιμασμένος ἦν, or ἠτοιμαζον, as viii. 6, ix. 7, &c.; also Mt. iii. 3, &c., (Psh. and Hkl.). Elsewhere in S μέλλω = **קָסֵם**: in Σ and in Hkl. always; in Psh. usually.

קָסֵם = ἐκ τοῦ οὐρανοῦ τοῦ ἐβδόμου] No other authority supports S in inserting **קָסֵם** here. Possibly it is meant

כַּכְּכַ] Correct כַּכְּכָּ.

חַבְּבַ] So Σ; i.e., “Bondage”; in Psh., only כְּחַבְּבַ (emphat.) is used. The translator has mistaken the root חַבְּבַ for חַבְּבַ; see כַּכְּכַ, xvii. 8 (S and Σ).

כִּיעַ חַכְּכִיעַ] Instead of translating the words ἐν τῇ Ἑλληνικῇ Ἀπολύων (note the reading), S substitutes “in the Syriac, Looser.” So lat. vg. adds, “*et latine habet nomen Exterminans.*” For כִּיעַ, cp. חִיעַ = λῦσον, verse 14; in Psh. and Hkl. it commonly = λύω, ἀπολύω (e.g. Mt. i. 19, v. 19). Σ (like A.V.) transliterates, כַּכְּכַ [n], כַּכְּכַ [d l p]. Barsal., in loc., attaches to this word the marginal note כִּיעַ אֶךְ כַּכְּכַ אֶךְ כַּכְּכַ אֶךְ; = “Sender-forth, or Destroyer, or Looser,—the first and third relating to Ἀπολύων, the second to Ἀπολλύων.

12. Note that S divides by ∴ after חַכְּכַ (= δύο οὐαί), so as to make a new paragraph begin with חַכְּכַ חַכְּכַ, omitting the ח before כַּכְּכַ. This is probably a scribe’s error; for our translator’s usage is to write חַכְּכַ חַכְּכַ at the beginning of a sentence; see note on iv. 1.

14. כַּכְּכַ] In verse before, כַּכְּכַ, which is the usual mode in S of expressing the ordinal; see note on ii. 11.

16. כַּכְּכַ] = στρατευμάτων] So xix. 14; but xix. 19 (bis), חַכְּכַ (also interpolating כַּכְּכַ, see note in loc.). Σ gives חַכְּכַ here, and כַּכְּכַ in the other places.

כַּכְּכַ = τοῦ ἵππικου] Lit., τῶν ἵππέων, as Act. xxiii. 23, 32, (Psh. and Hkl.). Σ, more exactly, כַּכְּכַ; as Hxp., Hab. iii. 9[8], = ἵππασία.

17. חַכְּכַ חַכְּכַ = καὶ τοὺς καθημένους ἔχοντας] S om. the opening words of the verse, καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὀράσει (which would be חַכְּכַ חַכְּכַ חַכְּכַ), and thus חַכְּכַ (the transitive verb of which it is the object having disappeared) is left to depend on חַכְּכַ, and the Syr. literally represents καὶ οἱ καθημένοι ἔχοντες or ἔχουσι. See note on Greek text.

כַּכְּכַ = πυρίνους] So Psh., Ezek. xxviii. 14, where LXX has πυρίνων, and Hxp. renders by כַּכְּכַ (adjective), as Σ here. Cp. xii. 3.

כַּכְּכַ] Lit., καὶ καρχηδόνα. The word recurs xxi. 19 = χαλκηδών (or καρχηδών); but here is presumably = ὑάκινθος, though that word is represented, xxi. 20, by the transliteration חַכְּכַ (similarly Σ in both places). S as it stands represents an unsupported reading καὶ ὑάκινθον θειώδη (for καὶ ὑάκινθίνους καὶ θειώδεις); but is probably to be amended into conformity with the Greek by writing ח for כ before חַכְּכַ.

that “a more ancient translation existed” from which Σ “was interpolated,” and that the right rendering in xix. “may be referred to the more ancient version.” This acute conjecture is now verified by the discovery of S, and the facts as stated above confirm the opinion that it is prior to Σ. It would of course be more accurate to say that Σ is based on S, rather than “interpolated from” it.

IX. 2. **ܝܕܥܘܢܐ** = *καιομένης*] So Σ: but elsewhere both versions make **ܝܥܘܢܐ** = *καίωμα*, as Psh. N.T. and Hkl. usually; and **ܝܥܘܢܐ** occurs nowhere else in S or Σ, or in Psh. N.T., or (at least as = *καίω*) in Hkl. In O.T. (Psh. and Hxp.) it is found, though not often; e.g., Ezek. xxiv. 5, Dan. iii. 19. The coincidence here between S and Σ is specially notable in a word so little used.

5. **ܟܘܘܨܐ** = *βασανισμός* (*bis*)] In all the six places where β. (not else in N.T.) occurs in Apoc., S renders thus, or (xviii. 7, 15) by the cognate **ܟܘܘܨܐ**. Σ mostly agrees, except xviii. 7, where it has **ܟܘܘܨܐ**. In Psh. and Hkl., **ܟܘܘܨܐ** = *βάσανος*, also = *κόλασις* (Mt. xxv. 46). But **ܟܘܘܨܐ** is not found in Psh.: in 2 Pet. ii. 4, however [Poc., and Hkl. with *], it seems intended as = *κόλασις*. The verb **ܟܘܘܨܐ** uniformly renders *βασανίζω* in S and Σ, as in this verse; and so in Poc. and Hkl., and (with one exception) in Psh. N.T.

7. **ܟܘܘܨܐ ܟܘܘܨܐ** **ܟܘܘܨܐ** = *τὸ ὁμοίωμα . . . ὁμοιον* (or *ὁμοια*, or *ὁμοιοι*)] See note on Greek text. Σ ins. **ܟܘܘܨܐ** before the last two words, thus rendering the last word twice over,—first in its own usual manner, then in that of S (see note on i. 13). This is a clear case of conflation, and evidently in the Syriac, not in the Greek original; the latter member of the conflate text being derived from S. Hence again we infer that Σ is dependent on S.

ܟܘܘܨܐ] In S and Σ always = *ἵπποι*: but **ܟܘܘܨܐ** = *ἵππος*.

ܟܘܘܨܐ . . . ܟܘܘܨܐ] Rather perhaps, **ܟܘܘܨܐ . . . ܟܘܘܨܐ**. Cp. viii. 9, and see the like instances in verses 9, 10, 17, 18, 20, *infr.*

10. **ܟܘܘܨܐ**] An obelus is set before this word, as iv. 4. See note on ii. 5.

ܟܘܘܨܐ (*bis*)] For the regular **ܟܘܘܨܐ**, and so verse 19: so Σ, in both verses. The agreement in this anomalous and rare form, recorded else only in Psh. (not Hxp.), Judg. xv. 4, cannot be casual.

11. **ܟܘܘܨܐ ܕܘܟ** = *ἔχουσιν ἐπ' αὐτῶν*] Σ, more accurately ins. **ܟܘܘܨܐ** between these words. The use of **ܕܘܟ** after **ܕܘܟ** here is different from that noted on xiii. 17.

in Apoc. (x. 10), S uses the *pe.* (instead of *ethpalp.*) of the same verb; as does Σ in both places. In the only other instance of it in N.T., Col. iii. 19, Hkl. (not Psh.) renders as S here; and both Psh. and Hkl. use the same form = *παροξύνομαι*, Act. xvii. 16. Its *aph.* = *πικραίνω*, x. 9 (S and Σ).

12. **ܐܠܘܢ** = *ἐπλήγη*] So Σ, but in neither does **ܐܠܘܢ** recur but once, xii. 16, = *καταπίνω*, of which it is the invariable equivalent in Psh. N.T. and Hkl., and similarly in Psh. O.T. and Hxp. It = *δέρομαι*, Lk. xii. 47, 48 (Psh. and Hkl.); also Mk. xiii. 9 (Hkl. only); and in Psh. (not Hkl.) is used in like sense, 2 Cor. xi. 24. See also Lk. xxii. 51, where Psh. has **ܐܠܘܢ ܐܘܪܝܢܐ**, = *τοῦ πληγέντος*, with one Greek ms. Barsal. writes *ethp.* here.

ܐܘܪܝܢܐ ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ = *καὶ ἐσκοτίσθησαν τὸ τρίτον αὐτῶν· καὶ ἡ ἡμέρα οὐκ ἔφαινε*] The reading here followed by S is practically identical with one which has some small Greek support (see note on Greek text), and is consistent. Σ reads **ܐܘܪܝܢܐ ܕܠܘܢܐ** (= *ἵνα σκοτισθῆ*, which is the usual reading); but then proceeds [*ln*] **ܐܘܪܝܢܐ ܕܠܘܢܐ ܐܘܪܝܢܐ ܕܠܘܢܐ** (= *τὸ τρίτον αὐτῶν· καὶ ἐσκοτίσθησαν· ἡ ἡμέρα μὴ φάνη* [*or, οὐ φανεί*]), which is unintelligible. In *d* there is an attempt to mend the broken connexion by reading (for the last four words) **ܐܘܪܝܢܐ ܕܠܘܢܐ ܐܘܪܝܢܐ ܕܠܘܢܐ** [similarly *p*], = *καὶ ἐσκοτίσθη ἡ ἡμέρα ἵνα μὴ φάνη*. This is an evident conflation: in its crude form in *ln*; adjusted into meaning in the later texts, *d p*; therefore most probably pertaining to the Syriac of Σ, not to its Greek original. If so, it is evidence of the posteriority of Σ to S, whence the second member of the conflation appears to be borrowed, for **ܐܘܪܝܢܐ** (pl.) has no other authority.

13. **ܕܠܘܢܐ**] This may be merely a loose rendering of *ἐν μεσουρανήματι*, which S renders exactly by **ܕܠܘܢܐ ܕܠܘܢܐ** (without prefix) in the other two places where it occurs (xiv. 6, xix. 17). So Σ (but with prefix) in the third only of these places. Its monstrous misrendering in the first and second is well known; **ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ** here (= *ἐν μέσῳ οὐρανῶν αἵματι ἔχοντα*), in xiv. 6 (where *ἔχοντα* follows) **ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ** (= *ἐν οὐρανῶ, αἵματι ἔχοντα*). Perhaps the translator of Σ had before him a Greek copy reading here (as **Σ** reads, xiv. 6), *εἰς μεσουρανήματα*.

Above, Part I, Dissertation, p. lxxxii, I have mentioned the remarkable forecast of J. D. Michaelis (*Introd. to N.T.*, II, pt. i, ch. vii, s. 10 [Marsh]), who, noticing the fact that the wrong rendering of Σ in this verse is not repeated in ch. xix [he erroneously says xiv], accounts for it by supposing

renders *σαλπίζω* by **אִי** (*aph.*, here and verses 7, 13 only; *pe.*, verse 8 and the rest) throughout: Σ by **אִי**, with Hxp., Num. x. 6 (so Psh. there), and also Hkl. in the two places where *σ.* occurs in N.T. outside Apoc. (Mt. vi. 2, 1 Cor. xv. 52). Psh. (N.T.) uses neither verb as = *σαλπίζω*, but has **אִי** = *ἀνακράζω* (Lk. iv. 33, *pe.*), = *κράζω* (*ib.* 41, *aph.*). Hkl. makes it (*aph.*) = *ρήσσω*, Gal. iv. 27, = Esai. liv. 1 (where in Hxp. it = *βοῶ* [LXX]). It is mostly used of the human voice, but also of the trumpet, Ephr. iii. 209 (*Theo. S.*, *s.v.*). Cp. **אִי**, xviii. 22, and note there.

7. **אִי** = *μεμιγμένα*] So xv. 2, the only other instance of *μίγνυμι* in Apoc. Σ renders as S here, but **אִי** in the second place, as Psh. and Hkl. where *μ.* occurs (Mt. xxvii. 34, Lk. xiii. 1); and so Barsal. cites it here. See for the latter word, note on xiv. 10. In Psh. N.T., **אִי** is not found; in Hkl., only its ptc. *pa.* (= *ποικίλος*). In Psh. O.T. and Hxp., this ptc. *peil* is rare (but see Levit. xix. 19, Psh.); and except as above, the verb is not recorded as = *to mix*.

אִי = *ἐν ὕδατι*] So Σ *ln*; Σ *d*, **אִי**; Σ *p* alone **אִי**, possibly a conjectural correction of the editor's—to suit the Greek *αἵματι*, which all other authorities (see note on Greek text) exhibit. However, I find **אִי** also in Barsal., *in loc.*

Here then is another very notable instance of agreement of S and Σ —this time as to text (not rendering)—against all else.

אִי = *χόρτος*] So ix. 4 (the only other instance of *χόρτος* in Apoc.), and so Psh. frequently; but = *χόρτος χλωρός*, Mk. vi. 39, which perhaps is what S here intends,—else, *χλωρός* is omitted (see note on Greek text). Σ gives **אִי** here and ix. 4, as Hkl. always for *χόρτος* (in the sense of *grass*). So Hxp., and Psh. now and then.

9. **אִי**] So Σ ins. **אִי** [in *l* with *]: all else give *τῶν κτισμάτων* without *πάντων*. Here the * can only (as it seems) refer to *πάντων*, and therefore to S; thus attesting its priority.

אִי] Note the use of **א** for **א** here, and xiii. 18.

אִי] Rather perhaps **אִי**.

11. **אִי**] Rather, **אִי**; see *Theo. S.*, *s.v.* For the two forms of the word in this verse see notes on Greek text. The Mss. of Σ vary, but all write both forms differently from S; and Barsal. (*in loc.*) differs from both versions. Neither form occurs in Psh., which renders “*wormwood*” by **אִי** (Lam. iii. 15, 19—also Hxp.).

אִי = *ἐπικραίνομαι*] Where the passive *πικραίνομαι* recurs

κλι = σκηνώσει] So Σ [*l n p* without *κ*; not *d*]: but in the three other places where σκ. occurs in Apoc. (xii. 12, xiii. 6, and xxi. 3) both use **κιε**,—a remarkable instance of the connexion between the two versions. The Greek verb is found in N.T. else only Joh. i. 14, where Psh. and Hkl. render as S and Σ here.

16. **κωε** = καῦμα] Σ renders **κωε** [*d n p*; *l* alone **κωεε**, wrongly], here and in the other place where καῦμα occurs (not else in N.T.), xvi. 9; as S also in that place. In Psh. **κωε** is not found in N.T., but is frequent in O.T.; e.g., Isai. xlix. 10 (here quoted), where LXX has καύσων (which would be more suitable here), and Phx. and Hxp. as well as Psh. render by **ε**. But **κωε** is always used in N.T. (Psh. and Hkl.) = καύσων, Mt. xx. 12, Lk. xii. 55, James i. 11: also in Psh. and Hxp., as Gen. vii. 22, Isai. xviii. 4, = καῦμα [LXX].

17. **גגל** = ὀδηγήσει] The Greek verb is not else found in Apoc.: Σ renders it by **גג**, as Hkl. and Hxp.: Psh. by **גג**,—nowhere by either of the former verbs. But we find in both Psh. and Hkl. **גגג** = τρίβος, (e.g., Mt. iii. 3); also in Psh. O.T., Phx., and Hxp. (e.g., Isai. xlix. 11).

ג = ἐπί] Rather = πρὸς (as in Psh.): Σ has **ג**.

גגג = πηγάς] So S throughout (viii. 10, xiv. 7, xvi. 4; **גגג**, xxi. 6). Σ makes **גגג** = πηγῆ everywhere; and so Psh. N.T., and Hkl.; also Poc., 2 Pet. ii. 17. But in Psh. O.T., **גג** also occurs in this sense, 1 Sam. xxix. 1; and **גג**, Gen. xvi. 7 (Hxp. **גגג**), &c.; also pl. **גגגג**, Exod. xv. 27 (Hxp., **גגגג**), 2 Chr. xxxii. 3, 4. Some writers use also **גג**. See *Thes. S.*

VIII. 1. **גגג**] So Σ; also Psh. O.T. (not N.T.), and Hxp., as Cant. iv. 1.

4. **גגג** = ὁ καπνός] So Σ. Elsewhere, both uniformly render κ. by **גג**; as do both Psh. and Hkl. in the only other place where it occurs in N.T., Act. ii. 19;—making **גגג** = ἀτμός, in same passage; as also Psh. and Hxp. of Joel ii. 30, which is there cited.

This is another remarkable token of the close relation between S and Σ.

ג] Σ, **ג** **גג**. Cp. Act. xi. 30 (Psh., **ג**; Hkl., **גג** **גג**).

6. **גגגג** = οἱ ἔχοντες] *Scil.*, **גגגג** **גג** (for the usual **גג** **גג**, as in Σ). For this variation of idiom see note on xiii. 17.

גגגג = ἵνα σαλπίσωσι] (i) S here deviates from its usual practice,—using infin. with **ג** prefixed to represent ἵνα with subjunct., instead of **ג** with fut.;—see second and fourth notes on ii. 10. (ii) S

(not else in N.T.): Σ in both places, $\overline{\Sigma}$ $\overline{\text{ܘܢܝܘܢܝܘܢ}}$. But in O.T. all the versions render as S; *e.g.*, Isai. xlv. 6.

$\overline{\text{ܘܢܝ}}$] S *n*, $\overline{\text{ܘܢ}}$, as also Σ .

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$] S *n* om. $\overline{\text{ܘܢ}}$ from this verb, and from $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ in next verse; as does Σ . Cp. ix. 4, xi. 5; also ii. 11 and note, vi. 6, &c.

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$] So Σ : used in Psh. O.T. (not N.T.), and Hxp.

This passage proves that $\overline{\text{ܘܢ}}$ in this phrase is prep., not noun.

4. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$] S *n* $\overline{\text{ܘܢܝܘܢܝܘܢ}}$; Σ , sing. *emph.*: see note on v. 5.

5. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (*ter*)] S *n* writes $\overline{\text{ܘܢ}}$ throughout.

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (*ter*)] S *n* writes this word throughout without the third point (see on vi. 15). Where it first occurs in this verse, S *n* subjoins $\overline{\text{ܘܢܝܘܢܝܘܢ}}$, with Σ ; and om. same word from end of verse 8 (see note on Greek text).

7. Note that S *n* om. the clause concerning Levi, but a later hand has supplied it on marg. S misplaces it, after instead of before Issachar. This looks as if the common source of S and S *n* did not contain the clause.

9. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$] Correct by prefixing $\overline{\text{ܘܢ}}$,—accidentally omitted in printing.

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$ = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ Lit., $\overline{\text{ܘܢܝܘܢܝܘܢ}}$: equivalent to $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ of Σ , which perhaps ought to be substituted in S.

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$] So xiv. 6; but the *emph.* pl. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ is found, v. 9 and elsewhere. Σ always uses the latter, as does Psh. (N.T.). The sing. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ occurs in Σ [*d* *l* *p*; not *n*]; but S avoids it, as does Psh. (N.T.). Psh. (O.T.) uses all these forms (*e.g.*, both pl. *absol.* and sing., Gen. xxv. 23).

13. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$] $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (not else in Apoc.) is here rendered by Σ , $\overline{\text{ܘܢܝܘܢܝܘܢ}}$, which is the regular Hkl. equivalent for it: Psh., habitually uses that of S; the other seldom.

14. For $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (a typographical error), correct $\overline{\text{ܘܢܝܘܢܝܘܢ}}$.

$\overline{\text{ܘܢܝܘܢܝܘܢ}}$ = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$] $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ also is not else found in Apoc. [except the doubtful instance, xxii. 14 (not in S or Σ)]; and in N.T. else only Lk. v. 2, = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (which else = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ in both), Psh. and Hkl., as Σ here. But $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ occurs in this sense in Psh. O.T., (not N.T.), and in Hxp. (*e.g.*, Num. xix. 7) = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$. In *aph.* it occurs, Mt. xii. 5, = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ (Psh.).

15. $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$] So xxii. 3 (the only other instance of λ . in Apoc.), and so Σ in both places. The Syr. verb rather = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$, while $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$ uniformly in Hkl., and mostly in Psh. (but = $\overline{\text{ܘܢܝܘܢܝܘܢ}}$, Rom. i. 9, 25, 2 Tim. i. 3; and so Num. xvi. 9, as also Hxp.): but in Hebrews, Psh. usually, and Hkl. twice, render it as S here.

Note that the point over $\overline{\text{ܘܢ}}$ has been accidentally omitted in printing.

of Σ [*n deficit*] give **ⲛⲉⲧⲓ**, xix. 18, but vary here [*ln*, **ⲛⲉⲧⲓ**; *dp*, **ⲛⲉⲧⲓ** as S]. It is remarkable that Psh. N.T. always renders **ⲛⲉⲧⲓ**; but Hkl. once (Mk. vi. 21), **ⲛⲉⲧⲓ**.

ⲛⲉⲧⲓ] S always thus, or *absol.* (as vii. 4, &c.): Σ mostly **ⲛⲉⲧⲓ** (= *χιλιάδες*); and so Hkl., but Psh. as S. Note the triple pointing here and elsewhere (except v. 11, vii. 4, xiv. 1, xxi. 16) for both forms.

ⲛⲉⲧⲓ = *αἱ δυνάμεις*] Σ has **ⲛⲉⲧⲓ** = *οἱ ἰσχυροί* (or *οἱ δυνατοί*), which perhaps we ought to substitute here.

ⲛⲉⲧⲓ = [*πάς*] *ἐλεύθερος*] So Σ (but in sing.). In Apoc., *ἐλ.* recurs xiii. 16, xix. 18; where Σ renders as here. In the former place, S follows a different reading (see note *in loc.*); in the latter, has **ⲛⲉⲧⲓ** simply. Psh. uses both renderings: Hkl. always as Σ, except Rom. vi. 20 (**ⲛⲉⲧⲓ**; as also Psh., there and in some other places).

17. **ⲛⲉⲧⲓ** = *δύναται*] So again xiii. 4; elsewhere **ⲛⲉⲧⲓ**, as Σ here and throughout. Psh. often as S here.

VII. 1. For this and the following seven verses, we have a second authority, a copy of which I append to the preceding text (page 35 *supr.*). In the notes on verses 1–8, I distinguish it as *S n*.

ⲛⲉⲧⲓ] *S n* subjoins **ⲛⲉⲧⲓ**; and for **ⲛⲉⲧⲓ** reads **ⲛⲉⲧⲓ**.

ⲛⲉⲧⲓ = *τὰς γωνίας*] So in the other place where *γ.* occurs in Apoc., xx. 8. Σ has **ⲛⲉⲧⲓ** in both; and so Hkl., Mt. vi. 5, but else always uses **ⲛⲉⲧⲓ** (*absol.*). Psh. renders as S commonly in O.T., and in N.T. (except Act. iv. 11, xxvi. 26); never as Σ: but Hxp. as Hkl.

ⲛⲉⲧⲓ] (Cp. Mt. xxiv. 31, Psh.). *S n*, **ⲛⲉⲧⲓ**, as Σ. Thus *S n* and Σ make **ⲛⲉⲧⲓ** (= *ἄνεμος*) fem. (see above on vi. 13); yet, just after, join it, as S does, with the masc. verb **ⲛⲉⲧⲓ**.

ⲛⲉⲧⲓ] *S n*, **ⲛⲉⲧⲓ**; Σ, **ⲛⲉⲧⲓ**. This noun is not found in *stat. absol.* in Psh. N.T.; but in O.T.—*e.g.*, Gen. i. 29.

2. **ⲛⲉⲧⲓ** = *ἀναβαίνοντα*] Though partly effaced in S, this word is so far legible that there is no doubt of its letters: but the position of the point is uncertain (see the autotype Plate), and I therefore insert brackets. In *S n*, the point is clearly placed under, as I have printed it. Thus read, the word may represent either pres. or aor. ptcp. (see note on Greek text): with the point above, the pres. only. For the former pointing = pres. ptcp., cp. x. 1; for the latter, xi. 7, xiii. 11. Σ [*lnp*] reads **ⲛⲉⲧⲓ**; [so *d*, but without point: De Dieu misprints **ⲛ** for **ⲛ**].

ⲛⲉⲧⲓ] So in the other instance of this phrase, xvi. 12

occurs, and in each of the other two he supplies vowels. We find *σεισμός* else only xi. 13 (*bis*), and (a second time) xvi. 18, in which three places S (inconsistently) renders $\kappa\omega\iota$ (= *motion*); and so Σ here [*dn p*; *l* writes $\kappa\omega\iota$ by error], and throughout: likewise Psh. and Hkl. uniformly.

$\kappa\omega\iota$] For $\kappa\omega\omega$ (cp. $\kappa\omega\iota\omega\iota$, i. 11). But $\kappa\omega\iota$ = *ἀσκός* (Mt. ix. 17, &c., Psh. and Hkl.), which possibly S may have read for *σάκκος*.

13. $\kappa\omega\iota$ = *βάλλουσα*] So Σ ; a remarkable agreement, seeing that elsewhere both always make $\kappa\omega\iota$, $\omega\iota\kappa$ = *βάλλω*,—except that S has $\kappa\omega\iota$ again, xviii. 21. Both use it (*ethpe.*) in superscription, *q. v.* It is found in Psh.; also (rarely) in Hkl.

$\omega\omega\omega\omega$] So Σ ; and so Psh. in the pll., Isai. xxxiv. 4 (not Hxp.).

$\kappa\omega\iota$ = *ἀνέμου*] Note that $\kappa\omega\iota$ here is fem., in both versions; but masc. in vii. 1, where also it = *ἄνεμος*. In Psh. it is always fem. in this sense; in Hkl. it varies, as in S and Σ . In all, it is fem., when = *πνεῦμα*, except (as ii. 7 *supr.*), where the Holy Ghost is spoken of.

$\kappa\omega\iota$] So the Ms. apparently; but a fine vertical line is inserted (*prima manu*) before δ , correcting the word into $\kappa\omega\iota$. Here, it = *μέγας*: but S makes $\omega\omega$ = *ισχυρός* in two of the places where that adj. occurs in Apoc., xviii. 10, xix. 18. Not so Σ (which has $\kappa\omega\iota$ here, and elsewhere $\kappa\omega\iota$ = *ισχυρός*,—see note on v. 2); nor Hkl.; Psh. (N. T.) uses it only James iii. 4, and the verb $\omega\omega$ only (= *κατισχύω*) Lk. xxiii. 23. But in Phx. the adj. = *ισχυρός* (LXX), Esai. xliii. 16 (where Hxp. renders as Σ); and the verb = *κατισχύω*, xlii. 25; and both not uncommonly occur in Psh. O.T., and in Hxp.

14. $\omega\omega\omega$] Correct $\omega\omega\omega$. The reading of text = *ἐτάκη*, which gives perhaps better sense (cp. the pll., Esai. xxxiv. 4, LXX), but has no other attestation. Perhaps we ought to emend further by transferring ω from the following $\omega\omega$ to the termination of this verb, and removing from the following noun the plural sign. See notes on Greek text.

$\omega\omega\omega$ = *τοῦ τόπου αὐτῶν*] Here, and wherever *τόπος* means an *abiding-place*, S uses $\omega\omega\omega$; but where it means *space* (as xii. 8, xx. 11), or *locality* (as xvi. 16), we find $\omega\omega$, $\omega\omega$. Σ does not distinguish, but always renders as here. Both words are common in Psh. In 2 Pet. i. 19 (Poc.), we find $\omega\omega$, used properly as in S; where Hkl. has $\omega\omega\omega$.

15. $\omega\omega\omega$ = *οἱ χιλιάρχοι*] So xix. 18, where alone χ . recurs in Apoc. (cp. Exod. xviii. 21, Psh.; Hxp., $\omega\omega\omega$; LXX, χ). The copies

from Σ. If we prefer (i), we must point **כָּאִו** = καὶ ἐνίκησε, which is the reading of N for καὶ ἵνα νικήσῃ, and this I have adopted in the accompanying Greek text. It is to be noted that Σ may be claimed as supporting either **אִי** [*dip*], or **אִי** [*n*]; the fact being probably that *n* is right; that Σ, literal as usual, originally had **אִי**, with **אִי** as a note on the margin (such as are found in *d*), which afterwards made its way into the text, as has often happened in case of the marginalia of Hkl. Thus the result is: S originally read

either (i) **כָּאִו כָּאִו אִי** = νικῶν καὶ ἐνίκησε καὶ ἵνα νικήσῃ:

or (ii) **כָּאִו אִי** = νικῶν καὶ ἵνα νικήσῃ.

5. **אִי**] After this word, **אִי**, or **אִי** (as xiii. 17), is wanting.

אִי] Rather **אִי**, as Σ.

6. **אִי אִי** = χοίניξ χοίνικες] Psh. makes **אִי** = **אִי** (2 Kin. vi. 25; and so Hxp.; [LXX, κάβος]), which measure (about a quart) fairly agrees with χοίניξ. Σ, **אִי**; and so Ezek. xlv. 10, 11 (Hxp.), **אִי**: but there **אִי** [LXX] represents **אִי**, very incorrectly.

אִי = κριθῆς] Σ has the more usual plural. In sing., **אִי** (*stat. emph.*) is mostly found, as 1 Cor. xv. 37 (Psh.).

8. **אִי**] S uniformly (xiv. 8, xix. 14) uses this ptcp.: Σ uses *poël* here, but *peïl*, xix. 14; Hkl. varies likewise. Psh. always as S where the verb = ἀκολουθῶ as here.

10. **אִי**] Or **אִי**,—the word is defaced in Ms.

אִי אִי אִי אִי] = **אִי אִי אִי אִי**, as Σ.

11. **אִי אִי** = ἕως καιροῦ, or ἔτι] These words though defaced in Ms., can be deciphered; and the brackets in the printed text are superfluous. Σ renders by **אִי**. Cp. Dan. vii. 12, 25 [Psh.]; and for **אִי**, see xii. 14 *infr.*

אִי אִי = πληρωθῶσι] Σ has **אִי אִי**, which both versions make = πεπληρωμένα, iii. 2 (the only other instance of πληροῦμαι in Apoc.). Neither version is consistent in its use of **אִי** as regards conjugation; nor is Psh. (cp. Joh. xv. 11 with xvi. 24). S and Σ sometimes have **אִי אִי** = τελοῦμαι; e.g., xv. 1. So Psh., as Lk. xii. 50.

12. **אִי**] Read **אִי**.

אִי אִי] Read **אִי אִי** (= σεισμός), as viii. 5, [xi. 19], xvi. 18. This word (properly *tremour*) is not in Psh., but is found in good authors (see *Theos. S.*, s. v.). It must have been unfamiliar, for our scribe has written it wrongly in two (first and third) of the four places where it

9. ܐܘܘܪܘܢܐ ܡܘܨܝܡܐ = ἄδοντες ψδῆν] So Ps. cxliv [cxliii]. 9 (Psh., not Hxp.); also, (S and Σ), *supr.*, xiv. 3, xv. 3 (where cp. pll., Exod. xv. 1, Psh.). Neither Greek word occurs else in Apoc.; in N.T., they are found only in Eph. v. 19, Col. iii. 16; in the former of which places, but not in the latter, Hkl. renders the verb as S and Σ here, but not the noun. Psh. renders both otherwise; and makes (as also Hkl.) ܡܘܨܝܡܐ and ܐܘܘܪܘܢܐ = ὕμνω, ὕμνος.

Note that, in S, the noun, whether = ψδῆ or = δόξα, is always fem., and the masc. use of it alleged by De Dieu (on Σ *in loc.*) is an error [of *l*; not supported by *dnp*].

10. ܐܘܘܪܘܢܐ ܡܘܨܝܡܐ ܡܘܨܝܡܐ] A conflate reading; see note on Greek text. Σ reads ܡܘܨܝܡܐ ܡܘܨܝܡܐ. It is questionable whether the conflation was in the Greek original of S (as in case of ii. 13, where see note), or has been introduced into the Syriac, either by the translator, or by a scribe (from Σ or otherwise). The first hypothesis seems best.

11. ܐܘܘܪܘܢܐ ܡܘܨܝܡܐ ܡܘܨܝܡܐ] So Σ (see also ix. 16); and so Psh. (after Hebr.), Dan. vii. 10; where Hxp. has ܡܘܨܝܡܐ for ܐܘܘܪܘܢܐ (see note on vi. 15).

12. ܡܘܨܝܡܐ = ἰσχύν] So again vii. 12 (the only other instance of ἰσχύς in Apoc.; it is misread, xviii. 2); likewise Σ in both places. Not a common word (cp. note on vi. 13), found also Esai. xlv. 1 (Phx.; not Hxp., which has ܡܘܨܝܡܐ); also 2 Pet. ii. 11 (Poc. and Hkl.): but not elsewhere in Hkl., nor in Psh. N.T. (both making ܡܘܨܝܡܐ = ἰσχύς); though sometimes in O.T., Psh. as well as Hxp.

ܡܘܨܝܡܐ] Correct printed text by removing the points *under* the line of contraction here, and in next verse.

13. ܡܘܨܝܡܐ] Observe that S begins a new section with this word. See note on Greek text.

ܡܘܨܝܡܐ] Observe the prefix, and the interpunction of the preceding words, which make ܡܘܨܝܡܐ the first word of the ascription.

VI. 2. ܐܘܘܪܘܢܐ ܡܘܨܝܡܐ] A conflate reading, the second word being an alternative, either for the first, or for the third. As above, v. 10, the question arises, whether the conflation (i) was in the Greek, or (ii) has been brought into the Syriac. If we adopt (ii), the explanation will be, that S originally rendered νικῶν by ܐܘܘܪܘܢܐ, lit. νικῆτης (cp. Rom. viii. 37, Psh. and Hkl.), and that the more literal ܡܘܨܝܡܐ was added, first on the margin, then in the text of the Syriac,—possibly

= the seal (of God), *confirming*. Σ is less consistent as regards the nouns, giving ܠܘܫܘܢ (unsuitably), v. 5, 9, and ܠܘܫܘܢܐ (combined with verb ܠܘܫܘܢ in next verse), vii. 2. In Psh. O.T., ܠܘܫܘܢܐ occurs, but rarely; in N.T., ܠܘܫܘܢ alone is used (and properly), Rom. iv. 11, 1 Cor. ix. 2, 2 Tim. ii. 19; in Hkl., in the third of these places only; ܠܘܫܘܢܐ in the other two.

2. ܠܘܫܘܢܐ = ἰσχυρόν] So Σ, here and throughout, and S with but two exceptions, xviii. 10 and xix. 18, where ܠܘܫܘܢܐ is used (for which see note on vi. 13). Psh. varies; Hkl. as Σ, except Mt. xiv. 30.

5. ܠܘܫܘܢܐ = τῆς φυλῆς] See note on ii. 27. Except here and xxi. 12, S renders φυλή (vii. 4 *et passim*) by ܠܘܫܘܢܐ (*absol.* or *emph.*): so Σ here and always (*emph.*); Hkl. likewise. Psh. varies as S, but mostly avoids *absol.*

ܠܘܫܘܢܐ . . . ܠܘܫܘܢܐ = ἀνοίξει . . . καὶ λύσαι] This is untranslatable. Perhaps we ought to prefix ܐ to the former verb (= ἀνοίξει), or to read ܠܘܫܘܢܐ (= ὁ ἀνοίγων). Σ agrees (against wellnigh all else) in reading ܠܘܫܘܢܐ (but with ܐܦ [marked in *l* with *] before it). Σ omits ܠܘܫܘܢܐ, and inserts ܠܘܫܘܢܐ. See note on Greek text.

6. ܠܘܫܘܢܐ = ἐσφαγμένον] In Σ ܠܘܫܘܢܐ always = σφάζω; in S ܠܘܫܘܢܐ is used (vi. 9, xiii. 8, xviii. 24); and so in Psh. and Hkl., 1 Joh. iii. 12 (*bis*). The latter verb elsewhere in S, and always in Σ, = ἀποκτείνω, as in Psh. and Hkl.: the former in Psh. = θύω: not in Hkl. See note on xiii. 3.

ܠܘܫܘܢܐ] Apparently for ܠܘܫܘܢܐ; marked with an obelus, as for correction: but it recurs xvi. 14, with no mark. Possibly a recognized form of contraction.

8. ܠܘܫܘܢܐ = ἔλαβε] So S occasionally (as also Psh.; Hkl. more rarely). Usually (as verses 7, 9) S makes ܠܘܫܘܢܐ = λαμβάνω, as Σ here and throughout. Cp. xvii. 12 *infr.*, for variation of usage. In both, ܠܘܫܘܢܐ = αἶρω, xviii. 21; and by implication = φερόω, xii. 15.

ܠܘܫܘܢܐ = φιάλην] So S uniformly: Σ [but with orthography slightly varying among the Mss.] transliterates everywhere (ܠܘܫܘܢܐ = φιάλας here, &c.; ܠܘܫܘܢܐ = φιάλην, xvi. 2, &c.), as Hxp. often. This seems to be an unusual use of ܐ, which in Psh. N.T. occurs only Mt. xxiii. 25, 26, = πάροψις. Barsal. *in loc.* explains ܠܘܫܘܢܐ [*sic*] by ܠܘܫܘܢܐ, with the addition ܠܘܫܘܢܐ. Cp. for these words Exod. xxv. 29 (Psh., and (for ܐ) Hxp.). See *Thes. Syr.*, where ܐ is rendered *patella, scutella*, but Syriac lexicographers are cited as explaining it = ܠܘܫܘܢܐ, which = φιάλη. Note that S here and always makes this noun fem., with plural ܠܘܫܘܢܐ, (xv. 7, &c.).

on *ἀνά*. See on Greek text; and cp. the pll., Ezek. i. 27 (Psh. and LXX) for a like expression.

ܘܚܝܦ] This pl. *absol.* is rare; it recurs xii. 14, where Barsal. also has it. Z uses *emphat.* only. Psh. as S; Hxp. as Σ, Ezek. i. 6, &c.

ܠܒܠܐ = ἀνάπανσιω] S renders this word by **ܠܠܠܐ**, xiv. 11 (the only other instance of it in Apoc.). In both places Σ gives **ܠܠܠܐ**, by which Psh. and Hkl. render the same word. In Psh. **ܠܠܠܐ** occurs, but = *γαλήνη*, or *ἡσυχία*.

ܠܠܠܐ ܘܠܠܠܐ] See on i. 4. Note that in text, **ܠ** is wrongly printed for **ܠ** in the preceding **ܘܠܠܐ**.

9. **ܠܠܠܐ ܠܠܠܐ = εὐχαριστίαν**] So S and Σ, here, and vii. 12 (the only other instance of *εὐχ.* in Apoc.): never found in Psh. (N.T.) or Hkl., which use **ܠܠܠܐ**; but in some of the titles to Pss. in Psh. O.T.

10. **ܠܠܠܐ ܠܠܠܐ**] Displaced, probably by accident, from following **ܠܠܠܐ**.

11. **ܠܠܠܐ ܠܠܠܐ = ἄξιος εἶ**] Here, and v. 9, 12, **ܠܠܠܐ = ܠܠܠܐ ܠܠܠܐ**. For the subjoined **ܠܠܠܐ**, see Nöldeke, *Kurzg. Syr. Gramm.*, § 221.

ܠܠܠܐ ܠܠܠܐ] Properly = *διὰ τοῦ θελήματός σου*, but cp. xii. 11, xiii. 14, where (as in A.V.), the same inexactness of rendering occurs. Elsewhere, S often renders *διά* with accus. correctly by **ܠܠܠܐ**, as Σ always. But note that here Σ has a seemingly conflate reading, **ܠܠܠܐ ܠܠܠܐ ܠܠܠܐ ܠܠܠܐ**, with **ܠܠܠܐ** in the first member and **ܠܠܠܐ** in the second; probably borrowing **ܠܠܠܐ** from S.

V. 1. **ܠܠܠܐ = γεγραμμένον**] So xx. 15 only: elsewhere **ܠܠܠܐ**, as Σ uniformly (but Barsal. here as S). The verb **ܠܠܠܐ = χαράσσω** (**ܠܠܠܐ** = *χάραγμα*, S and Σ always): in Psh. N.T. and Hkl. nowhere = *γράφω*; but = *ἐντυπῶ*, 2 Cor. iii. 7 (Psh.): used as here, Dan. v. 24, 25 (Psh., not Hxp.).

ܠܠܠܐ = ἔξωθεν] So xi. 2; but **ܠܠܠܐ**, xiv. 20 (with genitive following; so Psh. and Hkl., as *e.g.* Mk. vii. 15). For *ἔξω*, S (iii. 12, xxii. 15) uses **ܠܠܠܐ** simply. Σ follows like usage, but here reads *ὀπισθεν*.

ܠܠܠܐ = κατεσφραγισμένον] So **ܠܠܠܐ** (which in Psh. means to *sink*) = *ἐσφράγισεν*, xx. 3; also Σ in both places as Hxp. sometimes. Everywhere else, both versions make *σφραγίζω* = **ܠܠܠܐ** (as Psh. and Hkl. always). S uses the latter word where the sealing *confirms* (yet hardly so, x. 4, xxii. 10), the former where it *closes*. So likewise S uses **ܠܠܠܐ = σφραγίς** here and throughout; except vii. 2, ix. 4, where **ܠܠܠܐ**

and so Hxp. (not Psh.) in the pll., Prov. xxv. 22: else in Psh. and Hkl. $\overline{\text{a}}$ always = *κρανίον*, in Hxp. = *κορυφή* (Ps. vii. 17). Elsewhere used in S only of beasts (ix. 17 (*bis*), xiii. 1 (*bis*), 3); never in Σ .

5. $\overline{\text{a}}\overline{\text{w}}$ = *λαμπάδες*] Σ , $\overline{\text{a}}\overline{\text{w}}$, and so viii. 10 (the only other instance of λ . in Apoc.), where S has $\overline{\text{a}}\overline{\text{w}}$. Both Psh. and Hkl. always render as Σ . Elsewhere in S $\overline{\text{a}}\overline{\text{w}}$ is an adjective: but we find it in Σ = *φωστήρ*, xxi. 11 (as Phil. ii. 15, Psh. and Hkl.), where S has $\overline{\text{a}}\overline{\text{w}}$ (elsewhere = *φῶς*).

6. $\overline{\text{a}}\overline{\text{w}}$ = *κρυστάλλω*] So xxii. 1. In both places Σ merely transliterates the Greek word (which does not occur else in N.T.); and so Psh. and Hxp., Isai. liv. 12, Ezek. i. 22 (where Targ. of Jonathan has $\overline{\text{a}}\overline{\text{w}}$). S seems to render it mistakenly as if meaning *ice* (so always $\overline{\text{a}}\overline{\text{w}}$ in Psh. O.T.); but in expressing *κρυσταλλίζοντι* (xxi. 11) uses the same transliteration as Σ . In the inedited *Commentary* of Barsalibi on Apoc. (Brit. Mus., Rich. 7185, fo. 2r^o, line 3), which follows the text of Σ , I find, *in loc.*, the $\overline{\text{a}}\overline{\text{w}}$ of Σ , with the note, $\overline{\text{a}}\overline{\text{w}}$.

$\overline{\text{a}}\overline{\text{w}}$ = *ζῶα*] *Stat. absol.*, as often in S, and so Barsal. *in loc.*; also Psh. (not Hxp.), Ezek. i. 5: never in Σ , nor Psh. N.T., Hkl., or Poc., all of which uniformly use *stat. emph.* $\overline{\text{a}}\overline{\text{w}}$. S also uses $\overline{\text{a}}\overline{\text{w}}$ as = *θηρίον*, in which sense Σ always writes $\overline{\text{a}}\overline{\text{w}}$, as Hkl. and Hxp. *passim*; and Psh., Deut. xxxii. 24. The word is always fem. in S, as (apparently) in Psh., Hkl., and Poc.; but Σ makes it masc. when = *θηρίον*, except xi. 7 (where the symbolic Beast is first introduced), and xviii. 2. See *Thes. Syr.*, s.v.

$\overline{\text{a}}\overline{\text{w}}$] Σ and Hkl. ins. $\overline{\text{a}}\overline{\text{w}}$ after this verb: S and Psh. apparently never; nor does Hxp., Ezek. i. 18, x. 12.

7. Note that S here, and habitually, expresses the ordinal numbers by the cardinals with a prefixed (and so Barsal. here and often); but see note on ii. 11 for an important exception: Σ , in adjectival form.

$\overline{\text{a}}\overline{\text{w}}$ = *τὸ πρόσωπον*] So S habitually, but see x. 1, and note there: Σ always $\overline{\text{a}}\overline{\text{w}}$, as Hkl. (but Barsal. here as S). In Psh. N.T. both are used. In Ezek. i. 6, &c., Psh. as S; Hxp. as Σ .

8. $\overline{\text{a}}\overline{\text{w}}$ = *τὰ τέσσαρα*] So Σ (also vi. 6, where S *om.*). This coincidence is notable, the form being an unusual one; in Psh. N.T. (also Hkl.) only Mk. xiii. 27: but Psh. and Hxp. have it in the pll., Ezek. i. 16.

$\overline{\text{a}}\overline{\text{w}}$] Possibly this was originally a gloss (erroneous)

3. **קרא** = *ὁράσει (bis)*] Cp. for this word Ezek. i. 5 *et passim*, Psh.; also (= *ὄρασις*) Hxp. S uses it else only x. 1, where it = *πρόσωπον*. Σ gives **קרא** here; but **קרא** ix. 17 (the only other instance of *ὄρασις* in Apoc., where S om.). In this latter place *ὄρασις* means *a vision* (*ὄραμα*, which usually = **קרא** in Psh. and Hkl.). Else, *ὄρασις* in N.T. occurs only Act. ii. 17, = Joel ii. 28, in which places Psh. renders **קרא**; as also Hxp. (Joel): but Hkl. (Act.), **קרא**.

קרא] Wrongly written **קרא** in all other instances in S, viz., xxi. 11 (where Σ [*d l p*] has **קרא**, as here), 18, 19 (Σ, **קרא**). Psh. as S here, Exod. xxviii. 20 [18]; but Ezek. xxviii. 13, as Σ [*d l p*] here (Hxp. in both places, **קרא** [so Σ *n* here]).

קרא] So xxi. 20, where the word recurs: Σ, **קרא** here, **קרא** there. Cp. Ezek. xxviii. 13, (Psh. as S; Hxp. as Σ here).

קרא = *ἴρις*] Cp. **קרא** x. 1: Σ in both places, **קרא**; cp. Ezek. i. 28 (Psh. and Hxp.), for a like rendering (but with **קרא** for **קרא**) of *τόξον ἐν τῇ νεφέλῃ*. No other instance of *ἴρις* in N.T.

קרא] S uses this form, or the *constr.*, sing. or pl. (**קרא**, verse 4; **קרא**, v. 11), indiscriminately, for *κυκλόθεν*, *κύκλω*: also **קרא**, iv. 8. Σ has **קרא** in the last-named place: in the other places as here, only prefixing **קרא** for *κυκλόθεν* and omitting it for *κύκλω*. The first three renderings are to be found in Psh. (**קרא** in O.T. only); but not the two of iv. 8; both of which occur in Hxp.; the latter also with slight variation, in Hkl., Lk. ix. 12.

קרא] So again xxi. 19; and so Σ [*d p*; *l n*, **קרא**] here: but **קרא** there. Psh. as S, Ezek. xxviii. 13; Hxp. **קרא**.

4. **קרא** = *τοῦ θρόνου θρόνοι*] So S in every place, before and after this, except xx. 4, where the *θρόνοι* (= *seats* of judgment) are = **קרא**, as Col. i. 16 (Psh.). In this verse, for the first time, Σ, which up to this renders as S (i. 4, ii. 13, &c.), introduces **קרא** for the former—that is, for the Supreme Throne, as distinguished from the surrounding thrones; but afterwards uses it uniformly for *θρόνος*, except xx. 4 (**קרא**). So Psh. distinguishes, Mt. xix. 28; where, however, Hkl. uses **קרא** only. Both have **קרא** for *The Throne*, Mt. xxv. 31: but it is not found elsewhere in Psh. N.T., nor (apparently) in O.T.; in Hxp. rarely, as Ezek. i. 26.

קרא] Obelized in Ms.; see note on ii. 5.

קרא = *τὰς κεφαλὰς αὐτῶν*] So Psh. (not Hkl.) Rom. xii. 20;

(*bis*), (see also xvii. 8; and cp. xiii. 12), as by Σ uniformly. The expression is not found in N.T. except in Apoc., but cp. Act. iv. 16 (Psh.).

14. **ⲕⲁⲃⲉⲓ** = ἡ ἀρχή] So xxi. 6; but xxii. 13 (the only other instance of ἀρχή in Apoc.), **ⲕⲓⲁⲥ**. Σ gives **ⲕⲉⲓ** in all three places. Both have **ⲕⲁⲃⲉⲓ** = ἀπαρχή, xiv. 4. Psh. and Hkl. use all three words for ἀρχή.

15. **ⲃⲏⲕ ⲓⲛⲓⲟ**] Probably to be corrected, **ⲃⲏⲕ ⲕⲓⲛⲓⲟ**.

ⲕⲁⲃⲉⲓ = ζεστός] So Σ; and so Psh. O.T. (as Josh. xiii. 6), and Hxp. (= θερμός, Jer. xxxi. 2): in Psh. N.T. only = σεσαρωμένος (Mt. xii. 44).

ⲕⲁⲟⲩ ⲕⲁⲟ = ὄφελον] In Psh. εἶδει is frequently thus rendered. Σ has **ⲕⲁⲟ** [*d n p*; *l* incorrectly **ⲕⲁ**], found in Psh. O.T. (not N.T.). Neither rendering occurs in Hkl., but Hxp. uses the latter.

16. **ⲕⲁⲃⲉⲓ**] Read rather **ⲕⲁⲃⲉⲓⲁ**: see note on Greek text.

ⲕⲓⲁⲥⲁ] So Σ: not in Psh., Hxp., or Hkl.; but elsewhere found.

17. **ⲃⲏⲕ ⲕⲓⲃⲁ**] Read **ⲕⲓⲕ** for **ⲃⲏⲕ**: see note on Greek text.

ⲕⲓⲕ ⲁⲃⲉⲓ = χρείαν ἔχω] Elsewhere (xxi. 23, xxii. 5, only) S uses **ⲕⲓⲕⲁⲃⲉⲓ**. Σ here gives **ⲕⲁⲃⲉⲓ ⲕⲓⲕⲁⲃⲉⲓ**, and similarly in the other places. Psh. uses both renderings of S (e.g., Mt. iii. 14, vi. 8), never that of Σ. Hkl. sometimes renders as S here, sometimes as Σ.

18. **ⲕⲁⲃⲉⲓ ⲕⲁⲃⲉⲓ** = ἵνα περιβάλῃ] So Σ, though both render the preceding and the following subjunctives after ἵνα by fut. indic. with prefix **ⲁ**.

ⲕⲁⲃⲉⲓ] So Σ: not in Psh., Hxp., or Hkl.; but elsewhere, e.g., Philoxenus, *Discourses*, xii., p. 522 (Dr. Budge's edition, 1894).

ⲕⲁⲃⲉⲓ] So Σ; and so Psh. O.T. (2 Kin. ix. 30), and Hxp., not in N.T.

ⲕⲁⲃⲉⲓⲁ] Σ, with needless periphrasis, **ⲕⲁⲃⲉⲓ ⲕⲁⲃⲉⲓⲁ**.

20. **ⲕⲁⲃⲉⲓ ⲕⲁ**] So Σ, for εἰ τις (here only in Apoc.), elsewhere uniformly for εἴ τις. The latter, S renders by **ⲁ ⲕⲁⲃⲉⲓ**, **ⲁ ⲕⲁ**. Psh. uses all three renderings: Hkl. mostly that of Σ.

ⲕⲁⲃⲉⲓ] Σ has the more usual **ⲕⲁ** as prefix.

21. **ⲕⲁⲃⲉⲓ ⲕⲁⲃⲉⲓ**] S (with Σ) in these two instances uses this form properly for emphasis; but (between) writes **ⲕⲁⲃⲉⲓ**, not as Σ **ⲕⲁⲃⲉⲓ ⲕⲁⲃⲉⲓ**, where there is no emphasis.

IV. 1. **ⲓⲃⲉ ⲕⲁⲃⲉⲓ** = μετά] So usually in S, at the beginning of a clause; elsewhere, **ⲓⲃⲉ** simply. In Psh., **ⲓⲃⲉ ⲕⲁⲃⲉⲓ** is rare; rarer in Hkl.; never in Σ.

ⲕⲁⲃⲉⲓ = ἐλάλησε] Probably we ought to correct by prefixing **ⲁ**, as Σ [*n*; *d p* **ⲕⲁⲃⲉⲓⲁ**; *l* wrongly **ⲕⲁⲃⲉⲓⲁ**].

ⲕⲁⲃⲉⲓ = δέ] So S throughout (except i. 1, where see note); more fully **ⲕⲁⲃⲉⲓ ⲕⲁⲃⲉⲓ**, x. 11: Σ always **ⲁⲓ**, as Psh. sometimes and Hkl. usually,—also 2 Pet. iii. 11 (Poc. with Hkl.). Peculiar to S.

ptcp. (of *ethpa.*) is not elsewhere found in S, nor in Σ [in xi. 3 it is wrongly given by De Dieu, against his own Ms.] In all other places S uses instead ptcp. of *pa.* or *aph.*, or *peil*: Σ, ptcp. *pa.* or *aph.*, never *peil*. But in both versions the infin. of *ethpa.* occurs, verse 18; the fut., xix. 8. For the verb, see on i. 12. Psh. (N.T.) mostly avoids it; but the *peil* is found Mk. xiv. 51, xvi. 5, and the *ethpa.*, Act. xii. 8. The usage of Hkl. agrees with that of Σ.

כָּלֵל = ἐξαλείψω] So S where ἐξαλείψω recurs, vii. 17, xxi. 4. Σ agrees, here and vii. 17, (but reads xxi. 4 otherwise). So also Psh. (O.T.) and Hxp. sometimes, as Ps. li. 1, 9 [l. 3, 11]. But Psh. N.T. renders by כָּלֵל in the only two places where ἐξαλείψω occurs (Act. iii. 19, Col. ii. 14); as also Hkl.; and so Psh. O.T. often, as Exod. xxxii. 32, Ps. lxix. [lxviii.] 28 [29], where however Hxp. uses כָּלֵל.

כִּיָּהוּ = τῆς βίβλου] So xvii. 8, xx. 12 (*ter*). In all other places, S renders βίβλος, and βιβλίον, by כִּיָּהוּ; Σ always, as also Hkl. Note that where S uses כִּיָּהוּ, it is the Book of *Life*, or of *Judgment*; but the Book of *Life* is כִּיָּהוּ, xiii. 8; and so in Phil. iv. 3 (Psh.). Psh. uses both renderings: in Exod. and Ps.; *ut supr.*, Psh. has כִּיָּהוּ; Hxp., א.

7. אֵל לֵל (*bis*)] With ptcp., = οὐδείς with 3 pers. sing. pres. indic. So S mostly; as Psh., Isai. xxii. 22 (here cited): but see ii. 17, iii. 8, xiv. 3, for the usual אֵל לֵל which Σ uniformly gives. Psh. (N.T.) renders as Σ usually (but see Mk. x. 18, 29, &c.); Hkl. apparently always.

8. אֲדָקָה] Accurately, אֲדָקָה; see ii. 2.

10. אֵל לֵל = ὅτι] So v. 9, xii. 12; but Σ gives the more usual אֵל לֵל; as S, verse 8 and generally. Cp. Lk. xiii. 14, (Psh. as S here; Hkl. as Σ).

אֵל לֵל] Masc., agreeing with אֵל לֵל. So S consistently, omitting אֵל לֵל (fem.) after אֵל לֵל,—see note on Greek text. Σ also has אֵל לֵל, though it reads אֵל לֵל. Therefore, unless Σ follows a reading τῆς ὥρας τοῦ πειρασμοῦ τοῦ μέλλοντος (for τῆς μελλούσης,—unknown to all authorities), we have here clear evidence that Σ is based on S.

אֵל לֵל = τῆς οἰκουμένης] So again xvi. 14; (but אֵל לֵל, xii. 9, the only other instance of οἰκουμένη in Apoc.). So Psh. O.T., sometimes; but in N.T. only (without אֵל לֵל) Rom. x. 18, as in Ps. xix. [xviii.] 5 (Psh., = אֵל לֵל; = οἰκουμένη, LXX; but אֵל לֵל, Hxp.), whence it is cited in that place. In Psh. N.T., οἰκουμ. usually = אֵל לֵל, or אֵל לֵל: in Σ always = אֵל לֵל (unknown to Psh. but found in Hxp.) and in Hkl.

אֵל לֵל אֵל לֵל = τοὺς κατοικοῦντας ἐπὶ τῆς γῆς] So S usually, and Psh. O.T. (Hxp. rarely); but the phrase is rendered literally, xiii. 14

i. 8 (= Ps. xlv. 6 [xliv. 7]), where it has **ⲗⲃⲉ**, with Psh. and Hxp. S (not Σ) makes **ⲗ** = φυλή, v. 5 (where see note), xxi. 12, only.

ⲙⲕⲏ] *Stat. constr.* (so Mk. vii. 4), as Psh. of Ps. ii. 9 (here cited): Σ uses *stat. emph.* followed by **ⲏ**, as Hxp., *ib.*

ⲁⲁⲙⲉⲛⲏ = *συντρίβετε*] Rather *συντρίβετε* (-τε for -ται),—see note on Greek text for an explanation of the difficulty attaching to these words. Another solution would be to read **ⲁⲗⲁ ⲁⲙⲉⲛⲏ** = *συντρίβεις αὐτούς* (Ps. ii. 9, LXX; so Hxp.). Σ has **ⲁⲁⲙⲏⲛⲏ** (= *συντριβήσεται*).

Psh. (N.T.) uses **ⲁⲁⲙⲉ**, Lk. ix. 39, Rom. xvi. 20, = *συντρίβω*: but Psh. (O.T.) has **ⲙⲕⲏ**, Ps. ii. 9. The agreement of S, here and rarely elsewhere, with Hxp. rather than Psh. may be a token of the hand of Polycarpus, whose version of O.T. was the basis of Hxp. (See Assemani, *B.O.*, tom. II, p. 82; also Smith's *Dict. of Christian Biography*, vol. IV, pp. 431, 433, *s.v.* POLYCARPUS (5): also Dissertation, Part I, *supr.*, p. xcvi).

28. **ⲕⲏⲥⲏ ⲕⲏⲥⲏ**] *Stat. constr.*; and so xxii. 16 (cp. Job xxxviii. 7, Psh.). Σ has in both places *stat. emph.* followed by **ⲕⲏⲥⲏ** (adjective) [so *d n p* here; *l* writes **ⲕⲏⲥⲏ** (noun), wrongly].

III. 1. **ⲕⲏⲥⲏ**] Note the pl., *stat. absol.* (fem.) here and iv. 5 only: never in Σ; rarely in Psh., as Lk. xi. 26. Elsewhere, S uses *emphat.* **ⲕⲏⲥⲏ**, as Σ; once **ⲕⲏⲥⲏ**, xxii. 6.

ⲏⲗⲁ ⲕⲏⲥⲏ = *ζὼν εἶ = ζῆς*] Adject., *stat. emph.* Σ has **ⲏⲗⲁ** (*stat. absol.*), so that the usage of the two versions is here inverted.

2. **ⲕⲏⲥⲏ ⲕⲏⲥⲏ** = *γίνου γρηγορῶν* (an Aramaism)] A verbally exact rendering of the Greek: Σ gives **ⲕⲏⲥⲏ ⲕⲏⲥⲏ** = *γρηγόρει* (the versions again, as in last note, exchanging characters). See Mk. xiii. 37, where Psh. expresses *γρηγορεῖτε* as S here; Hkl. as Σ.

ⲏⲗⲁ ⲕⲏⲥⲏ ⲕⲏⲥⲏ] This would be = *τὰ λοιπὰ αὐτῶν ὅτι ἔμελλες*. Probably we ought to om. the second **ⲏ** so as to restore **ⲁ** (for *αὐτῶν ὅτι*), with all Greek authorities. See note on Greek text.

3. **ⲕⲏⲥⲏ** = *τήρει*] So Psh., Lk. xi. 35, = *σκόπει*. S renders intransitively, “take heed,” which is hardly defensible: Σ (better), **ⲕⲏⲥⲏ** = “keep” [what thou hast heard], transitively.

4. **ⲕⲏⲥⲏ** = *τὰ ἴματια αὐτῶν*] So S throughout: Σ uses **ⲕⲏⲥⲏ** instead (except xvi. 15; xix. 13, 16). In both versions **ⲕⲏⲥⲏ** = *σκεῦος* (ii. 27, xviii. 12). The usage of Psh. and of Hkl. as to these words varies.

ⲕⲏⲥⲏ] Perhaps an error for **ⲕⲏⲥⲏ**.

5. **ⲕⲏⲥⲏ** = *περιβάλλεται*] Lit., *περιβεβλημένος*: so Σ. This

ⲓⲟⲃⲏ = μετανόησον] Σ uses ⲓⲟⲃⲏⲗ here and mostly (but ⲓⲟⲃⲏ, verses 5, 21; as also ix. 20, 21): S always as here, except verse 22. So Psh. and Hkl. making ⲓⲟⲃⲏⲗ = μεταμέλομαι.

16. ⲕⲓⲥⲁ = ταχύ] So S everywhere except xxii. 7 [?] and 20, where it gives ⲕⲓⲥ, which is the proper equivalent of ἐν τάχει;—so both versions, xxii. 6 as well as i. 1. For ταχύ Σ here and always gives ⲕⲓⲥ (without ⲓ); and makes ⲕⲓⲥⲁ = εὐθέως (iv. 2, as S also there; Psh. similarly). In Psh. also, ⲕⲓⲥ with or without ⲓ stands for ταχύ, ἐν τάχει: Hkl. varies.

17. ⲃⲁⲕⲁⲓⲟ] Read ⲃⲁⲕⲁ ⲟⲩⲟ, as Σ. Cp. verse 7.

ⲃⲁⲕⲁ] Read ⲃⲏⲕⲁ, as Σ. See notes on Greek text of this verse.

ⲕⲓⲥⲁⲃⲁ] (See verse 10). (i) Read instead, ⲕⲓⲥⲁⲃⲁ, as Σ. (ii) After this word there is an omission, for which see note on Greek text. If this be chargeable on the Syr. text, the words ⲕⲓⲥⲁⲃⲁ ⲕⲁ ⲕⲓⲥⲁⲃⲁ are to be subjoined, as in Σ.

ⲕⲁⲃⲁⲓ ⲕⲓⲥⲁ] Read ⲕⲁⲃⲁⲓ ⲕⲓⲥⲁ, as in Σ. These misreadings are probably the result of an editorial attempt to give sense to the Syr. text which the accidental errors pointed out in the preceding notes had made unintelligible.

21. ⲕⲏⲁⲃⲁⲃⲁ] Perhaps only a loose rendering for ⲓⲟⲃⲏⲗ.

23. ⲕⲁⲃⲁ ⲕⲓⲥ] So the pll., Jer. xvii. 10 (Psh.; not Hxp.): Σ (with Hxp.), ⲕⲁⲃⲁⲓ; but (with Psh.) ⲕⲓⲥ for ⲕⲓⲥⲁ of Hxp.

ⲕⲁⲃⲁ = ἐκάστω] So xxii. 12, as Lk. ii. 3 (Psh. and Hkl.); elsewhere ⲕⲁⲃⲁ (occasionally with a second ⲁ where ⲕⲁ follows; once ⲕⲁⲃⲁ without ⲕⲁ, xx. 13), as Σ uniformly, and Hkl. usually,—also in Joh. vii. 53 (*Peric. de Adultera*): Psh. mostly renders by ⲕⲁⲃⲁⲓⲟ, very rarely (as Hebr. xi. 21) as Σ.

On mg. of this verse is written in small estrangelo character, apparently *prima manu*, ⲕⲁⲃⲁⲓⲟ ⲕⲁⲃⲁⲓⲟ, with a small obelus prefixed, but no mark in text for place of insertion.

24. ⲕⲁⲃⲁ = τοῖς λοιποῖς] S always uses ⲕⲁⲃⲁ thus; simply, as here (with Psh.), or with ⲁ prefixed. Σ mostly prefixes demonstr. pron. and ⲁ, as here, ⲕⲁⲃⲁⲓⲟ, (with Hkl.).

27. ⲕⲁⲃⲁ = ῥάβδω] So S always: Σ, always ⲕⲁⲃⲁⲓⲟ; but Hxp. as well as Psh. gives ⲕⲁⲃⲁ, Ps. ii. 9 (here cited). Psh. (N.T.) usually renders as S; but as Σ, 1 Cor. iv. 21 (where the sense is lower), and Hebr. xi. 21 (= Gen. xlvii. 31, so Psh.). Hkl. always as Σ, except Hebr.

its margin, and one (in Jude 7) interpolated into the text. And it may safely be inferred from what has been shown above (i. 1—8, note) that the scribe of our Ms. must have had at hand a copy of Σ. But on the other hand it is to be observed that S, though it agrees with Σ as regards the leading word **ⲁⲓⲛⲁⲃⲉⲕ** of the first member of the conflate reading, differs from it not only in omitting the **ⲁⲟⲩ** before **ⲕⲁⲗⲁⲛⲁⲛⲁ**, but also in omitting **ⲁⲓⲛ** after it, and in inserting **ⲁ** before the preceding **ⲕⲁⲗⲁⲛⲁⲛⲁ** and omitting **ⲁⲓⲛ** after it,—all which three variations imply a different Greek original (see note on Greek text).

But the true explanation of the facts proves to be that S here represents a conflate *Greek* text. The ms. 152 of Apoc. (Vatican, 370) reads here (see *supr.*, Part I, p. 49, note on ii. 13), *ἀντίπας [sic] ὁ μάρτυς μου ὁ πιστός, ὅτι πᾶς μάρτυς πιστός*. We may therefore conclude without hesitation that the original of S contained here an interpolation almost identical with that of ms. 152 (see Greek text), and that **ⲁⲓⲛⲁⲃⲉⲕ** = *ὅτι* here, as iii. 8 *infr.*, *et passim*.

The coincidence between S and Σ in the use of the unusual verb **ⲁⲓⲛⲁⲃⲉⲕ**, and their variations in other points, are then to be accounted for by supposing that the translator of Σ had before him S (representing a Greek copy with conflate text as I have printed it), and a Greek copy (reading *ἐν ταῖς ἡμέραις αἷς ἀντίπας ὁ μάρτυς μου ὁ πιστός μου*); and that he followed S in its rendering of the first part of its conflate text, adapting it to the varied readings of his Greek copy.

14. **ⲕⲁⲗⲁⲛⲁⲛⲁ** = *τὴν διδαχὴν*] So Σ here, and also verses 15 and 24 (the only other instances of δ. in Apoc.); but in the latter two places S has **ⲕⲁⲗⲁ**, thus distinguishing “teaching” in the former case, from “doctrine” in the latter. Psh. and Poc. always use **ⲕⲁⲗⲁ** = *διδαχή*: Hkl. always **ⲕⲁⲗⲁⲛⲁ**, which in Psh. = *διδασκαλία* (Tit. ii. 7).

ⲁⲓⲛⲁⲃⲉⲕ **ⲁⲓⲛ** = *τῶν υἰῶν Ἰσραὴλ*] Note the use of *stat. constr.*, where Σ uses *stat. emph.* followed by **ⲁ**. S, with Psh., habitually employs *stat. constr.* in a limited class of cases, of which the present is a typical example. Σ for the most part avoids it, as does Hkl. Yet Σ with S has in this verse **ⲕⲁⲗⲁⲛⲁⲛⲁ** to represent the compound *εἰδωλόθυτα*. Not so Psh., 1 Cor. viii. 1, &c.

15. **ⲁⲓⲛⲁⲃⲉⲕ** = *ὁμοίως*] So again viii. 12 (the only other instance of *ὁμοίως* in Apoc.). In both places Σ gives **ⲕⲁⲗⲁⲛⲁⲛⲁ**. So too, Mt. xxii. 26, &c., Psh. renders as S here; Hkl. as Σ.

ferring ܠܝܕܐ as "magis Syriacum," after De Dieu (*in loc.*), who regards it as "vere Syriacum," and ܠܝܢܐ as "Chaldaicum."

13. ܠܝܢܐ] After this word, ܠܝ] (cursive, but *prima manu*) is interlined.

ܠܝܢܐ] Correct ܠܝܢܐ = ἀντίπας, the translator having taken αντειπας (= Ἀντίπας) for a verb. So in Σ; *d l* need the same emendation, but *n p* give the true reading. The verb is now and then found in like sense in Psh. (*e.g.* Mt. xii. 19, = ἐρίζω, as also Hkl.); and so in Hxp., Esai. l. 5, = ἀντιλέγω, LXX.

This is another striking coincidence between S and Σ. It is hardly possible that two independent translators should have hit on ܠܝܢܐ as a rendering for ἀντίπας. The verb is not a familiar one, as is shown by the fact that it has been misread by our scribe, and by two scribes of Σ. It would have been more obvious to use ܠܠܘܐܠ ܕܝܢܐ, as Psh. and Hkl. do for ἀντειπεῖν, Acts iv. 14; and Hkl. again, Lk. xxi. 15 (the only other example of ἀντειπεῖν in N.T.).

ܠܝܢܐ] The prefix is supported only by two mss. (see note on Greek text): perhaps we ought to read ܠܝܢܐ, as Σ.

ܠܝܢܐ] These words [rather ܠܝܢܐ, = ἀντί (rather ὑπὲρ) παντός (or πάντων)] seem at first sight to be meant to represent Ἀντίπας, treated as a significant appellation rather than a proper name; as S gives ܠܝܢܐ = Ἀπολύων, ix. 11, where Σ is content to transliterate the Greek: and in my Memoir, *Transactions, R.I.A.*, vol. xxx, pp. 397, 407, I have so explained it. Yet ܠܝܢܐ, rather than ܠܝܢܐ, would be the proper equivalent of ἀντί in this sense.

If this were so, the words αντειπας [καὶ] ὁ μάρτυς μου ὁ πιστός would be represented twice over,—

- (a) ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ
- (b) ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ

—and we should have to suppose,—*either*, (i) a deuterograph (or double rendering) on the part of the translator, in doubt whether to read αντειπας as a verb or a noun: *or* (ii) a conflation, due to a Syriac scribe who interpolated S from Σ,—or who perhaps, finding (b) in his text, borrowed (a) from Σ and placed it on his margin, whence it was transferred by a subsequent scribe to the text.

Hypothesis i would be admissible as a solution of the problem, failing a better one.

In favour of ii is the parallel fact that one of the Mss. which contain the *Poc. Epistles* (Amsterdam 184) has Harkleian renderings written on

in S as in Psh. O.T. (= 777), not N.T., nor in Hkl.; Σ, here and usually, gives participle.

20. Note that the stop before ⲉⲙⲟⲩⲁ is a scribe's error.

ⲉⲙⲟⲩⲁ Σ, ⲉⲙⲟⲩⲁ. S prefers to represent the copula by the personal pronoun (enclitic), or to omit it.

II. 1. ⲉⲛ ⲙⲉⲥⲟⲩ] Here only in S: nowhere in Σ; rare in Psh. N.T.; rarer in Hkl.; but used = ἐν, 2 Pet. ii. 8 (Poc. and Hkl.).

2. ⲉⲛⲟⲩⲁ] More correctly ⲉⲛⲟⲩⲁ, = ⲉⲛ ⲁⲩⲟⲩⲁ, which Σ gives. So ⲁⲩⲟⲩⲁ (*peil*) is to be written, iii. 8, vii. 9, xv. 8.

ⲉⲁⲛⲟⲩⲁ = ἐαντούς] So in S usually, as in Psh.: Σ, ⲉⲁⲛⲟⲩⲁ, here and elsewhere, as Hkl.

5. ⲉⲁⲛⲟⲩⲁ = ἐκπέπτωκας] Lit., ἐξεβλήθης (as Mt. viii. 12 (Psh.): cp. ⲉⲁⲛⲟⲩⲁ = ἔκβαλε, xi. 2 *infr.* Σ has ⲉⲁⲛⲟⲩⲁ, probably reading πέπτωκας (see note on Greek text).

ⲉⲁⲛⲟⲩⲁ = εἰ δέ] In iv. 4, &c., ⲉⲁ preceded by ⲉ, where no δέ corresponds in the Greek, is obelized in Ms.; see note on Greek text.

ⲉⲁⲛⲟⲩⲁ = ἐὰν μὴ] So verse 22, also (= εἰ μὴ) verse 17, and elsewhere; but also ⲉⲁⲛⲟⲩⲁ sometimes for εἰ μὴ. Σ here (and usually) writes ⲉⲁⲛⲟⲩⲁ, as Hkl.; Psh. varies.

6. ⲉⲁⲛⲟⲩⲁ] Present, = ⲉⲁⲛ ⲁⲩⲟⲩⲁ = μισεῖς, as Σ.

7. ⲉⲁⲛⲟⲩⲁ = λέγει] Except in this recurring sentence, S makes ⲉⲁⲛⲟⲩⲁ = λαλῶ, and ⲉⲁⲛⲟⲩⲁ = λέγω: as does Σ, here and uniformly.

8. ⲉⲁⲛⲟⲩⲁ = καὶ ζῶν] Read ⲉⲁⲛⲟⲩⲁ (as Σ) = καὶ ἔζησεν. Cp. iii. 1.

9. ⲉⲁⲛⲟⲩⲁ (*bis*)] For the more usual ⲉⲁⲛⲟⲩⲁ; so also iii. 9. Σ gives the longer form here; but at iii. 9 [*d p*; not *l n*] the shorter.

10. ⲉⲁⲛⲟⲩⲁ = ὁ διάβολος] So S uniformly, as in Psh.; and so Σ here, and xx. 10: but in the other three places where δ. occurs in Apoc., Σ has ⲉⲁⲛⲟⲩⲁ, which is frequent in Hkl.; never found in Psh.

ⲉⲁⲛⲟⲩⲁ = βάλλειν] Σ, ⲉⲁⲛⲟⲩⲁ. S often prefers to represent the infinitive thus, especially when a purpose is indicated, by a fut. with ⲁ prefixed; while Σ renders by infin. with ⲁ prefixed, as here,—as S does in ordinary cases; *e.g.* in the earlier part of this verse.

ⲉⲁⲛⲟⲩⲁ ⲉⲁⲛⲟⲩⲁ = φυλακήν] So (but without ⲉⲁⲛⲟⲩⲁ) xx. 7; but xviii. 2 (the only remaining instance of φ. in Apoc.), ⲉⲁⲛⲟⲩⲁ; as also Σ, which gives ⲉⲁⲛⲟⲩⲁ ⲉⲁⲛⲟⲩⲁ here and xx. 7, as Hkl. usually does. Psh. generally uses instead ⲉⲁⲛⲟⲩⲁ; but ⲉⲁⲛⲟⲩⲁ (without ⲉⲁⲛⲟⲩⲁ) = φυλακή, Hebr. xi. 36.

כּוּיִס = *νῖψ ἀνθρώπου*] Σ, כּוּכּוּ כּוּיִס (as Psh. and Hkl., Mt. viii. 20, &c.);—better, for S rather renders *ἀνθρώπων*. Cp. xiv. 14 (the only other instance of *νῖδς ἀνθρ.* in Apoc.), where the same difference recurs. So Hxp. renders as Σ, Ezek. ii. 1, &c.; Dan. vii. 13: Psh. as S, in Ezek.; in Dan., כּוּכּוּ כּוּיִס.

כּוּיִסָּ = *ποδήρη*] So Hos. iii. 4, = ܘܘܝܢܘܢ (Psh.: also Hxp. [Theodot.]). Σ gives כּוּיִסָּ here; and so Hxp. renders *ποδήρης* of LXX, Exod. xxviii. 27 [31] (= ܘܘܝܢܘܢ), and Ezek. ix. 2 (= ܕܝܕܝܢ). The latter passage seems to have been in St. John's mind here. Observe how the rendering of S brings out the *priestly* aspect of Him whose appearance is described.

כּוּיִסָּ = *ζώνην*] So xv. 6; and so Psh., Ezek. ix. 2 (כּוּיִסָּ), Mt. iii. 4. Σ has כּוּיִסָּ here (wrongly taken as pl. by De Dieu) and כּוּיִסָּ [n, כּוּיִסָּ], xv. 6. So כּוּיִסָּ, כּוּיִסָּ, Ezek. and Mt. as above (Hxp. and Hkl.).

15. ܠܚܒܐ] Not elsewhere found; nor recorded in Lexx.: Σ has ܠܚܒܐ.

ܠܚܒܐ = *πεπυρωμένω*] S treats this participle as relating to *χαλκολιβάνω*. Σ follows the same reading (see note on Greek text) and construction, but renders by ܠܚܒܐ. For ܠܚܒܐ, cp. xvi. 8 (ܠܚܒܐ), also xvi. 9 (ܠܚܒܐ), and notes; see also note on vii. 16.

16. ܠܚܒܐ] (i) By error, for ܠܚܒܐ = *ρόμφαία*; probably a gloss (cp. Eph. vi. 17, *τὴν μάχαιραν τοῦ Πνεύματος*) transferred into the text of the Syriac; not of the Greek, for *ὄξεϊα* (fem.) would forbid *πνεῦμα*, whereas both Syr. nouns are fem. (ii) Σ renders by ܠܚܒܐ (which is common in Psh., and habitual in Hkl.) here and throughout: S elsewhere always by ܠܚܒܐ, which in Psh. is not rare in O.T., and in N.T. = *μάχαιρα*, as Mt. x. 34; cp. also 2 Pet. ii. 12 (ܠܚܒܐ), where it = *ἄλωσις*.

ܠܚܒܐ = *ἡ ὄψις αὐτοῦ*] Not elsewhere in S. Σ (which renders by ܠܚܒܐ here, as Hkl., Joh. xi. 44) uses ܠܚܒܐ, iv. 3 only, for *ὄρασις*. It occurs Lk. xxiii. 48 (Psh. and Hkl.) = *θεωρία*: 2 Pet. ii. 8 (ܠܚܒܐ and Hkl.) = *βλέμμα*.

ܠܚܒܐ] The ptcp. following is fem., here and in Σ (though the verbs are different); whereas elsewhere neither version treats ܠܚܒܐ as fem.—a notable coincidence. But while S, consistently, writes the next word ܠܚܒܐ, Σ has ܠܚܒܐ ܠܚܒܐ.

17. ܠܚܒܐ = *λέγων*] This gerundive use of infinitive is frequent

10. **ܘܘܝܘܐ** = *ἐν Πνεύματι*] **ܣ**, **ܘܘܝܘܐ**. **S** (with Psh.) prefers *stat. absol.* in rendering anarthrous nouns: **ܣ** (with Hkl.) indiscriminately uses *emphat.*

ܘܘܝܘܐ] **ܣ**, **ܘܘܝܘܐ**; but **ܘܘܝܘܐ** [marg. of *n*, (*prima manu*)].

Note that Psh. writes as **S**, **ܘܘܝܘܐ**; Hkl., **ܘܘܝܘܐ**.

11. **ܐܢܝܢܐ** = *α*] This pronoun so used (especially in plural) is characteristic of **S**; as likewise of **Ρoc.**, and of **Phx.**: **ܣ** (though here it has **ܐܢܝܢܐ** = *δ*) habitually uses **ܐܢܝܢܐ** or **ܐܢܝܢܐ**; which are rare in **S**, but frequent in Hkl., and in **Hxp.**

ܐܢܝܢܐ] So **ܣ** *n*. Not preterite, but = **ܐܢܝܢܐ**, which **ܣ** *dlp* give.

ܐܢܝܢܐ] So ii. 8 (**ܐ** for **ܘܘ**): cp. **ܐܢܝܢܐ**, iv. 3; **ܐܢܝܢܐ**, vi. 12.

ܐܢܝܢܐ... **ܐܢܝܢܐ**] Cp. ii. 12, **ܐܢܝܢܐ**; iii. 14, **ܐܢܝܢܐ**.

12. **ܐܢܝܢܐ**... **ܐܢܝܢܐ** = *ἐπέστρεψα*... *ἐπιστρέψας*] **S** renders inconsistently here: **ܣ** has **ܐܢܝܢܐ** in both cases (better). For **ܐܢܝܢܐ** (= *στρέφω*, transitive) see xi. 6. Cp. Mt. xii. 44, Lk. i. 56, &c. (Psh. and Hkl.), and 2 Pet. ii. 21, 22 (**Ρoc.** and Hkl.), where it = *ἐπι[ὑπο-]στρέφω*, intrans., as here; also Esai. xlv. 13 (**Phx.** and **Hxp.**). For **ܐܢܝܢܐ** in this sense, see Job xxiii. 9 (Psh.); xxx. 15 (**Hxp.**, = *ἐπιστρέφομαι*, LXX); Lk. ii. 43 (Hkl., = *ὑποστρέφω*): it usually = *περιβάλλω* (see iii. 5 *infr.*).

ܐܢܝܢܐ = *εἰδέναι* (for *βλέπειν*)] **ܣ** renders **ܐܢܝܢܐ**, literally.

ܐܢܝܢܐ] Not as **ܣ** with prefix **ܐ**; see note on verse 3, and cp. 20.

ܐܢܝܢܐ = *ἦτις*] **ܣ**, **ܐܢܝܢܐ** **ܘܘܝܘܐ**, here and elsewhere (but see note on verse 7), as Hkl. usually.

ܐܢܝܢܐ = *λυχνίας*] Note the *stat. absol.* (after cardinal number; but cp. verse 20 (*bis*), ii. 1); also xi. 4; a form not found in Psh., nor recorded in *Thesaur. Syr.*: but for *τῶν λυχνιῶν* (verse 13) **ܐܢܝܢܐ**; and so verse 20 (*bis*), ii. 1. **ܣ** has **ܐܢܝܢܐ** throughout.

13. **ܐܢܝܢܐ**] So **ܣ** (as Hkl. mostly), here and throughout, except xix. 17: **S** elsewhere always uses the word in *stat. constr.*, with prefix **ܐ**, or without it (as Psh., Mk. vi. 47, &c.).

ܐܢܝܢܐ **ܘܘܝܘܐ**] Lit., *ὡς ὁμοίωμα* (with gen.),—for *ὁμοιον* (with dat.); cp. Ezek. i. 5, 22, 26, x. 1, (Psh. and **Hxp.**). So **S** in most cases, or without **ܘܘܝܘܐ**, or with **ܐ** or **ܐ** instead (i. 15, iv. 7, ix. 7). **ܣ** renders exactly, **ܐܢܝܢܐ**, here and usually, as Psh. N.T., and Hkl.; but sometimes as **S** (*e.g.* ix. 7, but see note there). **S** also (see iv. 3) uses **ܐܢܝܢܐ** (*stat. constr.*) without **ܐ** or **ܘܘܝܘܐ** (cp. Lk. iii. 22, Psh., not Hkl.): again (iv. 6) **ܐܢܝܢܐ** **ܘܘܝܘܐ**; again, sometimes as **ܣ**. See iv. 7 for variety of rendering.

ix. 13, 2 Tim. iii. 15; as also in Hxp., Dan. i. 2, 1 [3] Esdr. i. 39, &c.; again = *ιερατικός*, 1 [3] Esdr. iv. 54, v. 44,—cp. Act. iv. 6 (Hkl.). Note, that 1 [3] Esdr. is Syro-Hexaplar, though printed in Walton with Psh. from the Bodleian Mss., Poc. 391 (A.D. 1614), and Or. 141 (A.D. 1627). It is not found in the older Mss. of Psh.

ܠܠܗܘܢ ܠܠܗܘܢ = *εις τὸς αἰῶνας τῶν αἰώνων*] So Σ [*d*; but *l p* point both words as pl.]. Elsewhere S always renders this phrase by **ܠܠܗܘܢ ܠܠܗܘܢ** (as Psh.); Σ usually as here (as also Hkl.).

7. **ܐ ܕܘܝܬܘܝܢ** = *οἰτινες*] So Σ: nowhere else in S, which uses **ܐ ܕܘܝܬܘܝܢ**, for *οἰτινες*: Σ usually gives **ܐ ܕܘܝܬܘܝܢ** when the antecedent denotes persons. So Hkl., Act. ix. 35.

ܐܘܪܘܫܝܡܘܢܐ **ܐܘܪܝܫܝܡܘܢܐ**] Cp. Psh., and Hxp. [Aquila and Theodot.], in Zech. xii. 10 (the passage here followed): also Psh. and Hkl. in Joh. xix. 37 (Zech. quoted), for **ܐܘܪܝܢ**; in Mt. xi. 17, for **ܐܘܪܝܢ**.

ܠܠܗܘܢ] So Σ [*n*, which begins here; but **ܠܠܗܘܢ**, *d l p*].

8. **ܐܘܪܝܫܝܡܘܢܐ**] Note that here, and in the parallel, verse 17, S and Σ express the substantive verb; but Σ only (not S) in xxi. 6, xxii. 13.

ܐܘܪܝܫܝܡܘܢܐ] Σ om. prefix.

9. In this verse occur the first substantial differences between S and Σ, both as to underlying Greek text, and as to rendering.

ܐܘܪܝܫܝܡܘܢܐ ܐܘܪܝܫܝܡܘܢܐ = *συγκοινωνὸς ὑμῶν*] Lit. *υἶδς κοιωνοῦ ὑμῶν*: Σ, **ܐܘܪܝܫܝܡܘܢܐ ܐܘܪܝܫܝܡܘܢܐ** = *κοινωνὸς ὑμῶν*. Here (i) the rendering of S is more idiomatic: cp. (in Psh.) for like renderings of Greek compounds of *σύν*, Lk. i. 58 (*συγγενής*); Act. xiii. 1 (*σύντροφος*); Phil. iv. 3 (*σύζυγος*). It seems, however, that **ܐܘܪܝܫܝܡܘܢܐ ܐܘܪܝܫܝܡܘܢܐ** would be more consistent with analogy. (ii) Apparently Σ read *κοινωνός* (with many mss.), for *συγκ.* of S;—cp. Adler, *N. T. Versiones Syr.*, p. 78, on the lack (as he wrongly supposes) of “Harkleian accuracy” in this. (iii) S and Σ agree, against all else, in inserting *ὑμῶν*.

ܐܘܪܝܫܝܡܘܢܐ] S is supported by Σ *d l p*, against all or nearly all else, in omitting **ܐܘܪܝܫܝܡܘܢܐ** after this word; but as *n* ins. it, it ought no doubt to be restored to the text of Σ. See note on Greek text.

ܐܘܪܝܫܝܡܘܢܐ = *τῇ ἐν Ἰησοῦ*] Σ agrees (against all else) in the former prefix: but differs in supporting the addition *Χριστῷ*.

ܐܘܪܝܫܝܡܘܢܐ] Σ writes this word here, as in superscription, with the termination **ܐ**, and [*d l p*; not *n*] with **ܐ** after **ܐ**.

2. **ⲉⲑⲟⲩⲁⲛⲁⲗⲗ**] Σ , **ⲛⲑⲟⲩⲁⲛⲁⲗⲗ**.

ⲛ ⲉⲗⲓⲙ ⲉⲗⲓⲙ = ὄσα] So Σ [*d f p*; but *f* with * before **ⲉⲗⲓⲙ**, which word *l* om.]. For this rendering, not elsewhere used in S (yet see ii. 24), cp. Σ , ii. 24, xiii. 15, &c.; and Hkl., Mt. vii. 12, Act. iv. 28.

3. **ⲟⲩⲁ ⲛⲑⲁⲗⲁⲗ** = μακάριος] So Σ uniformly (as Hkl.): nowhere else in S; see on xiv. 13, and cp. xx. 6.

ⲛ ⲉⲗⲓⲙ ⲛ ⲉⲗⲓⲙ] Note that it is not the usage of S to prefix **ⲛ** to the object (other than a person) of **ⲉⲗⲓⲙ**; but in Σ , as in Hkl., it is employed indiscriminately: after **ⲛⲓ**, it is seldom if ever used in S, but usually in Σ (as sometimes in Hkl.). Cp. the parallel verses, xxii. 7, 9, 18, (S and Σ).

In general, the use of **ⲛ** as prefix of the object is habitual in Σ (as in Hkl.), exceptional in S (as in Psh.).

ⲛⲓ ⲛⲓ ⲛⲓ = ὁ γὰρ καιρός] Pron. for art.; similarly verse 5 (*ter*): usual in Σ and Hkl., but rare in S and Poc., as in Psh. Cp. the parallels (to this verse) in xxii. 10; and (to verse 5) iii. 14.

4. **ⲛⲓⲛ** = εἰρήνη] Cp. vi. 4 (the only other occurrence of εἰρήνη in Apoc.), where Σ renders as here, but S has **ⲛⲓⲛ**. The latter is usually found in Psh., and also uniformly in Poc.: the former in Hkl. Similarly, in Phx. we find **ⲛⲓⲛ** for εἰρήνη everywhere, while Hxp. has **ⲛⲓⲛ**.

ⲛ ⲟⲩⲟ] Note that here, and in verse 8, this equivalent for ὁ is prefixed, as in Σ , to every member of the sentence; whereas in the parallel passage, iv. 8, S prefixes it only to the first, Σ (as here) to each of the three. Cp. also xi. 17, xvi. 5.

ⲛⲓ] Σ om. prefix here: also before **ⲛⲓⲛ**, verse 7.

5. **ⲛⲓⲛ**] Nowhere else in S: in Σ , only vi. 15 [*l n*; but not *d p*], in which place S has **ⲛⲓ**, which, conversely, Σ gives here; (note that **ⲛⲓⲛ** of x. 11 is a misreading, [of Σ *l* alone]). In Psh. N.T., only Lk. xviii. 18; but frequent in Hkl., Hxp., and Phx.

ⲛⲓⲛ . . . ⲛⲓⲛ ⲟⲩⲟ] S and Σ here agree against the other authorities, translating as if the Greek were ὁ ἀγαπῶν . . . καὶ λύων, (for dat.).

ⲛⲓⲛ] Σ points **ⲛⲓⲛ**.

6. **ⲛⲓⲛⲁ** = ἱεράν] Or ἱερατικήν. So Σ . Here again S and Σ agree against all else, which read ἱερεῖς or -άτευμα. The adj. **ⲛⲓⲛⲁ** does not occur in Psh., O. or N. T.: but in Hkl. is found = ἱερός, 1 Cor.

ABBREVIATIONS AND CONTRACTIONS USED IN THE FOLLOWING NOTES.

- S, The Syriac Version of the Apocalypse, as printed in this book from the Crawford Ms.
 S n, (in chap. vii.) The fragment of same (chap. vii. 1-8), contained in the Nitrian Ms.,
 Brit. Mus. Add. 17193, fo. 14^v; for text of which see page 35.
- Σ, The Syriac Version of the Apocalypse printed by De Dieu (1627), and in the Paris and
 London Polyglots and subsequent editions of the Syriac New Testament. I have
 used all the available authorities for this version, distinguishing them as follows:—
- d, The Dublin Ms. (Trinity College, B. 5, 16, Ussher's), written A.D. 1625;
 inedited; complete.
 - f, The Florence Ms. (Library of S. Marco), said to have been written 1582; now
 missing, and only known in the fragment (superscription and chap. i. 1, 2)
 printed by Adler, *Versiones Syr.*, p. 78.
 - l, The Leyden Ms. (Cod. Scalig. 18), probably of late 16th century; the copy
 whence De Dieu derived his text; complete.
 - n, The Nitrian Ms. (Brit. Mus. Add. 17127), written A.D. 1088; inedited; has lost
 ff. 1 and 83, so that verses 1-6 of chap. i, and 6, 7 and part of 8, chap. xiv,
 are wanting: text (mixed with Commentary) otherwise complete down to
 xiv. 11, after which verse omissions occur, increasing so rapidly in frequency
 and extent that of the last six chapters but fourteen verses in all are given.
 - p, The Paris Polyglot text, repeated by Walton; derived in whole or in part from
 a Ms. or Mss. now unknown, but certainly distinct from all the above.
- Hkl. The Harkleian Version of the New Testament: White's edition (1778-99); for Hebr.
 xi. 28 to end, Bensly's (1889).
- Hxp. The Syro-Hexaplar (in some Books properly Syro-Tetraplar) Version of the Old
 Testament (LXX).*
- Phx. The fragmentary Version of Esaias (LXX), preserved in Brit. Mus. Add. 17106,
 printed by Ceriani in *Monumenta S. et P.*, tom. v. fasc. i.; supposed to be part
 of the translation made in A.D. 508, by Polycarpus for Philoxenus of Mabug. It
 includes only xxviii. 3-17, xlii. 17-xlix. 18, lxvi. 11-23.
- Poc. The Version of the Four Minor Catholic Epistles, first edited by Poccocke, in 1630, and
 printed in the Polyglots, &c.
- Psh. The Peshitto Version, of Old and New Testaments.†
 The appended initials, A. E. J., H. J. L., distinguish the Notes suggested by the Rev.
 A. E. Johnston and the Rev. H. J. Lawlor, respectively.

* For the earlier Books extant of this Version, I have used the printed texts of Ceriani (*Genesis*; 1863; Lagarde (*Exodus, Numbers, Joshua, 3 and 4 Kings*; 1880: also the posthumous reissue of the same, with *Genesis, Judges, and Ruth*, by Rahlfs, 1892: and 1 [3] *Esdras*; 1861), and Skat-Rördam (*Judges and Ruth*; 1861): for the rest, Ceriani's photographic facsimile edition of the Ambrosian Ms., C. 313 *inf.*; testing by it the printed texts of Bugati (*Daniel and Psalms*; 1788 and 1820), Nörberg (*Jeremiah and Ezekiel*; 1787), and Middeldorpf (remaining *Prophets, Job, and Solomon*; 1835).

† I have used Walton's Polyglot, and Lee's editions; and (for N.T.) Schaaf's, with occasional reference to Widmanstad's.

APPENDIX AND NOTES.

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[This and the ensuing pages of the MS. contain the rest of the New Testament, ending with the Epistle to the Hebrews, of which the latter part is wanting, two leaves having disappeared. The last leaf of the MS., however, is preserved, and is occupied by—(r^o), an enumeration of the sections, canons, &c., of the whole Book; and (v^o), the scribe's concluding note. These are as follows :—]

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XVIII

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1. פקדו כבודו כבודו כבודו
 2. ויהי כבודו כבודו כבודו
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 11. ויהי כבודו כבודו כבודו
 XII. ויהי כבודו כבודו כבודו

1. ḥayyān ḥayyān ḥayyān
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 13. ḥayyān ḥayyān ḥayyān
 IX. ḥayyān ḥayyān ḥayyān

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חיים

המורה של חיים

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